

A weird, unmastered power The fleshed soul half unlooses, And there are none to question ought Of pleasures, or of uses.

a lower, and the next grade to them must have ruled. What is that grade ? Not the unwise spirits, surely, but the toise of earth. This would be the natural law of descent. The positive power here would be just where was in apprent magic on the mortal side Development of mediumship, and of the occult forces of mortals, became an established system taking years of proparation and study. The initial into any of the mysteries underwent long discipline -solitude, fasting, toil, ejc., before he became an Adept, and his development was superintended by those who had grown-old in such practices. Here the mortal controlled not only the physical, but the spiritual forces. Any spirit band that would use the medium, was controlled by the laws and customs of the order, or society to which the medium, belonged unless they could move them out of the well worn ruts, as they did Moses, Daniel and Jesus. Even Jesus told the people that " he was not of this world," for he had foresworn the world to become an Adept, but like Morgan among the Free Masons, he revealed the secrets of his order, and died on the cross for his apostacy. Mind controls lesser de-veloped minds in obedience to conditions. Adepts were intensified in their powers by the Wisdom Circle, but bound in physical and intellectual conditions, they could not be made negative to that circle, but negative to them were the undeveloped in spirit-life. Submissive to their call and obedient to their will were hosts of angels. "I have but to pray to my Father and he will send me legions of angels," said Jesus. Their prophets, soothsayers, magicians and hierophants had control of the elements in which the spirits of the earth, earthly, dwelt, and contactling the element, of course made like Prospero Ariel, all spirits their servants. This, of course, was in their hands used for the aggrandizement of power hands used for the aggrandizement of power in building up priest and king, and to the degradation of the masses. To-day, the same law exists. The intelligence is in the hands of the higher, who have control of physical and spiritual elements in which mentions described and spiritual elements in which mortals, or a portion of them at least, dwell, and they will them to act, but they must will a mind less powerful and hence negative, or we that will; make ourselves negative for the time. But does not each mortal hold a middle place to all other mortals-some be-low and some above him? Must he not also hold the same place to spirits? Then as spirils control him, can he not control pirits? Here comes the intimate connection of the ancient and modern. Where before we had only two links of the chain, we by using the part get a third, and to day it is spirits, mortals, spirits. Angelsact on mor-tals; mortals on devils; and thus the law of action and reaction is fulfilled, and the balance in the moral world is kept. Under the influence of the wisdom circle, acting direct-ly through mediums, and indirectly through all past reformers, inventors, teachers and civilizers) the moral sentiment is so deveroped that this power of ancient magi need not be used to degrade the masses on earth, nor hold the masses in Hades, in thralls, but can and must of necessity be used to develop both. It seems to me to be our duty to learn the aws of control and become ourselves con-trollers. To become developers of spirits, whether they be spirits in the form or out, and have our mortal bands, the reflex of our spirit bands, for the development of unde-veloped spirits. When we do this, then

Occultism. I am not willing to confine the former to mediumship, nor am I willing to give to spirits the credit of all my acts that are good; nor to blame them for the bad. My own spirit is equal with those and the highest angel is only a mortal evolved! Now, if I can evolve the latent powers of spirit while in the form, I intend to do so. We are being taught to do so, by wise spir-its. I call all teachers unwise that in the slightest degree interferes with the mor-tal's will, or that do not seek to liave us do to-morrow, of ourselves, shut they to-urseive day aided us in doing. Because we have been to school with them and learned the same truths and are to-day in harmony with them, it does not impugn our individuality, nor does it make us any more of a slave to them than to our profession in school. On the same plane all see the same truth. Then, rather let us all welcome, this research and learn the laws of this lower control, and as man fills a middle place between angels and earthly spirits, let him realize his responsibility, and only ask from the higher as he is willing to work for and give to the lower. Let us take from old magic its knowledge and under the lead of modern science and Modern Spiritualism (and both are one) apply it to elevating all below us; not confining ourselves as has heretofore been the practice to the elevation of man alone, but extend -our philanthrophy to include I am yet a learner on the lowest angels. seat at school: even my feet do not touch the floor; I am so young, but still hungry for more. I listen for every footfall in the outer hall, and for every opening door, looking for the appearance of the new ceacher, and lol as ever he comes from the past, with his face sunward set and he bears the casket of the old with the jewels of intelligence once hoarded in oracle and pyramid, fane and temple, in altar and in mystery. These he adds to those the present has already given me, and in their presence the new al so glows with diamond rays, and I learn.

another countenance, in some cases that of a recognized friend, and the form of the medium to personate the attitude and ges-tures of one known to a sitter. I believe this is far less rare than we think; and we lose much opportunity for observation by nutting th necessary, I am sure, and I hope that intel-ligent and accurate, observers will encourage the manifestations which resemble those that Mr. Adshead has so well describ ed, where the medium sits in view, and the cumbrous and perplexing paraphernalia of cages and hand-cuffs, and bonds are done away with: A point will strike any one who is enleavoring to gather up a theory as he reads Mr. Adshead's narrative. It was again and again requested that the door of the cage might be left unfastened. Yet the precautions taken precluded the possibility of the medium coming beyond its precincts; and the meshes of the netting were wide enough to let any amount of "influence" through. Can any reason be suggested for this. I confess I can not understand or explain it, except on a very transcendental spiritual hypothesis, which, after all, may be true. But is there any designable reason? Again, has Mr. Adshead, or his coajutors, framed for themselves any theory of the way in which these astounding results are affected? Do they know how it is done The ordinary spirit explanations are so vague as to lead one to the belief that the actual executants are but the instruments of a higher power. Is this so? or must we conclude that they who produce these por tents do not know how they cause them? or is it that they will not, or may not tell? Is it a process akin to what we call "elec-trotyping?" Is the spirit-form coated with a vell of matter? Is a dummy framed and animated from without by powers akin to that of the messenger? What is the modus operand() or are there several? The gradual evolution and dissolution of the figure would seem to point to a positive the figure would seem to point to a positive creation, not to a clothing of the spirit-form. Moreover, these forms seem to he organized throughout " with flesh, bones (though not always these), and all things appertaining to the perfection of man's ma-ture." What a mystery! Is it possible that, after all, what we witness may be a transference of an entity from the plane of spirit to the plane of matter, and that no change takes place in the spirit at all? "These be wild and whirling words." I don't know. These be wildering and bewil-dering facts, and I want to get at the bot-tom of them. I once asked some such questom of them. I once asked some such ques-tions as I have propounded of a material-ized spirit, and the answer was, "I know no change. I am as I was, and as I shall be." I think others have had a similar an-swer. The electrotyping theory seems, at any rate, not to square with the teeth, and warm breath, and saliva. However it is done the forme are organized themselved warm breath, and saliva. However it is done, the forms are organized throughout. I wish some one who has the chance would try (with the permission of one of our spiritual visitants) how far it would stand isolation from the medium; what its pulse and temperature were: whether it could eat, and other like experimenta. Surely they are not frivolous or alsurd. Surely not! When a spirit clothes itself in mate-rial form it may be permitted us to suggest (batto impose) corresponding experiments. What could possibly be more interesting, fraught, with more far-reaching results? Perhaps the time is yet to come; neverthe-less if notif come.

"Thus measureric sleep corresponds precisely in character with what is known in me-dicine as 'hysteric coma." To discourse learnedly about modus operandi, states and conditions, appearances and symptoms, hyp-notic, comatose and hysteric, is the prop-er, method, in Dr. Carpenter's estimation, a produced media; in other words, because a certain long-eared animal may be made to appear like a lion, as in the fable, there are no real Although Dr. Carpenter feels safer to di-rect his attack ostensibly against mesmer-ism,odylism, occultism, etc., he wishes fits ar gument to sweep way every thing of a spir-itual character, a appears by the arguments themselves and the title of his lecture. While thus directing his attack against mesmerism, etc., with reference to the "higher phenomena" (by which term we suppose is meant the intellectual products of media), Dr. Carpenter proceeds to discuss the credibility of the testimony upon which they rest, which, as we contend, simply shows that he has no knowledge of that class of the phenomena and therefore is obliged to base an argument upon second-ary evidence. What matters it to the man who knows he has witnessed a particular scene, or heard a particular word spoken, that Dr. Carpenter or any other man or set of men should disbelieve his statement! He is the only witness, and all other men are unqualified to testify, since the only thing they know of the subject in issue, is that they know nothing. It perhaps may be interesting, as a metaphysical question, to discuss the reliability of human testimony; but if a matter un-der discussion is to be decided by the test of human truthfulness, we may prepare ourselves to believe, with Bishop Berkley, that nothing exists, and to assert with Ar-cesilaus that "we know nothing; no. not even our own ignorance." As for ourselves we have seen these things, and are ready to testify. Whether Dr. Carpenter, of any other of the "trained skeptical experts," believe us or not, can not affect that which we, in common with millions of other intelligent, rational hu-man beings, have seen, heard and felt. If we were to tell Dr. Carpenter that just a little way off the coast of England, another beautiful green island divided the waters, and that its shores were beautifully decked and that its shores were beautifully decked with lovely foliage, and that we knew it was there, because we had been there and seen its loveliness, should be choose to faunch at us a dissertation upon the credibility of our teadmony and the "probative force of evi-dence," we should still insist that the island was there and, perhaps, should suggest to him that a little more extended acquaint-ance with the laws and conditions necessary in the nature of things, to be complied with, might-bring him some positive know-ledge of the subject in which he seems to possess so much interest.

And so I love the hour When falls the still soft curtain, And in abandon weariness I seek a fate uncertain. Whither my soul will go, If o'er heaven's melting mountains, Or in earth's valleys, fresh with flowers, Drink deep of winey fountains!— Iknow not. But so sweet Are all the sudden blisses I scarce can tell the dearest ones, Sights, sounds, or light dream kisses. So when the hours of night, Like ghostly birds, come sailing

From rosy twilight o'er the earth, My soul given joyous hailing.

THE OCCULT.

Ancient Magic and Modern Spiritualism.

BY CAPT H. H. BROWN.

Man ever learns by looking back ward. His lessons come from experience and not from dreaming of a future fleaven. He learns by studying the lesser good of the past. Today is rightly improved when we obey the teachings of yesterday, and lay the foundations for to-morrow. What is true of man individually, is true of him as a race. Moders times must be made the grave whence a better shall spring, and that better comes from the seed the past has already sown.

"The Past is ever prophetic of that which is to be, and God reveals his glory by slow and distinct degree." The law of evolution from a lower to a higher is universal; and as material, so, also, spiritual phenomena develops, and to understand the laws of both, we must, under the guidance of science, explore the dark abyss of the past, and as the rays of reason light them up, we shall know the origin and the laws of all phenomem, and learn the lessons of control. Hence it seems to me perfectly proper, yea, indispensable, that ancient magic be studied, and I regard as one of the grandest signs of the wisdom of to-day, that interest in that branch is now-being revived. I have no sympathy with those who, under the name of Spiritualism, would in the least hamper, discry or fear such an investigation. Truth has nothing to fear, but every thing to gain by such labors. If our philosophy is false, let the Theosophists show it as quickly as possible; if Spiritualism is killable, I will help destroy it, for I am after immortal truth and belleve I have glimpses of it.

Thirty years is too short a time for us to explore more than the border lands of our newly discovered domain. We have not yet built a philosophy that is self-evident, like two and two, or the Golden Rule. A true philosophy is like the rock, the accretion of ages. If we have truth, it is only the evolution of ideas held in the childhood of man; even as astronomy was evolved from astrology; chemistry from alcheiny; so has Spiritualism sprung from magic and witchcraft, and who shall in epotian say to day. " I love pure truth," "That," says Lessing, " is alone for Deity!"

for Delty " "Come, thou Angel of the Past, take us, the children of to-day, by the hand, and as "That the truth of the present is but the truth of the past,

But that each phase is greater, grander, mightier than the last?"

and richer than ever. I thank the angels for thus coming again as of old through the magi with gifts to the little child, crying in the manger of ignorance for the truth of which he dreams. Schooloraft, Mich.

His Choice.

Some newspaper scribbler asks why Robt. Ingersoll has never filled any high or important positions in the Government, and then answered by saying it is probably because the people dare not trust a man who makes no profession of religion I Here's Robert's own explanation, and which is no doubt the correct one:-

"I had rather have forty acres of land and a log-heuse with one room; yes, and the woman 1-love, and some lattice work over the window, so that the sunlight would fall checked on the baby in the enable, and a few hollyhocks at the corner of the house; I would rather have that and a nice path leading down to the spring, where I could go and hear water gurgling; I would rather live there and die there than be a clerk of any government on earth."

TIME.-Of our gold and our allver most of us are careful, but of time, which once lost, can never be recalled or regained, we laviah a large portion even while we are uttering complaints of the quantity allotted to us. Dr. William A. Hammond recently delivered a lecture on "Sleep" at Chickering Hall, New York City. Sleep, he said, was accompanied by an absence of blood in the brain, and wakefulness by the return of the same fluid in large quantities. Many persons who feel sleepy in a chair become wide awake on lying town simply because of the flow of blood to the head. For such persons a high pillow reaching well under, he shoulders will-prove beneficial.

" Sleep."

RELIGIO-PHILOSOPHICAL JOURNAL.

Watchman, What of the Night?

BY DR. A. JOHNSON.

MR. EDITOR:-The people are evidently dissatisfied with the existing institutions; they do not meet the wants of this progressive age. Knowledge and wisdom have nereased among the masses, while educational institutions, in their fundamental principles, have remained stationary. Unless the voice of humanity is heard, and its soul needs are supplied, the present institu-tions will share the fate of those in by-gone generations, whose wonderful struc-tures now lie crumbled in the dust.

At present there is a conflict between science and theology, simply because their respective votaries do not comprehend each other. There can be no conflict between the works and word of God; all his revelations are true; but the ignorance of men is in conflict with Universal Truth. Theology knows too little of the laws of matter, science knows too little of the laws of spirit

Religion is all right, but mankind is not. Pure and undefiled religion knows nothing but joy and concord.

It would be a benefit to humanity to call world's convention, without regard to creeds, to reconcile the existing discrepancles of mankind. Society, as it now exists, with rare exceptions, is a great mass of putrefaction in a wonderful state of preseration. For profound truth and advanced thoughts, we must look outside of the existing institutions, for each of these are bound to sustain theories from which they can not deviate without destroying their own identity.

In these days of tribulation, Spiritualism meets with persecution, but it should be remembered, that those who mock and de-ride a subject which is of such vast importance halv deceive themselves, and are in rebellion against God and man by their misrepresentations. Spiritualism is a fixed id as old as time. It is the soul of all genuine religion. Through the modern developments, multitudes of infidels to all reigion, have become believers in the immor tality of the soul; and the evidence which the skeptic demands can not be found outside of Spiritualism.

When once convinced, they have the foundation of a culture and refinement which will bloom in the soul, and ripen in full fruition in the regions of bliss.

There is at present a great rejoicing over Slade's misfortune among his enemies. The writer is not a curiosity hunter; he has never seen Dr. Slade, but he has seen many ladies and gentlemen of refinement, among whom were judges, lawyers, physicians and merchants, who say that they have had evidence addressed to their senses, which could not be denied. They have seen and handled their relations, and conversed with them years after they had followed them to their graves. A gentleman and his wife were in the habit of going to Dr. Slade to converse with their children, who returned from the spirit-land and spoke audibly to their parents for hours, and evinced all their peculiarities as naturally as they did while in the form.

. The delight those persons enjoyed, can not be affected by all the skeptics in the land. Spiritualists believe that malignity has arraigned Spiritualism in the person of Slade. In the writer's estimation it has no more to do with Spiritualism than the derelic-tions of a disloyal clergyman has to do with Christianity. Persecuted truth always add new adherents to its ranks.

As are your institutions so are the peo ple: the people receive their religion by in-heritance. They are born with certain pro-clivities which are fostered by home influ-ence and education, and there are but few who question the premises of their religion; equently, none of the fundamental even among the educated classes. This being the case, the masses have no criterion to guide them. As an illustration of what has been said we have the Unitarian, Trinitarian, Univerhas no guide but his fine senses, and he athas no guide but his time senses, and ne at-tributes the inanifesting power of every-thing we behold to blind force. Enlight-ened reason, on the other hand, can readily comprehend the incongruities of those con-flicting opinions. Wherever we behold a design, there must be a designer; and reasoning by analogy from effect to cause, we must inevitably arrive at the conclusion that there must be an Omnipresent Intelligence, who creates and sustains all things, and who is above all our finite speculations. The only way of remedying the evils that prevail in the world, is to subject the coming generations to a rational education. The writer has made appeals to the wealthy, but finds that they have not sufficient inter-est, outside of the existing institutions, to make an effort to relieve the people from mental slavery.

of the angel one of their cardinal doctrines; the Bible is full of it; and when the fact once becomes known, that we are at all times surrounded by invisible friends, who know all our acts and thoughts, it will prove a greater incentive to reform, than all the external appliances of Church and State. As one has said : " In Spiritualism is found the proof of the immortality of the spirit, and its popularization will give the death-blow to metaphysical and theological disputes, which for so long a time have occupied able minds-useful alike in soclety, religion and science. The difference there is between Spiritualism and other religions, is radical. The death of the body can not change the laws of Providence, nor the nature of the spirit.

CHRISTIANITY.

The Christian religion-under its present formal aspect, can not be successful. It requires the spirit of Christ to control the heart of humanity. It is useless for us to have faith in a personal Christ, to rule the intellect of the people; but when we adopt the principles which he came to reveal, and humanity becomes true to its highest aspi-rations and inspirations, instead of promo-ting their sellish ends, Men, and not until then, can we look for the spirit of God to bless humanity. If the followers of Christ had been true to their spiritual gifts, theirs

had been true to their spiritual gifts, theirs would have been the ruling religion of the world to-day. Without a Divine spiritual influx, no religion can prosper: The purest phase of this phenomenon, which appeared in ancient days, was that which occurred while Christ and his disci-ples werejon earth. Their Christian Spirit-ualists incorporated in their lives that in-duence which made them a negative result. fluence which made them a peculiar people, while they remained true to their spiritual gifts.

The misfortune of this divine theme, is that the majority of Church members do not comprehend it, and their prejudices will not allow them to investigate it; nor dare the clergymen, who are bound to their congregations, advance a doctrine that would annihila sectarianism. In this respect clergymen stand in an unfortunate position. and the only safety they have is to combine as a body to convince themselves, and then proclaim this truth as the only means to establish genuine Christianity.

HOW TO VITALIZE RELIGION.

If twenty of the most distinguished clergymen, would employ a trance medium through whom the angel could converse to satisfy them that Modern Spiritualism was but a repetition of the Bible-Spiritualism, and then proclaim its truths from their pulpits, it would energize the nation and startle the world.

What angels and men assert, deserves at least an honest investigation. Clergymen, above all others, ought to be interested in these revelations. It is without doubt the most startling and important event which has transpired since the days when Christ was upon this earth.

"AGAIN, THE CHRIST.

"The Christ that once in earthly garb On earth bore mortal pain.

In humble guise, yet mighty power, Is on the earth again.

Again the blind receive their sight, Again the sick are healed,

Again to mortal eye and ear, The inner is revealed.

"Again, through barred and bolted doors, The heavenly guest appears, And hands are clasped with hands of those

We've thought as dead for years.

"Again the envious priests abound,___ Again the rabble sneer ; Again, upon some mountain-top, They seek a Cross to rear,

gilead to battle, or shall we forbear. And they said, Go up; for God will deliver it up to the king's hand."

These are but a few of the Scripture pa ages which relate to Spiritualism, all of which are carefully concealed from the pub-

lic by the expounders of the Scriptures. We are told that Christ had begions of an-gels at his command. Did he deal with unhallowed beings? Acts 16: 16. As we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying. The same followed Paul and us, and cried, sayng. These men are the servants of the Most High God, which show unto us the way of salvation: Acts 23:9. While Paul was pleading his cause, "there arose a great cry and the scribes that were of the Pharisges WAS faith, arose, and strove, saying, We find no evil in this man; but, if a spirit or ange hath spoken to him, let us not fight against God." According to this testimony, all are fighting against God who, are opposed to those who converse with angels in Modern Spiritualism. In the eighteenth of Chronicles, we find a parley been God and a spirit to entice Ahab, king of Israel, to go Ramoth-Gilead. This will say that it is un lawful to communicate with spirits when Christ, all the holy men; and all who were in authority consulted them on all occa-sions. Are they not all miniatering angels to them who shall be heirs of salvation? The mediation of angels, between God and mankind, is as old as time. There is no Bible or religion in existence, which God has anything to do with, but what has for its foundation the ministration of spirits.

After such an array of evidence of spiritual manifestation as we have selected from the Bible, what shall we say? Has God made a failure? No. Mankind have be come traitors to his ministrations. Christ, as a person, is remembered in the intellects, but he does not dwell in the hearts of humanity. If that was the case, the world would be a brotherhood. We have lived too much in our intellects, and this has made us selfish, instead of living in our affectional nature. Christ was an intuitional being, receptive daily of the spirit of God; and un-less we become like him, in some little de gree endowed with moral and spiritual pu-rity, he can be no sayior to us. If the Spir-itualism which actuated Christ and his follovers, would take possession of the church, sectarianism would die.

SPIRITUAL GIFTS RECORDED IN THE BIBLE @

The object of the Bible is communion with the heavens. The primitive Christians pro-fessed to be endowed with spiritual gifts. Such gifts Christ promised that all should inherit who were faithful to their mission. And he promised that they should be endowed with power, not only to do the works which he had done, but greater works when he had gone to the father. We propose to let the Bible defend itself against a selfish materialized world, who have lost sight of their highest inheritance. In the twelfth chapter of Corinthians, we read as follows: "Now concerning spiritual gifts, brethren, I would not have you ignorant. For to one is given by the spirit, the word of wisdom; to another the word of knowledge, by the same spirit; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophesy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the in-terpretation of tongues. But all these worketh that one and the self same spirit. In the law it is written, With men of other tongues and other lips will I speak unto this people. When ye come together, every one of you hath a pealm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto. edifying.

For ye may all prophesy, one by one, that all may learn; and all be comforted. And the spirits of the prophets are subject to the prophets .- Luke 10: 19-21. To those who were under this power, it is said: "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." In that hour Jesus rejoiced in spirit, and said, "I thank thee O Father, Lord of heaven and earth, that thou, hast hid these things from the wise and prudent, and hast revealed them unto babes." The wise and prudent do not see them even in this nineteenth century. Paul laid hands on them and the Holy Ghost came on them, and they spoke with tongues and prophesies. God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them. The same thing has been done by Newton and other healing mediums in these days. John said "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us"

For the pupils of such schools, since their peculiar system excludes all religious teaching, neither learn the rudiments of the faith, nor are taught the precepts of the Church, and so lack that knowledge which is of the and so lack that knowledge which is of the utmost necessity to main, and without which no one lives a Christian life. In fact, in these schools the young are educated from boyhood, and almost from early child-hood, at which period, as is evident, the seeds of virtue and vice take-foot strongly. Therefore, it surely is a very great evil if an age so pliant grow up without religion. - But, moreover, in the said schools, being separated from the authority of Church, teachers are employed indiscriminately from every sect, and, besides, the law makes no provision to prevent them from bringing destruction to youth, so that it is free to infuse errors and the seed of vice into the tender minds. Certain corruption is also imminent from this, that in these schools, or at least in many of them, the youth of both sexes are gathered in the same class-room for lessons, and are compelled to sit upon the same bench, the boys next to the girls. All which shows that the young are unhappily exposed to injury to their faith and danger to their morals. But unless this danger of perversion be changed from proximate (immediate) to remote, such schools can not be frequented with a safe conscience. This, even natural as well as divine law proclaims. This, also, the Holy Father proclaimed in clear words, writing as follows to the former. Archbishop of Freiburg, inder date July 14, 1864: 'Certainly if this most pernicious design of driving the authority of the Church from

the schools should be formed or should be in process of execution in any places or countries whatsoever, and the young should be unhappily exposed to injury of their faith, the Church not only ought, with persevering zeal, to use every endeavor, sparing pains, so that the young should have the necessary Christian education and instruction, but also would be forced to admonish all the faithful that schools of this kind, opposed to the Church, can not in conscience be frequented."

These words being founded on natural and divine law, lay down a general principle, having a general force, and pertain to all those regions where this most pernicious system of educating youth has unhappily been introductd.

It behooveth the Bishops then, by every power and work to preserve the flock com mitted to their care from every danger from the public schools. But all agree that nothing is so necessary for this as that Catholics should have in every place their own schools, which should not be inferior to the public schools. Provision should made with all care for building Catholic schools, where they are wanting, or for enlarging and more perfectly providing and furnishing them, so that they may equal the public schools in instruction and management. And for carrying out so holy and so necessary a purpose, the members of religious congrega-tions, either men or women, may, if it seems fit to the Bishops, be employed with benefit, and that the expenses necessary for so great a work may be supplied by the faithful, it is, very necessary when opportunity offers; both in sermons and in private conversa-tion, to remind them that they will be griev-ously derelict in their duty if they do not provide Catholic schools by every effort and utlay.

Especially those Catholics who excel in wealth and influence among the people, and who are members of legislative bodies, are to be admonished of this. And in truth, in those countries no civil law-hinders Catholics from instructing, when it shall seem proper to them, their children into all knowledge and piety in their own schools. Catholics, therefore, have-it in their power easily to avert the detriment which the sys-tem of public schools threatens to the Catholic religion.

But let all be persuaded that it is of

in a Catholic manner in another place, nev-ertheless send them to the public schools without a sufficient reason, and without taking the precautions by which the danger of perversion will be changed from prox-imate to remote-such parents, if they be contumacious, can not be absolved in the sacrament of penance, as is manifest from the Catholic doctrine of morals."

MAY 19, 1877.

MINNESOTA.

A Day of Fasting and Prayer.

DEAR JOURNAL:-His Excellency, Gov-ernor Pillsbury, appointed April 26th, "77, as a day of fasting and prayer throughout the State of Minnesota giving the people an opportunity "for a long pull, a strong pull, and a pull all together," which is ex-pected to discomfit and discourage the grasshoppers. We should study the subject close-ly. Is it to be a day of humiliation and fasting for the sins of a people or nation, or is it for a local fractional part called Minnesota, that we are instructed to intercede; and although justly condemned for our mis-doings, and undergoing the process of pun-ishment, pray Him to stay His hand and repent Him of His dire intent?

If He send the grasshoppers as a scourge for the sins of omission or commission, we acknowledge that it is one to which he is reported to be partial, and to which he has often resorted to be partial, and to which he has often resorted in order to chastise the way-ward and disobedient. It is the old tradi-tional remedy to which he still clings; cer-tain formulas, universal specifics with which he doses a land or people without reference to the particular result, as we mor-tals use calomel, pills, castor oil, etc., for every conceivable infringment of the laws of our own especial organism; if so, we find it has ever failed in its desired effect, for the people thus peculiarly disciplined, are reported to have unvaryingly returned with fresh zeal and diligence to their idols of gold and clay.

Is not punishment a penalty for the broken law? Is not its mission to correct, educate and make wiser and better? Yet, it seems as if Deity has not inquired 'what particular fence we have thrown down; what gate left open, what door ajar, through which these guerrillas have raided in upon us, and which unlike •the rain, falls most heavily upon the comparatively innocent, and aiready burdened sons and daughters of toil-the lowly devoted servants of church. Or, may it not be that some divinely appointed Moses with a miraculous rod given by God's own hand, is instructed to scourge the land like Egypt of old, with potatobugs, grasshoppers, and politicians; and if so, how defiant and impudent to offer premiums to destroy! How audacious and in-solent to starve on peas! How unpardon-able to either investigate or exterminate these chosen instruments of the Most High, instead of accepting the merited chastise-ment with patience and submission, as the omnipotent fiat, of an all-wise, all-merciful, all-powerful, overruling Providence, until such time as the chosen Moses shall wave the magic wand and signal the strong east wind to gather - them up and sweep all into the Red Sea, or to our more wicked neighbors; yet, his Excellency would urge us to importune the Almighty to spare his rod and change his plan, when he knows fully well, through former experience, that this people will arise from the 26th, and directly resume and continue their former practices.

Now, let us look for one moment behind the scenes; come down to first principles, the root of the matter, and see if we stand the least chance against one whom God himself acknowledges to be the first great cause of all our trouble and unpleasantness; of all the evil we now suffer, and for which he has been obliged to chastise us so fearfully and so frequently; being a person of consequence and c; nsideration, having the power and opportunity to gain the private car and interview God face to face,-walking up and down the earth, going to and fro with the sons of God, attending them in their annual excursion or pilgrimage to his throne in heaven, either to exchange compliments to offer congratulations, or what seems more probable, to glean the latest news, going forth boldly as if sure of the courteous friendly reception, which he certainly received, as an old acquaintance or honored guest—the familiar salutation, "Whence comest thou? Hast thou consid-ered my servant Job?" as if resuming some former topic of interest between them. It is incomprehensible to the finite mind that God did not kill nor imprison this colleague-I mean this great enemy of man-kind, this persistent foe and destroyer of his children, who goes about like a roaring lion seeking whom he may devour, this powerful and successful antagonist-instead of encouraging him to torture and annoy his faithful servant Job. It may be that he en-joyed his Satanic discomfiture, and re-served him for future contests in the then coming Christian arena. Yet, certainly when he had him so completely in his power when he had him so completely in his power and might have saved millions of millions of yet unborn souls by thus subsituting the blood of this traitor for his only begotton —an act of mercy as well as of justice; for Moody tells us that "he is atill practicing upon us" as he did upon Job of old, and God no longer umpiring in the case, the Devil is making out naturalization papers, declaring us henceforth denizens of his kingdom, not waiting for us to curse God and then desert waiting for us to curse God and then desert to his standard; but just for a lack of faith "whisks" us off like so many chess. men. We, the acknowledged children of the Most High, are giving up without protest, con-demned as guilty with him who literally curses God and smashes the whole decalogue, yet one can hardly help admiring the boldness of this compeer of God, this Prince of Dark-ness, deeming it far proferable to the mod ness, deeming it far preferable to the mod-ern method of sneaking into church or pul-pit, drawing the sanctimonio robes around the terrible cloven foot, which we are taught to believe a peculiar appendage to his Satanic Majesty; yet which he with his-usual audacity appears to take no pains to his Satanic Majesty; yet which he with his-usual audacity appears to take no pains to cover or conceal, but uses as a means to ad-vertise his maliciously wicked calling. Even when presenting himself at court with the "sons of God," no one ever accused or insin-uated, that he bought, begged, borrowed, or stole the livery of heaven, either to disguise laitheelf, or to cover his traditional deform-tites. While we are thus importuning the God of Mercy, and are sure of his ear, we should send up one universal petition, that he will please kill the Devil-granting a third dis-perisation; thus not only saving the souls of men, but himself, also, the daily anger, wrath and Depentance, which he continually experiences upon our account, lest in our despair we appeal to a people's God, the in-telligence of nations-the spirit of justice, and rise in our might from the bonds of superstitions which make us alike the elaves of such a God-the victims of such a Devil. While we are thus importuning the God a Devil.

SPIRITUALISM.

When we attempt to write on a subject so extensive as Spiritualism, which em-braces all truth in every department of knowledge, we do not know where to commence, or where to end. One hundred vol-umes could not contain all the communications which have been given from the

Spirit-world within twenty-eight years. There is no more difficulty in obtaining a communication from the Spirit-world, than there is in receiving a telegram from a dis-tant city. Some have a superstitious awe in communing with spirits, which proves nothing but their ignorance of the subject. God works through innumerable instru-mentalities, and he sends his ministering angels, as one of the most effective means, to accomplish his work. God is the same; his laws are the same; and mankind hold the same relations which they did when God first instituted the ministrations of the angels. It should be remembered that this angels. It should be remembered that this is God's work, not man's invention; and those who avail themselves of these heavly instrumentalities, grow in the likeness of Christ daily: . It affords a sacred charm to lure us on to heaven and to God, which is unknown to all who have not experienced

EVIDENCES OF IMMORTALITY.

Spiritualism is the only religion in exist-ence that can give to the skeptical soul the evidence of its immortality. If this doc-trine can not be found in the Bible, it is in evidence of its immortality. If this doo-trine can not be found in the Bible, it is in vain to attempt to promulgate any other. Take Spiritualism from the Bible, and we have nothing left but the history of a crude barbarism. It was the extinction of Spir-itualism which gave the death-blow to Christianity. The primitive Christians, for three hundred years, were a brotherhood, whose sympathles were mutual, and whose interests were common, like those of the angels. The spirit of God ruled in these hearts, and raised them above all selfah-ness. Where is that brotherhood now? Clergymen ought to make the ministration

gain by Inspiration's voice Our souls with truth are fed ; Again: 'He hath a devil! why List ye to what is said?"

"Stand firm, ye faithful ones who hold The truth by angels given, For all the powers of Earth and Hell Can never conquer Heaven!

The intelligence which has been manifested through uneducated mediums under en-trancement, has transcended that of profess-ors in science and metaphysics. Modern Spiritualism exerts more vitality than all the sectarian religions in existence, but its advocates have not known how to treat it in its religious aspect. It requires the zeal and energy of the churches to energize and electrify the world with its vitalizing influ-ence. I can not be a Christian, in its highest sense, without being a Spiritualist. A Spir-itualist is one who believes in spiritual things, and I do most emphatically believe in the spiritual endowments, with which Christ and his followers were blest.

Surely the evidence, which is sufficient to convert an infidel, ought to be enough to lead church members back to primitive Christianity. Disbelievers, of which so many boast, for the sake of being on the popular side, of ignorance is no excuse for the churches or the press. God's last ef-forts to save mankind is now being put forth, and millions of intelligent persons who have investigated this subject, are fully convinced of its truth. The Church will never prosper, spiritually, until it is converted to primitive Christianity.

CONSULTING SPIRITS.

Extract from the Bible :- "Then said Saul to his servant, seek, me a woman that hath a familiar spirit, that I may inquire of her. The servants said there is a woman who hath a familiar spirit at Endor. And Saul disguised himself and came to her by night. He said, I pray thee divine unto me a familiar spirit, whom I shall name. The woman said, Knowest thou not what Saul has done, how he hath cut off those who have fami-liar spirits; therefore layest thou a snare for my life. -Saul swore to her by the Lord, that no punishment should happen to her. When Samuel appeared, the woman spoke to Saul, saying, Why hast thou deceived mey thou art Saul.".

In those days it was customary to consult the spirits through mediums, but Saul for-bade, under penalty of death, that any me-diums should be consulted, but he found himself impotent without this aid and he supposed that his disguise would conceal his identity.

[To be Continued].

THE PUBLIC SCHOOLS IN DANGER.

Roman Catholic Opposition Illustrated and Manifested-They Can Not be Frequented With a Safe Conscience.

[From the St. Louis Globe-Democrat.]

We print a translation from the original Latin of the address by the Society for the Propagation of the Faith on the subject of the Public Schools of the United States, and the relation of the Catholic Church to them. This document was issued at Rome some time since, but we believe't has not before been published in English, except in the form of a synopsis. We are indebted for it to the editors of the Sunday Messenger,

a new Catholic organ of this city. It reads "The Sacred Congregation for the Propa-gation of the Faith has been frequently informed that most serious loss threatens the Catholic youth of the United States from the so-called public schools. Wherefore this sad news brought to pass that the Sacred Con-gregation thought fit to addreas some questions to the most worthy Bishops of that country regarding, partly, the causes for which the faithful allow their children to attend non-Catholic schools, and, partly, the means by which the young may more easily be kept from them.

be kept from them. Moreover, the replies obtained from the said Bishops were laid before the Supreme Congregation of the Universal Inquisition for discussion, and the matter having been diligently investigated, the most Eminent Fathers concluded, on June 30th, 1875, that it was to be settled by following instruc-tion, which the Holy Father accordingly, on Wednesday, Nov. 24th, 1875, deigned to approve and confirm. Moreover, the character of the instruc-tion of youth, special and peculiar to these schools was, of right, first to be considered. But that character of instruction appeared, even in itself, to this congregation full of

even in itself, to this congregation full of danger and very much opposed to Catholic interests. 13

utmost importance, not only to individual citizens and families, but to the flourishing American nation itself, (which has given so great hopes of itself to the church) that Te-ligion and piety should not be expelled from your schools.

However, the Sacred Congregation is not ignorant that sometimes circumstances are such that Catholic parents may in conscience send their children to the public schools. But they can not do so unless they have a sufficient reason for it. Whether such rea-son is sufficient in any particular case or not is to be left to the conscience and judgment of the Bishop; and from what has been said, that sufficient reason will com-monly exist when there is no Catholic school at hand, or when that which offers is not sufficiently suited for educating the young properly and suitably to their condi-tion. But that these public schools may be frequented without sin, it is necessary that the danger of perversion (which is always more or less connected with their system) should be changed from proximate to remote. Therefore, it is first to be ascertained whether in the schools, concerning at-tendance at which there is question, the danger of perversion is such that it clearly gui not be made remote, as, whether some-times things are done or taught there contrary to Catholic doctrine and good morals and which can not be heard or done with-out detriment to the soul. For such danger, as is self-evident, is to be avoided, no mat-

ter at what cost-even that of life. Moreover, that the young may without sin be permitted to attend the public schools they should duly and diligently receive, at least, the necessary Christian education and instruction outside the time of school.

Wherefore, let Pastors and missionaries mindful of what the Council of Baltimore most providently determined about this matter, diligently attend to catechism classes, and especially exert themselves in explaining those truths of faith and morals explaining those truths of faith and morals which are more attacked by heretics and unbelievers. Let them endeavor with great care, one while by the frequent use of the sucraments, one while by devotion to the Blessed Virgin, to strengthen the young ex-posed to so many dangers, and let them stimulate them over and over to hold firm-ly to their religion. But the parents them-selves, and those who hold their place, should watch with solicitude over their children, and either themselves, or if they be not able, others for them, should inter-rogate the children concerning the lessons be not able, others for them, should inter-rogate the children concerning the lessons heard; they should examine their books, and if they perceive anything huriful there-in they should supply antidotes; and they should wholly keep them away from and prohibit them the intercourse and associa-tion with those fellow-pupils from whom danger to faith and morals might threaten, or where morals might the corrupt or whose morals might be corrupt

But whatsoever parents neglect to give this necessary Christian instruction and education, or allow them to frequent schools in which the ruin of their souls can not be avoided; or, in fine, although there be a suit-able Catholic school, properly provided and arranged, in the same place, or although they may be able to educate their children

MRS E. M. WRLSH. de

St. Paul, Minn.

RELIGIO PHILOSOPHICAL JOURNAL.

MAY 19, 1877.

BOOK REVIEWS.

ARGANA OF SPIRITUALISM: a Manual of Spirifual Science and Philosophy. By Hudson Tuttle, London: J. Burns. For sale wholesale and re-tall by the RELIGIO PHILOSOPHICAL PUBLISHING House. Price \$1,50, postage 20cts.

The American edition of this work was carcely published before it was destroyed in the great Boston fire. A few copies only were saved, the remainder with the plates were consumed. A consignment had been made to England, and failing into hands which appreciated its great merit, it was proposed to issue an English edition. Mr. Tuttle, on being consulted, readily granted permission on condition that he be

allowed to revise the whole work. We understand that he gave the revision more time than the original composition, and that the same controlling power attended both tasks. The work is meeting the hearty approbation of the English Spiritualists. The, following review is by the well-known scholar and author, M. A. (Oxonian) con-tributed to "Human Nature" for April. Its great length compels us to omit all the quoted passages, and considerable of the text.

are written and compiled in a different way. But I am very far from saying that the method of which they are an example is inferior. On the contrary, however curi-ous and satisfactory as regards mere evi-dence be my plan, I am free to confess that, when the fact of spirit-control is proved, I regard the exaltation of the best powers of the medium by the inspiration of spirit as the method most to be desired. It should, I think, be our aim to assist the inspiring spirit by every means in sur power to communicate the knowledge which he brings, instead of hampering and hindering, as far as we are able, by the perpetual soggestion of curious and bewildering test conditions. Very curious. Now, can you do so and so? permutation and combination is covered. Such investigations into the power of spirit are useful only as scientific demonstrations of the influence of spirit. They are usually persisted in by investigators who have, at root, a lingering doubt which this reiterated evidence only fosters. And in almost all cases they end in degrading what should be spiritual instruction, into a mere exhibition of spiritual gymnastics in which the per-former is applauded in proportion as he executes the most curious tricks under the

most improbable conditions. It is manifestly impossible for me to fol-low the author over the wide field which he traverses. I can but indicate its vast ex-tent, and stay, with him here and there to admire the prospect from a particular point of View, or to compare it, perhaps, or con-trast it with something that I have else-where seen. While I should like to make those who have not read the book understand somewhat of its scope and value, I have no desire to save them from the trouble, or deny them the pleasure of reading and pondering it for themselves. I recom-mend my readers, on the contrary, to set their minds at work on the problems discussed. If they read with care, they will surely be the better for it, whether they agree or disagree with the author's theories and conclusions; for the material of his book deals with problems at once the most interesting and the most important that concern man. Any writer who does even a hitle to elucidate these mysteries deserves public thanks. One who has done so much as Mr. Tuttle should have not only thanks, but, what he would probably value far more wide circulation and intelligent reading and criticism. He courts it; for his opinions are put forward with vigor and plainness of speech. They are never watered down by conventionality, never ambiguous. We any rate know what he means, and can say at once whether the statement made is conformable to our own opinion, if we have one. This is in itself a merit, and, if he oc-casionally startles a timid reader by treading on his theological corns, it does not at all follow that he is doing harm. If he leads the hesitater to face questions that he has previously walked round, even to see if he can't get those theological corns extracted, he will have distinctly done good; and, after all, few mental cripples will care to accom-pany the author on his long and rapid jour-ney. They will drop off, and leave the vig-orous, who are accustomed to exercise, to, pursue the journey alone. Starting with the question. If a man die shall he live again ? the author begins with a discussion of the various theories advanc-ed for the explanation of the facts of Spirfollow that he is doing harm. If he leads ed for the explanation of the facts of Spir-itualism. Man's physical body is consigned to the grave, what of him then? Is that to the grave, what of him then? Is that all? Does mind perisk? Are the aspira-tions of the soul ide take? Whence come the ideas of importality, the yearnings after perpetuated life? The savage solved the problem when he said, pointing to his dear friend beside his slaughtered quarry, "The deer is dead, but my brother still lives" Human science can not nicro the lives." Human science can not pierce the lives." Human science can not pierce the gloom that enshrouds the grave. Its scalp-el can not search out the soul. Its balances can not weigh spirit. Spirit alone can deal with spirit, and the science of spirit de-pands other methods of inquiry than those familiar to the physicist. Spiritual phenomena are bewildering at first sight. The inquirer first seeks to ex-plain them by legedermain, or by the upreplain them by legedermain, or by the unre-plain them by legedermain, or by the unre-liability of his senses. He fancies himself the victim of hallucination, or, if not that the sport of the Devil. But none of these explanations cover the ground, and if he be honest (ali) how rare is that virtuel how al-most impossible to find a mind trained to most impossible to find a mind trained in the school of exact science which will dare to face an unwelcome fact and pursue it to its ultimate conclusion []—if he be honest, he will be driven in upon himself, and will, perhanse see his evaluation around the perhaps, seek his explanation among the stores of his antecedent knowledge. Is it electricity? The most delicate tests assure him that it is not. Is it magnetism? An iron article moves no better than a wooden iron article moves no better than a wooden one. The human body can not charge a table either electrically or magnetically. Whence comes the intelligence? Mesmer-ism? An unknown psychological law? That will not move ponderable objects! No ex-planation covers the whole ground save one; and to that the inquirer is, in the end, reduced—A force governed by an unem-bodied intelligence, identical with or akin to man's. bonned interruption, heating advanced so far, the writer deals historically with the first manifestations at Hydesville, in 1848, and their appearance about the same time in France. Cahagnet, a working man, had by means of clairvoy-ance, done much to solve the problem of spiritual communication. His works, "The Celestial Telegraph," and others too little known, teem with facts and theories which after experience has confirmed, and though some statements must be struck out, the whole history of the experiments with Adele and other *incides* is well worthy of

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Crookes, and the evidence of Mr. A. R. Wallace, commend themselves to the author's scientific mind, and he pays a high tribute to the care and patient research which have characterized their investigations.

Maving thus conducted the investigators. Maving thus conducted the investigator up to the domain of Spirit, the author en-ters into a new field. His attempt to syste-matize the protean phenomena which crowd the very threshold of the inquiry begins with a discussion of what he calls Impre-cibility. D is through the manuar of the sibility. It is through the power of the brain to receive impressions that, we be-come cognizant of spirit and its operation. This power is discoverable in every form of animal life, even in the lowest zoophyte, which shrinks from the light that is too powerful for its delicate organization. Spalanzant, by a series of more or less cruel experiments, showed that completely blind-ed bats could make their way between a perfect network of tine threads suspended weights from the ceiling of a room, as cleverly as if they had the use of their eyes. Their sensitiveness discovered the nearness of an obstacle even so slight as a silken thread, and avoided it with unerring cer-

tainty. It is to this impressibility that the tiger appeals when fixing its prey, the rattlesnake when fascinating its victim, and to the same source are to be referred all those various antipathies of which so many stories are recorded. The influence of the rattlesnake is purely mesmeric; once/the eye is fixed, the prey is sure, and the influence is felt both by man and by the lower animals.

Having dealt with man in his relation to the world which he inhabits, the author passes to the more serious and difficult task of correlating the phenomena of spirit, and of laying down the laws which govern its action. This deals with man in his relation to the world of spirit and its inhabitants; and here Mr. Tuttle claims for the world of spirit subjection to the reign of law, and asserts that " the sciences there concentrate; and all are hewn columns and arches in the spiritual temple whose foundations rest on the hard elemental basis of the material world, and whose towers pierce the blue empyrean of heaven."

The origin of spirit is referred to natural birth. Man, in the author's opinion, is a dual structure of spirit and body. Spirit, born synchronously with the physical body, is intimately correlated with it during earth. life, and after physical death, retains its faculties, and pursues its path of progress. I must frankly say that I do not accept this I must frankly say that I do not accept this theory of the origin of spirit, nor do I ac-quiesce in the exclusion of soull as "noth-ing but a fancy." The author does not seem to me to do much to elucidate by posi-tive evidence the unexplored field into which he here penetrates. But it is impos-sible to disguise the fact that these abstruse questions are matters of theory, and though I should be glad at another time, and in a more suitable place, to enter into a defense of my own as against his theories. I refrain, here from doing more than entering a record of dissent.

That portion of the work which deals with the Religious Aspect of Spiritualism I do not meddle with. I am far from insensible to the beauty of some of the lan-guage in which it is couched; and I am in hearty accord with most of the opinions expressed-with all, indeed, save some few and quite insignificant exceptions. It is not possible, however, to deal with these sub-jects here. I shall find another place for them, when I shall be able to express my them, when I shall be able to express my own views, and to support them by those of Mr. Duttle. From a totally different stand-point, and by very different processes, I have come to much the same position which he occupies, and, if I sometimes shrink from his vigorous and overstrained invective, it is not because...I disagree with his conclusions so much as that i feal that his conclusions so much as that I feel that language so coarse should be used only under severe provocation, and to a pachyderm who will understand nothing eng. If the "soft answer turneth away wrath," I great-iy fear that Mr. Tuttle's sweeping invective couched in terms of almost savage rudeness will provoke an answer that is not to be desired. I strongly feel that abuses and their supporters should be smitten with the first weapon that comes handy, and that the arm that wields it should be vigorous and unsparing. But there are times and sea-sons, and themes too, which best consort with the ordered serenity of sure and sus-tained conviction everysed in terms untained conviction, expressed in terms, un-compromising indeed, but dignified and self-contained. I return to notice two very important chapters on Mediumship—Chaps. 14 and 15. The medium is often born with his peculiar organization, sometimes has acquired it slowly or suddenly by sitting in circles; just as a musical string, by repeated vibrations, will become harmonious with another that will become harmonious with another that is fixed. In this way a spirit by constant magnetic effort will develop a harmonious vibration between himself and his medium. This impressibility may be induced on the side of the undeveloped medium by fasting, sickness, or by artificial means, such as the use of certain narcotics. In brief and general-terms, whatever subdues the fiesh to spirit, quickens sensitiveness. A high de-gree of mental excitement will often unseal the spirit-vision. The exaltation produced by certain kinds of sickness, and that still. by certain kinds of sickness, and that still-more markedly wrought by prolonged med-ltation and prayer, will induce temporary mediumship, or excess of normal psychic power. It is probable that sensitiveness, though varying much in degrees, exists latent in all individuals. Few persons do not display some form of it either in the shape of intuition, perception of character, or the like. The author deals very plainly and cogently with the precautions necessary to secure a medium from harm:--to secure a medium from harm:--"The body must be pure. When inflamed, with an improper diet, or saturated with stimulants and narcotics, the mind, re-ciprocating the physical conditions thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do the pure spirits approach; and undeveloped are ever ready to seize the opportunity afforded. The prophets of old fasted and dieted, that they might gain im-mortal inspiration; they ordered their lives in purity, that they might alloy the invisi-ble world the closer to approach them. Be assured that, although, for want of better, all mediums are employed, sooner or later those who are not lifted out of the moral sloughs into which they have failen will be discarded, and only those who possess an upright character will be reserved for the noble office."

The experiments of Prof. Hare and Mr. Crookes, and the evidence of Mr. A. R. Wal-ace, commend themselves to the author's cientific mind, and le pays a high tribute distribute on it we should hear less folly talked, and **A GOOD WELL** can be made in one day with our for the author's on it we should hear less folly talked, and **S 5 to \$ 20** per day at home. Samples worth \$5 should give less handle to our foes.

In taking leave of the author, I desire to express my conviction, that his book is one which all Spiritualists may read ,with advantage, and from which even the most advanced may learn much. It would be an excellent text-book for societies to read at meetings gathered, for mutual instruction. I have always regretted that such meetings are not more widely held, that there is not an attempt to study the philosophy of the subject, more mutual counsel and inter-change of thought among us. A suggestive work of this kind read aloud, and criticised by those who are capable of so doing, or commented on by those who can confirm and elucidate its statements from personal experience, would be extremely useful.

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CHICAGO_ILL, MAY 19, 1877.

Spirit-Communications-Their Reliability.

The question often arises in the mind of every investigator, as to the entire reliability of messages purporting to come through media, from individual spirits. This question once in mind, it must be disposed of by some process of reasoning that shall be thoroughly self-satisfying, or it will remain to haunt the imagination, and breed doubt, fear and distrust, until a morbid condition of the mind-upon this subject, has become confirmed.

Credulity on the part of an investigator, is quite as unfortunate a condition as that of unreasonable distrust; to maintain a perfect mental equilibrium is not easy, yet it is only by this means that justice can be done all parties connected with the investigation. To teach theoretically how to attain this equilibrium and to do justice, is difficult; each individual must weigh the subject under consideration from variousstand-points in the most reasonable and impartial manner possible, and decide for himself, making a due allowance for a possible want of proper mental or physical conditions in himself as well as in the medium. At best, it is but a matter of opinion in every case where doubt exists. Occasionally comes a message, in words or terms, which leaves no doubt in the mind of the investigator, that the self-same spirit, from which the communication purports, to come, is truly in rapport with him, through the organism of the medium. - It does not follow, that when proven to be a genuine medium, that all communications through that organism are dictated by the spirit assuming to dictate them. Undoubtedly, very many of the spirits controlling or finding a congenial atmosphere in and about the habitations of media, are held in the earth's atmosphere, by reason of some aborration which impedes their advancement. There may exist within a spirit the same tendency to deceive, that we find .existing with some persons here, and there is no safe way but to satisfy one's self first, that the medium is generally reliable, and that in the instance in question, there exists no special reason why the investigator should not receive the best expressions which any communicating spirit might be able to give, then receive the communications without either prejudice or credulity, and weigh them candidly. If no evidences are contained within them of emanation from the person who purports to be their author, it may or may not be reasonable to suppose, that some member of the medium's band had dictated something with the hope of satisfying the applicant; of this, each must judge, but it should not be taken' for granted, that because the results of this sitting were unsatisfactory, that at another time, perhaps when the inquirer brought different conditions himself, that the results would be of the same character, nor, that because he was unsuccessful, none could be otherwise. The people who have investigated the phenomena of Spiritualism for many yearsin its various phases as manifested through a great variety of media, and have consequently learned for themselves the facts herein related, with many others of similar nature, are never surprised when they fail to receive full and satisfactory evidences of the actual communication with a specially designated spirit, and why? Simply because they appreciate the difficulties, which may intervene; to prevent this "consummation so devoutly to be wished," and to them, this is collateral evidence of the reality of the future life. Beginners, and casual, or occasional investigators expect too much; they seem to feel that any and every spirit does and must have absolute control over laws and circumstances at all times. They do not stop to think such power is equal to that of the Infinite; in short, though honest, and earnestly desiring to be candid and reasonable, they are quite the reverse, and we fear that too often the poor medium is blamed for the result of conditions brought by the dissatis-

has grown a habit with some mediums to talk a great deal about improper or unfavorable conditions, and that it is not pleasant for investigators who can not understand or appreciate that this may be so, to hear it; and while the fact may exist, we nevertheless question the expediency of any such attempted explanation on the part of the medium; it would seem enough, to say, "The manifestations through me are beyond my control. I am but the passive instrument through which unseen intelligences. demonstrate, and usually my patrons are satisfied; that they are not always so, I regret, yet have neither the power nor desire. to have it otherwise. The laws of control are understood by many spirits, but imperfectly by mortals, therefore, when from inability or lack of desire to comply with the wishes of friends, they are disappointed, it is the risk all investigatorAtake, and should feel that, whatever reason may exist to cause the disappointment, it is one beyond our knowledge or power to control, and should feel thankful that no attempt is made to 'assist,' and thus possibly give you something pleasing, though totally unrefin ble."

This article was suggested by reading a letter of several pages from a lady in New York apparently intended for publication, though unaccompanied by a name, complaining that she had been instructed through one medium to visit a certain-other one, where she would receive "an important communication from my father, which would benefit me in earth-life." That she visited the last mentioned mentioned medium and failed to receive the promised information, which was to be of practical value, whereupon she proceeds in a most vigorous manner to lay the lash upon the back of the medium last visited, though without a word of condemnation of the medium through whom she had, received a false communication. If one is abroad looking for inconsistency, we would suggest that it might be found in the person of this anxious but disappointed, and we are sorry to say it, vindictive lady. This-is not the first instance of disappointment by a person seeking information from the Spirit-world solely for temporal purposes, and there is no reason to suppose it will be the last; when spirit messages are more sought for spiritual or at least elevating purposes, we opine that disappointments will decrease on the record. May the time soon arrive when those who accept our philosophy, will not only lize up to the high standard of its teachings, but cease to expect aid from the Spirit-world, in the management of their temporal affairs, as will be the case, when it is fully realized that we are placed here for a purpose which could not be fulfilled, except through the experiences of life. That these experiences are brought about by circumstances which could only be prevented of changed by a foresight not consistent with the natural laws under which we live, and which laws govern and control spirits as well as mortals.

Peculiar Entrancement.

The daily papers of this city have recen ly contained articles relating to thesentrancement of a young lady living with her parents on the West Side, and desiring to give our seaders reliable information, a reporter was sent to interview the family, who reports as follows: Miss Ada Turk is 13 years of age, a blonde, deep blue eyes, fair skin, and a lithe body, with a countenance expressing innocence and purity. Sometime during the past fall, physical manifestations commenced in, her presence, to the surprise of herself and parents, neither of whom having had any knowledge of spiritual phenomena. So strange were the manifestations to them, friends supposed to be able to give reliable information so much needed, were consulted, and-though it would seem little information of value was obtained, experiments were decided upon, and during the past six or seven months, investigation has been going on in the family with the assistance of a few friends whose curiosity and interest was excited through a thorough knowledge of the entire honesty of the medium and her parents, and though the development of the medium has but just begun, many and varied have been the convincing tests of spirit return, bearing incontestible evidence of genuineness. While alone in the house and engaged in. household duties, a paper was placed on the head of the girl upon which was written in a beautiful hand, a communication for herself; at another time as she had entered the house from the street, and knew no one was near her, having at the moment closed the door, the door bell rang, and turning around and opening the door again, she found a letter addressed op her mother by a spirit Triend, containing numerous evidences of spirit identity. Seated in the cabinet, writing appears illuminated upon the wall, by which very conclusive evidence is given to the investigator that a friend passed from earth-life still lives, and controls, to us, unknown laws by which the communication is given. In dark circles the usual demonstrations upon the guitar, drum, violin and other musical instruments, are given near the ceiling, and usually several instruments are being played upon at the same time while in that-position.

saw, we summarize the following, vtz.:

"I felt so very light, and knew I was about to float away-saw my body lying upon the sofa, when Mrs. Briggs, the mother of a neighbor of ours, who passed away sometime ago, took me in charge, and conveyed me up and up, passing what she said were the different spheres, until we reached a point from which 1 could see into an immense circumscribed space through what spemed to be a door, yet it was not a door, as it was closed, with the name of the sphere, and the number 100 engraved upon it (h have forgotten the name that was on the door), and I could look through it into the sphere, where I saw very bright and beautiful forms, none of which I had ever seen before, but was not allowed to enter. With Mrs. Briggs, I then commenced descending, looking at the several spherespaces as we passed, until Mrs. Bliggs wad relieved by my grandpa, who continued the downward journey with me, stopping to look into spheres, and occasionally visiting one, until we reached the sphere where I found my grandma, who took me over that and the lower spheres, where I saw all the people who had passed away, that I had ever known. In the fifth sphere I found a lady I knew in earth-life, who was murdered by her husband; she told me he was in the sphere next to the earth, and I found him there very unhappy with his thoughts. While I was away, my body was held by

Susie Crocker." She states that she was so exceedingly happy while absent from the body, that she desired to remain away, though she seemed to know that she could not. While absent, and her body, as she says, in possession of Susie Crocker, various articles of fancy work were wrought, which required nice discrimination of color, and though her eyes-were constantly closed, no mistake was made. Her mother regards the fact of the preparation of these articles as conclusive evidence that the, body was controlled by other than Ada, since she had no knowledge of such work, and consequently could not have performed it.

We are pleased to note the development of new mediums, and especially so where the evidences are so good that the gifts will be exercised honestly, regardless of personal pecuniary benefits to be derived at the moment, and shall ever take pleasure in rendering such, every assistance in our power. We anticipate a bright mediumistic future for this young lady, and hope to be able to furnish our readers, ere long, with additional and interesting particulars of her development.

Insane or Mediumistic?

A well-known Spiritualist and a man of correct observations, as well as intuitional, after a visit to an insane asylum; in which over seven hundred patients were confined, remarked that he felt assured in stating that one-half the cases were obsession, or perverted spirit control, which if understood in the beginning, might have resulted in benefit, instead of ruin. This may be an exaggeration, yet it must be admitted that there are a great many such cases, which ignorance of spiritual laws and forces render incurable. The following instance which we take from a letter of a correspondent, admirably illustrates this subject :-"The young woman to whom I refer was at work for my sister. The day before she was taken, she looked very pale and wanted to come into the dining-room and lay on the sofa. She laid down but kept her eyes open and looked singular. The doctor who makes her home there said to her. ' Mary, there is something on your mind, what is it?" Mary said she would like to talk with her. Doctor said, 'Very well; say what you want to. Mary said, 'I have washed dishes all my life, and I think God has other work for me to do.' Doctor says she went on quoting Scripture like any priest, and used language far beyond her station and education. She said, 'Doctor, you know I never could talk as I do if I was not inspired.' She had been fasting very strictly through Lent three or four weeks. She said, 'I try to talk with my folks as I do to you but they call me crazy, and won't hear it. Doctor, you know I'am not crasy.' That evening her brother came to see her, and she went home with him to stay all night. When she got home she began to talk to her folks (all Catholics). Her father told her if she thought there was any religion in such talk, she was greatly mistaken, and to shut up, for hedid not want to hear any more of it, and was quite severe with her. She put on her things, and started for the Catholic priest. She walked about a mile, and when she got there, she had torn her clothes nearly every bit off of her, and has been raving ever since. She is in the Newbury Asylum, and I hear, no better, and they have no hopes she ever will be. The Doctor told me that Mary seemed to her, like one in a trance; and if she had been treated kindly, I believe, she would have turned out a medium, instead of a maniac. I think, perhaps, her people would as soon she would be the latter as the former. Oh! that dark, dreadful religion. I thank God every time I think about it, that I am not a Catholic, or Protestant, either, for that matter." In such cases, the pervous system become so tense and susceptible, that opposition or misunderstanding destroys its structures and functions, to a greater or less degree, and permanent, often fatal injury is inflicted.

interruption, and of what she states she bing and devotion, and the rude contact of her ignorant family, when every nerve film was pulsing with spiritual exaltation, made the unfortunate Mary a raving maniac, Had her case been understood, and appreciative kindness bestowed, her intense impressibility would have been harmonized by perfect spirit control and mediumship of a high order been the result.

THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature. NUMBER XIX.

QUESTIONS AND ANSWERS CONCERNING MAGIC-INFERNAL DOINGS OF THOSE WILD PRACTICE THE ART IN CHICAGO.

Question .- There seems to be a close conection between magic and elementary spirits, and if the former is true, why not the latter?

Answer .- Magic, as I explained it, is a cos mopolitan term. He who has the key to unlock the mysteries of nature, and operate through the instrumentalities of the same, may be a magician, independent of elementaries.

Q .- What think you of this, an advertise ment in one of the Chicago daily papers: "Madam ---- correctly reveals your whole life; also works wonderful charms in bringing the separated together." By what means does she bring the separated together?

A .-- Really, we have no method of knowing that she ever accomplished the feat. We have taken great pains to investigate this subject, as set forth by advertisements in our daily newspapers every Sunday. We know their methods. A lady of this city gave one of those who advertises to bring the separated together, over \$50 to break up a ligison of her husband with a disreputable character. She gave her medicine which she was to administer to her husband, and which, on examination, we found consisted of a substance calculated to inflame the passions. She also kept in-her possession a lock of his hair, with which she tried to place herself in rapport with him, and thereby break the magnetic connections that held him, as it were, like a vice, in the power of a disreputable woman.

Q.-Did she succeed?

A .- No! A mouse could remove a mountain as easily as this operator could accomplish the object for which she sought. Finding that the chemical administered to the husband was ineffectual, she had the distracted wife bury a combination of substances' under the door stepstof the dissolute woman's house, under whose complete control he was.

Q .- What was the object of that?

A .- To bring potent influences at work that would accomplish the object desired. The voudoos of the South, Stho desire to injure an enemy, have a peculiar combination that if they can put in a pillow on which a person lavs his head at night, disastrous effects surely follow. The scent of the same is not disagreeable enough to excite suspicion, but the constant emanation flowing therefrom, is poisonous to; the sleeper, and eventually so deranges his health that he dies. There is not, however, any magic about this; it is simply applying poison, or murdering a person by inches.

ializing medium, and can go forth in a dark night, and if he see a window of a house open, his familiar spirits will enter therein and bring out any small article he desires. The Spirit-world is a counterpart of this-There are rogues there as well as here. There are two kinds of Magic, so claimed, one White and the other Black. That which is practiced in this city, is of the latter kind. The magician claims that the nature of man is three-fold ; within the same is included the physical body, the astral body, and a soul. The astral body is the spiritual body. It is a new name, simply for the spiritual organization, and is intended rathof to mystify than to develop new truths. When Mrs. Richmond is speaking under the control of a spirit at Grow's Opera Hall, her soul wanders freely forth in the Spiritworld, surveys its magnificent scenery, and mingles with the society there. Yet Mme. Blavatsky claims that the separation of the soul from the body is one of the "last and very highest achievements of magic." Mrs. Richmond lives two lives, as it were. The scenery of Spirit-life, its inhabitants, its lakes, rivers, majestic waterfalls, beautiful gardens, etc., are as familar to her spirits, as the varied scenes of earth gare to her in her normal condition. She claims no magic in the temporary separation of her spirit from her body.

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Q .- I can hardly comprehend you. Please explain further.

A .- We have succeeded in sending our spirit on different missions; and have visited different places, but have not yet succeeded in transmitting to the brain an aocurate account of what we saw and heard. We have, as it were, two memories, one spiritual, which takes cognizance of the spiritual side of life; the other is connected with the material side of existence. Some thinkers begin to surmise that "the material world is but the result of mental conditions, and that when the change called death comes over the spirit the facts connected with matter vanish like a tale that is told." We do not, however, entertain that idea; in fact, the reverse is true. Whatever transpires on earth, the spirit definitely remembers, but whatever transpires when the spirit is separated from the body, is generally forgotten when the spirit returns to it, and this is , palpable) enough, for the spirit has taken cognizance of spiritual things of which the material sense could have no conception. We can not admit. that the two existences are so distinct in nature that the memory of the lower can not be transmitted to the higher. There are conditions in which the external consciousness is a blank. In cases of trance the external senses are closed ; but the spirit is wandering freely forth in the clysian fields of the Spirit world. What it sees there is dimly impressed on the brain like a dream. For example, if spirits wish you to see flowers, they would place, while you were asleep, spirit flowers in rapport with your mind, and they would excite a dream, and the next morning you would tell of what beautiful flowers you had seen. The thing you see on earth must be first transmitted to the eye, and then to the brain, in order to be remembered; but the scenes of spirit life must be impressed upon the brain, or the spirit on its return to the body, will have no memory of the same; all is a blank. Magic, as set forth by the theosophs, is an extensive study. In the future, we will probably talk further about the separation of the soul from the body. All are looking fer keys; all are anxious to enter the Temple of Nature, and see her inward workings.

About two weeks since, the young lady was entranced for 24 consecutive hours, but on returning to consciousness, was unable to call to mind any impressions made during the time. Within a short time (few hours) afterward, she again fell into a trance,

In the above case, the peculiar conditions

Q .- I can not understand why this we man should bury any substance to accomplish the object desired.

A .- True, we attach but little if any potency thereto. . There is in certain chemicals which the magician uses, an emanation which it is claimed will accomplish the object they desire in certain cases. Henry Cornelius Agrippa, an eminent magician, Counsellor to Charles V., Emperor of Germany, and judge of the Prerogative Courts, claimed very great virtue for peony, balm, citron pill, saffron, lignum, frankincense, musk and myrrh. It is true that man, being a microscosm of the universe, certain potent qualities of the animal, vegetable, and mineral kingdoms, effect him in a peculiar way when applied to his person or administered to him. "As certain remedies act upon the liver, lungs, kidney, spleen, etc., etc., either accelerating or obstructing their action, the advanced magician claims that certain substances exist which will either intensify or diminish the affection that one may have for another. It is on this principle that the magician acts when endeavoring to bring the separated together; it is with this object in view that so many advertise every Sunday in our daily papers.

Q .- Is that their whole modus operandi? A .- Not The .method adopted by . one whom we well know, is too revolting to be mentioned. One lady of this city, carried about her person a substance in which was inserted sharp needles, the intention being to thwart the actions of, and injure, too, another person. . .

Q .- Did she accomplish her purpose? A .- No. She paid one of those charlatan magicians \$35, and did not accomplish the object she so much desired. While she was carrying the "infernal machine" about her person, the one she expected to torture seemed to thrive and boldly defy her, Where one person can establish a complete rapport with another, then by a system of concentrated mind action, evil can be wrought.

Q .- But are not these magicians assisted by spirits?

A .- They may be.' It is claimed that a

The eminent English author and scholar who writes under the above nom de plume, proposes sometime next autumn, to publish a volume of essays and reviews on "Spirit-

, "M. A. (Oxon)."

ualism, if sufficient copies are subscribed for to warrant the undertaking. The following is the plan of this important work: 1. HISTORICAL ASPECT:

Wallace's Miracles, etc; Sargent's Plan-chette; Howitt's Supernatural.

2. SCIENTIFIO: Hudson Tuttle's Arcana; Crooke's Researches.

3. PHENOMENAL: Olcott's People from Other Worlds; Sar-gents Proof Palpable; Wolfes startling Facts. 4. PSYCHOMETRIC: 1

Denton's Soul of Things. 5. RELIGIOUS: Crowell's . Primitive Christianity; Dale Owen's Address to the Clergy 6. POETICAL: Bailey; Harris; Doten; Tappan. 7. OCCULT: Art Magic, etca

Trance-Corporeal Action of Spirit. This will let one take a seven-fold view of the subject.

Those wishing to subscribe for this invaluable book, can send their names to the office of the RELIGIO-PHILOSOPHICAL JOUR-NAL, simply pledging themselves, to remit the price, \$2.50, when the book is issued. F. Percival, Esq. 15 Conduit St., London, is te English agent.

Correction-Dr. Crowell.

In our sketch of this gentleman, in No. 8, current volume, we stated, inadvertently. fed investigators. We are aware that there in which she remained five days without | for impressibility had been induced by fast. | Voudoo Creole of New Orleans, is a mater. years, when we should have said nine years. that he had only been a Spiritualist five

MAY 19, 1877. RELIGIO-PHILOSOPHICAL JOURNAL. Philadelphia Department. new Advertisements. Compliments of the Banner of Light. Items of Interest-Gems of Wit and Wisdom. Superstition is a religion out of fashion, \$95 A moth and stretter Calencer CAUTED IN "HOLD THE FORT." I sometimes think thy soul comes back BY. HENRY T. CHILD, M. D. From on the dark and silent stream, Where last we watched thy shining track To those green hills of which we dream; Success don't consist in never making The RELIGIO-PHILOSOPHICAL, JOURNAL, blunders, but in never making the same one Subscriptions will be received and papers may be obtained, at wholesale or retail, at 534 Bace St., Philadelphia. of Chicago, has under the editorial head of wice. Thy loving arms around me twine, OUR AUTOMATIC FLYBRUSH its issue for May 5th a kind and soulful let-Science will go her quiet way, of God nei-ther affirming nor denying. Her only office My cheeks bloom younger in thy breath, Runs five hours and sits on nething. Agents make #10 t. #80 A DA Y, taking orders for H. For terms, sample, an-order book, address RENNER & HINES, New Midway, Pred erick Co., Md. 22-10. Till thou art mine, and I am thine The Mission of Life. ter from Andrew Jackson Davis, wherein Without a thought of pain or death: And yet at times my eyes are wet is to point out errors where they occur. All that the past has furnished in proof of the he counsels Col. Bundy, the earnest and en-"For this end was I born, and for this purterprising editor of that paper, to "stand WARMAPS, largest variety, published by E. STRIGHE, 20 A 24 Frankfort st., New York. Send for list. Very favorable terms for canvasers. - Largest foreign book and pe-riodical concern in America. Information and catalogues promptly sent. 22-10-13 With tears for her I can not see: existence of a Divine Architect she propose came I into the world, to bear witness by" his guns, and speaks many hopeful Oh, mother, art thou living yet, nounces as the assumption of children graspto the truth." This language of an inspired And dost thou still remember me? ing at the moon .- Tuttle. words of cheer and practical advice which teacher is worthy of the consideration of -J. G. CLARKE. we are sure will find an echo in the beart every human being, and if we put the ques-NO CURE! Dr. KEAN, of every well-wisher of the cause who may Every man knows best where his own Business Notices. tion to ourselves, we shall find it applicable oe pinches. peruse them. To this epistle from the 175 South Clark St., cor. of Monroe, Chicago, truly Harmonial Seer, Col. B. replies in kin-Extract from a letter of O. A. Brownson to us. May be consulted, personally or by shall, free of charge, on all chronic or nervous discases. Dr. J. KXAN is the only physi-cian in the city who warrants corres or no pay. Office hours X_A . M. to Sr. N.: Sundays, from 9 is 12. 2240-2449 in the N. Y. Tablet, 1870, "If the Pope should declare on oath, imposed by the Constitu-We can not bear witness to the truth un-The most chaste and delicate perfumes tor the bandkerchief are Da. Pauce's Unique Perfumes. They will delight all who use them. dred tones, declaring it to be his intention til we have received it, and there are two to carry on, to as successful an issue as it tion, contrary to the Divine law, I held formodes by which we obtain a knowledge of may be given to him to do, the work inaumerly, and I hold now, that I could not take ROPP'S Is used by thousand of farmers, mechanics and business men, who used by thousand of farmers, mechanics and business men, who used in the highest terms of its practical willing and con-rentance. Its wonderful simplify enables even the most fi-literate to calculate with almostide accoracy and speed: while its original and rupid methods delight and benefit the most cholority. Its entirely non-expression of tables shows, of a planes, the currect value of all kinds of grains, stock, hay, coal, turn-ber and mere bandler, of any quantity and st any price; the interest on any sum, for any time, at any rate per cent, mean unterest on any sum, for any time, at any rate per cent, mean unterest on any sum, for any time, at any rate per cent, mean unterest on any sum, for any time, at any rate per cent, mean unterest on any sum, for any time, at any rate per cent, mean unterest on any sum, for any time, at any rate per cent, mean unterest of humber, how, clattering, sum for ever humber is accom-uneation of the size, diary, and points, etc. It is well and negative gattern up. In power to and months, etc. It is unquesthorably the most complete and practical taken ator ever published. gurated by Mr. S. S. Jones during his life in the form. Among other straightforward things Col. Bundy writes as follows, while truth; the first is by education, through the it; or if the Legislature should pass a law, and the Pope should declare that what it re-SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. 21-23if. external senses; the second through inspiraquired of. me as a citizen, is forbidden by the law of God, I could not obey it, and must submit to the consequences of my disobeditions which come to us and produce convicreferring to the duty now imminently pres-sing upon Spiritualies; tions on our minds. Each of these modes submit to the consequences of my disobedi-ence, as did the martyrs in reference to the laws of the Emperors." This simply means that we must obey God rather than man, and the Pope is the highest authority with every true Catholic for saying what the law of God does or does not forbid. "With strong, well organized local societies, hard-working, high-minded lecturers, and has its value; it is a blessing to be associated J. V. MANSFIELD, . TEST MEDIUM-answers with those who can communicate a knowlscaled letters, at No. 61 West 43d Street, corner pure, literature, we can only strike the shackles from the slaves of error and superedge of truth to us, and we are responsible for this. But it is still more important to Sixth ave., New York. Terms '\$5 and four 3 cent stition, but we can do far more; we can at-tract their attention and respect. We can teach them what we ourselves know, that have our minds in a receptive condition, so that our intuitions may be continually awakened by high and holy inspirations, for stamps. REGISTER TOUR LETTERS." v21n4t52 FREE instruction in Spiritual Science, every Sunday afternoon at 3 o'clock, by Prof. J. B Camp-bell, in the Vitapathic Health Institute, 366 Long-Shall we repose our confidence in Truth, and passively await the issue? Truth of it-self has no power. Religious barbarism has nothing is so ennobling, so elevating, and so this purpose it is well for us to abstract powerful for good as a knowledge of the grand truths taught by Spiritualism." We heartily join with Bro. Davis in wish-ing our contemporary, the RELIGIO-PHILO-SOFHICAL JOURNAL, the fullest measure of Cloth. \$1.00; Morocco, \$1.50; Russia, gilded, \$2.00. ourselves from the busy bustling scenes of life, and in a quiet introversion of spirit find that inflowing of truth, which strengthworth St., Cincinnati, Ohio, all honest investiga repeatedly conquered civilization, and set WFor sale, wholesale and retail, by the Extuto-Pattotors invited. the hand on the dial of Progress backward many a weary century of blood. The Truth demands exponents and defenders. ens the soul and enables it to grow. OFRICAL PUBLISHING HOUSE, Chicago, There are two methods by which we may That Beautiful Photograph: success, and trust, that, the hands of -Col PIANO FORTES. bear witness to the truth, and these were Bastian and Taylor announce to the public that they will keep on sale available the photograph of the spirit daughter of Mr. Hale. It is one of the finest ever taken, being produced in the presence of several prominent ladies and gentlemen of Chi-Bundy will ever be strengthened by ample pecuniary supplies for the arduous work in-to which he has entered. A FRAGMENT. Up to her chamber window beautifully illustrated by Jesus; the first is : HENRY F. MILLER, by our testimonies which we give forth to A slight wire trellis goes, And up this Romeo's ladder the world; and the second is the practical example of our lives. The words of Jesus BOSTON, MASS. It gives us pleasure to announce that.Col. John C. Bundy, the acting manager of the RELIGIO-PHILOSOPHICAL PUBLISHING cago, Price \$1. Address Bastian & Taylor, corner Adams Street and 5th Av, MANUFACTUREROF have been a source of comfort and strength Clambers a bold white rose. GRAND, SQUARE, UPRIGHT to millions, but the life which he lived, To her scarlet lips she holds him, . HOUSE, has also become chief editor of the JOURNAL. Col. B. / is a gentlemen well adapted for his new position, being a firm Spiritualist and a worthy man. This PUB-LISHING HOUSE, which is devoted to the which bore witness to the truth as it was PATENT PEDAL UPRIGHT And kisses him many a time-Ah, me! it was he that won her, revealed to him, was the grandest part of his mission. So will it be with us; we may speak, words of eloquence that will arouse Ir something pure and 'nice is wanted to flavor cakes, ples or puddings, get Dr. Price's Special Flavoring, Extracts-Vanilla, Lemon, etc. Because he dared to climb PIANO FORTES. the human soul, but the most practical and Christianity has assisted human advancecause of Spiritualism, is about to remove its ment in the same manner that a break as-sists the progress of a locomotive. Its fan-aticism forms a page of history unequaled in demoniac cruelty—in foul and malignant venom—in that of any other faith. Profess-TWO MEDALS AWARDED efficient testimony that can be born is that of a true life. We can, aye, we must out our religion into our daily work. The good headquarters to a more eligible location in ROPP's EAST CALCULATOR is calculated to save one of the finest business structures in Chicago, corner of LaSalle and Washington AT PHILADELPHIA EXPOSITION, 1876. the owner much time and trouble. house-wife who, earnestly, lovingly and prayerfully prepares the daily food of her family, and clothes her children in the same tisement in another column. THE HENRY F. MILLER PIANOS Success to the new administration. We need all the legitimate accessories to our ranks which the importance of our cause can enlist, as superstitions, self-in-terest and bigotry are in combination against the spiritual truths vouchsafed us Are used in the Public Schools of Boston, and exclusively in the New England Conservatory of Music, 22-10-17 ing universal love and seate, it has gone forth like one of the dreadful genit called into being by Arabian Tancy—the Bible in one hand, a dripping sword and chains in the other, while from its black lips it has hoarse-ly should, "Believe or be damned!" Spiritualists, Take Notice. manner, blends her life, her goodness in all When visiting the city, you can find a comforta-ble home, with neat rooms, at the private residence, No. 251 South-Jefferson St. Only twenty minutes walk from the RELIGIO PHILOSOFHICAL JOURNAL office, and ten minute's walk from the Seance Kooms of Bastian and Taylor. Terms \$1.25 per these things, and those who are susceptible, The Golden Melodies. especially children, feel and know this, though they could not explain it. A NEW COLLECTION OF from the angel world. Let us be firm in The honest toilers in any department of life impress their productions with their the right, and victory will surely crown our Words and Music own characters. In all the business rela-tions of life, those individuals who have strongly marked characters will give tone and influence to everything which they send out into the world. The reputation of busi-ness men is part of their lives, and if they efforts. Morality is based on Anatomy and Phys day, or \$7 per week. FOR THE USE OF iology. LYCEUMS, CIRCLES An individual is the representative of all " Old Opinions and the New. AND CAMP-MEETINGS. the conditions by which he is evolved. Dr. T. Ormsbee. By S. W. TUCKER. "Cures wrought by medicines are natural Fate is the personification of the constitu-This widely known Healer has returned from a are honest, earnest and determined they

This book is not a collection of old music re-published, bit he contents are mostly original, and have been prepared to met a want that has long been felt over the country for a fresh supply of words and music.

ORIGINAL PIECES:

O R TG IN AL PIECES: Bedutiful Angels are Walting for Me, There's a Land of Fade-less Beauty, Oh, show me the Spirit's liminortal Abade; Sweet Meeting There, Longing for Home, My Arbor of Love; Mor-ing Homeward I shall know his Angel Same, Walting 'mid the Shadow; Beautiful Land of Life; The William Worker; Rore or Resi, Trust in God; Angel Visitanta; Sweet Recol-lerchysis, Lonking Over; Gathered Home; What's, Heaven 7; Beautiful Gry, Not Yet; Looking Beyond; Let Men Love One Anidder; Strike all your Harpa; Teating Nearer Home; Wel-come Them Here; Voices from the Better Land; Chant-Come to Me; Invocation Chant.

SELECTEDS

We shall Meet on the Bright Celestial Shore; Angel Care; They'll Welcome us Home; Welcome Angels; Come, Gentle Spirits; Espose; Sweet Hour of Prayer; Chant; Moving Home-ward; Come up Hither; Bethany; Only Waitigg; Evergreen Shore; Gone lefare; Chant-Hymn of the treator; Freedom's Progrees; Chant-Uy-and Hy; Shall we Know Each Other There?; Angel Friends; Gentle Words; My Home beyond the Unre; Angel Friends; Gentle Words; My Home beyond the

The above was written about two hundred years ago, and undoubtedly reflected the best thought of that period. . The first medical writers of the present day, however, agree that the practice of treating the sick by exhibition of drugs, is exceedingly uncertain, unscientific, and too often empirical, which being admitted, the first portion of Boyle's statement falls, and in this enlightened day and age of the world, so general is the disbelief in the miraculous and the supernatural, that the latter portion of the same statement can not now be entertained as truth. Old theories and dogmas

operations; but the miraculous ones wrought by Christ and his Apostles, were supernatural."-Boyle.

tion of things.

brutality of the war-spirit.

iritual cosmogony but f

by laws dimly seen in gathered statistics.

Wayne saw the Indians running and falling under the murderous fire of his advancing columna, he raised himself on his stirrups, and with his sword-arm above his head, put spurs to his horse, and was rushing into the combat, when an aid caught the rein to check so reckless a move. Wayne slowly settled back in his suddle exclaiming. "Ha, ha! See the d—d rowdies sending them to hell faster than the devil can receive them." This shows sound orthodox views, and the

Man, having fallen, must be saved. The Infinite God had performed his best work, and failed. There was no alternative in this

highly successful professional tour, and may be ound for a short time at his parlors in the St. James Hotel, corner of State and, Washington Streets. We can speak from personal knowledge of his superior ability and confidently refer the afflicted to him.

2 MARTIN LUTHER once thought he saw the devil in his chamber, and threw an instand at his head. Had they had in those days **A YER'S FILLS** to exorcise all the devils that come from a dis-ordered stomach, his laughable fright would not have become a matter of history.

At the battle of the Miami, when Gen.

Even the mistakes of men are controlled

by their lives, and whose influence has mov-ed the world. And if we would fulfill our missions, and accomplish the end for which we come into the world, by bearing witness to the truth, we must do it by true lives, by walking in the light, and minding the light, and showing the world not only what it is doing for us, but what it will do for all. Truth, like its divine author, is immutable and eternal, but our knowledge of it is grad-ual and progressive, and consequently fragmentary; that which we obtain to-day may be only the pedestal for some grander truth Our reception of truth may be to-morrow. compared to the ascension of a ladder; we first take hold of the round, and if we grasp this firmly, and realize what it is, we are prepared to put our feet upon it and stand there; then reaching after another truth, like another round, we ascend step by step, and as we go up we find our vision expanding. We see and know more of truth as the field is spread out before us; every truth We see and know more of truth as the which we thus grasp becomes an attractive force for others.

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will impress these things upon everything

which they put forth. The sensitive medi-ums of to-day realize all these things in the

houses, the furniture, the food, everything

around them, and their happiness, or their

suffering depends greatly upon these things. In the progress of the race this will be more

and more apparent, and though such an experience is often a painful one, yet it must be admitted that it is a wise arrange-

ment for the production of better conditions.

It is an important part of the mission of life to bless the world by doing right at all times and under all circumstances, not only because it is right, because of its effect up-

In all ages of the world there have been

bioneers who have born living testimonies

It is a beautiful law in regard to truth, that by giving it is increased, and never a hungry soul is fed but there are fragments to be gathered up. Our best estate is that in which we are pouring out rich treasures from the inner life, which as they flow through our souls into others, open wider channels, and prepare the way for grander and more beautiful truths. Oh! if earth's children could but realize this, how would selfishness fade away like the mists of the morning before the rising sun of truth. And the dawn of a new era, all glorious and beautiful, would be upon us, rich treasures like rivers would flow, and on the peaceful beams of light the soul would journey, and its aspirations would continually go out for truth from the everlasting fountains above

Work in Pennsylvania.

Our State Society is endeavoring to open the way for work in different parts of the State, and we shall be glad to hear from our friends who will co-operate with us. The President, Rev. Cyrus Jeffries, in his letter of acceptance, after modestly speaking of his incompetency to fill the important post, says: "I ask the friendly aid of all my brothers and sisters in our great cause, in organizing our scattered forces into one grand army of active, living, working, moving veterans, that the sheen of our power, the roll of our numbers, the splendor of our philosophy, and the triumphs of our religion, may sap the foundations of prejudice, superstition and ignorance, and unlock the fetters of priestcraft and bigotry from the minds of the people, until our divine relig-ion shall become the wonder and admiration of every vicinity, taking from the peo-ple nothing but their sorrows, while the anthems of her children, proud of their emancipation from creeds and priests, shall sound in harmony through every valley of the State.

the State. And as to appointment as missionary, I also sccept the situation, and as a co-work-er with the others, shall use all honorable measures to advance the aims and interests of our divine philosophy throughout my section of the State." If our friends in different parts of the State will correspond with the officers, we may be able to arrange for meetings.

are giving way before the lights of science, philosophy and reason, illumined through the grand facts established by Spiritualism.

DR. WM. B. FAHNESTOCK is the author of "Statuvolism, or Artificial Somnambulism," a book of great interest and value to all who have faith in magnetic treatment of the sick ; also of "Worlds upon Worlds," or new and wonderful discoveries in Astronomy-the Sun and Stars proved to be refiners of light, and inhabited.

We regret to learn that, owing to the illness of Mrs. Fahnestock, the doctor will be obliged to take a Southern trip with her, hoping beneficial results may accrue therefrom. May he not be disappointed. .

List of Lecturers and Mediums.

It is intended to publish, once or twice during each month, a correct list of lecturers, healers and mediums, who will furnish their name, phase and address, to occupy but a single line, for which no charge will be made ; but, unless each person cares sufficiently about its insertion to keep it corrected, by prompt notice to us of any change, it will be at once dropped from the list.

WE learn that our friends at Waverly, New York; are to be entertained and instructed, on the 20th and 27th inst., by Giles B. Stebbins, Esq., of Detroit, and that the same speaker will attend the Yearly Meeting of Progressive Spiritualists, at. Waterloo, on the ist, 2d and 2d proximo. This announcement alone will ensure a large attendance.

PROF. B. F. UNDERWOOD, the renowned lecturer on Materialism and kindred subjects, has been holding a debate at Denver, with the well known Rev. Mr. Braden. The professor generally comes out ahead when he debates with ministers of the Gospel.

MILTON T. PETERS, a prominet lawyer, has returned to this city, and will resume the practice, of law at Room 13, No. 151 Monroe St.

THE first number of a new magazine, entitled the Radical Review, will be issued at New Bedford, Mass., May 15th, by Benj. R. Tucker.

MRS. KATE BLADE, the independent slatewriting medium, has taken rooms at No. 51 South Halstead Street. She gives some remarkable tests.

sacrifice himself. An infinite sin had been committed, and an infinite sacrifice only could atone for it. The death and never-ending pain of myriads of men, would be as a drop to the ocean of punishment required. God, as the only Infinite Being, must suffer.

AN EPITAPH ON JOHNNY'S TOMBSTONE.

- When Johnny lived, He lived to please us, And when he died, He went to Jesus.
- A wag added:

But you can't most always sometimes tell; Maybe Johnny went to hell.

Dinah and Sally went to Moody and Sankey's meetings. Sally got religion and gave vent to her ecstatic feelings in the follow-ing language: "O Lor' I'se so happy, if I had de wings of a June bug I'ddy right away to heben." Her more prudent sister says: "Why, Sally, don't you know if you had de wings of a June bug, an' undertuk to fly off, de woodpecker would fly after you, and catch you 'fore you got half dar."

Josh Billings says, "Wimmin is the par-ticklerest animals of the creation. I know'd wun woman who was so clean and pertickler that she chased up stairs and down stairs after one little cockroach till her legs were worn off clear up to her stomach."

. "WHY don't you kill off more old hens?" inquired a friend, of a New Jersey farmer. The latter leaned over the fence, and after eyeing his interrogator for a while, solemn-ly replied; "Summer boarders!"

At a recent revival meeting held at Bad Ax, Mich., a young man concluded a fervent address by saying, "I wish to be a friend to the friendless, a father to the fatherless, and a widow to the widowless."

To prevent her lover from "going back" on his promise, a Detroit girl always intro-duces him to her friends as "my intended husband."

A Chicago girl who claims to have proved it by experience, says that by putting a lov-er in the light of a blue glass window he can be made to propose at one sitting.

Husbands-when yod can't think what your wife told you to bring home, get hair pins. They are always handy in the house.

M. A. Oxon, of London, proposes to publiah by subscription a volume of Essays and Reviews on Spiritualian. He is among the most able and polished writers on that sub-ject in England, and his book will be hear. tily received.

He who peeps through a hole, will not be plexed with his seeing.

Good to begin well; better to end well.

As Mrs. Snipes, with the six little Snipeses, was returning from the funeral of her hus-band, who in a fit of disgust had hung him-self, she remarked, "This is the meanest thing he ever done, to sneak out of helping us, and I'll never forgive him as long as he lives."

A pompous lawyer in Kalamazoe, whose tongue sometimes ran away with his sense, put the following question to a leading wit-ness: "Do you recognize this man as a man you never saw before; and if so, where ?"

a very fine test, business and medi-dium. Our readers who can visit her in cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawmut Av. horse cars. Those at. a distance may enclose a lock of hair with two dollars, and register the letter.

MRS JENNIE POTTER of No. 198 Castle St. B

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adulterants, and is beyond all question the best and purest in the market.

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CURES EVERY CASE OF PILES.

The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sewers to carry off-the effect matter and the deceased particles, and the physican who attends to the stomach and neglects the skin, and still expects heatth, is like a sanitary officer who would clean a city by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Baths are the most potent remedies known to science. In Chicago an institution has been es-tablished at the Grand Pacffic Hotel, for the treat-ment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough "stablish-How wonderful is man, and more wonderful is Vapor Baths. It is the most thorough "stablish-ment of the West, and under the care of Dr. G C. Somers and Mrs. Somers, hundreds of persons suf-fering with chronic diseases are receiving permanent benefit.

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filver: Just as I Am; Sow in the Morn thy Seed: A Child's thoughts of Heaven.

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JOURNAL. RELIGIO-PHILOSOPHICAL

Boices from the Beople.

Short Sermons-Who are the Bible Believers?-Thomas Cook writes:-It is urged against Spiritualists that they do not believe the Bible. I have just concluded a three evenings dis-cussion with an Adventist-minister at Sauk Rap-ids, Minn., and throughout the entire discussion he labored to make capital against me by asserting that I did not believe the Bible until I was urged to turn the argument against him. I challenged him to show a single passage where it was assert-ed that either or all of the sixty six books com-posing the Bible, claimed to be the "word of God," as he claimed for it. Of course he was non pussed, for he could find no such text. Non-dare he at-tempt to find a text to prove that Jeaus ever kind of religion, or ever used the word taught any or claimed that he had wrought a miracle. On the other hand, I proved that Spiritualists were the true believers in Jesus, who taught that he did not do fhese things, but the spirit of the Father that was in him did them; and that these things and greater than these, they would do who beller-ed on him. He claimed the literal teachings of the Bible to be true, and I proved it to be a book of parables, fables and proverbs, having no equal among any of the books in existence, and quoted the following-texts: St. John 16:25: "These things have I spoken to you in proverbs; but the time cometh when I shall no longer speak to you in proverbs." Matt. 13:34, "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, And now is the time for those proverbs and para-bles to be made plain.

Revivals.-Wm. Whitaker, of Kerhonkson, Y. writes: Mary Bunnell writes from here to JOURNAL. She spoke about the M.E. revival, which was then in progress at this place, and as you are well, aware that the great majority of converts are from the ranks, and file of inexperienced childhood and unsophisticated youths, it behooves the ministers, in order to "take time by behooves the ministers, in order to "take time by the forelock," to give these converts lessons of in-struction in the requisite branch, for a successful church membership. Accordingly, last Sabbath Rev. W. D. Vero, the pastor, preached a sermon for youthful converts, exhorting them to attend the prayer and class meetings, Sabbath school, and ligious ervices, not forgetting their closet devoli ing the Scriptures, and concluding his exhorta-tions by advising them to avoid, by all means, arwith the unbelievers, for that was the dev-It's instrument and weapon, and in proof of his theory he quoted Mr. Moody as saying that argu-ment was the work of the devil; further, Mr. Fero said he believed in a personal devil, being warrant-ed in the assertion from the Scriptures, as he was represented going up and down, seeking whom he might devour.

What is True Heroism 2-It is a radically false notion to look only to war for heroism. The truest courage, perhaps, is that which fights the battlesof life under solverse circumstances, day by day, month Ty month, year by year, rather than that which rushes to an assault, or defends the im-minent breach. And of such heroism modern Umes are full .- Philadeluhia Ledger.

Right! The Investigator well says in reference to the above, "Nothing could be truer. The hodcarrier who supports a family of eight children and two dogs on a dollar a day, and does it willingly, displays more true heroism than is required to effect a conquest on the battle-field. Gen. Bullion will face a battery without blanching. Ask Buillon to face an unpaid creditor four times a week, as Trowel the brick-layer does, and Bullion would grow low spirited and take to poleon in a fortnight. The heroism of the battle field is kept up by the bass drums, clarionets, and praise from up by the bass drums, clarionets, and praise from the newspapers. Such heroism may, or may not be a matter of principle, but there is no question-ing the courage required in the prosate duties of life—the bringing up of a family by shedding per-spiration at the rate of 15 cents an hour." Julia Deems exhibited true heroism when clasping her little babe to her bosom, she went forth to be and thereby save herself from actual starvation beg driven forth by a drunken brute of a husband! She begged in pitious fones, saying, " It is my Fanny, my poor cold baby," and then the little walf breathed its last, having froze to death in its waif freathed its last, having from trying Rosus-mother's arms, while she was value trying Rosus-tain its life. The beroism of those who are wanny, tain its life. The beroism of those of others, are as their sacrifices, their labors for others, are as nothing compared with the noble efforts of that half-starved mother, endeavoring to save her chill. The man who is worth his millions gives a hundred dollars for charitable purposes, and feels that the angels have made a long mark in his favor, when, in fact, they have made a very slight one, if any at all. The sacrifices of one for another, are makes up a brilliant record in the Spirit: . It is not altogether the giving of that what world. which you can not use yourself that makes the an-gels admire you. No one can make a brilliant record for himself in the eyes of his spirit friends without making sacrifices for others. The man who would only give away the wormy apples of his orchard to the poor because he could not sell them, lays up as treasures in the Spirit-world nothing but qualities similar to wormy apples. Ponder this question well, and act accordingly. Hicksville, Ohio .- Mrs. M. Palmer, writes: Progressive ideas are founded on the attributes of God and the wants of his creature, man, who is forever looking forward for the realization of his brightest-ideal to the future. Never satisfied with present all inments, and never to be satisfied, we see him efferting every possible energy to reach the next elevation beyond, and when that is attained newer and loftler eminences present themselves, till.

When once "over the river," they will realize the fact, that though on earth rich, they are still pau-pers, and the only yey they can advance, is to first banish their aristocratic notions, and seek to do good in every conceivable manner. There is pov-erty in Spirit-fife-that is poverty of the spirit, the very worst kind, caused principally by sinning in consequence of the good reputation of one long since dead. Josh Billings has well said: "Trying tu liv on the reputa-hun uv a ded grandfather, is Just about az enterprizing az trying to hatch out rottun eggz under a tin wether cock."

Clarksville, Tenu.-John B. Tapscott, writes: You may be assured of our deep sympa-thy and regret for the untimely death of the able editor of the Journay. His memory will be cher-ished by every advocate of our beautiful philoso phy, and his noble work in the cause of human progress, in all that tends to elevate man above human the fogs and superstitions of the orthodox world, will place his name along side of those who are regarded as the true benefactors of their race.

Defying the Almighty.—The following is the translation of a decree issued by the Mayor of a Department in Brazil, and which is now going the rounds of the South American press: The Mayor of the village of Castanhas and the Depart-ment, considering that the Supreme Being has not behaved well to this province and village, since, during the past year, only one slight show er fell, and that during the past winter it has not once rained, and that, consequently, the crops of Castanhas (Brazil nuts), from Which the welfare and name of this village are derived, has been completely lost-Decree: Article 1st, if within eight days after this decree has been published it does not rain abundantly, no one shall go to mass nor shall they say any prayers. Article 2nd, Afthe dry weather should continue for eight days long-er, the churches and chapels shall be burned, and er, the churches and chapels shall be burned, and the sacred missals, rosaries and all devotional ob-jects be destroyed. Article 3rd, If, finally, during the third term of elight days, no rain should fall, all priests, movies, friars, nuns, and holy women shall-be killed, and permission is hereby given to all to commit all, kinds of sins, in order to enable the Supreme Edit g to understand with whom he is dealing .- South Sea Pacific Times.

The above blasphemous decree issued in 1820, shows the simple nature of man, as if it could, or would informe in the least degree the Almighty. If love, devotion, manly bearing, virtuous deeds, and noble traits of character, can not induce God to speak, what effect will a miserable threat have? But philosophers will continue to speculate in reference to him, in the future just as they have in the past, with like futile results. One man entered into a co-partnership with God in the liquor business, and the unholy traffic prospered and a portion of the profits were given to the church. Even in 10,000,000,000,000,000,000,000 of years you will know no more of God than you do to-day. A you advance, he will continually recede, and you can never spproach him.

New York City .- J. F. Snipes, writes/ For the benefit of investigators who reside in, or visit this city, I think attention may be profitably call-ed to the fact that Mrs. L. M. Kerns (so well known by that name, and whose powers as a me-dium have been heretofore published), after restdium have been heretotore published), after rest-ing a long while for the sake of her health, has re-sumed her sittings for the public at the Grand Central Hotel. At my first sitting with this me-dium, among others, my father controlled her to write. She described him accurately, the manner of his death, etc., facts occuring in Virginia several years before, and wholly unknown to the medium Among several good tests in the message, my father advised me not to accept a proposition for a change of business That very afternoon I had called quietly upon a firm down town with this view, but for prudential reasons had kept my counsel. It was simply impossible that the lady could have known anything of it. It will also, interest another part of the public to know that Mr. Wm. Lowe (same address) is beginning to practice as a healer. In his case also I have a home fact to jus-tify a prediction of his great success.

Spirit Intercourse. -The same law pre-vals in intercourse, with the denizens of the Spirit world, as with those of this sublunary sphere. If we place faith and reliance in all whom we come in contact with and renance in all whom we come astray, and made fools of, but as a rule here, per-sons of very ordinary intelligence, exercise dis-crimination in their intercourse with, fellow mortals, we fall to perceive any legitimate reason why this discrimination should be set uside when deal-ing with the disembodied, and it is as irrational to couclude that there is no good to be obtained in this world, by reason of the large per centage of mischlevous and unprincipled persons in it, as to assume the same in reference to the Spirit-world. Harbin ger of Light. Why should there not be unprincipled spirits as well as unprincipled mortals? Death does not change the natural tendencies of the mind. Allbertine yers will be of the same nature there, until reformed, and 'If a medium will listen to his advice, he or she will be sent on many a wild goose chase after fortunes abroad, buried treasures, etc., etc., until a myere lesson shall have been learned. The same avenue that will admit the ingress of a pure honest soul, can be traveled by one who is corrupt and devilish. A shadow can fall on a tree as well as the sunshine. A dark spirit can encom-pass you, if you permit it, with the same ease that an angel of light can. ' When a cloud passes between the earth and sun, its golden rays are intercepied; and when a dark spirit gets possession of you, the .vivifying influence of the pure and noble can not easily reach you. Remember, then, that Spiritualism has its lights and shadows, and as bad here, so they can invite the lights or shadows, of Spirit-life. If you mingle with filth, it will ad-here to you, and If you invite degrading influences, you will deteriorate thereby. Bishop Creek, Cal.-Permit me to make few remarks upon these assertions in regard to materialized spirits. One needs be well versed in human and divine laws in order to say what can human and divine laws in order to say what can or can not be done. The spirit within the mater-ialized form is the same personality it once was, when clothed in bodily form before death, which form in life was only the instrument of the spirit. How far and in what manner spirits are to enter and benefit the race in this mundiafie sphere, is not yet fully revealed. When perfect materialization shall be accomplished, it will be by faws of spirit-nal the menefit the perfect materialization shall be accomplished, it will be by faws of spirit-nal reveneration, producing the new birth which ual regeneration, producing the new birth, which knowledge the world has not comprehended or rightly taught. This is "the Key" to the immor-talization of Man-when death shall be put under his feet; and this mighty truth is now being fore-shadowed in the minds of the few consecrated for the work. This is not to be produced by contact or procreation, but by prepared-conditions, much as are now being given for materializations. There need be no fear that sensuality will ever be re-aponded to by spirits, only psycologically.-Dr. P. B. Randolph, a Spirit. The above was sent to us as a reply to the following remarks, which we made in reference to the cobabitation of spirits with their counterparts: "The materialized spirit temporarily occupies an artificial body, wigh like all of art, possesses but very few of the innate properties of the original, and that person who is so low in the scale of exisand that perion who is so low in the scale of exis-tence as to desire to cohabit with a materialized spirit, has many important lessons to learn in ref-erence to the Philosuphy of Life." We beg leave to differ with Bro. Randolph. The materialized form is simply an artificial body, the molecules of the same being brought together for temporary use, and it resembles the original body in its innate properties, about as much as the artificial flower does the natural one. Celestial Garden .- In 1854 I had an oppos Celestial Garden.-In 1854 I had in oppor-tunity, for the first time, to contemplate a celes-tial garden. It was unlike any thing I had ever seen in this world. The Garden of the Hesperides, of which we dream, only vulcarly represents the beautiful fact. When I issw the immense lagd. scape and the innumerable beauties that had come up from the soil, and the labyrinth of leafage which gathered upon the vision to the right of the scene, I could not but sak, Will some one tell me the scient. After a few moments a cerebro tele. the extent? After a few moments a cerebro tele raphic dispatch came into the mind, whispering distinctly, 'It would reach from here to Scotland --nearly four thousand miles in length-five hun-dred miles in width.' It seemed to be a far-ex-tending avenue of flowers and beauliful trees, and there seemed no limit to the number of persons that were walking leisurely, lovingly, arm-in-arm; and oh! the thousands of beautiful children that were at play through the devious labyrinths of that vast heavenly park!-A J. Dave.

How many on earth do you suppose are prepared to enter that. Celestial Garden, and emply its beauties? What have you done, reader, to entitle you to such a paradise? Have you made a single sacrifice for others? Have you make the burdens of others lighter by relinquishing some enjoyment yourself __Instead of giving away crumbs, wormeaten apples miserable potatoes, and tattered gar-ment to thelpoor, have you ever freely parted with anything to render life more comfortable to others, and that you would miss yourself? If so, you have a nature adapted to enter that celes-thal garden. Selfishness can never enter there; only those whose souls are imbued with a love for humanity, will find a home in t graphically plotted by Bro. Davis. will find a home in that region so Spiritual Manifestation .- The follow

Ing is a list of the phenomena scientifically domon-atrated in his own house by Mr. Crookes: The movement of heavy bodies, with contact but

without mechanical exertion. The phenomena of percussive, and other allied sounds

The alteration of weights of bodies.

Movement of heavy bodies when at a distance rom the medium.

without contact with any person. The levitation of human beings.

Luminous appearances. The appearance of hands, either self-luminous or visible by ordinary light.

Direct writing. Phantom forms and faces. The sigency of an exterior intelligence and mis-ellaneous occurrences of a complex character. This remember, is the result of 'a careful scien-the investigation ific investigation, entered into without reference to the cause, the spiritual demonstration being the outcome.-W. H Terry, in Hardinger of L ght. The above forms but a very small share of the manifestations produced by spirits. Each year developes many new phases. The wonderful artistic feats of Prof. Anderson and Mrs. Blair, are equal in importance to anything mentioned above.

Material Gold and Spiritual Treas-Gold Mine should not tempt people to place implicit trust in what the spirits say in regard to these matters. Where there is one success there are many failures. Now that the mines has been struck, it will do no harm to give credit to whoev Now that the mines has been er it may belong, whether it be a spirit in or out of the body. If, however, it had proved a failure, and the trumpets had been blown in advance, there would have been to end to the ridicule that would have heaped upon the projectors of the en-terplace. The opinion of a spirit out of the body termise. The opinion of a spirit out of the body is entitled to the same amount of respect as that of one in the body; if either the one or the other shall have been proved to be worthy of credence, after due trial, then it follows sheir statements have greater weight than those of a stranger. In the case of the Bradford Mine, the movie of the communicating spirit was a good one, and it is to be hoped that its wishes may be heeded as closely as its directions ware followed in attaining the as its directions ware followed in attaining the promised results. As a general rule, men are more apt to seek, the advice of spirits concerning the making of money than in its disposition. Whatev-er comes to them is accepted; but they do not re-gard it as talents entrusted to their care for which, at some time, they will be held responsible. Ex-perience is teaching, and with forcible lessons, that those who are faithful to the Spirit-world shall receive their reward; while those who are false to their trust will find their path thickly sown with thorns. Let men beed the exhortations of the higher spirits, and they will strike a gold mine whose treasures are inexhaustible; and though not material, its coin will pass through all eterni ty .- Spiritual Scientist.

Trausubstantiation - OR, BOMB HOW PRIRSTS MAKE AND EAT THEIR GOD!-In his ac-count of the Mexicans, Abbe Raynal says :- "They count of the Mexicans, Abbe Raynal says:—"They had a piece of superstition of which no traces can be found in any other country. On certain days the priests made a statue of paste, which they sent to the oven to be baked. They then place it on the altar where it becomes a divinity!, Innumera-ble crowds flock to the temple. The priest cut the statue into pieces, and distributed a portion of it to all the persons in the assembly, who ale it, and thought they were sanctified by swallowing their God!" Did the Abbe forget the rises of his own [Catholic] religion, when he observes-"no traces of this superstition can be found in any other country"? Is not all this but a simple des-cription of the nonsense of Transubstantiation? The recital of history frequently, when applied to our own times, forms the severest satire .- D'Iaraell's Curiosities of Literature. What nonsense is not connected with religion? What vagary has not found a lodgment in the "sacred"precincts of the church ? What crimes have not ministers of the Gospel committed? "What offense against morality, etc., has not their God been guilty of? The religious pool is indeed a dirty one, and as it seethes and bolle, new thoughts are evolved, and the waters purified. The church is full of nonsense; it is the attic rubbish of superstition and ignorance, yet out of the same there will be something produced that is higher and better. The bad recedes and takes a back seat as good is evolved from present conflicting conditions. People will feed on husks until prepared for better diet. About God, -- In the year A. D., 1300, Theophi-lus, Bishop of Alexandria, at the head of a Christian mob pencirated the temple of the God Serapis, and commanded a soldler to strike the image with his battle axe. 'At the second blow the head of the God rolled upon the floor, and a colony of frightened rats ran about the hall. Thus was a priestly swindle of seven hundred years duration exploded. Until that moment the idle was an obexploded. Until that moment the tore an beings! ject of intensest awe to millions of human beings! "But the God who can not defend himself is a selfconvicted sham!" and, thenceforth, Paganism doomed. We are no second Theophilus. We as-pire to no mob-leadership. Neither have we laid violent hands on the Christian idol; but, with the pen, which to "men entirely free is mightler than the sword," have we attacked the Serapis of this age , a God more forbidden, more infatuating, and more vulnerable, by far, than Serapia.-Common Sense. In reference to God, Hudson Tuttle has well said, "Science will.go her quiet way, of God neither affirming nor deaying. Her only office is to point out errors where they occur. All that the past has furnished in proof of the existence of a divine architect, she pronounces as the assumption of children grasping at the moon. The vexed soalled problem is not a problem; it is a chimera. the goes forward from facts to the order of facts called law, on to the organization of matter Here the human mind stands on the threshold of an unknown Universe into which it can grow, which It will conquer and claim, only to find, as the intellect grows scute, new domains extending beyond." That is the idea; just the moment you enter a domain where you expect to find, God, he has advanced to the one just beyond.

then the matrons in Spirit-life would enable that darling bud to be manifest to the weeping mother till her lacerated effections were healed, and she was strong again for the work of life. Tests of identity, communications on personal affairs, vice in illness-all would be given that the sitters stood in want of and it was wire to bestow, if our circles were constituted in proper manner .- M.di. um and Daybreak.

Those who organize circles and persist in meet-ing regularly for development, will be rewarded with manifestations as set forth in the above When the heavens are enveloped with dark stormclouds, then the sun's rays can not strike upon the earth with that genial invigorating effect necessary at stated times for the proper germination of seeds and development of plants; but certain forces operate, and the clouds are dispersed, and the beau-ties of the firmament are revealed to our vision, and we hold communion, as it were,-with distant worlds. It is the same with the atmosphere or aura that surrounds us; the spirits must dissipate the clouds therein, and prepare it so, they can transmit messages to you, the same as the sun transmits rays to the earth when no storm clouds intervene. In holding circles, then, for development, remember that certain changes must take place in order to open up avenues of communion. As well think of establishing telegraphic commuom the medium. The rising of tables and chairs off the groundwate, as to suppose spirits can without a good deal of labor, open an avenue through your organism to communicate to mortals.

Not Fallen, but Bisen .- It would be useless for me to attempt a description of my feelings when the news came of the cruel assassination of when the news came of the cruel assassmation of our dear and worthy brother, S. S. Jones. My wife and T for forty eight hours before the sad intelligence reached us were strongly im-pressed of some deeply affecting occurrence hav, ing taken place somewhere, and we each remarked several times, that, "I feel as though the angels and all times that, "I feel as though the angels had all gone from our home to witness some sad scene or event." And when I learned of our great and noble-hearted Brother's exit by the hand of an assassin, the whole secret was revealed; and so terrible was the shock that I involuntarily ex-claimed, "Twere better for one half of Chicago to have passed over, for the world could better spare that number than Brother Jones at this critical hour." I may have spoken rashly, but such were my feelings. But Bro. Jones has not fallen. No. no! His great soul has only gune up to receive, the crown of immortality. An innocent man has gone, but he will return. Yes, the deep interest he has taken for long years in the spiritual welfare of his fellow man, still burns brightly in his manly bosom; and while eternity rolls, and the people of earth need the labors of his patriotic heart and clear seeing mind, he will be found at his post. The Journal will not-can not die-a shining throng sland at the helm, and our risen Brother with an Tye single to the purpose, will guide the ship (the Journat.) he has so long and so ably manned. And while my sympathies go out to your bereaved family, and to you, Brothers Bundy and Francis, by reason of the great respon-sibility so stiddenly and unexpectedly thrown upon your shoulders, I could not write a word of greater encouragement, than that our transfigured Brother will ever be near you to lend a helping hand, and, that our grand cause—humanity, immortality, and spirit communion—will flourish under the inspira-tions given through his immortal lips.—J. H. Mendenhall

Atheists .- The Rev. M. J. Savage (Unitarian) has been teaching in Boston, according to a news-paper report, that the Bible from beginning to end is nothing but materialism. He says the evolutionists need not be dismayed because they are called atheists. "Anaxagoras was considered an athelst because he taught the sun was, no god, but a flery mass of matler; Kepler, with his new planet theory, was an athelst; Newton, with his new force, gravitation, was an atheist; Laplace, with his hebular hypothesis, was an athelst; Bocrates was an athelst; and Jesus bimself became an atheist when he taught that God was not upon the mountain or in the valley, and that not alone in Jerusalem should he be worshiped; that he was everywhere.-Ez.

Religion keeps pace with the moral development of mankind; or in other words, it is evolved from the actual condition of humanity. When mankind regarded power as the most to be desired, their Deity was one who possessed amazing strength, bravery, fortitude, and who would assist them in hunting and in conquering their enemies In one of the South Sea Islands where the natives delight in bathing, their God is a great swimmer. While man is revised, as it were, from material con-ditions from him could as a studie, there ditions, from him equally as naturally, there is evolved a religion and conceptions of Deity corres-ponding with his own advancement. All Gods today which men belleve in, are man-made. The ancients had Neptune who ruled over the ocean, and Jupiter in the flerce storm cloud, and to day the humble Christian has his Jehovah-God holding in his hand the beautiful rainbow as a covenant, and who manages the sun and moon with the same ease that a little boy does a hobby horse. All are evolved from the minds of men-Neptune, Jupiter and Jehovah-all are mytha! The Remedy-Diakka.-The remedy consists in knowledge. Remove the mystery of spirit-ual intercourse, and you remove the danger. Noperson of ordinary judgment, with will enough to draw a pall of water, or walk a mile up hill, need complain that he can not overcome the influence of a Diskka. They at most can do nothing more than confuse your thoughts, break up the lines of your memory, mingle their inclinations with your your memory, mingle their inclinations with your own, and psychologize your nervous and muscular systems. If you yield in your moments of curiosi-ty, or when morally weak, you can not escape le-gitimate punishment.—A. J. Davis. Mr. Davis again alludes to the Diakka :- "Hearing of sounds insudible to the common 'ear, is a truth which foreshadows the glorious ultimate life that is to be; although, unlike the power of vision, it is a part of mind very slightly under the sway of will or desire. It may be suddenly de-veloped, and the happy or astonished possessor may receive in a few moments the voice of warning or of government for a life time, and as quickly it may be closed and scaled after death. Or, it may be only slightly unfolded—just enough to ad-mit the speech of distant earthly babblers, of rol-licking Diskks, or of the groanings and moanings Imprisoned persons afar in this world-bringing to the unfortunate hearer nothing but confusion, agony, and uncontrollable feelings of wretched nd despair. This unhappy form of psychophonetics is, sissi quite too common, and inas-much as this sense is not subject, as sight is, to the control and government of will, or reason and dealre, it is exceedingly often the source of exquisite suffering and indiscribable discuntent. To overcome this incipient phase of clairaudience, I recommend a persistent attention to subjects of sight, thought, feeling, reflection, and especially of action." Bro. Davis' Diakka plays an important part in the general management of affairs on earth; are as essential to humanity generally as the clothes-pin was to a woman who applied the the clothes pin was to a woman who applied the same to her husband's nose whenever he snored, thus lulling to ellence these noisy vibrations that so often disturb one's alceping visions. But Mr. Dayls qualatly says, "Rut for these spiritual free-bodie's but little progress would be made. The evil communications of the meddlesome minds, are in time completely overruled for the good." So these rollicking Devils are essential—are they? That is consulting to these who have hunded for That is consoling to, those who have hunted for buried treasures, taken trips to England for for-tunes, located mines that had no existence only in shadows, invented perpetual motion, and system-atically deceived others! Hereafter we should respect the Diakka, but be careful and not extend hospitality to him. Oathy.-Men swear by the objects which are most precious to them. The natives of New Guina swear by the sun, or by a certain mountain, or by a weapon, that the sun may burn them if they lie. The savages of the Brazilian forests raise the hand over the head or thrust it into their hair, or hand over the head or thrust it into their hair, or or they will touch the points of their wespons. The New Guines savage, holds up an arrow, calls on Heaven to punish him if he lies; but by turning the arrow the other way the oath can be neutral-ised. An Abyssinian chief, who had sworn an oath he disliked, has been seen to scrape it off his tongue and splt it out. There are still places in Germany where the false witness reckons to es-caps the consequences of perjury by crooking one finger, to make it. I suppose, not a straight but a crooked oath; or he puts his left hand on his side o neutralize what the right hand is doing. Here is the idea of our "over the left," but, so far as I know this has come down with us to mere school-boy's shufiling .- Ex.

MAY 19, 1877.

The time will come when "oaths" will be entirely dispensed with; there being no litigation then, there will be no necessity to solemply admonish a person to tell the truth on the witness stand. The Jows swore by Jerusalem and the temple; the ancient Greeks and Romans animated with a love for the departed, holding them in sacred remembrance, swore by their souls, and the ashes of their fathers. The Jews also swore by the God of Israel. In Athens, oaths were administered in the name of Neptune, Jupiter and Minerva. In this country the Bible is generally used. Beecher, during his celebrated trial, however, chose to se-lect a different method: We hope the time will during his celeorated trial, nowever, those the line will lect a different method: We hope the time will soon arrive when men will tell the truth without going through with the form of an oath. The Bi-ble says, "Swear not at all," yet it is made a component part of the Christian's oath.

Honey Grove, Texas .- J. A. Rutherford writes:-Dear RELIGIO PHILOSOPHICAL JOURNAL, do you yet live? Accept a word of condulence from an old friend. I therember, if you do not, that you was a mere child when I first made your acquaintance. I watched you with deep interest, till you became a man; yes, a glant. You will please indulge me in saying, that the longer I knew you, the better I loved you. Now, while you knew you, the better I loved you. Now, whild you have attained to a famous maturity. I have stepped down into old age Well, I hope that nothing but the departure of one or the other from this mun-dane sphere, shall be able to sever us socially. But your grand architect has fallen. Has fallen; and, oh, how crue!! What good man or woman can contemplate the sad and flendish act, without a heartfelt pang? Since I have been living, a host of noble men and women have cone down in death of noble men and women have gone down in death. The illustrious Washington died slove I have been breathing and thinking; and what a list of worthlea have fallen in the interval from Washington to S. S. Jones

Athelam .- Subscriptions to raise a statue of Giordano Bruno in Rome, on the spot where he was burned for his Atheism in 1600, have reached the sum of six hundred dollars, and further sums are coming in daily from every part of Europe .--

Bruno was one of the martyrs of the world, and it is well to perpetuate his memory by a statue. Bruno's philosophy was pantheistic, a belief that has many adherents even at the present time. He incultated the idea that the universe itself, with all its manifold unfoldments, was simply an expression of God himself, and hence divine. Spinoza entertained similar opinions, and Descartes and the modern German school of philosophy fol-lowed closely in his path of investigations, show. ing that he left a mark in the world that still distinctly shows its presence.

Brief Mentions-What Next?-Dr. Geo. D. Reed gives us an account of how Mr Jones' in-fluenced Dr. Riley, the medium, at 418 Weat Van Buren Street. He also controlled Mrs. Dr. Lowry, and shock hands with those present. LTE B. Craddock, of Concord, N. H., writes: "Please furnish me with a cabinet size likewess of our la-mented brother. I have confidence that under the new administration, our Journat, may as hereto-fore continue to endorse the principles which it has effectively advocated in in the past." In Harriet Martingautells us of an old lady blind from her birth, who yet saw in her sleep, and des-cribed accurately in her waking state, the cloth' ing of individuals. In Theodore Parker once said in his pulpit in Boston, in reference to Spirit-ualism: "This belief, without priests, without creeds, without churches, without any established form of worship or teachers, entering silently Brief Mentions-What Next?-Dr. Geo. creeds, without churches, without any established form of worship or teachers, entering silently every pathway of life, piercing every department of science, of literature, of religion, is destined to be the religion of the future." The Boston *Herald* says: "The spirit having passed through the change called death, is supposed to enter upon a life of spiritual progression, and those remaining should be careful that their sets do not retard it." To draw the spirit into close relationship with earth scenes, either by intense yearning, desire, or grief, is to commit an injury that will make itself manifest." De Spiritualism has a higher mission manifest." Government an injury that will make them manifest." Government an injury that will make the than giving more tests, or alding solidsh schemes. Tests only convince of the truths of Spiritualism; then should come the fruttion, the better life, a then should come the fruition, the better life, a preparatory one enabling a person to take a high-er position in the next. Let Moore, in his work on "Body and Mind," relates that an intimate friend of his own, a diplomatist, had engaged a passage to South America by a steamer which was to leave May 9, 1856. A vivid dream experienced by a lady friend deterred him from going, and the yeard was loat as she had som sel was los as she had seen. Dr. Thoma J. Lewis, of 485 Waverly Av., Brooklyn, N. Y., writes: "I send you the enclosed scrap, to show you how the pope of Rome and the secret Jesuita are doing their best to undermine our-free insti-tutions. The sooner the states adopt the New tutions. The sooner the states adopt the New Hampshire law of not allowing any Rohan or Greek Catholic to hold office, or act as teachers inour free schools, the more certain will we be for ward off the religious war in the United States so often predicted by the angels through reliable mediums." Low Wm. Mathews, of Lynchburgh Va., speaks of some excellent communications and tests from Dr. E. W. Demortmer, a few months ago. He wrote his name with the corner of the ago. He wrote his name with the corner of the table. If impostors, too, are prevalent in Call-fornia; two attempted to perform the flower test, but were exposed. If Southern Spiritual organ-izations are much more "religious" than those of the North. Thomas Paine don't find many medi-ums down there. If Gerald Massey, in a lecture reported May 17, 1872, says: "On waking up at 7 o'clock my wife informed me that my mother was dead. Asked how she knew? She said she had seen in a dream the black-edged letter put un-der the bedroom door. At 8 o'clock the forliable der the bedroom door. At 8 o'clock the feritable letter came." Lo T. Starr King asserted publicly, through a medium a short time since, that on that occasion was the first time he ever communicated. occasion was the first time he ever communicated. How about the numerous other "T. Starr Kings" Somebody lies. [] The Apostle Paul says: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." [] Raps, movements of table; etc., spirit volces, materializations in the dark, and then in the light, are the egular order in which manifestations occur who is physical medi-um. [] Macnish in his "Philosophy of Sleep," quotes a curious dream of his own, which bears on the question of clairvoyance or prophetic dreams. Being in Calibration of he audit and the dark and the dark be dreamed that a near rela-tion residing 300 miles of had suddening died. He being in California, he dreamed that a hear rela-tion residing 300 miles off had suddanly died. He awoke in "a state of inconceivable leads," wrote to inquire, and at the end of three days received an answer confirming all the particulars of his an answer confirming all the particulars of bis dream. The death of Mr. Perceval, the Chan-cellor of the Exchequer of England, shot in the lobby of the house by one Bellingham, was fore-told by a prophetic dream, thrice repeated to Mr. Williams of Scorrier House, near Redruth, in Cornwall, on the night of May 11, 1813. The Boston Hersid says: "In some cases the medium-is a shrewd, calculation, designing woman, with an eye to the main chance, as circumstances often prove after a wretched experience; in others, the prove after a wretched experience; in treatigation control may be genuine. Proper investigation will determine: Boston, at the present time, is "agitated, with the rumors of a credulous man, who so far believes that he has conversed with his wife that he has made the medium a present of a who so far belleves that he has conversed with his wife that he has made the medium a present of a horse and carriage because "his wife liked to ride." ""Hannah I Wood." ward, of Whitesbury, Pa, writes: "I can not this of doing without the JournAL: with me it has almost become a necessity." If appears now that a Hindoo Fakir can not be imported to this country, because he can not cross the Kala Pawnee (black water) without losing his casts. "If Humphrey David under the influence of Nitrous Oxide, said, "Nothing exists but idea." He didn't think so when he returned to his nor-mal condition. If you far as heard from, only two spirits have returned to earth to be married to in far Humphrey Davy dreamed that he was UI in fail, in a pricelar room, the furniture of which he notes, bursed by a young girl, whose are traveling in Italy, was taken iil, laid up in the way in his dream. If Mirous oxide was ones administered to Sir Humphrey Davy, the secom-plished chemists and physiciat its the Royal Insti-tution; he says that his thoughts began to flow with lightning like rapidity.

"Hills peep o'er hills, and Alps on Alps arise."

Looking backward through the far dim alsies of Looking backward through the far dim aleles of the past ages, the eminences seem long indeed, and dreary, for slow progress was made in the moral world; but now with the angels for our helpers, have we not the greatest reason to look, up and be joyful in anticipation of a near and bright future. The ax commissioned 1500 years ago to destroy the roots of the tree of sin may now be bidden to complete its work. An encouraging be bldden to complete its work. An encouraging sign of this fulfillment, may be found in the clause directing a portion of the great wealth to be real-ized in the Blandford Gold Mine to be devoted to ized in the Blandford Gold Mine to be devoted to the sid and support of the indigent and poor of earth." When this vast mine with its rich treas-ures are reached, then perhaps will the command be given, "Go forth into the hedges and byways, into the dens of vice and crime, gather all who are congregated there, let more escape, and bring them in, not to their doom, but that my table may be filled," and no meagre feast is this, but as well pre-pared and as well served as any in the land. And pared and as well served as any in the land. And he who cares for the sparrows, will not send these, his own cuildren, back to their degradation, but every homeless wanderer in Chicago and else, where, will find a home and comforts second to none in the land, prepared for him... The impass-ible suit format by repared for him... The impassible gulf formed by pride or thoughtlessness, or fear perhaps, will not at once be removed, but Lazarus will be comforted, notwithstanding; and so it is that the first shall be the last in the kingdom of heaven. And I say unto you there is more joy in Reaven over one sinner that repeateth than ov-er the ninety and nine that needeth no repeat-

Gedless Extravagance.-Rey. Dr. McGib-bon, having just returned to Australia from New York, is enlightening that region with recitals of the shortcomings of American Churches. The doctor is especially aggrieved by remembrances of Dr. Hall's church. "I submit," he says, "that the magnificence of the temple in which Dr. Hall min-iaters, its gorgeous exterior, its massive steeple, its elaborate windows, its inxurious pews, its rich-ly carpeted and uphoistered stairstand seats, and exylight, its polished wood, its unique everything, costing \$2,000,000 ought to be condemned as a sin-ful waste, and a practical notice to the poor that here the gospel and the ordinances of Christ are intended for the rich."-Ex. Godless Extravagance.--Rev. Dr. McGib-

When the members of his church'enter Spiritlife, they will find that their magnificent building availed them nothing in spiritualizing their natures. Golden bound hynin books, carpeted alsles and seats ornamented with gold; and a costly place of worship, have no influence whatever in preparing a person for an exalted position in Spirit-life.

Saugatuck, Mich.-M.E. Morrison writes:-Through heart-felt sympathy and regret, I can but offer a small tributs to the memory of our much lamented Brother, S. S. Jones; in short he was the benefactor of humanity, hence loved and appre-clated by all. He left us in sadness, but was wel-comed with joy/ into Spirit-life. Through the knowledge of our beautiful philosophy, we know he is with us to ald us still.

he is with us to aid us still. Mediamship.—Our scance should be relig-ious services—informal, imprompti—true family worship, which means the receptive state of the soul towards the higher life which is its source of supply. Our phenomena should be regarded as hely sacraments of that religion of Spiritualiam. If a tworshiping brother desired an evidence of spirit power, loving spirit-friends would see, his need, and isvitations, the earrying of objects, or material touchings, would be afforded him. If that sorrowing, tender mother, had in her heart an ussaunched, bleeding wound, caused by the passing away of a dear little one, dearer than life,

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RELIGIO-PHILOSOPHICAL JOURNAL.

THE ROSTRUM.

Mrs. Cora L. V. Richmond Answers Important Questions, Sunday Morning, April 22nd.

Question : What benefit has Spiritualism conferred upon individuals or mankind?

[Reported for the JOURNAL].

Answer : It is an insult to this audience, and to 10,000,000 of Spiritualists in this country, to ask that question. . Spiritualism is not on trial; these are not the days of the Inquisition. No one has any right to call any subject to account which any human being considers true, until they first prove whether it is true or false. The proper question is to those who don't know that Spiritualism is true. Whatever it does to you, the solution of that question is the primary one. It is none of your businesswhether it shall overcome the various theories of man; whether any favorite truths are to be mutilated by it; whether religion'as it now stands is to be in some measure criticised by it, or overthrown through its influence. The problem is this: "Is Spiritualism true?"

Steam, electricity-all forms of sciencechemistry, geology and astronomy, assert that there are millions of blessings in the world, because of their truth. Any system of philosophy that is true, will exist. No system of philosophy, because of its belief, has any right to exist one moment after it , is disproved. If Spiritualism is true, it has a right to be in the world, whatever it may do. You are responsible for what use you make of anything in existence. The ignorant man, unacquainted with electricity, can't practice electrical experiments. The man not familiar with science, can not elucidate the same. Any question must be met on the bare basis of truth alone. The favorite ideas that prevail in the world, are sometimes stumbling blocks in the way of investigation of truth. Science has overcome them one by one. Science does not stand in the way of any other truth, because it seems to be in a different direction to her achievements. The moral effect of any truth upon society, depends upon the condition of that society, and the effect upon the individual depends upon the use he makes of truth. I contend that any one coming out on a Summer day, and receiving a sunstroke, it'is not the fault of the sun. If any one refuse to build a house, it is no fault of the winter. If he subjects himself to any action of the elements, from ignorance or otherwise, it is not the fault of the elements, if the individual suffers. The great history of the world and the laws of truth, indicate that truth shall exist and mankind adapt themselves to the same.

As individuals understand and come into a possession of a knowledge of these laws, they are individually responsible for the use they make of them. Under this aspect of the case, we are not bound to answer the question. You must answer it for yourselves. Spiritualism is in the world; it is fully established. The evidences are so numerous that. it would be a work of supererogation to name them. Spiritualism is not, however, on trial. Every individual has an opportunity of judging of its nature. To state what Spiritualism has done in the enlightenment of mankind, would be to-recapitulate whatever is taught every Sunday. The abolition of the fear of death, the release of the soul from a state of thralldom is what any philosopher of past time, any class of . people would have given everything to achieve. You can test truth. It is such a boon it really can not be overestimated or overstated. We leave the question to the hundreds of thousands to test it for themselves. What it will do to individual life-whether the life beyond death shall be made better through its influence, depends on what use they make, of it. If any truth is ennobling, it is that which gives man a knowledge of what, life and awakens a consciousness of another world which is near at hand. If anything is uplifting, it is that life which is not confined to the narrow limit of our observation here. The highest form of life is that which is the farthest, removed from the external world. The aggregate good of Spiritualism to society, can not be estimated. It is not a question that any balance sheet can exhibit; no one but the Infinite can comprehend it. Every subject of truth is measured accordingly as you are uplifted by it. The truth is, those minds that can see no good in Spiritualism, are not prepared for anything beyond the practicalities of daily life. - If a gold mine could be found at every seance, or the location of precious gems be pointed out; if railway stocks were enhanced by spirit influence; if any new scheme of speculation opened by which a person might cheat his neighbor; if any means of judging of speculations on change, or any particular scheme of man sortilly, religiously, or philosophically, might be certain to be perpetuated-then Spiritualism would be found to be eminently proper! Spiritualism treats of the imponderable substances; as it treats of such principles as are imperishable, it is, of course, of but little value to that class of minds. We would not advise them to pursue its investigation; it would be a waste of their valuable time. If benefit means the enlightenment of judgment, the revealing of the Spirit-world not through faith or following any formula or creed, but by knowledge, a stepping to a higher plane of thought; if benefit means to place all human beings on their own moral status-not for the sake of praise of the world or recognition of man; if being indi-

vidually benefited means that every human being is gauged by his own cloth, and not by any class cloth, or denominational cloth, or any theological cloth, but by his own spiritual unfoldment, then Spiritualism has been of great value to the world. Besides that, to ask what good Spiritual-

ism has done, is to ask what good life has done. The spirit must express itself in some manner. If beyond death, his spirit continues to express itself, it is only the continuance of life, Life exists; the mind is placed in corelation to truth, and the healthful human mind seeks to adapt itself to every form of life and truth, and benefit itself. The only answer we can give is that Spiritualism is in existence; it contains the only truth in reference to life here and hereafter. Upon you pest the responsibility of the good it shall do individually and collectively.

Question : The Holy Spirit or Comforter spoken of by Jesus, which was to come into the world; has he a personality, and what of his mission and work ? .

Answer : As Christ And a personality and came to present a certain form of truth,) which would take precedence of the Mosaic law; as he came for the next stage of Spirit-life, to enunciate the next form(of sairit revelation, and as that form is distinctly substituted for the Mosaic form-as it representa the law of kindness instead of hatred; the law of forgiveness instead of retaliation;)the law of love instead of mere justice; the law of individual worth instead of worth through the vicarious sacrifice that they possessed in past time. He came to represent the spiritual kingdom instead of the temporal. The Spirit of Truth is in the world ; it is in the world in a three-fold form. Science, herself is of that truth; philosophy is of the mind; Spiritualism- of the soul, and these three-fold forms include all departments of human life.

The explanation of preceding mysteries and the personality of the Comforter, have been predicted. It was shadowed forth in the Christian Revelation; in the works of Andrew Jackson Davis; and in those of Swedenborg. The Platonists have Plato. Each preceding stage of thought-was represented by a mind that epitomized its truth. We have for every system of philosophy in the world, a corresponding mind that seemed to be on the way. Luther stands guarded by many of his cotemporaries. The way was prepared for him. In preceding ages the truth always claimed in some individual mind that which represented the religious practice, or artistic- characteristics of earth's history. There will be, to represent every leading fact, some one mind 'selected from among those who minister unto you, to represent the same. It may be some one great in spiritual philosophy and the sciences, as Angelo, who was great in the threefold art that, marked the period of his system.

There may spring forth some child. He may be followed as Christ was followed; yet whether it is a personality or principle -the Spirit of Truth was the Comforter promised, and it is our belief that this truth always-ripens and culminates in some mind best adapted to portray the same. The Comforter may be in your midst to-day.

and possession. They impart all ideas that they find true, many of which are learned in spirit-life.

Question : Are there spirits that have never taken on human form; if so, where are they located?

Answer: The universe is a large place, and if astronomy be correct, there are a number of worlds besides our own. There probably are as many spirits to each world, as to this world. Supposing only that the thousandth part, or a hundred thousandth part, of the space to be inhabited, there would still be a great multitude of places where spirits could abide. Spirits can live just as well, before they have bodies, if of immortal substance. It need not necessarily live in same form; it lives as spirit, and has its own stage of spiritual growth. What, that stage is, may not be proper for you to know. The spirit may have the benefit of previous existence. The spirits that have not taken on human form, were considered in ancient times as separate orders being. The spirits not taking on human form, never appear to earthly beings, seers, or prophets, but exist in another atmosphere or stage of spirit-life of which you know nothing. There is a paragraph in the New Testament with reference to children that I would like to have you know. Children are said to be nearef the kingdom of heaven than those who, in after years, have forgotten the angelie state in which they existed before they came, here. When you become as little children, you will remember the previous existence.

To the Spiritual Friends of Southern Minnesota.

During the Sundays of May I shall speak at Minheapolis, afternoons and evenings, and in places in a half days journey of the city luring week evenings, after which I should like to have plenty of calls from the friends in the southern portion of the State to keep Ine employed throughout the Summer. Тпоз. Соок, State Lecturer.

Another Ghost. The Richmond (Va.), Express speaks of

one as follows:

" The ghost, or spirit, or whatever it may be termed, has on several occasions remained near him (the husband) until he moved towards her, when she or it would quietly move away in the dim distance. These ap-pearances of one who has been dead for more than fifteen years, have not only been witnessed by the husband, but by many persons who knew the lady well during her life, and vehemently assert that they have seen the visitations.

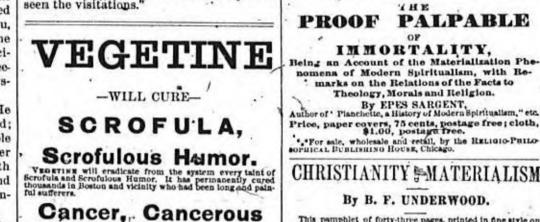




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Question : Is spirit and life one and the same principle?

Answer: Spirit is certainly the source of ife, if by life fou mean that which is the expression of every organization; then, of course, it is simply the result of spirit; if you mean the motor, the thing innermost, then, too, spirit is life. All forms of life are the expression of spirit. Wherever life is, there also is spirit. Life itself is immutable and does not change.

Question : Is the life that permeates animals, vegetables and minerals, the same principle that permeates man?

Answer : Universally, yes; severally, no! since the life that permeates man is spirit, and never can or will permeate the lower orders of external existences. All are parts. of the same infinite, manifested variously; but the life of the animal never ceases to become the life of animals. The atoms externally change form yery much.

Question : Your spirit control often speaks of the spheres, or spirit planes; what about tham?

Answer : We refer the questioner to numerous works upon this subject published by those whose inner vision has been opened; and who have seen the various phases of spirit-life, and to lectures given here, for an answer. The planes of spirit-life are infinitely varied, and can not be described in a single lecture. The spheres variously differ in shape and intent according to the formation of substance of the elementary life of those who inhabit them. For instance, the spheres that are immediately surrounding the earth and filto which persons enter not purified in spirit, present dark abodes. To other spirits they look like spots upon the sun. These clouds are connected with certain dark clouds on earth: There, may be a spiritual sphere near the. earth, which may pass away within ten years. Spheres are movable in nature. There is a sphere now in contact with the earth to develop the wisdom of the spiritual life. This sphere will, by and by, give place to another class of spirits-a class of spirits of different grade will move in some other direction, to act upon some other class of beings; so you must not confound the idea of immovable spirit spheres. There is no carved place for spirits to occupy.

Question: Do the controlling influences impart to the medium their former ideas or those they acquire after entering spiritlife?

Answer : Both. All ideas are their property

Humor.

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