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

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| 8. S. JONES, Editor, | Publisher and Properties.

CHICAGO, NOVEMBER 11, 1876.

SE.WA YEAR, IN ADVANCE: )

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#### EX ORIENTE LUX:

Or the Connection of Spiritualism With the Bibles, Faith, and Savlors of the World.

By George Farmer, of England, Anthor of <sup>56</sup>Spiritualism and Christianity, Their Mutual Relationships, Parallels and Contrasts, pp Etc., etc.

[FJUETH ABTICLE.]

midia:—The Brahmanic Febiod.

(Continued.)

When the Aryans crossed the mountain heights of Himalaya, they professed the vedic faith somewhat as I have sketched it. Grad-mally, however, their national characteristics cocial and religious—underwent a radical change, and from a nation of agriculturists and herdsmen they became a conquering power, making their way from the Punjaub down the fertile valleys of the Ganges and Jumns, and ultimately subduing the dark-skinned races then inhabiting the Asiatic Peninsula. At the time of their appearance as simple colonists in ime of their appearance as simple colonists in India, the worship of idols, the division of society into castes, the practice of suttee, and the doctrine of metampsychosis were unknown to them and formed no part of their belief. These and other subtleties of modern Hindocism had their rise at a later period.

THE CASTE SYSTEM

is supposed to have been developed during the period which intervened between the Vedic and Brahmanic ages—that is during the time in which they were gradually acquiring power, and previous to the establishment of the Aryan Kingdoms, which under the modern names of Oude, Delhi, Bahar, etc., have been perpetuated to the present time. A class of men arose who came to the front, claiming the highest honors, and forming themselves into a separate community. They undoubtedly possessed spiritual gifts but prostituted them to obtain nower. Under their conidance the pure primeval teaching of the Vedas became a thing of the past. By subtleties of interpretation—a course which the priesthood of all ages and faiths, have ever used to further their own selfish interests—the Vedas were appealed to as teaching and sanctioning the division of the people into castes. The Brahmins set them-selves over all, and proclaimed the race of people who had been subdued—the Sudras—to be the lowest in the scale of being. They estab-

A SACREDOTAL AND RELIGIOUS DESPOTISM the everlasting curse of humanity—and for tered as a means of more effectually binding the souls of men, a tendency to abstract thought and metaphysical speculation—a feature of Brahminism scarcely traceable in the Vedas. They laid on men's backs burdens grievious to be borns—in fact completely arrogated to themselves the power of obtaining the favor of the gods for the common people. Priestly power and assumption are the same all the world over—they begin with poverty and abuegation and end with opulence and and abnegation and end with opulence and despotism. The Brahmins made the Vedas and their spiritual gifts the stepping stones to power, and then remorselessly bartered their sublime belief for a corrupt sacerdotalism which effectually opened the door for debased and degraded superstitions—that same sacerdotalism which is too surely the cause of the decay of all religious of the occident, as well decay of all religions, of the occident as well as of the orient; of the faiths of antiquity as well as of the faiths of to-day. It was against this sacerdotalism which had then reached its zenith that Buddha protested, and founded that great religion which—albeit corrupted and debased—now numbers amongst its adherents more than any other religion the world has ever seen. Buddhism was for canturies the dominant faith, although at the present time it numbers scarcely any followers in the land of its birth. Brahminism ultimately regained the ascendency and expelled from the land that faith which for hundreds of years had proved so formidable as a rival. Thus the history of Brahminism is divided into two periods, viz.: That which preceded and that which followed the advent of Buddhism.

The Brahminism of the period just preceding the Buddhistic reformation differs but little from the Brahminism of to-day except maybe that it has sunk still lower into idolatry be that it has sunk still lower into idolatry and superstition. It is divided into innumerable sects and the lesser gods may be counted by millions. The three leading deities are Brahma, Vishnu, and Siva—or the Creator, preserver, and destroyer—forming the Hindoo trinity. They are worshiped separately, and also as three in one under the mystic symbol Om. Vishnu has had nine avatars or incarnations, and is to suppose a tenth time which will tions, and is to appear a tenth time which will be the last. Of two of these incarnations un-der the names of Chrishns and Ramsyans I shall have occasion to speak hereafter when dealing with the two great sacred epics of the

A CARDINAL DOCTRINE—READSORPTION. One of the cardinal doctrines of Brahminism is that all that exists is spirit, and that there is

nothing else, and that man can only obtain true bliss by being freed from the ills of time and reunited to the universal spirit. The road to reabsorption is by penance and suffering, but so lost is the human spirit and so weakened by the sensual burdens of the firsh that though in every case believed to be recovera-ble, many a life of pain and penance will be needed for promoting its excitation and securing its return to the spiritual sun from whence This idea of the liberation of the soul from future terrestrial existence is the ob-

ject of every form of Hindoo worship. It is taught by priest and sage and sung by all their poets. In this we see the key to the lives of penance and mortification led by the Fakirs and religious mendicants. To them the only path to God was through bodily suffering and

BRAHMENICAL DOCTRINE OF REWARDS AND PUN-ISHMENTS.

But this outgrowth of the Vedas Albeit in many respects unworthy of its source is not altogether yold of truth. Its doctrines of retogether void of truth. Its doctrines of re-wards and punishments is just and righteous, and bears a strong resemblance to the theory which obtains amongst ourselves as Spiritual-ists at the present time. And it must be borne in mind that this is one of the points upon which spirits are unanimously agreed. In substance they teach that man makes for him-self his future, that as he sows so he must reap; if he sows to the wind he reaps the whirlwind. if he sows to the wind he reaps the whirlwind, and if to the spirit he reaps eternal glory; thus

making his own heaven or hell.

Man's ultimate happiness is confidently spoken of—that though ages may elapse before the chains of darkness may be broken, yet sooner or later the spirit gathers up the tangled threads of its former sins, and works out its own salvation. Compare this with the following sytract—one of many—from the following extract—one of many—from the laws of Manu. In Lib. IV, 228-242, we read: "The householder should collect virtue by degrees, in order that he may obtain a compan-ion in the next world; as the white ant by de-grees builds its nest, for in his passegs to the next world neither his father nor his mother, nor his wife, nor his son, nor his kinsmen will remain in his company but he will be accompanied by his merits alone. Singly is each man born, singly he dies, singly he receives the reward of his good deeds, and singly the punishment of his evil deeds. When he leave his corpse-like lump of clay, his kinsmen ratire with averted faces, but his merits accompany his soul. Let a man, therefore, continually and by degrees collect merits so that he may secure for himself an inseparable companion; and with his merits for his guide he will traverse a clime which is hard to be traversed." Here it cording to his merits and punished according to his demerits.

Talboys Wheeler in his "History of Iudia," points out that it is assumed that in all cases the balance is rigidly drawn. If the merits exceed the demerits the individual will be rewarded in proportion to the balance in his favor, either by noble birth, prosperity, comeliness, physical strength, intellectual power, long life, or by elevation to a heaven where the soul will dwell in bliss until its merits are sufficiently rewarded, after which it would re turn to earth and pass through another series of transmigrations. In like manner if the demerits exceed the merits the individual will be punished in proportion. The justice of this arrangement satisfactorily appeals to the popular mind, and the Hindoos regard it as favorably solving one of the most inscrutable problems in human life—viz:—the unequal distribution of the blessings and pains of earthly life. Happiness and prosperity are regarded as the reward of virtues displayed in a former existence, and misery and adversity as the punishment of sins committed in a previous state

of being. Thus the views of the re-incarnationist school were developed in almost their present form by the Brahminical priests conturies ago, the sole difference being that the Brahmins associated the doctrine with metempsychosis, whereas the re-incarnationists reject that addends to their faith.

In my next after dealing with the Hindoo belief in spirits and the monthly "feast of the dead," I shall proceed to notice briefly the most important of the sacred books, amongst which may be named the Ramayana of Valmiki, the Mahabharata, the Laws of Manu, and the Puranas.

Communication from Dr. Slade.

DEAR MR. BURNS:-When I take my pen to write, I always feel the loving presence of my dear wife, she is now present to guide me in this little communication. Time forbids me giving you a long story; however, what I may say will come from my soul and that of my dear wife. The music of her sweet voice falls upon my ear, at this moment, and it awakens all the noblest and truest emotions of my heart, and the consciousness of this fact makes me grateful to my Heavenly Father for such rich blessings.

The cup of bitter affliction has been thrust The cup of bitter affliction has been thrust to my lips, and I have drunk deep of its contents, all of which has made me grow stronger and caused my heart's sympathies to go out to those who are in sorrow and gloom. The heart that knows no sorrow can not give sympathy to the sorrowing; in my soul I can feel the sorrow of others, and it gives me joy to extend my sympathy to them and cause them to feel that clouds will not always darken their sky. One can not make himself or herself sky. One can not make himself or herself more useful than to add to one's happiness our own happiness should not be the principa object in life; it should be our ambition to rouse the minds of those less blessed than our selves out of the bigotry of the dark ages into the radiance and beauty of our glorious philos-

ophy of Spiritualism. Yet, when I realize what I have passed through by being a medium, a whitening wave of recollection rolls over me. No one but a medium can tell the heart-troubles he or she must bear to be a medium. When I think of the past sorrows, and of those that may come, it makes me wish to leave the earth and join revolution is passing over the that has been so of "Spiritualism," and it do long with me, and so noble and true; I soon tion of all reflecting minds.

drive such thoughts from my mind, and trust in God and his ministers, our angel-friends, to teach and lead me aright, and make me useful to those around me.
While we have health let us work in the in-

terest of the human family.

A few years ago, at the commencement of my mediumship, I had a severe spell of illness; I was brought to the lowest physical condition, when physicians and friends looked anxious to the severe spell of illness;

iously to the moment when I would leave the scenes of earth and escape , more suffering. I was conscious of the conditions around me, still I could see what was said to my spirit-home. I could see into the Spirit-world. Angels seemed to be ascending and descending from around my bed; and one spirit, the mos prominent among them, stood the noble form of "Owossoo;" his countenance was radiant and beamed with kindness. He seemed to approach me as though to soothe my brow by his gentle touches, and by him stood the loving spirit, that of my dear sister who left this earth when I was quite young. The beautiful face made such an impression upon me, it is now indelibly engraved upon my heart and memory—so much so that I can see it now as plainly as during that long to be remembered illness. All of this has made me feel and know the truth of immortality, and so long as strength is given me I shall work for the

spread of its glorious truth.

Oh, how I longed to join that happy band, for it seemed so natural and all looked so happy upon me, and made me feel I was looking upon the shores of some beautiful country; the sight filled me with rapturous awe and admirasight filled me with rapturous awe and admira-tion. My soul was filled with ecstasy divine, strains of music were stealing over me never to be equalled by the most exquisite tones of an Æplian harp—only such melody as we dream we hear wafted over some distant wa-ters, eager to catch the last melting notes of harmony hushing the soul into silent, sooth-ing reverse.

I freely gave vent to my joys in acclamations of delight, and wondered why my friends around me could not enjoy it with me.

At the time of this illness a spirit first made me speak. This "Owossoo," said to those for the good of humanity, and from that time I have worked for the good of others, and it is to-day my highest ambition to give light to those that are as I was at that time, in darkness as regards the glorious future. Now I can realiza why life was spared me, for I can look back and see the many that had no hope, and I have been the means of giving them hope and light, and now they feel with me in returning blessing to the angels for such rich germs of truth as they bestowed upon us.

Jesth is no longer a terror, the grave is banished, and we feel to say, "Thanks be to our Heavenly Father and to his angels who have given us the victory, and have brought life and immortality to light."

We must not let our thoughts stray with fee ble wings about the gloomy groves, for we know our loved ones are not there,—the spiritual bodies that gave life and beauty to those earthly tenements have gone to their better homes. Death has robbed me of all my loved ones-those who understood and best sympathized with me. To say I miss them is a very poor word to express my feelings of loneliness. Still I can not wish them back, for now they have escaped the long trial and suffering of all who have to make the journey of life. My life-journey has been one of torture and pain from the influence of prejudiced minds, and it would be a relief to me to leave this world of sorrow and affliction. It is a wonder to me that I live forday. It is due to the analysis of the sorrow and affliction in the sorrow and affliction. gel world that I am here. When I see around me the souls I have made happy, I then thank heaven that I was spared to see those who I have convinced of the truth of immortality bear the banner of truth and progress, and whose arms are outstretched to help to conquer ignorance and prejudics.

If mediums could be protected, much more good would be obtained. Even true medium snip can not stand alone. Even the beautiful forest-tree can not long survive when the forest stands not around it. So it is with medi-ums. They will fall when those that have sympathy with them leave them alone to stand the storm of persecution. Mediumship is as great as it is divine, for mediums are the chosen ones to lead and point out the way of progress to the children of earth. Thus a Jesus was chosen and sent at the close of the Mosaic ages, who professed to only a son of man, and forefold the end of that era, and that a new one would be established by the coming of another son of man.

In the fulfilment of this truthful prophecy mediums have been born into the world, and are entering upon the mission allotted to them, and that power which employs them we must all obey. Mediums do not claim to be sons of a prince or president, simply the sons of men equal to all, and have no stain (I kope) of selfinoness.

 Yes; to be a medium is a glorious mission, to give light and fruth to those in darkness, revealing the errors of superstition and ignor ance, giving strength to the weak, and comfort to the mourning. It is a noble mission to humanity, for it advocates principles that must in time emancipate the race from physical, mental, and moral slavery. We must not lean upon the past, but work in the living, stirring present, until the chain of slavish bigoury is rent assunder and the struggling ones arise from the dark valley to the glorious dawn of perfect liberty-liberty of mind and of

The present century is one of thought. revolution is passing over the earth in the tide of "Spiritualism," and it demands the atten-

The mighty tree is unfolding its branches for the healing of the national—to the consternation of some; the one thing needful to many—whose three prominent elements are these, "The Knowledge of God," "The Immortality of the Soul," and a "Perfect Standard of Life Practice." Being assured of immortality, the object of life is thereby clearly defined, and we realize the sublime purposes of human destiny, unlock the great mystery of why our life is open to a vast work of possibilities, of hopes and fears, attractions and repulsions, whose experiences are recorded upon the living spirit and tend to develop the high standard of individual perfection. Tell us, ye theologians, what is so objectionable in all this? Spiritualism is a demonstrated fact that put inconsis-tent theories to flight, and will, in time, hush forever the fears and doubts of a long obscured future. Time will not allow me to say more now; to stop to relate all I have in my mind would take me months to write. I have received persecution enough, far more of insults than I choose to relate. I much rather enjoy the consolation of knowing that I am more sinned against than sinning

But oh! my way is cloudy; storms oft gather, And swelling waves, they rudely toss my bark : Or fog so dense surrounds me oft, that whith-

I'm gliding, oh! I can not tell—'tis dark. I'm weary of the struggles—oft am weary, And fain would rest me on the other shore; Vuere mortals chide not, and the way's not

dreary, And earthly fetters bind the soul no more. -Believe me. a faithful worker for truth and humanity,
—Medicim and Daybreak,

A Word from New York.

I have just finished reading the Religio-Periosoperoal Journal for this week and find myself refreshed thereby. The scathing review of Dr. Hammond's new book on Spirituslism, by Hudson Tuttle, is exceedingly good longs. Mr. C. W. Cook's series of articles in review of Mr. Pearson's Prize Essay on Infidelity before the Evangelical Alliance, shows up the superficial dogmas of that body and its mouthpiece with great skill. The page of the JOURNAL called Voices from the People, will get quite a reputation for its choice items, if it keeps on.

The articles from Dr. Woldrich in former

numbers of the Journal, though interesting so far as the Dr.'s remarks are concarned, in dicate some rather fautastic spirits as the guides of his medium with reference to the spirit spheres. Let me mention one or two points. The spirit informs the medium that the star around which our sun revolves as its centre was about four times as great in diameter as our sun. That would make it only 64 times the size of our sun, and yet it is the centre which sways our solar systems with its 135 worlds already discovered and as is presumed s vast number of other suns as large or larger than our own. Prof. Proctor speaks of Sirius, (the Dog Star,) as being 5,000 times the size of our sun. If so, it would be large enough to control our sun, and fifty central suns like that spoken of. No, I don't believe in doing obeisance to any little affair like that. Besides this, the idea that we must go to such vast distances to find our spirit abodes as signified by her guides, is quite discouraging especially as there seems to be no need of that as long as there must be ethereal and beautiful realms and belts directly around the earth upon which spirits could for some time find a home. These realms are formed by etherial emanations from this earth as well shown by Hudson Tuttle, and as described most minutely by my own spirit guides. But think of the sun being called a spirit sphere, as that fantastic guide of the lady medium declares it to be! The sun is in too crude a condition for even mortals. let alone the spirits. It will not be sufficiently cooled, harmonized and refined for human fe for untold millions of years to come. The heat of its atmospheres called the photosphere and chromosphere, is so great that the metals fioat in them in a state of refined vapor. But it may be said that spirits do not care for the heat. But they care for the ethereal tumults and tempests which such a heated and crude condition generates. Lockyer has determined by means of his telespectroscope that the terrific storm currents which astronomers have so often noticed, especially those in the upper hydrogen atmosphere move often fifty or sixty and sometimes even 120 miles in a second This latter is 432,000 miles an hour or over 200 times as swift as a cannon ball! I don't see what worse hell a spirit could wall get into than such a boiling meistrom of forces. That spirits feel these currents is the unanimous voice of all that I have ever heard of, and they must need to grow etheres! for a long time to rise above the effects of even the electrical and magnetic ethers, which are not the finest of the ethereal forces. The truth is that scientific spirits can not well give their ideas through minds that are not trained to scientific thought as even spirit communications must come through the medium's brain and atmosphere.

In our New York Liberal Club some time

since, when Spiritualism was being discussed

an ignorant Spiritualist arose and presented

what he had received from a spirit as proc

that they have a knowledge superior to that of

mortals. In a moment his supposed fact was

knocked into shreds and the cause injured in-

stead of benefited. But the higher spirits have

is quite above the attainments of our Liberal

a planty of knowledge to present when they have proper channels to work through which

Oluo, or any of the scientists of the day.

The Slade affair in London has given our city press a fine chance to throw stones at Spiritualism. They generally parade in full the adverse side of the matter according to Lankester and Donkin, but the testimony of nobler and fairer men, such as Wallace, and Coxe, and Carpenter, they scarcely mention, while the pewerful testimony of Col. Olcott, published in the Banner, I have not seen quoted in our secular press. Such one-sidedness is simply a system of falsehood. The Sun has lately published two of my articles with reference to Slade, and showing up Bishop in his exposures of Spiritualism, and yet its influence is adverse.

My office is in Science Hall, 141 Eighth street; in the same building the Liberal Club, and also the Church of Humanity meet, and next door The Slade affair in London has given our

the Church of Humanity meet, and next door is Mr. Somerby's liberal book store. Bennett's Iruth Seeker is also published in this building. Thus I am in an eminently liberal atmosphere but being almost under the shadow of the Bible building, as well as the great Mercantile, Astor and Cooper Union liberals, I ought to be kept sufficiently pious and well informed with reference to my salvation. E. D. Barbert, D. M.

141 8th St., New York.

MATERIALIZATION OF WASHINGTONS

Communication from Mrs. Lucie E. Lewis.

Bno. B. S. Jones:-We have once more reurned to our quiet home after an absence of three weeks, during which time it was our good fortune to be the recipient of the kindest favors both from our physical and spirit friends; among the former we know of none for whom we cherish a lovelier feeling of gratitude for his many acts of generous attentions and manly interest in behalf of our comforts and our labors than the Editor of the Ralisio-PHILOSOPHICAL JOURNAL. Among the latter our great and glorious "Control" (Washington) became most conspicuous, even in his wonted

our experiences at Obleago through the mediumship of Messrs. Bastain and Taylor, have been most able and truthfully reported through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, but we would ask as a special privilege a short space in the same columns wherein we may present to your patrons a simple statement of some facts associated withlour recent sojourn at Terre Haute, developed through the mediumship of Mrs. Anna Stewart.

In the outset we would ask the indulgence of our spiritual friends, for we do assure them that we have no friends to reward nor enemies to runish: nothing to serve but the true interests and perpetuity of that cheerful philosophy which is the embodiment of all our hopes and and faith both in the here and in the hereafter.

In company with some of our dearest friends, we attended some ten seances at Terre Haute, and in no single instance did we fail to call forth that magnificent presence, Gen.; George Washington. On one occasion he came out and promenaded with us to the end of the hall, and seeing but one chair he very courteously bowed us to a seat, then improvised a seat for himself by the use of a rough box which lay in the corner. As he sat by our side we observed that his proud form began to sink un-til he appeared like a small boy in stature. He hurriedly rushed to the cabinet, and after rebuilding his materiality, again appeared on the restrum, and taking us by the hand, in full view of the whole company, dematerialized outside the cabinet, his hand grasped in ours until he entirely vanished away.

The following evening he gave us a most gratifying evidence of his identity. After his usual salutations and gentle words of encouragement, he asked for a knife, and cut a notch above his head in the cabinet, which, upon measurement by one of the committee showed him in height six feet and two inches.

In contemplating the value of the materialization of Gen. Washington to Modern Spiritualism, we pause for the want of an estimate commensurate with the magnitude of its power to impress the minds of the most skeptical. His mission seems to be the offspring of the combined wisdom of the grand old savans of the Spirit-land, for his face is one that is indellibly stamped upon the mind and heart of every human being who has ever read of human rights, human liberty, and the capacity of man for self-government. Whatever difficulties may stand between us and a palpable recognition of our departed friends, when his no-ble form presents itself at the cabinet door, it never fails to instantly elicit but one exclamation, "Oh! it is Washington! it is Washington!!" And whenever he shall have presented himself throughout the entire length and breadth of our whole country, we shall feel fully compensated and wnolly reimbursed for every hardship we have undergone, and every expense we have most cheerfully incurred. We indorse Spiritualism; we know materialization to be a truth. We present that materialized face and form which commanded the respect and recognition of the civilized world, and if not the trath, then nothing. In corroboration of the above detailed facts

we are permitted to append the names and address of parties who were present at the seance referred to, and who feel proud of the privilege of taking the Father of their Country by the the hand: Rev. H. D. Moore and wife, of Cincinnati, O.; William Moore, of Georgetown, Ill: John Thomas, of Kirkesville, Mo.; Dr. "Allen Pence, James Hook and Haml. Conner, of Terre Hauts, Ind.

Very respectfully yours, Lucie E. Lewis.

Cincinnati, O.

## DR. HENRY SLADE.

A Report of Him From England.

[From the Medium and Daybreak, Lon.]

The phenomens of Spiritualism were first observed in connection with the Modern Move-ment in March, 1848, in the family of Mr. Fox, in the State of New York. The sounds occurred spontaneously, and the house was said to be haunted. The knocking power was said to be naunted. The knotsing power was interrogated and made replies by raps according to an arranged code, and thus communication was established. The three daughters were powerful mediums, and one of them—Mrs. Kate Fox Jencken, the wife of H. D. Jencken, Esq., barrister-st-law, of the Temple, Lordonnus a most rowerful medium at the London-18 a most powerful medium at the present day. Her infant children are mediums also. The eldest was controlled to write a message when five months old, a fac simile of which we gave in No. 214 of the MEDIUM. In our own family we have traced mediumship for three generations, and we have collected a wast number of facts to illustrate the organic law under which these remarkable phenomens

The case of Dr. Blade adds one more to this long list. His mother had mediumistic powers, and he has been attended by manifesta-tions of the faculty from his birth. All his brothers and sisters were endowed in a similar manner. In his early childhood these phenomens had not been studied, as it was before the advent of Modern Spiritualism, so that possibly many indications were overlooked during that period of his history. Rappings had always been heard in the vicinity of the child from his cradle, but these being purely objective had not attracted much attention. The more spiritual form of the power was first observed to manifest itself in dreaming, one instance of which we give as illustrative of a faculty the exercise of which was by no means unfrequent. When quite a boy, he told the family at the bree kfast-table one morning that he had dreamed of the return of a brother who had been absent for several years; that he was already in the village near to which they lived, stopping at the house of a friend. When this brother went away he was only a lad with beardless face, but he was described in the dream as wearing a heavy beard. The dreameralso stated that father and he would walk out that morning and meet an old friend of the family, who would say, "James has come;" that they would call at the house indi-cated, when this elder brother who had been so long absent would meet them at the door and clasp Henry in his arms. Henry and his father accordingly did walk cut towards the village, where they met the friend described, who told them of the return of James. On reaching the house at which he was residing he stood behind the door to give them a pleasant surprise, and as Henry entered a young man. heavily bearded, as seen in the dream, stepped

This fact, which the family had the best means of knowing to be genuine, impressed them that Henry was possessed of an extraordinary gift, and hearing about that time of spiritual manifestations, then beginning to be talked of, they observed and saw other indicalong of mediumship developing.

forth and clasped his younger brother in his

One day, on entering the office of an hotel In the village, Henry, who was then twelve years old, met a traveller who was entertaining the company with conversation on the wonders of mesmerism and Spiritualism, and who proposed that all should join hands in a circle. Upon doing so, the mediumship of the subject of our states have a state of the second state. sudices of our exerci decame attiking ent. The stranger accompanied the lad to his father's, and for the first time the family formed a spirit circle and sat round a table. The usual physical manifestations—rappings, table tipping, table lifting, etc.,—were plentifully obtained, and for a time interested the famly very much. The medium's mother being of a religious turn of mind, became possessed with the idea that possibly the manifestations were due to satanic origin, and for some years the inquiry was completely abandoned.

In another column appears a statement from Dr. Blade's pen, in which he describes a severe against which he had in early life with its

siceness which he had in early life, with its effects upon himself. It was that illness which afforded opportunity for his becoming satisfied that the spiritual agency which sought to control him was of a beneficent kind, and meant not only good to himself, but to others. Consumption had carried off to an early grave all his mother's family, and it was feared that Henry would fall a victim to the same destroyer. The acute symptoms of his illness had assed off, but he was far from being well, and n that weak state which betokens a lunking danger which eludes the skill of the most eminent medical practice. When in that state, a clargyman at Marengo, Mich., called in and endeavored to persuade his family that this spirit agency was of the devil, and that they ought to resist its influence over their son. The reverend gentleman even boasted of being able to stop the manifestations, but on putting his pretended power to the test he signally

He promised to preach upon it in his church on the following Sunday. Henry being deep-ly interested, attended and got as near to the speaker as possible. The clergyman was somewhat asionished to find that some influence which he could not throw off choked his utterance. He made efforts to proceed with his sermon against Spiritualism, but failing after struggling to accomplish his aim, he declared that the devil had come there to impede him. From that time Henry became the subject of a very powerful spirit control. His name was "Owosoo," a Spanish Indian, who now attends him in his mediumship. This spirit gave a diagnosis of his disease, which the douters had pronounced incurable. The spirit said it was not lung disease at all, but that his medium would soon be well again. In a state of trance, the suffering youth would be controlled by his spirit guide to wander into the woods, gather herbs, and dig up roots, which he brought home and prepared as a medicine with his own hands under spirit influence. That the cure thus wrought was complete, Dr. Blade's existence to day is ample

estimony. The healing power did not end with this one solitary case, but the young man, under spirit influence, began to treat others with complaints similar to that from which he had been rescued by the medical skill of his guide. On his recovery the manifestations returned with increased intensity; whether he slept at home or in others' houses, loud noises and rappings would be heard, with moving of furniture and other powerful phenomens—facts which can be testified to by hundreds of inhabitants of Ipsilanti, Ann Arbor, Baline, Jackson, Albion, Ralamana, and other places in the state of th Kalami 200, and other places in the state of Michigan. At other times the medium would be in a rigid trance and appear as if dead. While in that state he seemed to be in the Spirit-world, conversing with the departed re-lations of the friends by whom he was at the time surrounded, often bringing messages to them from their friends in the Spirit-world which proved to be excellent tests of spirit identity, establishing in their minds the truth of immortality and spirit-communion. These abnormal states were however oftentimes the cause of serious alerm to bystanders, who, ig-

norant of the nature of the phenomena, would employ stimulants and manipulations to bring him round again. In all cases these remedies coessioned the medium much pain and suffering when he regained the normal state. During illness he has been carried up two flights of stairs by spirit power, and often has been carried bodily from the bed, his attendants being eye witnesses to the fact.

While suffering from a severe attack of sickness, from which it was feared he would not recover, Dr. Slade visited Saline. His friend Mr. Risdon desiring his portrait to keep in memory of him, Dr. Slade went to a photo-

in memory of him, Dr. Slade went to a photographer, to have a likeness taken, and as he sat before the camera, a strange sensation crept over him, such as he had never experi-enced before. When the plate was developed, the body was visible as in ordinary cases, but his head was obscured with a cloud of intense light. This was the first indication of anything like spirit photography he had met with as the experiments by Mr. Mumler, the celebrated spirit photographer, had not at that

Dr. Slade was formerly in the habit of holding large promiscuous seauces, as is the practice of many other mediums, not having learned at that time the injury which arises from a want of order and necessary conditions. As s consequence he was very much prestrated after each sitting, not knowing that the circles were the cause. These years of experience have taught him, and also his spirit friends, that it is highly necessary to have proper conditions and a select number of sitters to preserve the health of the medium, give satisfaction to the sitters, and obtain a higher order of

phenomena. Of the origin of the slate-writing manifeststion, which is at present the subject of so mucu acrimonious discussion, it may interest the reader to say a few words. During his sittings at one period of his mediumship. Dr. Slade's attention was attracted by a noise of scratching on, in, or under the table, as if writing were being done with some instrument. He was impressed to give the spirits an opportuni-ty that he might discover whether they intend-ed to write. Accordingly, he placed a piece of chalk on a slate and held it under the table, thinking that the chalk would make a mark with the slightest effort. The first letter thus written was "W." The seance was held at the house of Mr. Gardiner Knapp, New Albany, Ind., with whom Dr. Slade was at that time visiting. During the evening the writing was persevered in, and the spirits gave the name William Maynard" direct on the slate. This was recognized by persons present as the name of a friend in Spirit-life, and thus a test and a manifestation were received at the same time.

One illustration will show that the spirit writing is not only a phenomenal fact, but may be made a channel for conveying intelligence quite foreign to the knowledge of the medium. On one occasion. Judge Dean, of Pennsylvania, came to New York on business. Just before leaving home, after he had all his things packed and ready to start, he took from the bureau drawer a carte-de-visite of his de-ceased wife, with the object of having an enlargement made, and put it, as he thought, in an old envelope which was convenient to his hand, and deposited it in his travelling bag. On the evening of his arrival in New York he called on Dr. Slade and had a sitting, during which a message was written on the slate from his wife in the Spirit-world, commencing thus: —"My dear husband,—I saw you when you put my picture in Neph's letter." The slate was filled with other writing, and signed by the wife's name, and yet the Judge was a first the madium. On attention to his stranger to the medium. On returning to his hotel, Judge Dean went straight to his travelling-bag, and taking out the old envelope con-taining the portrait, was astonished to find that instead of baving used an empty envelope he had put the carte de visite into an import ant letter referred to in the message, and which

he had kept by him for years.

After the transition to Spirit-life of Dr. Slade's wife, the direct spirit writing improved very much. During her last hours on earth she promised to use all endeavors to perfect the writing when she became accustomed to the conditions of the spiritual state, and right faithfully she has kept her sacred promise, and it is the only form of manifestation in which she takes part. Dr. Siade speaks of this spirit with manifest emotion at all times, and, dur-ing the seances he speaks to her as if she were physically present; she is there in spirit, and, to him, as palpable as if in the flesh. He sees her and hears her voice, and she is to him as real and as dear as when they communed together in the body.

From his boyhood Dr. Slade has been a seer, and, as in the case of Andrew Jackson Davis, his mother was a seer also. When a child, he could not understand why other peocalld, he could not understand why other peo-ple could not see spirits, or men or women, which he saw so clearly. Experience has taught him why so many are blind to the sub-lime realities of spiritual existence; and now the wonder is on the other side, and the ma-jority of people are disposed to doubt the fact that spirits are visible to anyone. Truly, it has been said that one part of the human fam-ily has no conception of the Inner Life or in-dividual experiences of the others. The exlividual experiences of the others. The experiences of mediums, though mysterious to the generality of mankind, are yet real and of great importance to the progress of human knowledge, and their claims should be kindly investigated rather than subjected to police persecution. Truly the day will soon dawn when the bigots of this age will be regarded as a greater impossibility than spiritual phenom-

## THE BARNES-LITTLE AFFAIR.

Communication from A. C. Barnes.

BRO. JONES:—In the Journal of Sept. 2nd 1876; is an article headed "The Barnes Little Expose," and by that article it was shown that after the pretended "expose" by Mr. Sears, Mr. Little and I staid at Maquoketa and held several seances and furnished certain certificates proving that Mr. Little is a genuine medium, for spirit materialisation. dium, for spirit materialisation.

While Mr. Little and I were still in Maquo keta, holding those scances, Mr. H. M. Arnold, an old citizen of Maquoketa, and a member of the Harmonial Society here which employed us to hold scances at the time of the pretended expose, unknown to us, wrote to the postmass-ter at Albia, our place of residence, asking if our reputation for truth and honesty was above suspicion. When we returned home, the post-master at our solicitation, gave us Mr. Arnold's letter and a copy of his reply to it, both of which we copied and presented to a few of our friends for their signatures certifying to our good character. I hope it may ere long be our province by spirit direction to visit your seance come, when it shall be our pleasure for you to test the genuineness of Mr. Little's mediumship, and I will show you the original of the certificates, copies of which I herewith inclose for publication in the Journal.

## LEFTER FROM H. M. ARROLD.

MAQUERETA, Aug. 19, 1876. Postmaster, Albia, Iowa,—Dear Sir:—Will you be so kind as to inform me whether Mr. A. C. Barnes, of your place, is a man whose reputation for truth and honesty is above sus-

picion generally? He is here with one Little, a materializing spiritual medium, and having some trouble, there are many that—if assured of his not being a fraud—would help him, although he has been exposed as such. Please and obligations of the such as the s though he man in the same was anawer and oblige.
Yours, &c., M. Annold.

POSTMANTER'S REPLY.

ALBIA, IOWS, Aug. 14, 1876. H. M. Arnold—Dear Sir:—In your note of inquiry concerning A. C. Barnes of this place. would say that Mr. Barnes has lived in this place twenty-two years, and he stands as high in the estimation of this community as any man in Monroe county. He is strictly honest in his dealings and in his political and religious convictions, and he has not an enemy in the county. Many people think he is too much given up with the subject of Spiritualism, among them myself. This entire community would resent the imputation that A. C. Barnes is a fraud or would seek to obtain money under false pretenses.

Yours truly, J. H. Morrie, P. M.

The copy as above of my letter to H. M. Arnold, is correct in centiment and I believe is a verbatim ccpy. JAS. H. Monnis, P. M.

We, the undersigned citizens of Albia and Monroe County. Iows, being long and well acquainted with Mr. A. C. Barnes, do hereby certify that the above statement and recommendation of his character and reputation, by Jas. H. Morris, P. M., is truthful and correct Albis, Tows, Sept. 1, 1876.

(Signed) John W. H. Griffin, Oleik, D. O S T. CRAIG. County Auditor. EDW. M. BILL, Ex State Senator. H. HICKENICOPER, County Treasurer.
J. R. CARTLE, County Recorder.
HENRY L. DASHIEL, State Senator.

I have known Mr. Barnes since 1856, and take great pleasure in saying that I believe him to be an honorable man, and worthy citizen, and that such is his reputation. W. M. STONE, Ex Gov. of Iowa.

I do not believe there is a more honorable and conscientions man in the State of Iowa or anywhere else. I have known him for twenty years. A. M. Guznen. Member of State Legislature from Monros County.]

I have been sequainted with Mr. A. C. Barnes, as a citizen of Albia, ever since the fall of 1854. I know him to be a very conscientious, truthful and honorable man, without any enemy that I know of, and he is universally respected as a kind-hearted and good old man. All that I have ever heard said against him, is in regard to his spiritualistic notions, though no ore questions his sincerity. Albia, Sept. 2, 1876 T. B. Penny, of the firm of Perry & Townsend, Attorneys at Law.]

#### OFFICE OF SECRETARY OF STATE. DES MOINES, Is., Sept. 4, 1876.

Lhave been acquainted with Mr. A. C. Barnes as a resident of Albia, Monroe County, since the year 1854; consider him a good trustworthy man and citizen. I have known him intimate ly and well for many years, and I heartlly endorse the many good words in his favor as written above by those who have best known JOSIAH T. YOUNG, Becretary of State.

It is not assumed by us that the above endorsement of our good character proves the genuineness of Mr. Little's mediumship, for it is admitted that no man's word, however good his credit for veracity may be, is absolute proof of a fact to a party not witnessing the fact. Yet why should testimony be wholly rejected when given in accordance with common rules of accrediting witnesses? We send you copies of certificates of the genuineness of Mr. Little's mediumship, in addition to those already published.

## CHRISTIPICATE.

MAQUOKETA, Oct. 22, 1876. We, the undersigned, attended a seance to night, held by Wm. B. Little and A. O. Barnes, for spirit materialization, at the house of Mr H. W. McCarron in Maquoketa. The medium, Hr. Little, was placed under test condi tions by being sewed to a chair in the cabinet so that it seems to have been impossible that he should appear at the aperture of the cabinet He was found thus fastened at the close of the seance, yet there were hands and faces shown at the cabinet aperture, and the handling and ringing of the bell in the cabinet, which we can not understand how it was possible for the medium to do, being fastened as

T. WILBUR. J. W. Adlen. W. S. BELDEN. M. D. BRADWAY. F. L. SUNDERLIN. H. W. MCCABBON. MRS. H. A. WHITE. MRS. E. W. HOOD. MRS. T. TO KER. Panuel Bunderlin. Mas. L. A. Sundenlei. Mas. C. E. Northeup.

We, the undersigned, having attended several scances held in October, 1876. by Wm. B. Little, medium for spirit materialization, and 1. O. Barnes, first at the residence of Mr.

Chas. Bradway, five miles from Maquoketa, and next at the residence of the late Jacob Martin, seven miles from Maquokets, Jackson County, Iowa, certify that at some of those seances while the medium, Mr. Little, was placed in the best of test conditions by being sewed with thread and woolen yarn to his chair in the cabinet, and in which condition he was found at the close of the seance as he had been placed, there was shown at the sperhad been placed, there was shown at the sper-ture of the cabinet, (from access to which the medium was also at the same time separated by a mosquito bar, being fastened between him and the aperture) very many hands and faces of different sizes and form, which were seen by all present, by some claimed to be seen more distinctly than by others, and some said to be well recognized as the forms and features of deceased relatives and acquaintances, and hands of persons attending the scances were touched by some of those hands appearing at the sperture, purporting to be spirit hands, the aperture, purporting to be spirit hands, and the bell in the cabinet was handled and frequently rung in answer to questions, seeming to answer said questions intelligibly.

Mes. Manula M. Rend, Cedar Rapids, Iowa Susannah Martin, Rosa Breiden, Capt. Breeden, Mrs. Adelia Breeden, F. M. BESEDES, CHAS. BRADWAY, LUCINDA BRAD WAY, JOSEPH LONG, GEO. O. BRADWAY, THOS. JOHES, AWAZA BALLOU F. M. BALLOU, E. N. Roush, Edwin Bradway, Henry Culp, Eliza Bandin, L. G. McCarron, and others. Oct. 18, 1876.

Mr. Little and I were not intimidated, al though our own bad treatment and the recent had treatment of mediums, seems to indicate that it is absolutely unsafe and dangerous for

a materializing medium to become entranced in his cabinet, lest some unprincipled skeptic, by breaking in upon the circle or the cabinet and disturbing the nice chemical conditions required for spirit materialization, should de-stroy the life of the medium. Then, too, there are financial difficulties, insurmountable, it would seem, if the spirits guiding their mediums are not possessed of abilities to bring them means to pay expenses of arrest and lelay, and railroad fare, and clothing, and support for their families, lawyer's fees, etc.

to be a supplied that the supplied of the supp

Mr. Little and I were arrested as frauds at Maquoketa, being two hundred miles from home and without the amount of twenty dollars in hand. Then, when we prosecuted Wm. Sears, who swore out the warrant for our arrest, and burried us off to prison because we prosecuted him for false imprisonment, payment for holding our scances for the Harmonial Society of Maquoketa, was withheld from us. Therefore, we commenced suit for our pay before S. S. Germond, Eq. A jury trial was demanded by the defendants—not by us. The trial lasted the greater part of two days, and the jury rendered judgment in our favor, for the amount we had agreed to hold the se-suces for, with interest. Defendants took an appeal to the circuit court, to be held in Maquoketa, commencing Oct. 8, 1876.

It was confidently affirmed by our opponents that we would never again be seen in Maquoketa. But when it was seen that we had re-turned and were ready to try over the appealed case, the parties owing us settled up and had the case dismissed from court at their own cost. Is this the first case in which a medium for spirit materialization has collected his pay

for holding seances by jury trial?
Our suit sgainst Wm. Sears, et al., for false imprisonment, was continued for trial at next term of circuit court, on motion of defendant's lawyer. That court will be held the latter part of next January, and I am to answer Mr. Sear's charge of fraud at the term of District Court to be held in Maquoketa, on the first Tuesday of next Dacember. Thus you will see that law binds us to be at M quoketa frequently but if any court friends wish to constitute the second of the secon quently, but if any of our friends wish to correspond with us, they may do so by addressing us at Albia, Monroe County, Iowa.

Yours truly, A. C. Barnes.

## The Spirit-World. BY DR. WOLDERCH.

J. Tinney wants to know what evidence Lucy can give that each and all the worlds referred to (the planets and Satellites of our Solar System, which, according to the investigations of Lucy are in part like our earth-material, while others are spirit bodies), are not both material and spiritual.

Lucy has been away from this city for over year and is no longer under my control or guidance for further investigations. But I will answer for her.

Clairvoyants and spirits assert that every object on this material or physical earth, both animate and inanimate, has its spiritual counterpart within it, being the spirit or soul of that ofject.

On the other hand, spirits tell us that their spirit homes are as substantial to them as our own earth is to us, while, what we call substance is to them thin vapor, and any material object of earth would be invisible to a highly developed spirit, were it not for the spiritual counterpart contained therein.

Therefore this earth is both material and spiritual; and the Spirit-worlds like Saturn, Uranus, etc., are both spiritual and material; there is only a difference in kind.

So far as my own investigations go, they have confirmed the above statement; but as for positive evidence in support of the above, or any other statement of clairvoyants or spirits in regard to spiritual things, they can give

What evidence have you that any of the stars are inhabited by beings of any kind (astronomers deny the habitability of all the other members of the Solar System)? What evidence that there is such a thing as a habitable Spirit world, although the beauty thereof is described by spirits in such glowing terms? What evidence that the spirits are not simply wanderers in space? You have no evidence; you simply take their word for it.

When I used the terms material or earthly. and spiritual or spirit home, they were used simply to designate either bodies like the earth, bearing physical human beings like ourelves, or bodies spiritual—the home or habitation of spirits.

Then, "are not worlds like their products, raded, or in other words, are not the planet hat embrace the earth in their orbits superior to and more refined than the Earth, Venus and Mercury?

As all the planets of this Solar System are believed to have been thrown off from the parent sun, the earthly planet would naturally all be composed of the same material as this earth, the proportions of the different elements possibly differing. In such meteoric bodies as have fallen upon the earth we find no element not already discovered as a constitu-ent of this earth. Gold is gold and iron is iron, and no process of refining makes it anything different from what it is; to be sure you may give it a different shape and density by tession, but it can never be superior to or finer than simply gold or iron; and these being elementary substances, they have always been what they are now, and gold or iron on the planet Mars or Jupiter will be the same as those substances upon the earth.

All products of the earth belonging to the vegetable kingdom are composed chemically of the same elements; and all products of this earth belonging to the animal kingdom (including man) are composed chemically of the same elements; the bone, the flesh, the blood and all the other various parts as the ox, dog or other animal are chemically the same as the corresponding parts in man; moreover all animals (vertebrates), the lower as well as man are built upon the same general plan of structure, now as in ages past; since the existence of animals and man upon the earth, no change has taken place in this direction, nor is it reasons to the context of the same and the context of the context

sonable to suppose that any will take place.

The physical body of man as well as that of the lower animals on the other earthly planets and also of distant earthly stars, were found to be substantially the same as those of Earth. Mentally or intellectually the human inhab-

itants of this earth represent different grades, and the same is the case with the human inhabitants of other earthly planets; but it is reasonable to suppose that the planets are not all equally advanced as regards, the intellect-uality of man. While, indeed, the inhabitants of Venus on an average appeared to be less advanced than those of Earth, there were found races on the Southern Hemisphere of Jupiter that were less intellectual than the more advanced races of Venus. On the Northern Hemisphere of Jupiter, however, are races of men more advanced than any on earth. Also the inhabitants of the first moon of Saturn appeared to be more advanced than those of Earth; but those upon the record moon of Saturn were less advanced.

Upon the first moon of Saturn, Lucy became acquainted with several persons—male and female—that were in the habit of going into the

statuvolic or trance condition the same as Lucy, visiting when in that condition the different moons of Saturn, taking the inhabitants (spirits) for people like themselves.

These people of Saturn's first moon, took the paim for longevity, living a longer time than any people on any of the earthly planets or stars; the next in longevity are those of

The relative size of the people is, to a certain extent only, in proportion to the size of the planet upon which they dwell.

F The inhabitants of Mars are the smallest in size, being about three feet in height. Next are the people of the second moon of Saturn, being somewhat larger than those of Mars, but smaller than those of Venus which are next in order. The people of the first moon of Saturn are only a little less in size than those of earth. The intelligent races of Jupiter are about the size of those of the Earth, while the less intelligent races found upon the Southern Hemisphere are comparatively giants.

You will see there is no regular gradation in the products (human beings) of the planets of this Solar System, either physically or mental.

As may plainly be seen by the productions of our own Earth in the vegetable as well as animal kingdom, the products of an earth will vary according to the conditions and infinences surrounding and sfiacting them.

#### The Present Outlook.

The grand spiritual tidal wave now rolling over our world is shaking from centre to circumference old systems of thought and all formulated creeds of the past. The very air seems pregnant with the burning, blazing thoughts, silently whispering to those who are

able to hear of the near approach of the Su-premacy of Man.

The old is being rapidly ground to powder, and of this debris busy heads and loving hearts are sifting-sifting silently, patiently, separating the dross from the gold. And so it is that one by one new, bright and beautiful truths are being held up by these faithful toilers to the grze of the multitudes around them. And yet there still remains much—very much to be done. The masses still grope in the

darkness of ancient superstitions. On every hand are seen the direful, baneful effects of the dominance of past and present superstitions. I see poverty of soul, starvation, crime and misery, equalid and sorrowful, all over our earth. I see men assuming to themselves authority as spiritual teachers and guides who are themselves groping in the darkness and blindness of the grossest materialism. I see law-makers and law-interpreters bowing before the god of Mammon, stultifying their own consciences and almost veiling simple justice from public sight thus paving the way

for almost every manifestation of crime in

man against his fellows.

I see men and women everywhere living perverted and inharmious lives, being taught by the church that guilt and sin stains of character, may be instantly removed by compliance with certain legalistic commands, so that whereas they are as scarlet they shall become white as wool through the blood of the lamb. I see those most loudly professing to be followers of Jesus by and through obedience to ceremonial rites make a mockery of his sublime teaching by their pomp and show in cushioned pews and guilded walls, while widows and orphans are eking out a miserable existence under the very shadows of their magnificent temples of —— fashlon. And lastly, but not least. I see the modern church. clothed with a meaningless legalism and materialistic dogmatism, utterly void of inspiration, foolishly barring the doors to every promised manifestation of the spiritual gifts that according to the prophecy of Jesus, were to follow the true believers to the end of the

Oh! how sadt how very sad! And my heart bleeds afresh at every succeeding look at the darkness and blindness into which the church has fallen. But thanks to angel help and angel ministrations, the grand scenes and inspirations through spirit influx, which so utterly confounded the scribes and wise men eighteen hundred years ago, are quietly but steadily looming up all over our land, and praises and thanksgiving are again pouring forth from the mouths of babes and aucklings! Who is able to discern the signs of the times? Who is willing to move forward? Nature knows no rest, and all her motions are forward—never backward.

Nature's teachings are always valuable; let us learn her many lessons and follow the highest and best light we are able to grasp. JOHN H. COTTON.

Denver, Col.

BARRITT'S HEALTH GUIDS now ready and for sale at the office of this paper. Frice, \$1 00: BANKER OF LIGHT for sale at the office of this paper

## Tobacco Users, Attention!

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

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

#### THE WORLD'S SAGES, INFIDELS, AND THINKERS.

A CROWN COTAVO VOLUME. BY. P. M. BENNETT, Editor of The TRUTH SEREER.

It will be sent by mail to any address in the United

Etates or Canada, postage free on receipt of \$8: This most valuable book should be read by everybody. For sale, wholessle and retail, by the Rausso Patto-SOPRICAL PUBLISHING HOUSE,

#### BOOK REVIEWS.

THE CONFLICT BETWEEN DARWINISM AND SPIRITUALISM, or do all tribes and races constitute one human species? Did man originate from ascidians, spea and gorillas? Are animals immortal? By J. M. Peebles. Boston: Colby & Rich. 1876 Pamphlet, pp. 84 Price 20 cts. For sale by the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Mr. Peebles has been trained in the metaphysical and theological schools of thought. and we believe this is his first attempt to grapple with a scientific subject in a scientific manner, and we can not even in this say positively if he contemplates more than a metaphysi-

"The tendency of modern thought," says he in his preface, "with a class of surface thinkers, culminated in these conclusions. There is no conscious soul, no God, no Providence, no blessed immortality. And Darwinian studies for years have helped on, rather than checked this tendency towards a dark, doubt-ing materialism." ng materialism." following pages are written in the interests of Spiritualism, as against a wide spread Darwin-ian materialism."

Who are the men whom Mr. Peebles calls "surface thinkers?". First the great Darwin, who as a thinker stands without a peer, and A. R. Wallace one of the ripest scientific scholars of England. These are followed by Huxley, Hooker, Hackel. Buchner, Vogt, Lyell, in short all the leading scientific thinkers of Europe and America. If these are the "surface thinkers" where are the "profound" scholars? If Darwinism tends to materialism, it is not the fault of the theory. Darwin and his Echool simply observe facts, and theorize

If Spiritualism is true it is an adjunct of that theory, and is not in the least conflicting. Mr. Perble sees a conflict where none exists. He would have a drawn battle when there is only

a cloud in the sky.
We object most seriously to his arraying Spiritualism against Science, by saying: "But Spiritualism affirming that spirit is causative, and recognizing a divine force superior to matter or any attitude of inert matter, teaches a philosophy directly the reverse of this."

He has no right to assert his own opinions as the creed of Spiritualism. This may be his own understanding of it and that is ali. He has no right to go to the extreme of consigning Spiritualism to the barren field of metaphysics, and placing in its hands the rusty javalins of a dead past compel it to enter the unequal combat with science.

If Darwinism is not true, then certainly no conflict exists. If true it devolves on the Spiritualist to show how man's spiritual nature is in direct line of evolution with that observed in the physical world; its direct pro-

greesive outgrowth. Nor can Mr. Peebles justly say: "Spiritualism accounts for the appearance of man upon the principles of a rational evolution from germinal types—types allied to the divine archetype, God." This may be his own personal view, but he can not justly push it forward as that of Spiritualism, for perhaps the majority of Spiritualists understand the very

He draws a sharp distinction between Dar-winsm and Evolution, but in what it consists he fails entirely to tell. Not only does he err in thus casting this burden on Spiritualism, his doctrine of types has been utterly over-Ehrown and discarded years ago. He says:
"Types are eternal," and again making it
stronger: "Types are eternal entities."
Pouchet says (Pl. of Races, p. 175): "As the

limits of species is not defined, that of varieties can not be, and it were vain to seek for any definition which should mark the absolute distinction. . There is a ceutral idea or type around which the individuals of a species aggregate. Stronger and more general characters form the type of a group, containing several specific types, but at the borders, spe-cies blend with species, genera with genera, class with class, and even the demarkation of

grand divisions insensibly fade." This is the opinion of all late naturalists. Now what becomes of the doctrine of types which was conceived in the incipient stage of aciencei

Mr. Peebles quotes many authorities to sustain his views, wholly unconscious that these authorities belong to the past and in the mighty stride taken by science under the inspiration of Darwin, they have become obso-

In the outstart Mr. Peebles does not appear to comprehend the Darwinian theory he attempts to overthrow. Thus he makes this surprising statement: "Not in history, in observation, or fossil, can a sign of transitional species be found." When according to the theory of evolution all species are transitional: they are all in a state of slow but ceaseless

change Mr. Peebles will admit that we are descendants from Anglo-saxon savages, and hairy Britans who disputed their rocky coast with the armies of Cæjar. Would he say this is false, for "in history, observation, or fossil," can a sign of transition be found?

Every generation from that time to this was transitional, just as we are ourselves. We said Mr. Peebles did not more than attempt to discuss this purely scientific question in a scientific manner. He betakes himself to the fog-enveloped redoubt of metaphysics, and out of harms way, because beyond the reach of argument, quietly enunciates his theory of crea-

He says: "The method of this evolution may, be thus stated: The divine spirit moving upon Kosmos,—moving upon the mineral kingdom, the vegetable kingdom, the animal kingdom, sublimating matter, and quickening the life germs related to each series in the chain of being, was long preparing for the crowning work, man. And all these myriad years of time typical man was waiting to take on physical form, as the acorn waits through the winter time for conditions to start cakward. The glacial period with its snows and loe had now passed away. Many of the formidable beasts of the tertiary period had disappeared in convalsions and revolutions. Suns were golden, Summers in tropical lands, leafy and rpetual were crowned with ripened fruitage; while spiritual, magnetic and electric forces acting upon, riping, moulding and shaping earthly elements into forms,—really matrices,—had so adapted conditions, that the divine soul-germ could become incarnated. Then transpired the divine descent of the heavenly into the earthly; and monadic man, primitive man, commenced his mortal existence. Externally, he was necessarily coarse, gross, groveling; but the divine germ within, afiame with mental and moral potentialities and possibilities prophesied of a nigher perfect. ed humanity, and all in harmony with natural

law through evolution." If we understand this matter aright, Mr.

Peebles means that the eternally existing soulgerm, when the elements became fitted for its
reception, became incarnated.
How? "By natural law through evolution,"
is his reply. But again we ask how? Was
it by miracle? No, not if by "natural law."
How does Mr. Peebles know there are any
"egenes! soul-germs" awaiting? If so they "elernal soul-germs" awaiting? If so they must have been direct creatures of God, in other words miraculous, and we drift from

the firm shore of facts into the cloud envelop-ed ocean of conjecture.

Of these soul germs, of this typical man, of these spiritual, magnetic and electric forces, nothing is known. Did this typical man await from infinite eternity for incarnation?

If incarnated or rather evolved through natural law, then we tread the Darwinian grounds which Mr. Peebles so bitterly detests. Mr. Paebles in his discussion of the question treads the well worn path of his predecessors, adding nothing new to their arguments, in fact his fort is quotations from them. He attempts to show that plants and animals are distinct, and man divided from the animal world by an impassable chasm, and hence a separate creation is absolutely essential for hu-

Of the distinction between plants and ani-

mals, Mr. Peobles says: "This is distinct and well defined," and quotes Prof. Wyville Thomson to prove this astonishing assertion, which, although true of the higher plants and animals is entirely erroneous in regard to the lower. Even his own quotation strangely enough bears direct testimony against the conclusion Mr. Peebles draws therefrom. After showing the distinctions existing between the higher plants and animals, Prof. Thomson says: "When we observe certain minute forms of low organization, on the verge of either kingdom, it becomes absolutely impossible to assign any definite distinctive character."

That is, while it is easy to point out distinctions between an oak and a lion, when the chain of living forms are traced downward, we arrive at a vast class of beings which the most skillful naturalist can assign neither to the animal or the vegetable domain, but which are an absolute blending of the two. In the early age of science, when the mistaken notion was entertained that all forms must belong to either vegetable or animal, this class was repeatedly shifted from one to the other to suit

the whime of classifiers. The sponge is a familiar example having been repeatedly classed with plants and with animals, and now placed with a vast number of allied forms in a group characterized by possessing the essential features of both the animal and vegetable kingdoms. Only as we arise to higher and more differentiated forms, do we meet with distinctive characters, and the thorough student finds that even then he must not trust to the "Immutability of types," for they fade and blend into each other and the state of er on every hand. A superficial observer of living beings sees absolute distinctions, but deeper research corrects this first impression, and the immutable becomes fleeting as the display of the kaleidoscope.

Nor is Mr. Peebles more successful in defining the gulf between man and animals. He claims such an impassable chasm exists, and

quotes largely to prove it. He says: "The volume of brain of man He says: "The volume of brain of man compared with the Orang Outang is as five to one." Of what race of men does he speak? Negro or Caucasian, Mongolian or Indian? There is a wide difference in the volume of brain in them.

Mr. Peebles' data are erroneous, for accordng to Morton, than whom there is no higher authority, the largest human skull measured by him, had a capacity of one hundred and fourteen inches; and according to Wagner the smallest that of a female with ordinary intolect 55 3 inches. The capacity of the gorrilla is 34.5 inches. Thus between the brain of the gorrilla and the smallest human brain not idiotic, there is a difference of only 105 cubic inches, while between the smallest and largest human brain there is a difference of 58 7 cubic inches. Thus the difference between the brain of the corrille and the correct the brain ly the same as that between the smallest and largest human brain. If difference of size is an impassable chasm in one case, is it not in the other?

"The learned Scemering," says Mr. Peebles, "has enumerated over fifteen important anatomical differences between the brain of man and the highest order of animals."

There is no diversity of opinion as to the origin of the various kinds of dogs—that they all originally sprang from common parents. Yet the learned Scemering might easily not only point out fifteen, but ten times fifteen anatomical distinctions between any two vari-

Again Mr. Peebles finds in the old hackneyed objection of language another chasm. Quoting Max Muller, "Language is the true barrier between man and beast." What is language? Is it not the process of conveying ideas? Do not animals by characteristic intonations express their few and simple thoughts? Is not the roar of the lion understood by all the animals of the jungle? The bleating lamb is heard and answered by its mother. Even ants and bees instantly communicate their sensations and desires. All animals have the organs of speech more or less perfect, and in the gorrilla they are nearly as finely moulded as in the lower races of man, but in the latter they are not as perfect as in the higher, and Mr. Peobles makes a mistake when he says, p. 29: "The babes of the lowest tribes of Autralians and Africans, transported to England and brought up in that country, speak excellent English;" for the defect in their organs of

speech can never entirely be overcome. If the sounds or words, by which animals convey their desires are few, they are fully equal to the experience of all their emotions, and the number of words of the lowest peoples are not large. It is said that the entire vocabulary of certain classes of day-laborers in England is not found to contain three hundred words.

How many ideas is it presumable these words are called on to express:

When Mr. Peebles says, p. 29: "Man only arranges ideas, and then logically expresses them." he contradicts the experience of every one who has observed the ways and habits of animals. The writer has a shepherd dog, that if Mr. Peebles will take the pains to watch for an hour will convince him that at least one animal "can arrange ideas;" that is reason, and logically express the same.

How strangely Mr. Peoble's ideas are confused will be seen by the following:

"That animals have sensations, desires and purposes, is evidently true. And, further, it is admitted that they reason, and so do plants; that is, they reason, and so do plants; that is, they reason upon the plant plane of vegetable existence. The sunflawer turns towards the sun; the vine twines around the tree; cake push their roots out and down towards the living stream; birds in Autumn wing their way southward." Now while he would have us believe that an impassable gulf divides plants from animals, he here teaches divides plants from animals, he here teaches that in their higher reach of instinct they are identical! N n only do animals reason, but so do plants! Yet before Mr. Peebles reaches the bottom of this page he says, "Man only arranges ideas"—i. e. reasons!

The turning of the sunflower to the sun, the striking of the roots of plants downward, are effects of purely physical causes and have no relation to instinct, more than the fall of a stone can be said to be the result of reason or instinct in the stone.

"What is instinct," says Mr. Poebles, "but reason on a lower plane of life?" True, it is at Rome—As all any Darwinian claims, but it so what be Rotices: Larr comes of this dreadful gulf between the under lany; Notes.

veloped reasoning powers of animals, i. e. in-stinct, and the developed powers of man—rea-

But Mr. Peebles does not wish to escape by science so long as the broad way of metaphysics is open. "God, who is essentially reason, power and life, or the life principle is incarnate in all things. Accordingly plants, trees and animals are aglow with a subordinate conscious life; and this they manifest in accordance with their organization."

This statement does not admit of argument. When a writer resorts to God as a final cause, he enters a field where one assertion is as good as another, and reason of no avail. How does Mr. Peebles know about God? How does he know that he is "essentially reason, power and life?" Mr. Peebles would not dare attempt to explain how a blade of grass grew, and he in one sentence assigns the province of God and the process of the creation of the universe.

God may be all this, or more or less for ought any one can know, for he is necessarily infinite, and man being finite can not grasp his Mr. Peebles attacks the most profound question of science, in a scientific manner, and de-

cides it by an appeal to God as a final cause? In this he precisely imitates the theologians of a thousand years ago. Finally he finds in the mortality of animale Finally he mass in the strongest argu-and immortality of man the strongest argu-

"The ennobling idea of immortality did not germinate in the brain of an apa." This sucer would have force if any one had ever made such a claim. Certainly no Darwinian ever did. Thoughts, ideas, intellectual unfoldment, are cumulative, and each succeeding age building of the material of the past, adds something now. "The encobling idea of immortality" so far as that is concerned, never originated in the brain of the lower races of men, for many of these have no conception of immortality or

(Sae Pre-Historic Times, Lubbock p. 467. Rev. T. Daye, Tasmanian Journal; Burchell, Travels in Africa, Vol. II, p. 242 London Athenium, July, 1849 Australien und Seine, 1849)

The conception of immortality is of development, and its desire, or aspiration, is typed by the desire for life in the animal.

Whether leading to materialism or not, the doctrine of evolution as presented by Darwin and Wallace must be accepted as in the main true, and nothing is gained but everything lost by arraying Spiritualism against it.

Spiritualism must be the positive science of spirit and not a mass of conjectures. The doctrine of evolution must apply to the spirit as well as the physical body. A new interpre-tation is given to the facts of biology. As the monad evolved higher forms in successive series to man, in the latter spirit is evolved in succession. There is no break in the continuity.

In this light the doctrine has a new and significant meaning. The toll of nature through the past ages, her struggle for the best, cumulating in man as a centerstance of all elements. and forces of the material world, has perfect fruitage. There is no termination in his progress, for when it coases in the material being it commences in the spiritual into which state is carried all the noble aims and purposes of mortal life for inflaite unfoldment.

THE WORLD'S SAGES. INFIDELS AND THINKERS, being Biographical sketches of leading Philosophers, Reformers, Innovators, Founders of New Schools of Thought, Eminent Scientists, etc. By D. M. Bennett, Editor of the Liberal and Scientific Publishing House, Scientific Hall, 141 Eighth St. 1876. Pp. 1048. Price \$3.00. For sale by the RELIGIO-PHILO-EOPHICAL PUBLISHING HOUSE, Chicago.

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November Magazines.

THE "PRYCHIGHE STUDIEN," published by A. Aksakow, at Leipzig, for August contains as its leading article, a fine translation by J. A. Hainsohn, of Hudson Tuttle's "Scientific Aspect of Spiritualism."

THE LARUSIDE LIBRARY.—(Donnelly, Lloyd & Co., Chicago) Numbers 61-63 of this popular publication are put together as a double number and contain the first half of George Eliot's last and greatest novel, Daniel Doronda," to be completed in the next number. Price of the present issue is twenty cents.

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THE ATLANTIC MONTHLY -H. O. Houghton & Co., Boston, Hura & Houghton, N. Y) Contents. The Ascent of Tskhoms; Miller Michel; The American, XIII, XIV; Giordano Bruno; To Ione; The Battles about Atlanta; In Two Worlds: Pottery at the Centennial The Fourth Waits; Rincontre; The Fair of Moses, the Ormenian Patriarch; Old Woman's Gossip; XVI; Maples; Early Pro-vencial Poetry; Recent Literature; Music.

THE GALAXY.—(Sheldon & Co., N. Y) Contents. Madcap Violet, chapters XXXV., XXXVII.; and XXXVIII.; Pater Dimitte Illis; Bargoyne's Original Order Book; The American Character; Recent English F.c. tion; Como; Oa Reading Snakespeare; The Silent Wooer; Miss Ruth; What Shall We Et; Only a Week; Fighting by Machinery; War Memoirs; Ociental Legends; Drift-Wood; Scientific Miscellany; Current Literature; No.

Sounder's Monthly — (Scribner & Co., N. Y). Contents. The Charter Oak City; The Biginnings of Life; Posms; That Liss O'Liberie's, IV; Phillip Nolan's Friends, XI; A Scottish Lisa Factory; Days and Vides; Pictures from Rowe, England; Under the Rose; College Expenses; Beds and Tables, Stools and Cardle Sticks. Candle Sticks, VII; Rodney Maverick; Mere Giraud's Little Daughter; In and about the Fair, III; Topics of the Time; The Old Cabinet; Lome and Society; Culture and Progress; The World's Work; Bric & Brac.

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THE ECLECTIC MAGAZINE—(E. R. Pelton, 25 Bond.St., N. Y) Contents. The Territorial Expansion of Riesia; When the Sea was Young; Alfred D. Musset; On Turkish ways and Turkish Women; The Wreck of the Strathmore; A Japanese Fair; Sketch of a Journey across Africa, 1V; Aquaria; Taeir Present, Past and Future; Morality on a Spanish Wharf: Adam Smith as a Person; The Wind. Wharf; Adam Smith as a Person; The Wind-Harp; A Bizzar and a Picnic in Africa; The Brittish Association on Spiritualism; The Earl of Derby with Portrait on Steel; L terary Notices; Foreign Library Notes; Science and Art; Varieties.

ST. Nicht LAT.—(Scribner & Co., N. Y.) Contents. Frontispiece; The Kingdom of the Greedy; A Reminiscence of Abraham Lincoln Granny's Story; A Little Boston Girl of 1776; The Bees that went to the Say; Leap Year; All about Lead Pencils; The Owl that Stared; Listening a Quien and not a Queen; Benita; Good Times; Story of a "Tolerbul" Bad Boy; Sea Foam; A Parable; Far Away; Carlo and the Milk Pan; Borrowing a Grandmother; Flowers in Winter; The Sanday Baby; Partners; Linsie's Conclusion; A Contennial Pen-Wiper; Jack-in-the Pulpit; Our Music Page; Little Housekeeper's Page; For Very Little Folks; Young Contributors Department; The Letter-Box; The Riddle-Box.

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This gauntlet of opposition is run by seventenths of the readers of our best spiritual and reformatory papers.

By dint of perseverance we have got the RELIGIO-PHILOSOPHICAL JOURNAL ON to a basis of circulation, (if the subscribers, who are in arrears, will pay what they owe us) that insuces its permanency; but not until we had used up about forty-seven thousand dollars, did we reach that point.

And the Little Bouquet, a perfect gem of deauty, still runs the gauntlet of opposition. because it lays the basis in the minds of children for the reception of the gospel of Spiritualism, greatly to the horror of one or both of the parents, or to one or more of the masters or misses of the family, who attend the Sunday schools and begin to think of joining a church for its popularity in the home circle. Yes, the Little Bouquer, notwithstanding its excellent quality and mechanical beauty, costs the publisher about fifteen hundred dollars a year more than be receives from subscribers.

These are plain statements of facis, which

stare the publisher in the face every day in the year, and yet well-to-do Spiritualists subscribe for other magazines filled with religious toaddle, and pay double price for it, to say nothing of the pernicious effect it has upon the minds of their children, because it is popular with the church. Yes, thousands of Spiritualists pay two dollars a year for a religious magezine for children, and allow the LITTLE BOQUET to go uncirculated, because it is not popular with religionists.

Again, for a moment contemplate the fact that very few believers in Spiritualism have any of the valuable books devoted to that subject in their houses. Indeed but a small per cent, of the receivers of the truth of Spiritualism read either newspapers, magazines or books devoted to the cause! Why is this so? The answer to us is clear and certain. In a majority of cases some one in the family is a devoted sycophant of the popular parish priest. The fear that he will see the Raligio Philo-SOPRICAL JOURNAL, the LITTLE BOUQUET, OF some book devoted to Spiritualism, causes the poor, feeble-minded religionist to raise a bedlam, every time either is brought into the house. Indeed, they often commit them to the flames, so that the wouldbe readers may not be committed to endless flames in the after life. by the supposed wrathful god they so ignorantly worship.

All of these things are done, and ten thousand fold more in the name of a religion based in ignorance, to prevent the ushering in of the resplendent light—the Philosophy of Life

-Spiritualism. A few centuries ago, and the same spirit of bigotry burnt similar investigators at the stake, placed them upon the rack of torture, and imprisoned them for life in dark caverns in the earth, with daily torture, until the angel of death came to the rescue.

Now they do all that the spirit of the age will admit of. Bigotry in spirit is the same now as in the past. She has no eyes, and can not see; she has no care, and can not hear; she has no head, and can not think; she has no heart, and can not feel. She is full of passion and as vindictive as her fabled hell.

In view of these facts and the continued opposition now being arrayed against Spiritualism, spirit mediums, spirit publications, what are the duties devolving upon Spiritualists? Are we to remain the same indolent, disintegrated people, powerless for positive and united potential work, that we have been for the last twenty-eight years, or shall we arise and unite our powers, for atubborn resistance to the pall of ignorance that has so long enshrouded the earth? Let us not only resist the mantle of darkness which wily priestcraft is daily weaving, but let us put forth an united effort for the dissemination of knowledge, and for the olevation of human character.

Let us form local societies in every township. Let those local societies elect representatives to form State associations, and they in done upon a basis so simple and so free, that no man's private opinions can in the least degree be compromised. Let those societies and associations be organized for work-positive work, as a means of indoctrinating, every mind into the laws governing his own being. Let the sciences be taught from the rostrumsteach the people that which must necessarily be the result of causes which are palpable to the senses. Let the power be generated in local societies to aid and help on the mighty work of reform—that kind of reform that shall cause knowledge to prevail where superstition now reigns supreme.

As the telegraphic apparatus is strengthened by its main and local galvanic batteries, so let the work of promulgating knowledge be strengthened by the local powers generated in local societies, until the whole earth is disenthralled from ignorance and superatitionlet the pall of bigotry and prejudice be rent asunder by the penetrating light of knowledge, and then it will not only be popular to investigate in the field of the Philosophy of Life, but it will be a feast of reason and flow of soul, to be desired by every mortal.

Thus the struggling souls which suffer like our correspondent above quoted, will no longer have to encounter the bigotry of neighbors, nor the hells at home, engendered by priestoraft.

Letter of Inquiry from J: M. Peobles.

Bro. Jones:—In a recent issue of your Jour-MAL, I find in the editorial column these golden sentiments:

"In our last article we announced ourself as in favor of organic efforts.

"Can Spiritualists organize on a basis that will recognize intelligence as the crowning element in man?

"Can Spiritualists unite and act upon a principle which recognizes the necessity of doing good one to another, as the most ligitimate means of happiness for both, and for all man-

"We think so, and what shall be the watchword with which to emblazen our standard, is yet the question.

It is needless to say that it gratified me exceedingly to know that you favor "organic efforts." Though old, the following are sensible sayings: "In union there is strength, "United we stand, divided we fall." But what suggestions have you to offer relative to the best method of organization? Would you recommend Spiritualists to organize upon a financial basis only? or would you advise, in some way a recognition of the religious nature, and the religious sentiments, so univer-

sally rooted in the constitution of man? There is no more streamous opponent of all creeds and all sectarian dogmas than James Burns of London. And in a late number of his Medium and Daybreak he asys:

"Spiritualism is judeed the true light that explains the New Testament dispensation, because they are necessary parts of each other. Spiritualism is not the enemy of religion in any sense whatever. The church is lamentably ignorant of the religion it professes to teach, and kas made the Work of God of none effect by its traditions. by its traditions. Bpiritualism is the greatest aid to religion that can be conceived of because it comes to rectil to him, as if all the crockedness which exists in religious glass—darkly.

RELIGIO-PHILOSOPHICAL JOURNAL

communities, and comes to point out the es-sentials of religion itself."

My purpose, friend Jones, is not controversy, but to avail myself of any suggestions you may feel at liberty to offer. In the multiplicity of counsellors there is wisdom.

J. M. PREBLES.

Thanks, Bro. Peebles, for your kind apprecistion of our sentiments expressed in the items quoted.

We have ever been in favor of organic efforts for the elucidation of the Philosophy of Life, and the institution of means for the dissemination of knowledge, in regard to the actualities of both this and the endless life in the spiritual spheres—such a knowledge as will save mankind from transgressing moral, mental, and physical laws.

You inquire if we would recommend Spiritualists to organize upon a financial basis only? or would you advise in some way a recognition of the religious nature and the religious sentiments so universally rooted in the constitution of man?

Our Brother is doubtless aware that we are giving our views upon the subject in a serles of articles entitled, "Knowledge is the true Savior. Duties devolving upon Spiritualists. Why Spiritualists should Organize," etc., etc. Before we close this series of articles we shall doubtless be inspired to say more in regard to the basis of organization than would be advisable in these remarks.

But we will say just here that the question of finance, however important in an organic effort for any purpose, save making money, is simply incidental to carrying on a work, as taxation is necessary to conducting the common affairs of a city or state, while the object of city and state organization is for protecting the interests of every soul within the borders of the city or state, no matter how diversified, or how much such interests may conflict one with another.

We would have our organizations broad enough, not only to admit Bro. Burns to declare what Spiritualism does to explain the New Testament—the Word of God, and the essential religion, but we would give Brother Peebles, Watson, and all other Christian Spiritualists, the same *privilege*, and not stopping with them, we would inscribe upon our standard in brilliant letters:

PREZ THOUGHT WILL GIVE US TRUTH: THINK FOR YOURSELF AND EXPRESS THAT THOUGHT. In the light of these sentiments, neither the Christian, the Jew, the Infidel, the Mahommedan, the Buddhist, nor the Brahmin, could complain that the Spiritualists were imposing creeds, dogmas, or platforms of faith that restricted their rights, or limited their privileges.

and freedom of thought. That the time is near at hand when Spiritualists will unite in local societies and become a potent element, not as *concelaste* alone, but real active builders, not of creeds, but of institutions for the inculcation of knowledge which will save the soul from transpressing of mor-

al, mental, and physical laws, we doubt not. For further details we will refer you to past, and forthcoming articles published and to be published in the Religio-Philosophical

## Questions Answered:

MR. EDITOR:-Will you please answer the following questions through your paper for my edification, and the settlement of an argument. Dose a medium see the material object when describing a vessel at sea? Or is it the spirit control that sees the vessel and communicates it to the medium? Or in case of a magnetic healer, is it not the control that makes the journey to a distant patient and psychologizes the mediums to see said patient? SPIRITUALIST.

Chicago, Ill.

REPLY.

First repudiating all expectations of any "settlement of an argument" upon questions involved in the interrogatories propounded, we proceed to say that phases of mediumship are as varied when viewed in detail, as are judividuals—no two persons are exactly alike, nor are any two phases of mediumship.

It should be always borne in mind that all mankind are spirits, as much before as after passing the ordeal of so called death, and that there is really but one world, and that is s Spirit-world—that is, the primary moving element of life is spirit.

But do not misunderstand us. This plain of life is strictly material to the external senses which deal with matter only-matter in the general acceptation of the phrase.

Gross matter is subject to the law of gravits tion, hence the spirit is heavily laden, and when confined to the heavy cumbersome body, has to carry it along wherever it goes, and when it views objects from the windows of the physical body, sees things near at hand only, and then only such as present themselves ma-

This material plane is but a stratum, so to speak, in the endless stratifications of the boundless and nover-ending sphere of life.

The next sphere of human existence is so very near to the material, that many who are violently precipitated upon it, scarcely, for a time, can realize that they are not yet in the same physical body as before, and all of their surroundings are to them apparently the same. Scarcely a thing presents itself that differs from the familiar objects of their past experi-

Experience in the new life by slow degrees compels them to realise that they really have passed the change called death.

This is the experience of those who are so gross in their nature that they have no appreciation of the inner life, hence do not look for it—not looking for it, do not perceive it.

While on the other hand the spiritually refined man, not only often has open visions of the loyeliness of the inner life, but on passing out of the physical form, beholds as a reality, all that his spiritual visions have revealed themselves accordingly.

The reader will pardon us for premising thus somewhat in extenso before giving direct auawers to our interrogator's questions.

Sometimes the eyes of the medium are sufficiently clear sighted, being independent of the physical organ of sight, to see objects thousands of miles away, apparently as real as if not six feet off. At other times a similar result is produced psychologically through the interposition of a guardian spirit-an effect produced upon the sensorium of the sensitive medium. Similar efforts are witnessed through the subjects of meamerisers.

In the latter case both the operator and the subject, though yet in physical bodies, are really for the time, living and acting upon and from the spiritual plane of life. The answer above given will apply as well to the healing medium as to the seeing of a vessel far away upon the ocean.

An understanding of a few fundamental principles in the *Philosophy of Life*, aids the mind to conceive thoughts that will by proper application, always unfold the details of every conceivable phenomenon, and divest it of all mystery.

Proving too Much.

ED. JOURNAL:—The party who publishes the account of Dr. Blackman's dream before being thrown from his carriage and killed at Cresco Iowa, is without intention, doing the widow and other heirs an injury. The statement is that being warned in a dream of his death he took a policy on his life of \$10 000. If that be true, he committed a fraud on the insurance company and they are not bound to pay. In-aurance companies give policies and charge therefor in accordance with the risk occuring from the uncertainty; therefore if Dr. Blackman knew he was going to die sconer than other facts indicated and took out a policy because of that knowledge, it was a fraud and the policy is void.

Geo. B. Pareons. Hooper, Neb.

REMARKS.

Quito a mistake, friend Parsons. It was no fraud upon the insurance company, and it can not avoid making payment.

Insurance companies assume risks for the premiums paid.

To induce people to insure, they send out printed circulars—get clergymen to write long articles for publication in religious and secular papers, showing how men who have insured their lives have been suddenly killed, or died from contagious diseases soon after becoming insured, and that widows and orphaus have thereby been saved from want.

These inducements prompt thousands to insure who would not otherwise do so. The insurance companies prompt the mercenary spirit in a man as a means of success.

A loving friend of the family of Dr. Blackman in Spirit-life, foreseeing that the doctor would soon be killed and that he would leave his family in poor circumstances, did just what the insurance company would have done if they could have gained a listening carprompted him to take out an insurance policy

While the insurance agent would not have seen as far as the spirits did, yethe would have presented the liabilities to accidents as forcibly as he could, the object of which would have been to induce the taking out of a life

Spirits prompted him to get his life insured. by showing him in a dream, that which he interpreted as indicating that he would soon be killed.

While the doctor may have placed sufficient confidence in his dream to induce him to get out a policy, no one can say that he was sure that his dream would come to pass.

The publishing of the facts will not injure the family, nor prevent their recovering the money from the insurance company.

It will do much good by prompting men and women to give heed to premonitions from loving friends in Spirit-life, whose powers to foresce coming events are sometimes very great, and whose promptings if heeded, would be all important in results.—ED. JOURNAL.

LOTTIE FOWLER, the celebrated America medium, who has been residing in London for several years, is now on a visit to Edinburgh, Scotland. She contemplates visiting her native country, the United States, ere long. Our readers will remember that some two years ago we published a very fine portrait of her in the Journal. She is one of the finest mediums of the age, and we hope she will vis-It Chicago when she gets again on this side of the Atlantic.

PROP. ANDERSON, the spirit-artist, has taken a trip to Philadelphia. Fearing that something might happen that he could not conveniently attend the next Centennial exhibition. he concluded to make the best of the present. He expects to return about the 4th of November, rejuvenated and ready for the old masters. through his mediumship, to resume their work in giving life like likenesses of the loved ones gone before.

New Trial Subscribers.

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

Will the friends everywhere promptly se ours as many yearly trial subscribers as possi-

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

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

guch subscribers.

#### Bills Must Be Paid.

We have a great deal of money due us of more than one year's standing, that must be promptly paid.

We are determined to make a clean sweep. We know we are not doing justice to ourself, nor are those who owe, doing us or themselves justice by longer delaying payment.

All who remit dues, so that they reach this office before the first day of December of the present year, together with six months in advance, will receive credit the same as if the adcance payment had been made. Those who do not pay before Dec. 1st, will be required to mest their bills at full rates of \$3.65 a year, and the sams will be placed in the hands of collectors, who will take immediate steps to enforce collection.,

We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the Jour-MAL on credit,—some of whom do not even remit the postage. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

Some subscribers who are well off, owe for the Journal for several years, others who are not very well off, can pay, but fall to do so from year to year, through unwarranted negligence. To all such we say in the spirit of kindness. We can not longer wait for our day: remit and save half a dollar a year together with cost of collection.

Justice to ourself demands this emphatic appeal and announcement, and we mean it for all who now owe one year and upwards for the Journal; and every one who receives the paper is expected to pay for it, as much as he or she would be expected to pay for a pound of coffee delivered by the grocer, unless the paper is marked F, (which signifies free) at the end of the address on the margin of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each issue can, in a moment, see exactly when the time for which payment has been made was out.

If any one supposes he or she is getting the paper free where it is not marked F. & at once undeceived; and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the only way to guarantee the continued publication of any newspaper, the Religio-Philosophical Jour-

NAM not excepted. All the libel suits that the germans advocates of nastiness can institute, are of the least possible moment, when contrasted with anxiety caused by delinquent subscribers.

Dr. Slade.

[London Dispatch of Oct. 27th.] The case of Dr. Slade, the American medium, and Simmons, his assistant, was up again to day, when the charge of conspiracy against them was dismissed and Simmons was discharged. A new prosecution was then commenced against Slade under the vagrant act. Magistrate Flowers expressed the opinion that here was a strong prima facis case against

Blade under this act. The above is the latest dispatch before going to press, that we have in regard to the persecutions inaugurated by Ohristians against Dr. Slade, the celebrated American medium.

Men of scientific knowledge, gentlemen of character and scholarly attainments, are daily visiting Dr. Slade's scances, and vouching for his genuine mediumship. Indeed the doctor is having more patronage than he can possibly attend to, and yet when the bigots are defeated on a charge of conspiracy against him, they fall back on the contemptible

charge of vagrancy. Dr. Slade under arrest for vagrancy! It is so preposterous a charge that it has only to be mentioned to be denounced by every right minded man and woman, as a bald attempt of religious bigots and intolerant skeptics (when beaten on the question of his being an impostor) to persent the law into the vile means of persecution, and to bring reproach upon the cause that Dr. Blade through his mediumship, so ably demonstrates to be a heaven-born truth, when they know that he is no more of a vagrant than is Prof. Bradlaugh, Huxley, or any other distinguished English scientist and scholar that has visited this country and been highly honored by the American people.

Note from A. J. Fishback.

BRO. JONES:—DearSir:—Having resigned the position of State Missionary of Minnesots, the officers of the Association are desirous to employ a first-class lecturer to fill the vacancy. Whereupon, with due deference to all our noble and faithful speakers now in the field, I have taken the liberty to recommend our tal-ented brother, Dr. H. P. Fairfield, as the right man in the right place for Minnesota. Will the doctor please correspond with the Hon. G. Jenkins, President of the State Association of Farmington, Minn. Yours Truly,

A. J. FIREBACE.

Dr. Fairfield is one of the very best lecturers in the field.—Ed. Jouenal.

Mus. O. A. Bisnor, test and business medium, 214 West Randolph street, Chicago, Ills., is one of the very best test mediums of the age, and her terms are so low (only one dollar) that even the poorest people can afford to patronize her.-[Ed. Jouenal.

"THE Gods."—Yielding to our advice as well as to a strong personal desire on the part of the author to enlighten the world Col. Ingersoll has issued a new edition of his highly popular lectures in cheaper form. They can now behad put up in good shape for \$1:25, postage ten cents. We predict a large sale. For sale at the office of this paper.

Marion Harland, (Mrs. M. Virginia Terhune,) whose new novel, "My Little Love," has just been published by Carlton & Co., sailed a week ago for Europe, intending, with to him, as it were, through a smoked Priends everywhere will oblige by soliciting her family, to pass the winter in Rome and

## Philadelphia Pepartment

Subscriptions will be received and papers may be obtained at wholesale or retail, at 624 Raco St., Philadelphia.

What is the Present Condition of Spiritualism as Seen from a Spir-Itual Standpoint?

In our last we gave a view of Spiritualism as seen from our own stand-point; to-day we give a communication on the same from our

spirit-guides.

Spiritualism, like everything alse, presents different views when seen from different atandpoints, and those who see it from the land of spirits have not a better means of appreciating it, but they should be able to give a more correct description of it. Spiritualism, or the knowledge of spiritual beings and their conditions has been the study of spirits in all ages; it has also been a theme of profound interest to the spiritually minded individuals on the material planes of different worlds, and their interest in it has increased as they have advanced in the unfoldment of their spiritual natures. Spirits had known of the intercourse with mortals long ages before it was discovered by mortals on any of the different planets. and whenever the inhabitants of any one of these discovers that intelligent communica-tions can be established between the two spheres of life there is great rejoicing in spiritlife, it is the beginning of a new era. So during the twenty-eight years which have elapsed sluce the advent of Modern Spiritualism on your earth, we have been watching the progress of the cause with profound interest, realizingthat it was a mutual blessing to the dwel-

lers of both spheres. Our labors have been continuously directed to the development of mediums in all the variety of their phases, and we have rejoiced with you in the knowledge that this work was going on all over the world, and that through the facilities afforded by Spiritualists and mediums thousands of individuals were being developed into better mediumistic conditions who had no knowledge whatever of the causes which were operating upon them until it was bayond their power to control it. We have not taken advantage of them, however, but have brought them full compensation for all they have suffered in introducing Spiritualism to millions of earth's children. We need not trace the various forms of manifestations which have been introduced, one after another since the advent of Modern Spiritualism, each one of which was adapted to the times and conditions when they were introduced.

The entire human family have felt an im pulse which has moved them into higher and better conditions, though the source of this has been but little understood. The work is still going on with increasing power. The American association, to which you have referred, was designed for a purpose in this great movement, and having fulfilled that it has passed away. Other attempts at organiza-tion will be made, with more or less success. until you have learned the true basis on which organization can be laid so as to produce the heat results to humanity.

The wave of fraud that you have referred to, Was foreseen by spirits, as a result of the conditions of humanity, and is apart of the great work which is going on to raise man into a higher plane. We anticipated all the trouble which has arisen from this cause, but we also knew that it was through these that the race would come to a higher plane, in which integ-rity will be so ingrained into human nature that all temptations to commit fraud, even in the darkness when the chances of detection are so small, would not have power over any one, but standing in their uprightness and integrity mankind would always love the right for the right. To-day, a large proportion of mankind act honestly only because the law is a terror to evil doers, and not from those innate principles which make men upright under all circumstances. Hence the dark circle manifestations have their mission and have been permitted, as a part of the great work which is going on to raise the human race into higher conditions.

Beveral causes have operated to produce the results which now exist; one of the most prominent of these, was the fact that the mass of Spiritualists and mediums were not satisfied to pursue the legitimate course of investigation and to receive from the spirits through all the different channels all that they can give to mortals, but with a restlessness which belongs to the age of infancy there has been a general rush after materialization. Mediums were not satisfied to pursue the even tenor of their way, and to wait for the developments which naturally follow, and Spiritualists very generally joined in the eager desire to witness mar-velous phenomens, which were reported in various parts of the land. This disposition on the part of advanced Spiritualists to go back to the rudiments, has an effect similar to that which would be produced by a professor of a high school, or a college, if he would insist that their pulpits should go back to study the alphabet. We know that this is the basis upon which all literature must be built, but after the basis is well laid it is folly to spend your time in repeating it over and over again. This has not only disqualified many from the capacity to make proper investigations, but has opened the way for fraud on the part of mediums and spirits; we wish it distinctly understood that there is a very large class of spirits who are entirely on the plane of fraud and trickery, and who delight to find mediums, or susceptible persons upon whom they can act in the production of these things. There are spirits who are opposed to all the spiritual manifestations, and who take delight in doing these things, hoping thereby to discourse mortals from pursuing the sub-

It is well-known fact that mediumship is not a seat of integrity or uprightness of life, that many of earth's children, who are low on these planes, are very susceptible to spirit influences and by a fixed law they attract to themselves spirits upon the plane which they occupy, so that there were combinations of circumstances tending to bring about the present state of things, and while it is a matter of regret to us, because we know it must result in suffering there is no avoiding the law, or its consequences, yet we can see that there are lessons of the highest importance to humanity being conveyed by these very undesirable conditions, and that these will continue until mankind have learned this lesson.

There is no reason for discouragement. Spir itualism is of divine origin, it is established upon immutable and eternal principles, and these storms and tempests, though they may try you very much are doing a work for humanity which is absolutely necessary in its present condition; though we hope that the time will soon arrive when mankind will come upon a higher plane and avoid the suffering which results from this cause. The honest mediums,—those who are most sensitive, suffer the most from these things; this has all ways been the case, they have been the Bay.

iors of the world, and salvation always comes through suffering.

After having discovered a disease and un-

derstood its nature the most important thing is to find the appropriate remedy. We desire to give that which appears to us to be the proper one under present circumstances. As a sick body requires rest, so Spiritualists to day require this, it is time for all to stand still so far as physical manifestations are concerned, and having entered into a very close self-examination to see what are the motives which are prompting to action, and each individual should seek for a higher condition for themselves, and then in the investigation of any of the phenomena, be very careful in the first place that there is no selfishness or suspicion upon their part, and no opportunity for deception on the part of the medium; give them your confidence and sympathy, but keep your reason and judgment, so as to be prepared to

analyze everything. Those spirits who are competent to teach mankind are desirous at all times that you should exercise your own judgment, and their first effort is to cultivate this, and it sometimes becomes necessary for them to disappoint you when they see you are disposed to neglect the proper exercise of this; the object of Spiritualsm is not to gratify the love of the marvelous but to unfold and develope your mental and physical capacities, and you should all be on your guard in reference to the marvelous phenomens, especially when they occur under cir-

cumstances which preclude investigation. The class of spirits who are doing the great est amount of mischief are those who use this ove of the marvelous as a means of gratifying their fun-loving propensities, and if you offer any encouragement to these they are ever ready to do their part. What we desire most is an honest scepticism, which is necessary to sound judgment, and which weighs all the evidence and thus reaches safe conclusions.

We wish to impress upon all that Spiritualism is the result of three distinct influences. each of which is important; first the spirits. second mortals, and third the relations which exist between these. The spirits have been ready in all ages to do their part, and have sought opportunities whenever and wherever they could find them in all ages, and among all peoples. Mortals have mostly been indifferent, or prejudiced; but in all ages there have been some who were recipients of spiritual influx, and who have generally suffered from this cause, partly because they did not know its origin, but mostly because they were not understood and appreciated by those around

The knowledge which Modern Spiritualism has brought to the human family has removed many obstacles which have surrounded this in the past; and when this terrible wave of fraud has performed its work, and purged Spiritualism from the vile impostors, who from mercenary and other motives have clung to it,a new class of mediums of a higher order will be developed, and it will be found that there will be general acceptance and understanding of Spiritualism among all classes of mankind.

Let us labor earnestly for the coming of the day when truth and justice shall prevail in all departments of life, and when there will be no attraction for spirits who are on the plane of fraud, but all will seek the truth for righteous ness sake, and will be blessed by finding it.

#### Alexander Von Humbolt.

The spirit of the above named person will control Mrs. U. L. V. Richmond, Sandsy evening, Nov. 5th, and answer this question, "Who are the World Makers?"

MRS: HYDE, the medium formerly of Boston and New York, and who went from here to St. Louis some months since under a special engagement, has returned to Chicago and taken up her residence at 925 Wabash Ave., where we presume she will be glad to see her friends.

FRANK LEE BEHEDIOT'S last novel, "Twixt Hammer and Anvil," recently published by G. W. Carlton & Co., is already in its sixth edition. A new work, entitled "Madame," by the same author, is in the press. Mr. Benedict is at present in Spain.

MRS. H. Morse, the lecturer, can be addressed in the future at No. 420 West Madison St., room 9, Chicago.

W. A. WHITE of Balaton Spa, N. Y., desires to open a correspondence with Thomas Walker, with a view of engaging his services.

DR. C. P. SANFORD of Iowa, please send your present address to this office.

## Bustness.

Hartman's Challenge.

The undersigned wishes it distinctly understood that his challenge of Fifteen Hundred Dollars, with reference to the production of genuine Spirit Photography, is still before the public, and that I mean all I. have heretotore JAE J. HARTMAN.

881 Vine St., Philadelphia, Pc.

Promothous. A NEW WHEELY JOURNAL.

PROMETHEUS is designed as an aid to the Reconstruction of Society on the basis of the Philosophy of Science. It gives prominence to the best efforts of Constructive Thinkers in Europe. It is also a Weekly Record and Review of the best and latest Philosophical, Scientific, Oriental, and Rationalistic Literature, and contains a Select List of these works.

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J. V. MANSFIELD, Teer Medicat—answers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. Recision YOUR LETTERS.

## The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human mackinery. Nature has prepared ten thousand sewers to carry off the effete matter and the diseased particles, and the physician who attends to the stomach.

Sylvester Stebbins. Knoxville, Illa., writes Beptember 12th, 1876:—Mas. A. H. Rohm. the effete matter and the diseased particles, sow, 894 S. Dearborn Street, Chicago, Illa. "After using your prescriptions a few days,

and reglects the skin, and still expects health. is like a sanitary officer who would clean a ciry by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Bioctricity and the Turkish Baths are the most potent remedies known to science In Chicago an institution has been established at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establishment of the kind in the West, and under the care of Dr. G. C. Somers and Mrs. Somers hundreds of persons suffering with chronic diseases are receiving permanent benefit.

#### The Wonderful Healer and Clairveysus Mrs. C. M. Morrison.

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

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

Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison,

P. O. Box 2519. Boston, Mars. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. 20116118

Wonder upon Wonders. Given away—A strange, mysterious and most extraordinary book; entitled THE BOOK OF WONDERS. Containing, with numerous curious pictorial illustrations, the mysterics of the heavens and Earth, Natural and Super-Natural, Oddities, Whimsical, strange Curiosi ties, Witches and Witchcraft, Dreams, Superstition, Absurdities, Fabulous, Enchantment, &c., &c. In order that all the world may see this curious book, the publishers have resolve ed to give it away, also to send with it gratis a beautiful Chromo, varnished and mounted. and already to hang up. Address F. Gleason & Co., 788 Washington street, Boston, Mass., enclosing 25 cts. for prepayment of postage on Bock and Chromo.

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

MRS. BLAIR THE SPIRIT ARTIST WAS THE SUB JEOF TREATED.

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

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

spirit before.

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

Affectionately Yours,
LUTTE M. BLAIR. Rock Bottom, Mass., Oct. 16th, '76. The above is a true statement of facts as witnessed by me.

Ellen M. Smith, of Bellevue, Ohio.

Diagnosing and Curing Diseases.

OAKLAND, Cal., Sept. 14, '76.

MRS. A. H. ROBINSON, Chicago, Ill. My DEAR MADAM:-By accident I am in re ceipt of the Religio-Philosophical Journal containing your advertisement, in which you propose to disgnose cases by a lock of patient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you di agnose his case and tell me his trouble? If so. I will have you treat him. If you can't do it, I want nothing to do with the treatment, as I have been fooled too badly and spent too much have been fooled too badly and spent too much coin, to be guiled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for diagnosis, but if you see fit to act on this, and if correct, you may charge me five or ten prices for the prescriptions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. I am a skentic. If you see fit to notice this do am a skeptic. If you see fit to notice this, do so, if not. I am out only a stamp. I remain most truly yours,

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

OARLAND, Alameda Co., Cal. Sept. 29, 176 Mus. Rohmson, Ohicago, Ill.

My Dean Madam:—Yours of 22d inst. is at hand. Your diagnosis of his case is very correct, and beats me as I had no faith in your pretended powers. I herewith inclose your fee and desire the proper prescription. Seeing with me is believing. I will act as you pre-Respectfully yours, JOHN CURTIS,

BIAIMONISSAT

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

it affords me much pleasure to report a decided improvement in my complicated series of ail-

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

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

John J. Miller, Hazlehurst, Coplah Co., Mississippi, writes, October 12th, 1676:—
"I write to inform you I am improving under your treatment." And under date of Sept. 22d, he says: "You certainly have performed neveral 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 cernicious habit of using nercotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

Mrs. Robinson, 394 Dearborn St., Chicago, Dear Madan:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOUR-NAL. 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 \$2.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. Gallaway. 581 W. Erie St., Chicago, Ill., Nov. 4, '75.

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

Your Sister,

AGNES VANARHMAIS.

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

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

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.;—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ABRNAM.
Little Valley, N. Y., March 20, '76.

Mrs. A. H. Robinson, 894Dearborn St., Chi-Mrs. A. H. Robinson, 894Dearborn St., Unicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend,

T. W. GALLOWAY. No. 581 Ada St., Chicago.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. 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 6442 patients by letter, and over 2000, who called upon her in person. A mafority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. A. H. BOBINSON, Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

BUILDING, CRICAGO.

A Res. Robinson, while under spirit centrol, on remody. Cotving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remody. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been seen; when she will, without delay, return a most potent prescription and remody for eradicating the disease, and permanatly curing all curable cases.

Ut herself she claims no knowledge of the healing art, but when her spirit-guides are brought as respect with a sick person, through her mediumant, they never fall to give immediate and permanent relief, in curable cases, through the posities and rescates forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applien precisely a directed in the accompanying letter of instructions, however simple it may seem to be remember it is not the quantity of the cospound, but the chemical effect that is produced, that access takes cognisance of.

One prescription is usually sufficient, but in case the patient is not permanently oured by one prescription, the patient is not permanently oured by one prescription, the make in about ten days after the last, each time senting any changes that may be apparent in the symptoms of the disease.

Are, Robertson also, through her mediumship, diagnous hanges that may be apparent in the symptoms of the occasion, the last, and the symptoms of the disease. The facility with which the spirits contacting her accounted the same, is done as wall when the apparent. Her

gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

"Trans:—Diagnosis and first prescription, \$1.50; sack subsequent one, \$1.50. Psychometric Delimention of character, \$1.00. Answering business letters, \$1.00. The money should accompany the application to insure a re-view.

ply.

Bis Hereafter, all charity applications, to insure a reDly, must contain one dollar. To defray the expenses of 
reporter, assessments, and postage.

N.B.—Mrs. Houneage will assest a give as pricase 
statings to say one. If privacy is required, it must be by 
letter, accompanied with the usual fee; and terms above 
stated, must be strictly compiled with, or no notice will 
be taken of letters seet.

Mrs. Robinson's Tobscco Antidoto.

The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. Sent so any part of the country by mail, on receipt of \$1.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newworders and quacks will tell you that this antidote is made from gentian root. It is faise. Gentian root is no remedy for the appetits for tobacco, but it is injurious to health to use it. Mrs. Hobisson's Tobacco Antidate tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chamists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand deliers who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address Renewo-Penlosopenal Purineums House. Chicago, Ill., either for wholesale orders, single boxes or local agencies.

#### New Advertisements.

860 a week made selling the Eureka Self-Copying Letter Blok. Copies letters instantly without aid of water brush, or press. Sales rapid and profits large. Agents uanted. Furena Manupacturing Co., Chicago. Valuat. 3

Mrs. Hyde, the Medium, has referred to the city, and will receive calls at 025 WABASH AVE, -- CHICAGO.

DR. J. R. NEWTON, 247 W. 7th St., Cincinnati, Ohio,

for 2 or 3 months, where the ifflicted of the West can exme and be cured! Dr. N. also heals the sick by magnetized letters and performs cures as wooderful as by personal treatment. State ups, sex and disease, and send P. O. order for 5 or 10 deliars, as you can afford.

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Faced mink turn penciled to their original color and warranten not to face. Alterations and repairs. Scal sacques to dyed PRICES REASONABLE.

HEROKRES, 851 W. Randolph Street, Chicago.
Send your fors by express.
His Centential disp sy the admiration of all examiners.

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AGENTS WANTED for the NEW farmer<sup>0</sup>s book.

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By SARA A. UNDERWOOD.

A record of the most during hereines of Free Thought, being electhes of a few central female figures in the history of Radical Religion. CONTENTS:

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Martineau. Francie Weight D'Arusmont. Enna Martin. Margaret Rennolds Chapplesnith. Ernespine L. FRANCES FOWER CORRE. GEORGE ELIOT. (MARIAN EVANS LEWIS).

This work fills a place in liberal literature that should not longer remain vold. Mrs. Underwood has done her work with a kind and loving heart, and done it well. The book is finely printed on extra heavy paper, and will please every buyer. Ismo. cloth; 350 pp. Price, \$1.75; postage free. \*, \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

MRS. JENNIE LORD WEBB, Medium, for Independent Slate Writing, 16 W. 21er St., New York City.

May be Restored to Health?

ATI.

whose vitality is not wholly IMPAIRED AND WHOSE DISEAS-ED ORGANS ARE CAPABLE OF RE-INVIGORATION.

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

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JUST PURLISHED.

**Andrew Jackson Davis'** Latest Investigations and Conclusions; and Embodying a Most Important Recent July view with

JAMES VICTOR WHISON, Who has been for the past twenty-five years a resident of the Supimer-Land.

THE PRESH REPELATION IS ENTITLED THE DIAKKA, AND THEIR EARTHLY VICTIMS: DEING AN EXPLANATION OF MUCH THAT IS Palse and Repulsive in Spiritualism. BY ANDREW JACKSON DAVIS.

. Nablished in style uniform with all the other works at this author. \*a\*For sale, wholesale and retail, by the Rangest Pantosormoan Puntabuling House, Chicago.

# Poices squit the People.

"Invocation.—Oh, then Father and Mother God wilt thou be with us as we come before thee and bow our heads with reverence to the angel-world and to thy great and mighty power? Wilt thou help us even as the sunlight helps the opening decrease being forth its retain and send up its help us even as the sunnight helps the opening flower to bring forth its petsis and send up its perfume unto those that need it? Baptize each soul from the great fountain of all truth. May each heart feel deeper interest in the great here after. Oh, our Father, be with us and watch over us to day, and guide us as we take by the hand the suffering ones of earth and lead them to the fountain of inspiration. And to thee we will ascribe all praise; now and forever. Amen.—Mrs. cribe all praise, now and lorever. Amen.—Mrs. Jennie S. Rudd, in Banner.

This is a very beautiful prayer, and makes us feel better when we read it. The following extract, however, from the prayer of as noble a negro as ever bowed before the throne of grace, is equally as good, though not expressed in quite as pollshed lauguage. It was delivered during the war, and is as follows: "Ruler of all de humans of the court of war, and is as follows: "Ruler of all de humans on this earth, witt dow bress the generals in de field dis night if it be circumspection in dy discreet eye, and also bress de Union and the Stars and Stripes. They fight in a scientific cause, and be the bestest of men; but good Lord, may they swear less and pray more. And finally bress dy humble servant now supplicating dee in behalf of dees benighted darkies. It behooves dea to dig deep and sound to de very bottom of his heart. May dare be nary blimmage between myself and May dare be nary blimmage between myself and Savior." In those two prayers we see quite a dif-ference, but we are not prepared to say which as-cended the nearest to the Delty.

HOUSTON, TEXAS.—Edward N. Fielding writes.—I have noticed several accounts in your paper of Mr. Thomas Walker. I wish he would paper of Mr. Thomas Walker. I wish he would come Texes ward; there is a great field here for a medium of his capacity, and particularly in Houston. We want a good materializing medium. I know he can do well. I will give him a home free of charge for my part. Please tell him or any other one to address me.

GUARDIAN SPIRITS.—What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare?—that affectionate and guardish spir-its sat by our pillow when we slept, keeping a vig-il over our most helpless hours?—that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blest dreams wherein we live over sgain the hours of past endearments? A belief of this kind would, I should think, be a new incentive to vir-tue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of our actions.— Washington Irving

If a belief in these would be an dincentive to virtue." an absolute knowledge of the fact should make one better in every respect. Millions know that Spiritualism is true, that guardian angels are ever present, and their lives are made better and happier thereby.

BYRON, MICH.-J. S Trask writes.-I love the manner in which you deal with the orthodox. I was twenty-seven years in bondage, and by read-ing the Journal, the scales began to fall one by one from my eyes, till now I stand a free man, cut loose from the church, and seeking to know more of the truth. I owe it all to the influence of the good old Journal, and don't know how I could do without it.

Somnameurism.—Andrew Healey, a middle aged man living at No. 171 West Indians street, Chicago, has been in the habit of walking in his sleep go, has been in the fixet of waiting in his sleep occasionally during the past. About 4 o'clock yestorday morning he was perambulating about his hours while sweetly slumbering, and managed to fall over the railing o's a balcony in front of one of the second story windows of the mansion. He was precipitated downward a distance of twenty-three feet, and sustained injuries that may prove fatal.

It is not often the case in somnabulism, that ac cidents occur. His body was undoubtedly responding to some dream of a vague character, and all of his faculties were so nearly asleep that they did not take cognizance of surroundings, hence the accident.

BRIGHTON,-J. W. Tiedeman Martheze writes. BRIGHTON.—J. W. Tiedeman Martheze writes.
—I read with pleasure your paper, and I saw in Bept. 9th, an article,—"What are the duties devolving upon Spiritualists." I read it with immense pleasure. You know without doubt that a very small portion of English Spiritualists have thought proper to accept the title of Christian Spiritualism with Dr. Sexton as leader, but there is no hove for such a party. is no hope for such a party.

SOLOMON'S TEMPLE -The exaggerated account in the Bible of Solomon's temple, is a fair sample of the extravegauces indulged in by the ancient writers. The total sum of gold and silver contrib-uted by David and his chiefs towards building the temple was \$245.757,000, besides precious stones, brass and iron. Solomon bought wood and hired the artisans of the King of Tyre. The laborers numbered 158,000. According to I Kings, ix: 38, there were 550 Jewish overseers; or 250 according II Chron. viii: 10. (Where every word and figure is inspired a difference of only 300 is too small to cavil about. To the eye of faith 550 and 250 is all cavil about. To the eye of faith 550 and 250 is all one. Consistency in arithmetic is an invention of the devil!) The edifice was 110 feet long, 36 feet wide, and 55 feet high (see I Kings, vi. 2); and 153 000 workmen completed the job in seven years! They must have worked by the day. Twenty good carpenters could put up such a building, now a days; in about three months! But we forgot to mention the porch and outside chambers. The porch was 36 by 18, and 220 feet high—just four times as high as the main building! See four times as high as the main building! See Chron, ili: 4. The chambers were nine feet high in three tiers, and from nine to thirteen feet broad. But with porch, chambers and main building, it was not near so large as many fourth-rate church edifices of the present day. When a child, and for many years after we had reached manhood, we imagined Solomon's temple to be a "big thing in dictionary;" but that was simply because we swallowed, like a young bird, everything that the old one dropped into our mouth. But as soon as we plucked up courage to think independent of parsons and tuelr scare-crow devit and tyrant god, our eyes were opened, and we beheld with amaze-ment, that instead of facts and reason our mental stomach was crammed with husks of fiction like the above.—Common Sense.

Bolomon's temp'e was about half as large as the Grand Pacific Hotel of this city. It could have been placed in our Exposition Building as an object of curiosity, and still left room for those who wished to exhibit staple industries. It was a small affair compared with some of our modern buildings. It would sink into insignificance by the side of the Palace Hotel at San Francisco, and if at the Centennial, it would be scarcely noticed.

OPPOSITION TO ORGANIZATION.—T. D. Senior of Chicago, Ill., writes.—You seem by your arti-cles (if I mistake not) to strongly reccommend Spiritualists to organize. I consider organization is another word for corruption, for amongst all organizations there is necessarily corruption. Look at trade societies, Odd Fellows, Free Masons, Look at trade societies, Udd Fellows, Free Masons, even church societies, Young Men's Christian Associations, etc. Truth will always prevail and I can not conceive of Spiritualism prevailing in a better and more effective way than it is. It goes into the family circle overcoming all obstacles. To organize, seems to seek persecution and expose its defects instead of its perfections.

WESTBERRY, N. Y.—L. Hakesiwrites.—All the cyldence I have in regard to organization is against The world can not show an instance of organised societies that have not become corrupt. It is a system of a few ruling the many. I have witnessed several attempts among Spiritualists to organize, and in every instance it has been an hindersnee to the cause. The new movement at Rhiladelphia has caused some sharp sparring with the pen, and has created some unpleasant feelings in some minds. I am sorry to read of divisions in our ranks, but it is impossible for men all to think alike, hence no organization can please every one, and therefore there will be new separations from time to time until Spiritualism will be cut up into a multitude of organized bodies like the churches. ized societies that have not become corrupt. It is

This is my view and I know I am giving the opinion of a host of other Spiritualists.

Sour. YEARNINGS —There are departed beings that I loved as I never again shall love in this world; that have loved me as I never again shall of loved. It such beings do even retain in their blessed spheres the attachment which they felt on earth; if they take an interest in the poor concern of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of night, in this selence and solitude, I could receive their restrictions with the west release. visitations with the most solemn but unalloyed delight .- Washington Irving.

In connection with the above, so full of love feellugs, we might quote a verse from Spencer:-

Love is a celestial harmony,
Of likely hearts comprised of stars consent,
Which join together in sweet sympathy, To work each other's joy and true content,
Which they have harbored since their first descent
Out of their heavenly bowers where they did

And know each other here belov'd to be.

REPORTS OF MEETINGS.—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 5, and so They simply would like to know who particlpated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

TROUBLESOME SPIRITS.—Here there was an interruption which really felgh ened us. A very dark, wheked spirit got control of the medium and wrote, "Move the table out on the gallery," and made Planchette move about so etrangely that we did not know what to make of it. It was the spirit of a physician who had admired the medium is her worth and wanted to warry her and ha spirit of a physician who had admired the heating in her youth and wanted to marry her, and he killed a gentleman of whom he was jealous, and was hung for it. Having read that we must try to do wicked spirits good, we let him tell his story and it was fearful. He was in an awful state of mind, would not let us pray for him, and said he came because he wanted to injure and worry Mrs. and that he often tried to make her unhap-py. After letting him tell his dreadful story I

py. After letting him tell his dreadful story I told him we would pray for him, and conjured him in the name of Almighty God to depart from us, and then he left. My husband said he was a very powerful and wicked spirit, and that he rush ed in so suddenly that our guardian spirits could do nothing for a while, especially after we concluded to let him tell his story. Mr. S. said I had treated him in the right way.—Mary D. Shindler, in Spiritual Magazine.

in Spiritual Magazine. In alluding to evil spirits the London Spiritualist save:—"It is generally accepted as a truth by educated Spiritualists, that the lower a spirit is, the greater is its power over common matter; some of them have so much power that they can haunt houses, and do not need even the presence of a madium to help them to manifest. These hauntmrdium to help them to manifest. These naunting spirits have usually committed some great crimes, or led bad lives on earth. Above these, there are spirits nearly allied to earth, but not necessarily very bad, and who are working their way upwards by doing what good they can. Such spirits often aid in producing the manifestations through powerful mediums. Sometimes a medium may be found of such low organization and law tested as to encourage the company of undelow tastes, as to encourage the company of undeveloped spirits, and any powerful physica! medi-um, who gets into a bad state of mind, say into a furious passion, at once brings most unpleasant spirits about him, though if he be a fully developed medium, the control of the low influences usually ceases in a few hours. We have witnessed several instances of this; while the medium is in this bad state their guardian spirits can not get near to protect them, and have not power to drive off the lower ones."

A LEAF FROM MES. JENSIS LORD WEEB'S BOOK OF AUTOGRAPHS—By Edwin Leach of New York:

An augel of light is dear Jennie Lord Webb, A gar and of roses encircles her head, With primes an emblem of peace in her hand,

Glad tidings she brings from the heavenly land. How sweet are the messages by her control,

Ennobling the nature, entrancing the soul, Assuring the mournful their loved are not dead; And such is thy mission, Mrs. Jeanie Lord Webb. THE SHOOTING OF Hanford by Sullivan in Chica go was the sad sequel to a sectarian quarrel over appointments in the school department. Hanford was a Methodist, Sullivan a Roman Catholic. Some of the local papers have falled to withstand the strong temptation to prejudge the case from sectarian standpoints. We hope that the sober recently the strong temptation of the strong temptation of the sectarian standpoints. second thoughts of these newspapers will lead them to see that they have taken a course hardly less deplorable than the tragedy itself.—New York

Sullivan is now on trial in this city for the heartless shooting of Hauford. He will probably be acquitted.

INFORMATION WANTED .- Julia M. Edmunds, o South Adams, Mass., desires to learn the Post Office address of J. L. Potter, of Minnesots. Will some one please inform her.

PHYSICAL MANIFESTATIONS.—The mediums through whom these manifestations occur are on a low plane—their controls but little, if any, above them; hence we find nothing intellectual or moral coming through these changels. We regard it however, as being the most convincing phase o the subject, and those who possess this wonderful power are entitled to and should receive our highest esteem, watchful care and deepest sympathy

Rev. Samuel Watson. In his remarks in connection herewith, Mr. Wat son says:—"Those who go to these seances should go with a desire to know the truth, and be willing patiently to investigate the matter until they find it. Those who go believing it to be a fraud, and denounce it if it does not come up to their expectations at first, do themselves and the cause great injustice. Such a course does incalcause great injustice. Such a course does local-vulable harm, and impedes the progress of truth. This has been done to a considerable extent in this community. So much has been written of a denunciatory character, that those who know the truth of these things have ceased to feel much in-terest in convincing others, knowing that truth is eternal, and will ultimately prevall. They know full well that there is to be a triumph of truth over error, and that those who shut their eyes and will not see themselves, nor permit others to do so, will have their spirit eyes opened, and one of the first discoveries they will make will be their folly in the course they have pursued in their search afin the course they have pursued in their search at

ter truth, which was designed to make them free.' SHREVEPORT, LA.—Rufus S. Taber, Secretary writes.—Permit me to report progress in regard to Spiritualism. Last year we had a course of lectures from Dr. Samuel Watson, which set the peo-ple to thinking, and now the Hon. J. M. Peebles has closed a most successful series of lectures, has closed a most successful series of lectures, commanding the respect of our citizens generally. Spiritualism never stood so well in this Southern city as at present. We need one or two good, honest, reliable test meaiums to give the tangible proofs of spirit intercourse. During Mr. Peobles' stay with us, we perfected an organization. We were pleased with the Philadelphia movement, which looked forward to and organization and religious culture. The name of the officers elect are: President, Judge R. J. Looney; Vice Presidents, W. C. Piggott and J. W. Fuller; Secretary, Rufus S. Taber; Treasurer, A. P. Williams. The President was empowered to appoint the executive committee. Success to your valuable paper. Spirit Lifs.—I longed to tell you my feelings.

Bright Life.—I longed to tell you my feelings, but my tongue was silent in the grave, and my spiritual tongue had not been trained to speak. I was just like an infant coming into life; we are tenderly nursed by the good ministering angels until we can take care of ourselves; in other words, till we can nourish our own spiritual natures .-

It is often the case that the spirit is very weak when it first enters spirit-life, and, of course, requires to be tenderly nursed. There are hospitals even in the Spirit-world, and skillful physicians to attend to the demands of spiritual natures.

ST. LOUIS, MO.—Chas. Levy writes. Keep on exposing the exposers and humbugs; if the truth can not stand without this class, let it go.

That is what we intend to do. We say again that it is no absolute evidence of the genuinenes of a medium, because some one "recognizes" a 

spirit friend. For example, in the seances of Mrs. Bennett of Boston, and Jennings of Rochester, hundreds of "deceased" friends were recognized. and to intimate that the investigator might be mistaken, would subject you to insult. You all remember Ds. Gordon, too, of New York City, how he with pasteboard spirits, month after month, imposed upon the people, one man ready to swear he had seen his grandmother, another his angel wife, another his darling son, etc.

LEVITATION.—And when they were come up out of the water, the spirit of the Lord caught away rhillp, that the ennuch saw him no more; but Philip was found at Asotus.—Acts 8: 39, 49.

Here we have an example of levitation, the same as in modern times. Home, one of the Dayenport boys, Andrew Jackson Davis, Harry Bastian and Dr. Witheford, have been carried through the air, by spirits. Verily, history is repeating itself.

ANOTHER MEDIUM.—Henry L. Hart, of Louis laus. Mo., writes.—I have been a reader of your valuable Journat for a long time, and consider it the best spiritual paper in the land. Being a close the best spiritual paper in the land. Being a close observer of all its contents from time to time, and noticing the great variety of different mediums. I take this method to advise you of some of our worthy mediums in this city. We have a young man in our city, by name, Moses Greengard, his age is 19 years, and is the clerk of one of our best merchants. F. Harris, who is one of the shining lights in Spiritualism in this county. This young man's (Greengards) nowers as a medium six equal man's (Greengards) powers as a medium are equal to any of the best in the land. His character as regards to honesty is unimpeachable. We have tried his manifestations in materialization and in independent writing under the most scrutinizing tests, and have convinced ourselves that it is gen-uine angel work. There is a band of spirit physiclans, twelve in number, attending him, that have commenced doing wonders in the way of writing prescriptions through his mediumship, independently, and have cured some very severe chronic cases. Another phase of his mediumship is, that his hands are controlled at any time, and give tests in the way of writing different languages of which we know the medium knows nothing about Our angel friends are promising us powerful manifestations in the future. We also had the pleasure a short time ago of listening to Bro. Warren Chase, of St. Louis, who is an excellent speaker. We can cheerful'y recommend him to all true Spiritualists as being fully worthy of their patron-

JOHN CHINAMAN.—In a few minutes, whilst the company sang, the spirit appeared at the central opening—a veritable Chinaman, with a clean chin and long, dark moustsche, a turban or head-dress and long, dark moustache, a turban or head-bress all white, with flowing, loose garment to the floor; he wore Chinese shoes, which were heard to squeak as he walked the floor. He bowed grace-fully, and saluted the company, and, seeming to gain a little strength, he stepped forward, and, grasping the hand of each sitter, he kissed it, and issed the little girls and boys on the cheek.-Medium and Daybreak.

It appears that John Chinaman has his place in the Spirit-world, and can so control natural laws that he can materialize and present himself to the mortals of earth. In California he is a bone of contention; bread and butter not being the leading question in the Spirit-world, the noble anglo-saxon don't object to his presence.

KENTON. MO.—S. S. Lee writes.—Enclosed you will find a money order to pay for your noble paper. It is the only cheering ray of Spiritualism that lights us in our Otthodox community.

If that "ray" is kept constantly burning in your midet, it will eventually illuminate the whole locality around you. The Journal never falls to do a good work wherever introduced.

THE INFART PROPHET.—The birth and death of n miraculous child are reported from Sastiouis. The mother had just been confined, the midwife was holding forth garrulously on the "blessed little creature," and friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all on hear-ing the new-born babs reply distinctly, "Two o'clock!" But this was nothing to what followed. The company were looking on the infant with speechless wonder and dismay, when it opened its eyes and said. "I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood." Having uttered this prophecy, it turned on its side and expired. aged half an hour. The good people of Sarriouis, it is said, have been quite upset by the miraculous ut-

terance of the precocious prophet. The above was first published in Lloyd's Weskly News (London) April, 1875. It is not often that prophecies prove true to the letter. This one, however, seems to be an exception. This year, 1876, has so far been one of blood. True, there is not peace one moment on this earth at any time. but this year has been particularly characterized for its barbarities, and an immense amount of human blood has been spilled. We hope a change will take place soon.

MRS. MARY E. TRAVIS, of Fairibault, Minn., claims that she is a natural born seer, and that the spirits have been taking her up to the starry heavens ever since she was seven years of age.

NOT FLATTERING GOD.—What an infinite source of consolation it is to the mother, wife and child while weeping at the eide of her son's, husband's or father's bier, to be told that it is God's divine will that he should lie there dead before them. That is a mystery; but that in the last day, when the great trump shall sound this enigms will be fully explained to them! This is the burden of nearly every funeral discourse. In a word, mothers, widows and orphans are coolly informed that God took away—killed—their provider and protector simply to aggrandize his (God's) glory. Pretty much in the same way as a Comanche tomahawks his enemy that he may wear his scalp at the next war dance! It is very brutal, however, in the Comanche to do this, and he is condemned by the civilized world; but for God to kill his friend it is glorious, and we should sing praises to his holy name! Of superstition! O!—Common

Thus we find that the views of God are as various as there are minds. One mind will flatter him, praise him, tell him how good he is-good as ple -while another will in the hour of affliction, accuse him of murder. Perhaps you remember that beautiful prayer Elder Dewy offered up shortly after the immortal exploit of Ethan Atlen. He thanked God—he praised him—he flattered him for alding in such a signal victory, and as he closed, his prayer continuing to echo in the corriders of heaven, Ethan Allen rose, and said to parson Dewy, "Please mention to God that I was present and had command when the fort was tak-

UNIVERSAL INVESTIGATOR.—T. C. Pardee, of Ellington, N.Y., writes.—Your articles on "Knowledge is the true Sivior," well pays for one year's subscription. The course you take in regard to organization possesses many ideas worthy of consideration. Spiritualists are the only true investigators in the whole science of life that have yet approximation. peared upon earth. Investigation is the only righ road to the knowledge of the truth. In any princi ple or subject, and when we follow life from earth into the unseen world, approaching the very citadel of immortality, we emerge into boundless as well as endless spheres of thought, and the power of thought acknowledges no barrier—no trammel; therefore as much as we love the name of Jesus, we must feel the application of his words when we contemplate a name for organizawords when we contemplate a name for organiza-tion. "Put not new wine into old bettles." Does not this new sweet wine of Modern Spiritualism, possess noble, weighty truths and principles, that have been brought to light by the trial of earnest investigation, that would shatter a "Christian Spiritualist" bottle if we undertake to use such. Is not "Investigator" our real natural name? And as the true investigator need plenty of sea-room, would it not be poor policy to try to jump out of God's great bottle that never breaks or grows old, the vast universe, where we may swim out of God's great bottle that never presss or grows old, the vast universe, where we may swim and swim to all eternity without touching sides or bottom, consequently in no danger of bursting? This youngest child of God is now thought to be old enough to be christoned, and have a name. Piesse indulge me the pleasure of sending a name for the consideration of the readers of your valuable paper. The dear child will grow forever; materialise at Bustain and Taylor's circles.

therefore needs the limitless domain of the Universe of God. Please call our darling "Universal Investigator."

Magro.—"The Fakirs of India" is from the pen of M. Jacolliot himself, and is, of course, graphic and interesting, as it is doubtless truthful and accurate. In the fourth section of his article he states that these jugglers (or Spiritualists, as you please,) use no mysterious utenalls, no enchanted sacks, no cabinets with double bottoms, no prepared chambers, nor any one of the thousand and one objects required by our European examptes dores.—G. L. Ditson, M. D. MAGIG.—"The Fakirs of India" is from the per

If the Fakirs of India possess such wonderful mediamistic powers, how easy to induce one to come to this country and give exhibitions of his remarkable gitts. If they can perform all that our mediums do, in the broad daylight, if one will come to this country, he can secure a fortune in a month. We hear so much about those "Fakirs." those magicians of the East, that our "bones" sche to see one. The Theosophical Society has sent an agent to Arabia to investigate the claims of the Eastern magicians, and he will offer proper inducement for one to come to this country and exhibit his wonderful powers. The fact of 15 is we are getting horribly sick of "hearing" constantly of what these magicians can do—we want to exercise our "seeing" a little. Col. Olcott, the principal leader of the "occult" movement, claims that one of these Eastern Sorcerers will, for a small fee, show you images of the dead, and enable you fee, show you images of the dead, and enable you to converse with them in audible voices; or cause to pass before your eyes representations of scene transpiring at your own home, or any other place, no matter how distant. If Co. Olcott will only prove to be true the various attacments he has made in reference to Eastern Sorcerers, his repu-tation will be fully established, but if he falls, there will not much be left of him in the estimation of the American people. We hope he will come out with colors flying.

Complimentary.—Bro M. P. Rosecians, of Olear Lake, Iowa, speaks in high terms of the Journal and the influence it exerts.

Recigious Statistics.—The total number of Christians, as given in Chamber's Enclyclopedia, is 853,000,000,—an immense number, but only large comparatively,—as it includes the total population of many countries, saint; sinners, herotics, infidels, and all. On the other hand, the non-Christian population amounts to 918,000,000, which include3 120,000,000 Mohammedans, 120,000,000 Brahminical Hindoos, 1,000,000 Parcess or fire-Worshipers, 493,000,000 Buddhists, and 180,000,000 heathens. If all these non-Christians go to hell, will it not be thoroughly packed with human sonis? and will there not be some considerable walling and gnishing of tests there, "dying continually yet never dead." And then when we consider that hell is paved with the skulls of infants, the same as the streats of Chicago are with pine blocks, would it not be well to give away what we have (nothing) and follow Moody and Sankey, and thereby be on the safe side? We will consider the

MATTAWAN, MICH.—Bro. Ben Cooley the ar-tist, a very poor man, but one who appreciates the labors of others, from which he has received great benefit, writing says:—I wish to give Bro. A. J. Davis something, and if I am any ways successful, shall do so next month. I wish I had the capability of dolug for him as much as he has done for me, but money would not do it. The good I have derived from his teachings can not be paid with money. I honor him more than any man liv-

Thousands very much better able to manifest gratitude for like benefit derived from Bro., Davis' mediumship, will never regret following Brother Cooley's example. Don't forget that donations can yet be sent for Bro. Davis's benefit, to either Wm. Green, Chairman, 1268 Facule St., Brooklyn, N. Y., or to C. O. Poole, Cor. Sec'y., Box 989 N. Y. Post Office.

BANTA ANA, CAL.-J. F. Welker wiltes .see you have been indicted for slandering Victoria. I did not know she was a subject capable of being slandered. Go on, Bro. Jones in the cause of right, and let the "germanes" howl; the right will prevail.

MANIFESTATIONS IN THE LIGHT.—Now followed the most astounding display of what I must call spiritual power, that I have yet witnessed. Dr. Monck requested the lady who sat to his right to place her foot upon his right foot, and his left leg and foot were stretched out from the table in full sight of us all; his hands were on the table. Immediately the form of a beautiful female infant appeared to his left, about a foot from the mediappeared to his left, about a foot from the medium; it was clothed in white with a hood on its head. After stretching out its right hand to Dr. Monck, who took it is his left hand, it laid its head on the table. Every feature was most distinctly visible, and we could even distinguish the color of the eyes, which were blue, the figure then descended and came up on the other side of the table, and repeating this four times it disappeared.

—London Statificalist. -London Spiritualist.

Dr. Monck's mediumship seems to be increasing in power. Spiritualism will receive rapid acceleration when spirits can produce convincing phenomena in the light. We hope that day will come soon. Give us manifestatious, spirits, that have no shadow of fraud connected with them. Mr. Peebles and Rey. Samuel Watson attended a seance by moonlight, and spirits appeared, and a ball of fire came down from above that ignited the grass. Certainly that was one of the most remarkable manifestations of the age.

TRUE AS TRUTH.—If the thoughts are turned wholly to worldly things—if the making of money, wholly to worldly things—if the making of money, living in large houses, wearing fine raiment, eating highly-seasoned food and drinking stimulants engrosses the attention, can Spirituality be expected in any such person? Will the advanced descend to tell how money can be made to continue one in these selfish indulgencies? Are they attracted to those who would give a dollar to see a wonder sight they had often seen, rather than bestow it muon the widow and fatherless who needed bread. upon the widow and fatheriess who needed bread, or the helpless worker who had spent the best years of an earth life in advancing the cause?— Spiritual Scientist.

FT. CALHOUN, NEB.—Mrs. M. E. Craig writes.—I almost feel at times as if I ought not to take the dear old Journal, I have such hard work to raise the money for it. The Journal is the only paper taken in our town that contains the true bread of life.

We know that the times are hard, and those who nobly sustain us during this trying ordeal, will not only have their reward in this world, but in the next also. All classes should have the true spiritual food.

BAN FRANCISCO, CAL.—Mrs. Cantrell writes. —Enclosed find remittance to pay up for my year's subscription for your paper. I can not really ex-press how much I esteem the Journal, or how interesting and enlightening your columns are. It is my only confort, coming like a ray of light through the darkness of this life. I hope and trust that your paper will be a success, and bring light to the thousands of our people who are walking blindfolded as it were.

The Journal is now in its 91st volume. Since It has been under our fall control we have not missed a single issue, and it is in every sense of the word a success. It will be issued during the natural life of its proprietor, and perhaps 500 years longer.

Spiritual Manifestation,—And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant hearsth.—I Sam: 8: 10.

Here we have a materialization in dim lamp light. For it is said in the 3d verse of the above chapter, that ere the lamp of God went out in the temple of the "Lord," where the Ark of God was, and Semuel was laid down to sleep, the Lord called Samuel. The Ark was dedicated to God, but the controlling spirit was one who was designated as Lord. We would like to see the Lord

STOCKTON, CAL,-Willard W. Hayden writes:—Now comes a really very skillful prestigiator, and declares all spiritual mediums are humbugs, and Doctor or "Professor". Baldwin explains how the tricks of the professor are done. tion are done. Yet, not with standing the frauds I have witnessed, and Baldwin's explanations, I am convinced in my own mind that Spiritualism has a genuine and substantial basis of truth to rest upon, but as a rule, I believe that this miserable show business that goes around peddling out Spiritualism by the dollar's worth, is the vilest fraud on earth) I can not set aside in my mind the investigation and wonderful results of Prof. Orookes, with the little simple girl, Florence Cook as his medium. I can not set aside the evidence of Prof. Hare, and believe it all to have been deception and jug-

Of course, there will be frauds that will run parallel with genuine Spiritualism, and claim to be like it, or to expose it. Spiritualism is now undergoing a system of sifting, and the Journal is in favor of having all mediums submit to rigid test conditions—conditions, however, that are not painful, and which could not possibly interfere with genuine manifestations. As is is well known that hundreds have "recognized" their deceased friends when the same were represented by a confederate dressed for the occasion, it is time that test conditions were rigidly applied. Tross who are scrupulously honest will not object; those who have fraud on the brain will resist any such arfangement.

MANCHESTER, N. H.—A. H. Olifford writes:—I have accorded all that is good in the Journal and the Voice of Angels. I have always accepted these two papers as my little bark to carry me over the river of old theology, but instead of gliding smoothly along, I have struck a "snag." In the Journal of Slat inst., you print a place from Louisville Courser Journal, and in it I find the following: The reporter asked if the spirit was posted on political affairs. It answered hesitatingly, No! He then asked if Tilden would be elected President of the United States. Three quick raps were given in response." So much for the Journal; now for the Voice of Angels. In the Ostober number there appears a communication from same source, only purporting to come from Stephen A. Douglas, as follows: "The Hayes nomination was both discreet and proper. It will sweep the country in November by thousand's majority.?

My good brother, if such questions are asked at circles, the controlling spirit simply gives his opinion from his own stand-point, just as any mortal of earth would. We must give spirits the same freedom to express their own opinions as mortals here; that they often fail in their predictions, we know. Their opinions must be weighed in the balance, and received or rejected as seems best. We have received several communications from spirits, on the political situation, some favorable to Tilden, others to Hayes; but this is not a political paper, hence we invariably consign such articles to the waste-basket.

ASHLAND, NEB.—A. D. Fraser writes:— Will you please give space in your valuable paper to the following notice of the meeting of the Spiritualists of this State, held at Lincoln, Sept. 26th and 27th? The meeting was held with a view to organize a State Society If it was thought practicable by those present. After considerable discussion in regard to the propriety of organizing, etc., it was decided to make the attempt, and the following resolutions word

ganise. Preamble. We, Spiritualists of Nebrasks, in conference assembled, conscious of thede op social nature of man with its wants, its moral duties, and its sacred obligations and conscious of the future life, made more plain by the present ministry of angels and spirits, do hereby organize ourselves into a State Society.

Resolved. That each Spiritualist in the State is appointed as a committee of one to solicit material aid to carry forward the objects of this organization.

Resolved. That it be recommended that local organizations be perfected in every neighborhood where practicable to carry forward the objects of this organization.

The meeting adjourned to meet at Ashland, on the 11th and 18 h. of November next, to complete the organization. E. Estabrook, of Onaha, President; D. Dayton, of Athland, Secretary; Dr. Maxwell, of Lincoln, Treasurer SPIRITUAL CONVENTION.-W. H. Wilkins writes about the Spiritual Convention held at Fitchville, Va., Sept. 29 h and 80:h and Oct. 1st. The first session of the convention was called at 2 o'clock r. M. on Friday the 29th, when after a few miscellaneous matters, Mrs. Matthews of Springfield gave a short address: the convention then adjourned. From four till six the stages all came in loaded. President Smith of Brandon and Secretary Stanley of Leicester both arrived in time for the evening session, which consisted of an hour devoted to conference, which by the way precedes the regular speaking at each session. The speakers present to-night are Dr. Storer of Bos-

ton. Dr. Gould, Mrs. Mathews and Fannie Davis Smith. Mr. Linton, of England, is expected to morrow. Second day—The first reg-ular speaker of the day was Mrs. Matthews, who took for her subject "The Law of Life." This lady is a very eloquent and earnest speaker. Hawkin's orchestra was introduced and regaled the audience with one of their choice selections. Dr. Gould spoke upon "The true education of the masses in the light of Spiritualism." Dr. Storer's theme was "The Religion of Human Life." Mr. Alongo Hubbard, of Tyson Farnace, delivered an address followed by Mrs. Lizzie J. Manchester, of Ran-dolph, who sang one of her beautiful improvised songs, and closed the session with a beautiful and touching discourse. Last day—Mrs. Manand touching discourse. Last day—Mrs. Manchester sang one of her charming songs on the subject of "The Progress of Man,"—given by Dr. Storer—after which Mrs. Addie M. Stevens, of Claremont, N. H., addressed the audience, taking for her subject the "Fatters which Bind," followed by Mr. A. E. Brauley, of Leicester, on the subject of "The Spirit of Spiritualism." Fannie Davis Smith spoke followed by Dr. Blover, who selected for the sublowed by Dr. Biorer, who selected for the sub-ject of his discourse, "Diath and the After Life." Mrs. Manchester gave a few remarks on the subject of "Capital Panishment." After passing a unanimous vote of sucaks to the orchestra for the sweet music discoused during the convention, and also to the land-lord (Mr. Willis) and his assistants for the very excellent manner in which they had been entertained, the convention adjourned to meet entertained, the convention adjourned to meet in Outtingsville, Jan. 5th, 6th and 7th, 1877. The attendance during the last two days filled the large hall almost to overflowing. A mong the many pleasant features were the beautiful improvised songs by Mrs. Manchester; the enlivening music of Hawkin's orchestra which continued throughout the convention, notcontinued throughout the convention, not-withstanding the "turned up noses" of holy horror outside because the Spiritualism had a "dancing band," the pleasant hours of con-ference, where all seemed to be at home. On the whole, it was a grand triumph of spiritual communion over Christian theology.

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#### DR. HENRY SLADE.

The Examination of the American Spiritualist and His Assistant at the Bow Street Court. London.

LONDON, Eug., Oct. 7.—A young man with an F. R S. to his name of E. Ray Lankester, fellow of Exeter college, Oxford, and professor of soology in the University college, London, has very suddenly made himself famous in an exploit of scientific investigation. It is the sensational event of the week; the talk of the breakfast table, and perhaps the laugh of the world. Prof. Lankester has discovered that modern so-called spiritual phenomena is polither supernatural nor extranatural, but it is all fraud and deception. Ecce homo! To use his own words, "There is now nothing to investigate in the direction of these phenomens." He has found it all out in two seances with the American medium, Mr. Henry Blade, at the second of which he was accompanied by Dr. Horatio Donkyn. They have brought the discovery speedily into a public place as possible, the police-court, and submitted their decision to a judicial tribunal, that the knowledge may become wide spread, and the fallacy and delu-sion of the nineteenth century be wiped;out in-stanter; all Spiritualism be shown what it is— "A DISREPUTABLE KIND OF THING."

It was expected that the people would gather around this great discoverer, and take up the cause with the same enthusiasm that they have taken up the Bulgarian atrocities. But the little squads of meetings that have thus far been held have tended rather to wipe him off the vantage ground of common sense, and olace him among the nincompoops, than to do him homage for unperalleled astuteness.

You see, the instigation of this impetus of discovery, was the introduction of Prof. Barreit's paper, on the same phenomena associated with abnormal conditions of mind, with the anthropological section of the British Association for the Advancement of Science, at Glasgow. This communication, which dealt with mesmerical and Spiritualistic phenomena. attracted a great deal of attention, and was discussed by Mr. Crookes, Prof. Wallace, Lord Rayleigh, and other eminent authorities. As is well known, many of these scientists have strictly inquired into the evidence, and are forced to admit that there is no set of phenomena which are so difficult of exact treatment, so hard to tabulate, so fitful and obscure in their evolution as "the phenomena called spiritual." Mr. Crookes says that if all the henomens were a mere matter of hallucinaion, the trickery would have been found out long ago. Mr. Maskelyne himselfjadmits there is something in spiritual phenomena he can not imitate; others saying that many of the frauds would not have been conceived or derised if there had not been something to imitate which had previously inspired a wellfounded confidence.

Who is to say that these trained men of science are less sound and right-headed than the materialists, because they assert there is an immortal principle in man, they know nothing sbout, and that there are phenomens which ought to be explained.

in this paper which was discussed at the British association, reference was made to the writing feats performed by Slade, the American medium. Prof. Lankester being a rising member of this association, considered that the introduction of the subject at all had

DISGRACED THE AMOUNTION, and the thing must not occur again. He vis its Mr. Blade. He simulates considerable agitation, and an ardent belief in the mysterious nature of what he saw and heard, in order to throw Blade off his guard (by his own confessing). He takes this attitude of scientific impartiality in the very begginning of investiga-ting a new subject, that he might not be de-ceived. He pays no attention to the raps and movements of the table and chairs, as that is all done by the toes, as he knows. He immediately discovers that the first message he recoived was written by Slade, with a bit of pen-cil under the nail of the second finger, while holding the slate under the table, with the remaining fingers, and the thumb over the table. and the second message was coolly indicted on the slate by Slade while it was resting on his knee, concealed from his view by the edge of the table, and that the slate was subsequently placed by him in the position where the spiritwriting was to take place, with the message already written upon it. At the second meeting he took Dr. Donkyn, in order to watch carefully what might happen, and to be able to corroborate his hypothesis and his intention to snatch the slate at the right moment, before to snatch the state at the right moment, before the spirits were supposed to have begun their work. This he did as agreed upon. He sharply withdrew the state, and in accordence with the prophecy he displayed, there was the message, an illegible "Samuel Lancaster," in answer to the question "What spirits were present?" He immediately denounces Slade

ECOUNDREL AND IMPOSTOR,

which strikes the medium dumb. "He falls back in his chair much agitated, and quite white." So it was stold in the court at the opening! And when Dr. Donkyn turned upon him with a firing expletive; it quite finished the poor medium! These two "eminent men of science" wrote immediately to the journals which pretended to hold the seal of public opinion in England, and took out a summons for Dr. Slade and his confederate. Mr. Slim. for Dr. Slade and his confederate, Mr. Sim-mons, under the vagrant act, with the hope of convicting and imprisoning and putting an effectual check, a virtual stoppage to any further advance of Modern Spiritualism, which is becoming a "national scandal."
"Oh dear!" said one man, "what a tremen-

dous movement of the age! Wonder if he can't blot out the Bible while he is about it, and all the "miracles" in it, that have influenced the world for 2,000 years, and is the foundation of the Christian religion."

foundation of the Christian religion."

Englishmen have a great respect for titles. It is bred in their souls. They show instinctive deference to a man of titles, and no man carries a title in England without a right, "Capt.," "Col.," and "Dr.," and "Commodore," are not tucked on to names here in jest, and stick there until it grows in earnest, and becomes a part of the man's belongings, without questioning why or wherefore. It was startling, therefore, to hear, the other day, from the lips of a dignified journalist, who had no leaning whatever to Spiritualistic theories; "We are often told of the coming man, but he did not know it was Prof. Lankester, A. S. B. As for Dr. Donkyn, he needs no title. As for Dr. Donkyn, he needs no title.

## THE FIRST TRING

that was done in court was to depose Dr. Slade of his title. Probably they said, "doctor" had no other meaning than that attaching

pearance, "we laugh and think it such bad taste whenever the queen's dress is described, or any mention is made of her appearance. Your American newspapers describe the smallest minutize of dress of people, who are of no account at all, and they "take off" eccentricities of personality that ought in decent, dignified honor to be held sacred.

It is with fear and trembling, therefore, that I attempt to describe Prof. Lankester, F. R. S. as he appeared in the police court the other day. He is rather tall and heavy and strong, with dark brown hair. He has a very broad fereneed, full of natural history, perhaps so crammed that he can't shut his eyes and perceive any light from the inductive or intuitive method. To use the philosophical can't of THE LAST GENERATION.

he is objective rather than subjective. One would never predict for him the chief of any cerebro-psychological school of philosophy. but can readily understand why he is a distinguished professor of zoology in London university. His nose turns up in the most expressive manner and suggests a noble mastiff,

who may be a competent observer, but not an expert. His mouth corresponds. His voice indicates energy, force, coarse manliness, and self-control. Dr. Donkyn need not be des-As for Mr. Slade, everybody in America knows him. He is a negative character, in delicate health, and never seems quite to be-long to himself, or anybody else. His indi-viduality is swallowed up in loss of the very life fluid which goes out every hour at a guinea a sitting! He bore the opening examination at the court—the slings and darts and peltings with becoming quietness, smiling a few times, when the F. R. S. imitated his ghostly

shiverings at the spiritual seance, and the scratchings on the slate with his finger nail,
"That's the way its done." When Dr. Donkyn's manly expression at his own table was repeated in court,—"You are a d—d liar."-Mr. Slade smiled not, but found consolation in a bit of tobacco. "Look at him," said "Lex," of the Telegraph, "the impostor?"
"What common men they both are, (Slade and Simmon.). They ought to be scouted out of England. Slade knows he is deliberately perpetrating low and vulgar fraud, and cheating her majesty's subjects, for he has been driving a rearing trade; guines a seance you

"Have you ever been to see him?" inquired his right hand. "No, sir; I have declined to waste my valua-ble time. The matter is one about which, if If may say so, sir, I am

#### errenely indifferent.

All I can say is, when a man ceases to believe in the known qualities of matter, I, for my part, have done with him. As for the slatewriting, sir, I will not enter into any question as to how the writing comes on the slate, but I will holdly assert that it is not written there by the departed spirits. It is not written there by any such agency, and Dr. Slade knows it as well as I know it. He ought to be classed with James Ball of the Thames police court, who was convicted for telling forunes for six pence a head; convicted under act 5, Geo. IV.: 'Any persons using subtle craft, means, or device, and to deceive his mejesty's subjects are to be deemed rogues and vagabonds, and to be punished with imprisonment and hard labor. Dr. Slade ought to be sent to join Mr. James Ball in the wholesome exercise of the tread mill.

Manquet.

ANOTHER HEARING. LONDON, g., Oct. 14.—The trial of the Spiritualists, Mesers. Slade and Simmons, has Spiritualists, Mesers. Slade and Simmons, has had one more hearing, and again postponed to the 25th. The cross-examination of Prof. Ray Lankester by Mr. Munton produced nothing more than you already know, with the exception, perhaps, that the witness could not recollect on which side of the slate the first message was written, and he advanced a theory which he had not made public before as to which he had not made public before, as to the means of writing on the surface of the slate when applied to the under surface of the table, other than by the finger or the hand. One is, having a piece of pencil fixed to the table against which the slate can be moved; and the other is, having a small piece of pencil on a long holder, and inserting it between the table and the slate. The witness carried himself in court firmly and consistently with his own oracular views of the matter. He insisted that Mr. Slade projected his leg on the other side of the table end touched him all over, while trying to distract his attention. The raps and THE LIPTING OF CHAIRS

was of no importance, as so easily done by the medium leaning forward and supporting his arms on the table—affording him strength to lift a chair with the toe of his boot. Mr. Munton, in cross-examining, seemed to forget the fact that the medium had on slippers at the

time. It was his soft foot that made the gen-tle "spirit touches," and his hard boot that made the raps and lifted the chairs!

Mr. Geo. Lewis, the solicitor for plaintiff, who is said to be the 'cutest legal mind in England, with a marvelous memory for details; a man of small, regular, clean-cut features, and man of small, regular, clean-cut leatures, and sharp blue eyes, wearing an eye-glass, whose gaze everybody hates to meet, especially on the defendant's side,—brought forward his witness in chief, Mr. Maskelyne, the conjurer. He had never attended one of Slade's seances, but he knew precisely how it was done. The but he knew precisely how it was done. The table belonging to the defendant, at which all the "trickery" is done, was brought into court. Mr. Maskelyne, the solicitor, and the magistrate himself immediately discovered that it was a most extraordinary affair; a very convenient table for the business. It had a movable bar to support the falling leaf rising out of the frame work of which it seemed to movable bar to support the falling leaf rising out of the frame-work, of which it seemed to form part, and working on a pivot in the centre of the side part of the frame. The table had been slightly modified; a little apparatus, a peg, or cross piece, had been removed which holds the slate. Mr. Maskelyne said he could not write with the table as it was. Writing with the pencil under the fluger nail he thought impracticable. He said the most likely way was by having a sort of small cap into which a piece of pencil was fixed attached to a piece of elastic fastened up the sleeve of the coat, so that it would that it would

FLY AWAY AT A MOMENT.

The slate was then supported with the thumb and the message written with the pencil, which was put on the finger. The slate could also be rapidly changed so as to give the surface of the slate next the table the appearance of having been written upon. He produced a slate prepared with chemicals upon which he wrote "The spirits are present." He rubbed it out with a damp sponge died the late and show

seen and weighed a diversity of phenomena of every possible light and shade, and so far as it exists at the present time, did think this was the veriest trash for an English court of law. Dr. H. Bryant Donkyn was examined briefly, but nothing new or interesting was evolved from that. I notice that English people make a great point of the calibre of ancestry. It is very desirable to have a grandfather,—a sure one,—and I am told that Dr. Donkyn is much blest in this respect. His father and grandfather were men of good minds; fine quality, generous and broad in research, and were of noble character. The late Coroner Lankester —father of E. Ray Lankester, who is making himself famous in

THIS TREMENDOUS RESULECH,

and dogged determination to uproot the fallscies and insanities of Modern Spiritualism, and who asserts so plainly that any difference of opinion from his ipse divit to be due to lack of brains,—does not confirm upon the brave young son so great a reflection. The reflection is re-Who so young and brave as to attempt to set aside, without proper investiga-tion, the evidence which is given to the fact of some very unusual phenomens of nature, oc-curing at this period of history, and to invalidate all authority, except that of their own senses, and, I may add, even to render that doubtful likewise! Punch says, at last there!is a Ray of light thrown upon Spiritualism. Unless it broadens and deepens from procedure, this case will hang fire until Christmas. The court-room which holds England's scales of justice, in Bow Street, is about as large as a modest lawyer's office Chicago, and not so well appointed or ventilated. And it has to be sprinkled with chloride of lime, after the roughs and the alum of the morning session, to admit of any decent case or class in the afteradmit of any decent case of order and noon. And here the farce goes slowly on, noon. And here the farce goes slowly on, noon. spirits or no spirits, for that is what it is. It is like playing with the wind, and fire too.
Lankester says, the question is not "By what strange agency are these Spiritualistic marvels brought about?" but "How is it that apparently sane persons believe that the Spiritualist's tricks are marvels due to a strange agency?" The greatest marvel is that the question at all should come into a police court to be settled by a mugistrate (Mr. Flowers), a good man, but not a great man; who never studied this subject, never witnessed any phenomena; is unaware that he has any interest in it; that it involves anything momentous, or otherwise. He is satisfied with the consciousness that he will probably wake up to-morrow morning as usual and that he is in a good, supporting, backbone world, which is sufficient for him! I am told

#### A LAUGHING PAOT

to some of the lookers on among the religioscientific part of the community, that these youth, styled in court 'eminent men of science, young men of high position, great knowledge, superb reasoning faculties, great logical ability, and all that, have never investigated by reading, or by experiment, the subject which has gained a certain new power in every nation, in these latter days, and which has leavened, beyond dispute, the thought of the age in every department of science and religion. And they have not the gift of inward illumination to teach them that which they consider beneath their mental research. However this novel case is to be settled in the courts of justice, it will have about as much effect upon those who already believe in the "new day," and on the hundreds of private families here in London, who experience phe-nomena new, and distinct and wonderful, from that professed to be shown by public mediums ter's case in the world's view, as tending to wipe out that which exists, is nil. On the other hand, it is familiarising crowds with phenomens, and fact, and has given a prodigiphenomena, and fact, and has given a prodigious impetus to fresh inquiry and investigation. Cowardice is lessening in regard to the matter, for one thing. Curiosity increasing, for another. A consciouances of great and inexcusable ignorance of some wonderful natural law, or force, or agency is spreading over the community of men who profess to do the thinking for the age in which they live. It is a test of intelligence now, to admit the existence of atrange phenomena and unknown power. The "spirit theory" is anothing thing, as yet. I heard it remarked at a dinner table the other day by an authority in the metaphysical and philosophical world, that Prof. Tyndall had it in his power to make himself the greatest man of the century. The opportunity was within of the century. The opportunity was within his grasp of great discovery. That there is something to be discovered, everybody knows. Dr. Carpenter says, some of the most remarkable phenomena have reference to the muscular sense, which guides a large part of our movements, but to the indications of which we do not ordinarily give any conscious heed. He states in *The Spectator* this morning, that he is more and more convinced that no investigation of the arrested "spiritual phenomena" can be worth anything, unless every kind of precaution be taken against (1) the deceit practiced either for gain, or for the simple love of cheating, by persons who have specially trained themselves in the art; and (2) the wonderful proclivity to self-deception which characterizes that large number of persons who wish

#### to believe in THE EXISTENCE OF DEPARTED SPIRITS,

and who accept what seems to them evidence of it without any adequate investigation of the evidence." Perhaps in the future we can look to Dr. Carpenter for adequate investigation, as hitherto he has not observed the most importhitherto he has not observed the most important phenomena, and I am told on private authority that he intends to study the subject this winter. He says: "Men like Mr. Crookes, Varley, and Prof. Barrett, seem to me to resemble Baron Reichenbach, Prof. Gregory, and other physicists twenty-five years back, in their ignorance of the nature of their instruments of research; putting as much faith in tricky girls, or women, as they do in their thermometers or electroscopes." In his explorations of the phenomena of nature this winter, will Dr. Carpenter first prove that all winter, will Dr. Carpenter first prove that all the girls and women and mediums are tricky? He certainly did not "test" any of those which Mr. Crookes tested. The bias is quite as strong with some persons not to believe in the "existence of departed spirits." In the matter of "spiritual phenomena" may he not go back 2,500 years, and deny the authority of the sacred records, and also set aside the evi-dence which is given to the truth of similar phenomena by the concurrent testimony of every age and nation.

Dr. Carpenter has made a statement in the Dr. Carpenter has made a statement in the Daily News that he is not a party to the proceedings which have been taken against Mr. Slade by Prof. Lankester, and that his name was used without authority in the summons. He considers this due to Mr. Slade, who had consented to give him a trial in his own house, and under his own conditions, all of which is now deferred until the settlement of the case. that was done in court was to depose Dr. Slade of his title. Probably they said, "doctor" had no other meaning than that attaching to "professor" when assumed by a conjurer.

English newspapers never indulge in personalities. They deprecate this habit of American journals. Nothing disgussts them so much. One hears more deprecation of this "reprehensible American habit" in society than of anything else derogatory to America.

The license of the American press, they say, is abominable. A man's character, his looks, his manners, his dress, have no sacredness, no respect. "Why," said an English lady the other day, who was very queenly in her apolical manners and other day, who was very queenly in her apolical manners, and that his name with a damp sponge, dried the clast-land show with a damp sponge, dried the clast-land show with a damp sponge, dried the clast-land show with a damp sponge of ried the clast-land show with a damp sponge, dried the clast-land show was used without authority in the summons. He considers this due to Mr. Slade, who had consented to give him a trial in his own house, and under his own conditions, and under his own conditions, and under his own conditions and under his own conditions, and under his own consented to give him a trial in his own house, and under his own consented to give him a trial in his own house, and under his own consented to give him a trial in his own house, and under his own consented to give him a trial in his own house, and under his own consented to give him at the constant habit. A few months the rubbed it on the consented to give him at under his own consented to give him at under his own house, and u

hearing of this case in court,—there a pile of folding slates, half way to the sky (i) in the rooms of the British National Association, written over in Greek, and other languages, sent in by friends, and offered as proof wit-ness of the defendant's innocence of fraud. Some of these "messages" are said to be written with the slate on top of the sitter's head. MARQUET.

#### Tennessee Convention.

MEMPHIS, Tenn., Oct. 23.—The Committee appointed yesterday by the Tennessee Spiritualists' Convention, this evening reported a constitution and by-laws for permanent organization, and elected the following officers: President, the Rev. Samuel Watson, Memphis; Vice-President, John A. Cooper, Nashville; Secretary, M. Hawes; Treasurer, F. W. Irvine, both of Memphis.

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#### OBITUARY.

Departed—at his home in Birmingham, O., Mr. Bust Prence, in the 68d year of his age, Oct. 19th, 1876.

Mr. Prence was a prominent citizen, and man of busiiese. He had for some time past given his attention to piritualism, as a study, rather than as phenomenal, and seams convinced of its truth. Hudson Tattle g. ve the funeral discour e, which was most acceptably received.

The whitening frost of death has suddenly taken from our midst another brother-M. Strum, of Williamsburg,

On the 19th day of October he sank into that solemn sleep which in this world knows no awakening. We can not prieve at our loss, for we feel assured it is his gain. The jars and frets, and cankering cares of this life will never more disturb him. Belleving, as we do, that nothing is ever lost from the great routine of existence, we can not mourn when Nature, the name of as all, the mother of all material formation, reaches forth her gentle fingers, and takes again to her great womb of life the elements she had loaned us for a time in the forms of our friends. We speak of death, but it is meaningless.

"Men are born and men are dying, Thousands come, not one can stay; Time is swift, his wheels are flying, Never cousing, night or day,"

s. but the s

All things cartilly vanish and pass, but the great reservoir of life is always full. Nature is on a period balance. The universal law of decomposition acts only upon life that has reached its highest unfoldment and demands a change—sad-change is continual life.

Our friend and fellow-traveler who has just fallen in the great tramway of life will long live in the hearts of all who knew him. He way kind and loving, good and genial and gentle. Purity, sincerity and charity were the active, living principles that guided his life. Beneath his quiet and modest exterior were stored precious gems of useful knowledge. He was an ardent supporter of everything conductive to human well-being. The great aim of his life was the elevation of bumanity, physically, mentally, morally and apiritually. He was generous to the poor, and the father of the fatherless. With charity for all, he held ill will toward none. Thore who knew him best, loved him most. Let all the liberals of the land cherish his memory, and strive to emulate the practical virtues and excellences of his character.

S. H. Preston.

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