

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Seeks no Rush, Hews at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXII

JNO. C. BUNDY, Editor.

CHICAGO, JULY 21, 1877.

\$3.15 IN ADVANCE.

NO. 19.

REST.

MRS. S. F. G. WAGNER, MEDIUM.

A beautiful bird of azure hue,
Expanded its shining wings, and flew
To the topmost height of the mountain crest,
And paused on the sunny slope to rest.

And my thoughts sped on with the flying
bird,
The music of rivers and rill, I heard,
The measureless pace the ebb, and flow,
Till my soul was lost in the bloom below.

Ah! my yearning heart, how it beat and beat,
There were tears in mine eyes, and dust at
my feet,
But the light of heaven over me spread
Its rosy glory, and touched my head.

I pined for something, I knew not what,
Sweet to remember, but half-forgot,
And voices I heard, that called my name,
Like music of bird the sweet refrain.

There were daisied meadows, and pastures
green,
A peaceful landscape, and vale serene,
And songs of joy, and sweet repose,
With light and shadow, that comes and goes.

O! joy divine, O! picture rare!
Out of the shadow of dark despair,
Again with my dearly loved and blest,
In the beautiful home of peace and rest.

Fort Seneca, Ohio.

ENGLAND.

The Condition of Spiritualism There.

BY M. A. OSOON.

It may be interesting to the readers of the JOURNAL to hear of the present condition of the cause in England as it strikes one who has been forced into a position from which he can see its interior state as well as that exterior aspect which the casual observer can discern. The signs of the times now, as heretofore, may be read differently according to the standpoint and knowledge of the observer. And the published records give those at a distance very meagre material for forming an opinion. Such records are necessarily superficial, and lead to superficial views. Let us see first what lies on the surface.

We have had what is called a time of persecution. The steady growth of Spiritualism among the thinking part of the community has produced the inevitable result. So long as the faith was confined to the masses, it was suffered to spread unchecked, as being of no account. So long as it was represented by utterances more or less vague and enthusiastic, science ignored it. So long as it concerned itself only with phenomena, and did not formulate a philosophy, religion passed it by. There are three pronounced forces at work among us in England: fashion, science, and religion. And accordingly, when Spiritualism became fashionable and spread rapidly among the ruling classes of society, counting its votaries among the educated and wealthy; when it challenged science on its own ground and even established a foothold among some of the best known members of the royal society; when it promulgated a philosophy, and claimed to be a religion, it brought down upon it a number of attacks from those whom its several pretensions offended.

The scientist was the most bitter. It was intolerable to men like Carpenter and Lankester that this return to superstition should be permitted. It was more intolerable still that their arrogant claim to universal knowledge should be disputed, and a new thing which they knew nothing should challenge attention. It was a humiliating of their very foundations, a something contrary to their experience, which not only demonstrated their ignorance of the fundamental properties of matter, but introduced them to the domain of Spirit where they must begin as tyro, and where their first work must be to unlearn much that they had previously held to be proved truth. That was where the shoe began to pinch.

And the more they looked at it the less they liked it. For not only was this a new thing, but it came from a source beyond the charmed circle of their scientific brethren. It was from below, from the scientifically ignorant, from the "common people" of the royal society. Evidently something was wrong, and the thing must be seen to. The very centre of scientific society was stirred and the accused thing stank in the nostrils of the men who were forced to award their chief honor (the gold medal of the royal society) to one of their body who had associated himself prominently with the investigation of the subject, Mr. Crookes, F. R. S. He is not so widely known as the discoverer of Thallium and the inventor of the Radiometer as he is for his experiments in phenomenal Spiritualism, and especially for his investigation into the phenomena of materialization of the full form through the mediumship of Miss Florence Cook.

When Slade came and showed in open daylight and to any who chose to come and see, the phenomena of Spiritualism, the last straw was added and the camel's back

was broken. Prof. Lankester seized the slate, and the world knows the result. A bitter and prolonged prosecution, resulting in the release of Slade and the defeat of his foes, demonstrated to an extent that no other means could have effected the reality of the phenomena and the widespread belief that existed in their genuineness. The largest and most successful advertisement Spiritualism has ever had is owing to the burning desire of Mr. Lankester to stamp out a detested superstition. None who was not behind the scenes could have formed any idea of the extent to which the faith had penetrated the classes who by force of rank, position, and brains, lead public opinion. And, now that this was manifested, the bitter rancor of the persecution increased. Mr. Lankester had had enough of it. He had not bargained for so much trouble when he ran a muck at his enemy; and he retired, leaving to the government the task of prosecuting his work, and to anonymous scribblers in certain portions of the press the throwing of more dirt. The result has been a considerable spitting of venom, and a good deal of rabid ink shed, but nobody is any the worse, except the writers whose tempers must have seriously suffered, and whose diatribes remain as monuments of their folly.

One antagonist yet remains to be disposed of the Don Quixote of scientists, Dr. A. B. Carpenter, who has bestridden his Rosinante, and gone for Mr. Crookes in the pages of a popular review. We all know what that grim and gaunt old knight will do when once he gets astride of his hobby. There will be abundance of egotism of the naivest sort. Most of us are a little egotistical, but for pure unsophisticated belief in self, nobody can touch Carpenter. There will be much about what "I" have said and done, how "I" have exploded this fallacy years ago; how "I" have explained it by unconscious cerebration. Idea, motor action, and other nostrums. There will be much talk about want of accuracy on the part of Spiritualists, and then the garrulous old gentleman will proceed to illustrate his own capacity for such criticism by making blunders, misrepresentations and misstatements in every line he writes. He labors under a chronic incapacity for saying the simplest thing without blundering; yet he goes rippling on placidly unconscious that he is not infallible. We all know him, and are prepared for the exhibition he invariably makes of himself.

His article in the nineteenth century was of the old sort. Commencing with a pompous criticism of the radiometer, he got up and patted Crookes on the back in the true paternal fashion. "Bless you, my boy! you should stick to science and leave them Spirits alone." And then Spirits proving too attractive, off he went on his hobby to say how foolish Mr. Crookes was as soon as he began to talk about Spiritualism. It would have been all very impressive, this paternal appeal from Philip drunk to Philip sober, only unfortunately the part about the radiometer showed an incapacity to understand that instrument, and the part about Spiritualism was, as usual, a farago of misstatement, falsehood, and mistake. He succeeded in being more than usually false in his premises and erroneous in his conclusions; and we are waiting with patience for the castigation that report tells us he is to receive from Mr. Crookes and Mr. Alfred Wallace. One would be very sorry for a man who has some reputation to lose and who so strenuously tries to lose it, but his vanity is buoyant enough to float him over any sea of trouble that he may blunder into; and on the next occasion he may be trusted to come up smiling.

I should apologize for saying so much about one who is so little worth notice; but a man is very apt to be taken at his own valuation among those who do not know him, and it is therefore desirable that the readers of the JOURNAL should be protected from such a ruinous bargain as they would make if they took the old knight at his own estimate.

As a matter of fact, then, we are settling down after a striving conflict, to find ourselves in a much stronger position than we ever occupied before. The time is not so long past when Spiritualism could find no entry to the press, when people spoke of it under their breath, and when in public it was tabooed. Now it is a common subject of conversation, openly canvassed and discussed both in talk and print. Almost every magazine has articles upon some phase of it and every newspaper of note has on its staff at least one commissioner who can look after its interests. The result must be that the subject will gain wide acceptance and belief. There is but one rock ahead which may interfere with the desirable progress and that is not persecution, or contempt, or insult from without. The only foes that Spiritualists need fear are those of their own household. If they will set their house in order and see to it that it is kept in order free from confusion, from trickery, from blatant folly, and from unscrupulous money hunting; if they will bear in mind that it behooves them to try the Spirits—some of whom have carried with them the frailties and falsties of earth—that the investigation needs integrity, sincerity, patience, and impartiality in order to secure worthy results; if they will be careful to record only what is proven, and to prove by repeated experiment before record, if they will recollect that Spiritualism is a religion and philosophy as well as a conjgeries of bewildering phenomena; in short, if they be cautious, patient and truth-

loving in the widest sense, there is no doubt that we shall soon see Spiritualism occupying the position in which its friends desire to see it as one of the most powerful regenerating and reforming forces of the age.

How Did Religious Persecution Originate?

BY M. B. GRAVER.

Bishop Warburton, in his Divine Legation of Moses, says that Jews and Christians were persecuted as enemies of mankind for not having Gods in common with the rest of the world; but ignores the historical fact that Moses, as the leader of the Hebrews or Jews, from whom the present Christians descended—first inaugurated persecution when divulging his new Jehovistic idea of Deity, by arrogating the divine privilege of pillaging and destroying other weaker tribes who did not worship according to his fanatical views. Pagan nations evinced no disposition to persecute the Jews until they commenced the intolerant and abusive practices, under the assumption that their fighting God was the only one worthy of worship.

Dr. Mosheim admits that the various modes of worship, and different Gods adored by the Pagans, did not produce persecution or war in the Gentile world, for the reason that they considered the devotional forms of each other properly adapted to their own religious necessities. In speaking of the later Jews he says: "They were even so wholly destitute of every generous feeling towards others, as to imagine themselves at liberty to treat them on all occasions in the most injurious and oppressive manner." The latter persecuted his wife by the Christian Church during the dark ages, was inherited from fanatical Judaism. The Christian assault on all systems of worship but their own, had such an unfriendly appearance toward the world, that Tacitus was induced to charge them with hating the human race, and calling their religion a "pestilential superstition."

Warburton, in saying "the good emperor Aurelius was himself a persecutor," fails to contrast the mildness and generosity of his character with the despotic cruelty practiced by the Christian emperor Constantine. While the latter persecuted his wife to death by the horrible process of scalding, for not accepting his religious views, the former applauded his own as an excellent woman, notwithstanding she had been charged with unfaithfulness to him. Though Dr. Lardner was biased in favor of Constantine, for renouncing paganism, he nevertheless admits that he was inexcusable for putting his son Crispus and nephew Licinians to death on account of their devotional proclivities, for neither had yet arrived to years of maturity.

A biographer of Marcus Aurelius says: "He accomplished the arduous task of passing through a life of extraordinary difficulties with an unblemished character. He always observed the golden rule," etc. This is more than any Christian apologist will attempt to say for Constantine. Yet he has been lauded to the skies by them for embracing nominal Christianity and incorporating it with the Roman state. There are different stories concerning the cause of his conversion, but the most plausible one is that it was in consequence of a Christian priest offering to give absolution for his enormous crimes, which the pagan priest Sotaper declared his inability to do—but commended him to God. After his conversion he had this honest pagan priest put to death. So far as humanity and morality are concerned, the Pagan emperor Aurelius, in his deportment through life was a much better representative of Christian principles as taught by Jesus, than his professed follower Constantine.

The Jewish responsibility for originating religious persecution is plainly conceded by Warburton in saying: "Now all antiquity, both profane and sacred, assures us that the Christian church was not persecuted on its first appearance among the Pagans; who were not easily brought even when excited by the Jews, to second their malice," etc. Christians were not persecuted by Pagans because they were Christians, but because of their bigoted antagonism to dissenting forms of worship, as inherited from the intolerant and persecuting Jews. But when Christianity obtained political ascendancy in the Roman empire through Constantine, Pagans were persecuted because they were Pagans. Gentle nations did not look on Christianity as a false religion, but were ever ready in accordance with their generous principles, to put the adherents of that faith on an equality with themselves, in the practice of a social system of intercommunity in worship. But that did not suit Christian presumption as derived from the self-conceited Jews; who insisted that their creed and mode of worship was right, to the exclusion of all others. From this paradox in religious sentiment, arose all the persecution and bloodshed that has stained ecclesiastical history from the Midianite massacre, B. C. 1491, to that of St. Bartholomew, A. D. 1572. All the difference between Christian and Pagan was, the latter used symbols in their ceremonial devotions, while neither party knew anything about the deity they claimed to be worshipping.

Though Christians of the present day have become sufficiently advanced in civilization to realize the barbarism of applying bodily torture and punishment by death on account of religious opinions, yet they theologially condemn Pagan devotees to dam-

nation for no other reason than that they never heard of a Galilean reformer who was persecuted to death by the Jews for heresy, more than 1800 years ago. Pagans are now too magnanimous and rational in their religious sentiment to consign Christians to such an infernal fate. Christians, like their ancestors, the Israelites, have ever proved themselves to be the most notorious aggressors in religious warfare that the world ever produced. This is not to be wondered at when we take the Scriptural fact into consideration, that their God is a "man of war." Ex. 15: 2.

The following extract from a harangue by Julius Firmicus Maternus before Constantine—successor to Constantine—illustrates the old Christian spirit of persecution displayed in preaching Jesus, and practicing Moses. For the abolition of Paganism and the establishment of Christianity, this professed minister of Jesus in addressing him said: "You are commanded by the law of the Most High God, to persecute all sorts of idolatry with the utmost severity; hear and commend your sacred understanding, what God himself commands. He commands you not to spare your own sons or brothers; he bids you plunge the avenging knife into the heart of your wife who sleeps in your bosom; to persecute your dearest friends with terrible punishment, and to arm your whole people against these sacrilegious Pagans, and tear them limb from limb. Yea, even whole cities, if you should find this evil in them, must be cut off. Oh, Most Holy Emperor, God promises you the reward of his mercy, on condition of acting thus etc."

This atrocious religious policy is exemplified in the command of Moses, who said: "But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth."—Deut. 20:16. It is from this wholesale murder that Christians derive their ideas of God. Thus after Elijah had slaughtered 450 Pagan priests, he was considered worthy of a free passage to heaven in a flaming chariot, drawn by fire-horses from the fiery stable of a "God mighty in battle," who flinched before the iron war chariots of Canaan.—Judg. 1:19.

A BITTER PILL FOR THE PATENTED PILL DOZERS.

They Take the Offensive in California Under Their Patented, and Come out of the Engagement Utterly Routed.

A Dutchman With His Little Cupping Machine and Coal Oil Was Too Many For Them.

The following report of a recent trial at Oakland, Cal., is of especial interest at this time to the people of Illinois, and several other states where laws similar to the one in California have been enacted. Magnetic healers will not be slow to learn the lesson it teaches and to feel that if the law cannot protect the "Regulars" against the use of steel and kerosene as curative agents in the hands of a single vender of the same, it certainly must prove powerless to harm those who heal with the all-powerful aid of the Spirit-World. The "Regulars" will be beaten at their tricks; they stooped the cards and put up the game, and are trying to bluff their opponents by playing a full hand when they only hold a four flush. Call them every time and they will soon throw up the game.

"The second trial of Henry Renken, practical Baunseheidist, for a violation of the laws regulating the practice of medicine in this State, occupied the attention of Judge Jayne and a jury of twelve men yesterday. Victory perched on Renken's banner, the jury after an absence of about three hours returning a verdict of "Not Guilty." The trial developed the fact that the Baunseheid method of treating diseases, particularly those of a rheumatic character is coming into great favor at Oakland, as a good many of the well-to-do citizens who were upon the witness stand by the defense, testified that they are in the habit of using the instrument and accompanying oil invented by Baunseheid with the very best results.

The prosecution was conducted by Col. Moon and Mr. Wiggins, and the defense by Dr. Babcock, on behalf of the State Medical Society, acting as prosecuting witness. Mr. Tuttle took advantage of the wording of the statute and insisted that Renken was not a physician, because he had never publicly proclaimed himself as such, nor appended the letters M. D. to his name. The prosecution presented Renken's business sign as evidence that he is a physician. It is a marvel of non-committalism, and for the benefit of others, who, since his victory over the State Medical Society, will be almost certain to set up in the same business in all parts of the State it is herewith given: "The Genuine Baunseheidist Lebenswecker oil or life restorer. The great specific for old chronic diseases. Practiced by H. Renken, Gents Room, No. 8, Ladies Room No. 9."

If there is no real merit in the oil (oil which Renken claims is a specific for all the ills to which flesh is heir, then indeed must

all those who tried the remedy be terribly gullable, for without a solitary exception they stood up manfully (and womanfully for that matter) for the practical Baunseheidist.

There was a good deal of lively sparring by the opposing counsel and not a little fun interspersed in which even the court itself took a hand, that august individual reaching the puncturing instrument which is used in connection with the oleum, over his desk and testing its irritating qualities on the head of the clerk of the court, with results highly satisfactory. Whatever notions may actuate the members of the State Medical Society they were unfortunate, to say the least, in making a test case of Henry Renken P. B. (not M. D.). The suit against the worthy practical Baunseheidist is the very best kind of an advertisement and it will most assuredly put many a double eagle into his pocket."—*Oakland Daily Transcript*, Thursday morning, June 28, 1877.

AN OHIO GHOST STORY.

Queer Antics in a Staid Quaker Family's Pantry and Parlor.

A very curious phenomenon has just occurred in this community. The scene of action is about five miles in the country back of the town, on a main road leading to Cadiz, at the house of Mr. Wm. McComas, a wealthy farmer. The community around Mr. McComas are almost all Friends, Quakers, and are not in the habit of producing sudden excitements, hence their reports, together with those of well-known citizens of this place and Wheeling, stamp it with truth.

About 9 o'clock on Monday morning Mrs. McComas heard a noise in the pantry, and on going in to learn the cause, was surprised to see almost everything there falling from the shelves to the floor, and on replacing some cans of fruit, saw they would not stay, but rolled about and fell to the floor. Being alarmed, she at once went and called the men from the fields where they were at work. On coming into the house they were struck with amazement with what was going on. The neighbors were sent for, many of whom came at once and saw sights such as to throw the most advanced spiritualistic medium far in the shade. The cooking stove moved from one side of the room to the other. A large piano, weighing about 800 pounds, moved out from the wall half way across the parlor. Two clocks, stationary upon mantels, fell off upon their faces on the floor. They were replaced and did not stop running, nor were they injured. A feather bed in one of the lower rooms raised itself high off the bedstead and rested on the floor, while a feather bed up stairs was carried from one room through another, down stairs, and rested on the hall floor. Pots filled with water were thrown off the stove. A sewing machine was thrown almost across the room and rested upside down. Several large jars, containing butters of different kinds, and weighing about 40 pounds, were turned upside down, and on being hastily filled by the almost frantic people, were placed in the tub, where they remained but a moment, when they raised themselves out, emptying out their contents. A tea canister, filled with tea, moved across the room in such a position as to empty itself and cover the floor with the tea as a farmer would cover the ground with grain; the drawers from the bureau would slowly move from their places out into the middle of the room; several large hams were repeatedly thrown from the hooks to the floor, books from the tables and book-case were thrown all about the room, and in fact, everything movable was during the day thrown out of place. While the strange scene was transpiring the neighbors were flocking in, and passers-by were filling up the house. More than 100 saw the affair, and all speak of it as something unheard-of before. A part of the things in the pantry had in the meantime been replaced by Mrs. McComas, and while yet there explaining to a party of neighbors, everything she had replaced came tumbling down upon their heads. A batch of eight newly-baked loaves of bread were torn into hundreds of pieces and cast about the room, several pieces of which were gathered up and sent to friends.

The phenomenon lasted all day Monday until night, was quiet throughout the night, but commenced action again on Tuesday morning, and ceased about noon. Hundreds of people have and are still visiting the scene of excitement. Hacks are running from Bridgeport out to-day. The question in our excited community is, what is it?

Dr. J. M. Todd, well known in Pittsburgh of Bridgeport, went out, and "after a careful examination of all details and evidence," reports it as a mysterious and unaccountable truth.—*Pittsburgh Commercial*.

Love of the Beautiful.
The love of the beautiful is inherent in the nature of every human being, and this love should be cultivated and cherished as one of our most valued and priceless possessions. The more we strive after and long for the beautiful, the happier we shall become, and the better able we shall be to appreciate all the loveliness that is scattered over the earth by the generous hand of good old Mother Nature.—*Mrs. E. D. Stenker*.

The Doctors' Laws.

BY E. S. HOLBROOK.

Oh, have you heard how Allopathy Has, on the rampart been, full wrathy...

For thus it is; these many years The world has been drownd in tears...

For Allopathy he was a scholar, He had a license—cost a dollar...

So Handipath walked through the land, And tried his sympathetic hand...

So Handipath came round one morning, And gave gins Allopathy this warning...

Old Allopath was much perplexed, And, true to say, was sorely vexed...

So for the State he spread his pinions, Followed by thousands of his minions...

'Twas done as commanded; and now we are sure 'Tis lawful to kill, but not lawful to cure...

I'll set me down in this arm-chair, To see this furious fight, Sir...

Let truth and error take each field, Let Reason clear determine...

THERE are no such things as trifles in the biography of man. Drops make up the sea.

MRS. ANNIE STEWART.

Great Development in Spirit Photography, at Terre Haute, Ind.

BY HENRY LACROIX.

(Continued from last week.)

A few days before our arrival at Terre Haute, Mrs. Stewart, the materializing medium, wishing to obtain some spirit photographs...

It came to pass after we had been about a week at Terre Haute, that the mediumistic photographer, Mr. Price, was prevailed upon to investigate Spiritism...

Mr. Price having been offered by Dr. Pence a room in his large building to carry on more conveniently his new avocation...

Preparations for camp-meetings seem the order among the Spiritualists, and large gatherings are expected at Onset Bay, Highland and Lake Pleasant.

Last Sunday I was at Florence, a beautiful village of some 2,500 people in the west part of the fine old town of Northampton...

ed; and upon comparing the negatives, the last were found much sharper than the first, showing thereby that the controlling spirit artists were wide awake and anxious to please as much as they could.

The first negative of Hiwoqua was dim-like, but it bore the looks of any ordinary one, the face represented on it did not seem as if copied from a line engraving...

The pictures of four of our boys and those of our father and mother were wanting when we had to leave; but we were promised them by spirit Alloway and others...

EDITOR JOURNAL.—I stood in the depot at Canastota a fortnight ago and saw "the flyer" on the New York Central Railroad rush past at a speed of a mile in a minute!

I wrote from the hills of Madison county two weeks ago, and the next day left for Boston, where I found the BANNER OF LIGHT establishment in good order, its bookstore, circle-room, editorial rooms and printing department in presentable shape...

Preparations for camp-meetings seem the order among the Spiritualists, and large gatherings are expected at Onset Bay, Highland and Lake Pleasant. Social enjoyment, seances, good speaking and the fine air of sea and mountain combine to make these occasions attractive...

entertainments; has most basement rooms for Sunday school, social gatherings and cooking, and is owned by the Florence Free Congregational Society.

The honor, sagacity and wisely generous help of Mr. Lily are ever ready in these efforts, and the intelligence, culture and good behavior of the industrious community are the fine results.

In some proportion to our means we can all do likewise; let us be as wise in our organized effort as they are. I spent a delightful hour in a kindergarten school where some thirty wee little ones were in the care of accomplished teachers...

Letter from Dr. Dumont C. Dake.

MR. EDITOR.—We have just finished reading your able article on "Patented Pilgrimages." It is a mainly blow at "Giant Error." Its plucky denial exposes the sentiments of a host of liberal, true American citizens who despise tyranny and class legislation.

The blood of the martyrs has from time immemorial been the seed of the church. Persecution always makes converts, and this medical inquisition may be the very best means of rallying our scattered liberal forces...

As this doctor law is unconstitutional, let mediums and liberals unite and form a protective association, and when persecuted, etc., procure able council and put in a denial by law and carry the matter to the Supreme Court.

The world may grow skeptical, and liberal minds may become spiritually deadened, still I have unbounded faith in the "Power behind the throne," or our Soul, as Emerson terms it, or God, or the First Great Cause...

It is any wonder then, that poor sick and suffering children of earth stretch forth their puny hands for healing balm outside the regular schools, and that their groans have ascended to heaven, and sympathetic "medicine men" in the land of souls have come, and in tens of thousands well-attested cases, proved beyond all peradventure...

Only yesterday for the thousandth time, we were led to exclaim, it is a glorious thing to be a Spiritualist. Accepting an invitation from one of our leading citizens, Mr. M., we visited the noted medium, Mrs. Mary J.

Hollis, 24 Ogden avenue. Her peculiar phase of mediumship is independent voices; that is to say the spirits address you directly, and do not use her mouth as a medium of conversation.

Mrs. Hollis was an entire stranger to me, and I requested Mr. M. not to introduce me. Her Indian guide, a powerful chief, Skiwahio (for Sky) soon discovered that I was a medicine man, and gave me ample proof of his being a spirit who was posted about me at all events.

Hon. S. S. Jones also came, and we were glad to meet this able exponent of Spiritualism. He still lives and is a power. He says he sees things differently from his new standpoint, but that he is happier now than when he first passed over; moreover that he is still interested in the cause, and takes a lively interest in the JOURNAL.

The time-honored medium, Dr. J. V. Mansfield, during his brief sojourn with us, gave many convincing proofs of spirit identity; one demands publicity: A lady on her death bed, said to her sister and mother, I give you this word "Love," and if Spiritualism is true, and I can come back, I will give you this word through a medium.

Thus day by day the Spirit-world are adding link after link to the golden chain of our blessed, our great immortality. Once more our face is turned westward. My spirit guides say that there is a great work for me in the West, and I am off for Iowa, and then wherever the spirit may move me.

Swing on Thomas.

The Rev. David Swing, of Chicago, who edits a weekly paper called the Alliance, comments on the course of Dr. Thomas, but not in a very edifying manner. Indeed the tone is a trifle flippant.

Dr. Thomas, of our city, (if this city includes Aurora, which it will do willingly that it may include Dr. Thomas) has just preached on Spiritualism, and to the amazement of some, no doubt, he finds much reason for supposing that the spirits of the departed make calls on friends who linger on this side.

"Inside of the course Spiritualism of the day," says Bro. Swing, "there may be a finer article that is truer." But surely truth does not admit of comparison. If the finer is "truer," then must the coarse at least be true; and let that admission be enough for us and for Dr. Thomas.

The manly, independent course of Dr. Thomas is worthy of all praise. His discourse shows that he has thoroughly studied the subject of the modern phenomena in connection with the ancient facts bearing on the important topic. Like all patient investigators, he has come to the only rational conclusion deducible from the facts.

We have been surprised at the superficial and inconsistent character of the Rev. Mr. Swing's objections to Spiritualism. He objects (elsewhere) to the facts of clairvoyance and trance, because the mind, in that state, is "eloquent without labor, wise without study, clairvoyant without eyes," etc.

It is a glorious thing to be a Spiritualist. Accepting an invitation from one of our leading citizens, Mr. M., we visited the noted medium, Mrs. Mary J. Gilead. "A physician night!"

Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One year, in advance, including postage, \$3.15

ALL Letters and Communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Chicago, Ill.

In making remittance for subscription, always procure a Post-Office Money Order, if possible. When a money order is not procured, send the money in a Registered Letter.

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LOCATION 92 and 94 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., JULY 21, 1877.

Swedenborgianism Versus Spiritualism.

We find the following remarks in the July number of the New Church Independent Monthly Review, published in this city, and which represents the liberal wing of the Swedenborgian fraternity:

"Spiritualism or 'Spiritism' has of late years become, as it were, a stench in the nostrils of our old-time New Church people; and the periodicals of the Church are compelled—to save themselves from reproach and the anathemas of some of our ecclesiastical leaders—to 'take it up tenderly'—lift it with care, and be sure they do not contaminate themselves or the 'Church' by too close contact therewith. This state of feeling is legitimate among New Church people, owing to the fact that the advocates of modern spiritual manifestations who have given themselves up to the dictation of spirits, are almost universally un-Christian, in their profession at least,—ignoring the Bible and all its teachings,—thus verifying Swedenborg's repeated warning against the danger of disorderly spiritual intercourse. It is right that we should protest against the vagaries and disorders of the movement, while at the same time we should award to 'Cæsar the things that are Cæsar's and to God the things that are God's'—remembering that the Lord has permitted certain spiritual phenomena in the opening of the New Dispensation that the Thomas-materialistic senses of men might be convinced of the reality of another world, while they have made a bad use of the gracious gift."

We are somewhat surprised at these remarks in a journal affecting liberality. What is fairly meant by 'Spiritualism'? Surely not the idiotic rhapsodies of this or that man who may happen to get a knowledge of spiritual phenomena, and hence may have adopted the spiritual theory. Surely not his notions on the subject of politics, marriage, physiology, evolution, or even religion. By Spiritualism we simply understand the deduction from certain phenomena and facts, physical or mental, that there are spirits, good, bad, and indifferent, and that man himself, being potentially or essentially a spirit, there is occasional inter-communication between spirits out of the mortal flesh and spirits in it. All this is the basis of Swedenborgianism as well as Spiritualism, and Spiritualism pure and simple, means this and nothing more, as the editor of the New Church Independent must well know. With what decency or justice, then, can he talk of Spiritualism as 'a stench in the nostrils,' and 'legitimately' such? With what shadow of truth can he say that Spiritualists, 'almost universally ignore the Bible and its teachings,' when the fact is, that every intelligent Spiritualist finds in the Bible his most welcome historic confirmations of the phenomena with which he has become acquainted? With such works before the public as Allen Putnam's 'Bible Marvel Workers,' and Dr. Engene, Crowell's 'Identity of Primitive Christianity and Modern Spiritualism,' (a thoroughly sincere and able work) how can this Swedenborgian utter a calumny so easy of exposure? But, ah! the Spiritualists do not regard Swedenborg as an infallible guide, any more than Harris or any other gifted medium, and hence they must be maligned as 'followers of Python,' infidels, and rejectors of all the teachings of the Bible. All the teachings that satisfy their reason, they accept, and this slanderer knows it. The general and fundamental views of Swedenborg they accept; but they do not regard him as the exclusive mouthpiece of the Infinite One, nor do they believe that all his interpretations of the Bible are error-proof.

The position of Swedenborgians (including the editor of this New Church Magazine) towards the Spiritualists of our day is well set forth by William White, a most estimable and sincere man in his excellent life of Swedenborg. He says:

"The relation of Swedenborgianism to Spiritualism is a story for a humorist; soild should be who would not chuckle over its details well told." "Years ago when familiarity with spirits was rare, Swedenborgians used to snare up and treasure every scrap of supernatural intelligence. The grand common objection to Swedenborg was his asserted acquaintance with angels and devils—it seemed an insuperable obstacle to faith. For its re-

duction, his followers maintained that open intercourse with heaven was man's ancient privilege, that he lost it by degradation in worldliness and sensualism, and that he would recover it by regeneration. Moreover they would urge, even in his present low state he is not altogether left without sensible evidence of a world beyond the tomb, and a straightway a budget of modern proofs of supernatural existence would be opened. Many of the early Swedenborgians had wonderful private experiences to relate. Hindmarsh could have contributed many an anecdote to Mrs. Crowe. Spirits rapped in Noble's study. Clowes professed himself an amanuensis of angels, and that many of his sermons were dictated by spirits in the night. "A people in such a case, it might be supposed, were ready to run wild after mesmerism, or spiritual manifestations, but whoever had so conjectured, would have proved greatly mistaken. Clairvoyants and mediums confirmed in general Swedenborg's other-world revelations, but contradicted him in many particulars. This was intolerable! Contradicting our heavenly messenger! At once the old line of argument was abandoned. Nothing was more wicked than to converse with spirits. Spirits are hars; intercourse with them is dangerous and disorderly, and forbidden by the Word. True, Swedenborg did talk with spirits, but he warned us of its perils from the Lord; he warned us of its perils, and his example is no pretext for all and sundry."

"It is told of Thackeray, that seeing oysters displayed in one window at 74 a dozen and in another at 67, he remarked to his companion, 'How these shopkeepers must hate each other?' The anecdote is a fair illustration of Swedenborgianism versus Spiritualism. Whilst the Spiritualists offer wide and easy access to the other world, the Swedenborgians would limit all acquaintance therewith to the reports of 'our author.' If you presume to any knowledge better or beyond, you are a bad man. It is no longer the Solidian or the Tri-personalist (as in the days of Clowes and Hindmarsh) who is the butt of Swedenborgian anarchy, but the Spiritualist. "In return, the Spiritualists rank Swedenborg among their chief apostles, and question and adopt his testimony at discretion; but this liberal indifference only adds fire to the jealousy of the Swedenborgians, and fiercer and thicker fall the blows. It is the case of the big jolly navvy, and his furious little wife, once again: 'Why do you let her beat you so?' 'Oh, sir, it pleases her, and she don't hurt me.'"

That this is no exaggerated statement of the animus on the part of Swedenborgians towards Spiritualists, has long been manifest; it is now fully confirmed by the language of one of the most liberal of the champions of the "New Church." They do not harm Spiritualists by such displays of malevolence, jealousy, and angry misrepresentation; they only narrow and belittle themselves, and prevent their exercising the beneficent influence which they might, if they would drop their bigotry and recognize the fact that in the fundamentals of what may properly be called Spiritualism, the two agree. Probably the Spiritualists outnumber the Swedenborgians proper five hundred to one; but there are many Spiritualists who freely accept a great part of what Swedenborg teaches, and who look upon him as the most remarkable of modern seers. This however, is just what the bigoted Swedenborgians do not like. We must take Swedenborg in the lump as infallible, or take him not at all. But he is the world's property now; and no narrow little sect, misrepresenting, in many instances, his meaning, and taking the letter rather than the spirit of his teachings, can prevent our availing ourselves of his many noble and inspiring truths, confirmed as they are by the phenomena of recent date.

Davis the Seer in Danger We Fear.

Several years since Andrew Jackson Davis incurred the enmity of an innumerable host of Diakka by disclosing their character to the world. They at once resolved to be avenged upon him and for this purpose made him toil early and late in a little book store in New York City. His store was the head quarters for Spiritualists who wanted to see and converse with the Seer. The Diakka were in glee at seeing him daily growing poorer in this world's goods, and hoped to sour his genial spirit; in this they signally failed. The poorer he got the more angelic grew his nature, when in despair these wicked Diakka called a council and resolved that since poverty only made the seer a still greater power for good they would have to change their tactics; therefore they at once decided to make of the meek and lowly Davis a bloated bondholder, to this end the council sent their cunning emissaries throughout the land and across the great water to England, and stirred up generous men and women to give money, ostensibly as a birthday gift. "After many months of active effort, the Diakka were made happy by the apparent success of their diabolical scheme. Millions of Spiritualists in America and England had felt their hearts thrill with generous impulses, and obeying them had poured in upon the victim of Diakka's vengeance great stores of cash and promises thereof, until the seedy seer of Fourth street, became the genteel capitalist, and shaking the dust of New York and the United States from his aristocratic feet he proudly entered the neighboring province of Jersey, where he took up his residence in a style befitting a man who had suddenly acquired an income of not less than four hundred and eighty dollars (\$480) per year.

The Diakka now rested content, knowing the debasing effect of wealth and a life of ease; and seeing that with only half a dozen in his family, their intended victim would find great trouble to get away with his entire income and would soon lose his "clear sight" in his struggle to spend the interest money. But alas as among mortals it is said "the best laid schemes of mice

and men gang aft aglee," so too do the plans of the Diakka fail. They noticed with sinking hearts and waning hopes that the mediumistic powers and clairvoyant sight of Bro. Davis grew daily in strength. Instead of leisure and opulence opening the door of indulgence and selfishness as was anticipated, the freedom from care seemed to stimulate the very faculties they were trying to destroy, his mind grew clearer and more spirituelle and his facile pen obeyed the mighty powers behind and rapidly and clearly unfolded to man views of his heavenly home, of which he had not dreamed.

In dire consternation the Diakka once more counseled together, determined to leave no effort untried to bring this benefactor of mankind to grief. After several days of earnest debate and when nearly ready to give up in despair, there arrived at the council chamber one of the chiefs of Diakka, who after throwing down his grip sack and calling for a brimstone cobbler, enquired why so despondent? Whereupon the grand sachem told him in doleful tones of the terrible dilemma; how they had tried to flank their enemy upon the left by poverty, then upon the right with wealth, and how each time their failure grew more complete. The listening chief, who for all the world looked like a Chicago Board of Trade operator, arose with a diakkish twinkle in his eye and an "elementary" smile upon his brow, and in confident tones bade them hope; asking them to lend attention while he should a scheme unfold. He said he came from the great West, from Chicago, the future metropolis of the world. (Applause.) That there they knew how to do things up "browny," and that while the plan he should suggest failed in the West to demoralize the subject, it was not the fault of the scheme but the unfortunate choice of a hard working Buckeye farmer, for the victim. They had long drenched his pen guided by a critical and independent mind and hoped to ruin him by coaxing him up to Chicago and feting him. The plan worked rather to the advantage of the enemy, but the speaker felt sure it would prove a triumph if tried on an effete down-easter, and he would suggest that Davis be beguiled to Boston.

A howl of joy went up from the concave and the plan was carried out at once. He was taken to Boston and every effort made to puff him up with pride, in this they failed; then they got Flavius Josephus Cook, Epes Sargent, O. W. Holmes, Colby, Seaver, Gov. Rice and some of the rest of the boys to show him around town and try to lose him in their angular alleys called by them avenues. The fact that he has been two weeks trying to shake off his companions and get out of town and that he has not yet succeeded, bodes no good to Brother Davis or mankind, and we ask all good Spiritualists (that includes all who read the JOURNAL) to pray for the early deliverance of this good man, and his speedy departure from Boston and safe arrival at his own beloved Orange.

One Day's Signs.

Newspapers record passing events and their comments reflect the tide of public opinion. In a single day, looking over the leading dailies, we find some significant facts told in plain language touching the decay of dogmatic theology.

The Boston Post says: "Heresy is making unusual encroachments upon some of the older denominations this year, though the latter seem to be dealing pretty summarily and effectively with their dissenters. Rev. Dr. Miller has learned that the Presbytery to which he belonged can strike with a heavy hand upon the Reformed Church of America has been under discipline at the hands of the General Synod at New York for a few days, because he has sought to impress upon his associates in the church his belief that the Scriptures are not divinely inspired. His heterodoxy has received prompt rejection by the brethren, and the doctor himself has been the victim of personalities at the hands of the reverend gentlemen who sat upon his case to a degree that was hardly Christian. Thus he was likened to Judas, Benedict Arnold, Tweed, Joe Smith, Brigham Young, etc., according to the most expressive aversion of respective counsel for the prosecution."

The Boston Journal tells of the heresy of an orthodox clergyman as to the blood of Christ:

"Was Brounson Alcott's School a Type of God's Moral Government" is the title of an essay in review of Joseph Cook's theory of the Atonement, by Washington Gladden, Mr. Gladden is, we believe, an orthodox minister of Springfield. He writes intelligently, forcibly and effectively, but much more like a Unitarian than one of his own sect in the view taken of his subject. Here is the conclusion of his argument: "It is not possible that penalty should be transferred from a guilty being to an innocent one, nor that the wrath of God against a sinner should be appeased by the suffering of one sinless person, nor that anything whatever should be substituted for that spiritual death which is the inevitable penalty of violated spiritual law."

Moody must visit the heretics, but it might be of small use for he has failed to get Boston back to the old bloody standard after three months' hard work.

A Syracuse newspaper tells how the Rev. Mr. Harrower has harrowed up the souls of his clerical brethren by reading an essay on "The Person of Christ," in the Garretson M. E. Church, which essay they attacked and he stoutly defended. The trouble seems to reach staid and canny old Scotland, for another journal tells us that:

"An extraordinary affair came under the consideration of the Presbytery of Ayr, in Scotland, at a meeting of that body not long since. The minister of the Parish of Riccarton was accused by four elders of the church of preaching 'at them' in a sermon he delivered on the 13th of April, and of

winding up his sermon against all rule, with a passage from the play of 'Othello.' It was naughty for the minister to "preach at" the good elders; better aim at old Jews or wicked Turks, longer range and safer shot, than to read Shakespeare in the "sacred desk!"

These signs tell the waning power of dogmatism, but the church and clergy are awake and at work. The dailies report the late yearly national meeting of Young Men's Christian Associations, at Louisville, Ky., and tell of a 1,000 working organizations, 100,000 members, \$500,000 spent last year, and fifty association buildings, worth \$2,000,000.

The Catholic Church never relaxes its watchful efforts, and one of its accomplished servants, Monsieur Capel, is to visit America this year.

Even in Constantinople the Musselmeh grow cold and the call of the muezzin "to prayer" from the tall minarets of the mosques is unheeded by many of the true believers, who linger at cards or stay to traffic with Christians, "infidel dogs," for filthy lucre, as a newspaper correspondent tells us.

"Such are our gleanings for a single day. The lesson is, write, work, watch, uplift to better things—to Spiritual realities."

Intemperance Among Women.

In early life and from the mother's hand, oh, how often, received strong alcoholic stimulant, because of the temporary relief it affords; but recently a mother with her daughter visited one of our healers, and during the consultation, admitted that a portion of the time during each month, she gave the young girl a quart of whisky each day as the only means by which relief from pain could be secured. This is perhaps an extreme case illustrating the domestic administration of alcoholic liquors to young girls, but is only one of a vast number; then is it to be wondered at, that in the vicinity of our large cities "Tomoes" have been established for the treatment of wives and daughters in the higher walks of life, who have become so addicted to the use of stimulants that they can no longer exercise self-control. The Inebriate's Home, Fort Hamilton, L. I., New York, advertises "For the treatment of the better class of female patients. An entire floor is set apart, handsomely furnished, having separate approaches," etc. The Woman's Christian Temperance Union, of Philadelphia, advertises: "Have established a Home for the reformation of women of the upper and middle classes who are addicted to intemperance." There seems in this case to be an insufficient amount of so-called Christianity to extend to the unfortunate woman in the lower walks of life, but it is a consolation to know this class have proportionately less use for this modern necessity than their sisters who in other respects have been more highly favored.

In addition to the dangers of inebriety, there follows in the wake of the injudicious use of alcoholic stimulants, the tendency to contract a desire for other equally demoralizing and more effective soul-destroying stimulants.

Mrs. Anna Stewart—Her Seances.

To the general reader, it may appear strange, that there should be such sharply conflicting opinions as to the genuineness of the manifestations which occur in the presence of this celebrated medium, and yet all the parties apparently have had equal facilities for investigation, and to all appearances are equally honest in their expressions. We receive now, as we have done for years, pages upon pages of this kind of manuscript, colored white or black as the writer may have been impressed. The conclusion a reasonable, candid mind must reach in this regard, is that the conditions brought by sitters, perhaps at times by the medium, affect the manifestations to such a degree, that we have from different sources, these honest convictions of opposite character. This office does not employ a champion vindicator, nor does the JOURNAL refuse to change an opinion once expressed when good reason for so doing is shown, but many of our readers will remember the result of an investigation at Terre Haute under test conditions by a gentleman well known as thoroughly competent to investigate such matters, published in these columns about two years ago, and until we have positive information of equally thorough investigation giving unsatisfactory results, we must be permitted to retain our opinion, that genuine spirit forms have manifested themselves in the presence of this medium.

A Texan Stand-off.

Last week we took occasion to pay our respects to an orthodox Texan publication for uttering falsehoods with malice prepense. This week we acknowledge the receipt of the following eulogistic endorsement from that lively and influential paper, the Daily Cresset, of June 20th, published in the wide-awake city of Denison:

The RELIGIO-PHILOSOPHICAL JOURNAL is one of the ablest papers published in the United States, which is attested by a master roll of over twenty thousand bona-fide subscribers. It circulates among what is known as "free-thinkers," and Spiritualists who act independent of the slavish ritual of sectarian creeds. Col. Bundy's style is one peculiarly his own. Vigorous and free, he devotes his great talents to the cause of the millions who are now struggling so bravely to throw off the shackles that have enslaved them too long. The JOURNAL numbers among its contributors many of the most eminent writers in the United States and Europe. Send for sample copy,

and if you admire independent journalism in the true sense of the word, you will subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL.

We can vouch for all the Cresset says about the JOURNAL, and what it says about ourselves we print (at the expense of good taste) to show the genial courteous feeling of the Texan secular press in contradiction to the jealous and bigoted spirit evinced by the editor of the Christian. Let one standoff against the other and call it even.

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

Dr. Dumont C. Duke is at present exercising his remarkable healing power in Iowa. Will not visit Council Bluffs until August, remaining in Marshalltown until July 15th, the balance of the month he will operate at Des Moines.

We learn from the Mirror, that Bro. J. V. Mansfield has arrived at Denver, Colorado. The Mirror says: "This fine old gentleman, whose flowing beard is whitened by the frosts of 70 winters, whose face is intelligent and expressive, form erect, eyes dark and penetrating, manners elegant and distingue, arrived last Friday. The Professor is universally regarded as the most remarkable and reliable medium living, in his special phase of spiritual en rapport, and has been consulted by statesmen, men eminent in letters, divines and distinguished persons of every rank and profession in nearly every portion of the civilized world."

The works of Robert Dale Owen are just now in good demand. We have a large supply of Debatable Land, also Foot Prints on the Boundary of another World. See book list.

Mrs. S. W. JEWETT, who is clairvoyant, clairaudient, writing, speaking, healing medium, and lecturer, has returned to Rutland, Vt. She is a regular "M. D." There no laws can restrict her in her practice.

H. N. ROTHERY writes as follows from Richmond, Va.: "I am lecturing in this city on the Progressive Philosophy. I should like to have engagements for week nights, or otherwise in this vicinity or elsewhere. Spiritualism is my subject always. Address me at 714 Broad street, Richmond, Va."

CAPT. H. H. BROWN spoke at Battle Creek, Mich., Sunday, July 8th, for Spiritualists and Red Ribbons. He speaks in Kendallville, Ind., the 15th.

CAPTAIN BROWN gave a Fourth of July oration entitled, "A Shotted Salute," at Plainwell, Mich.

FRON. WM. F. LYON, of Hollow Globe notoriety, is now at Adrian, Mich., where he may be addressed on the subject of lecturing. He is a normal speaker.

CAPT. E. V. WILSON is filling engagements for the Brooklyn society, where he remains until July 16th, and then goes to Massachusetts to attend camp meeting.

DR. DEAN CLARK, who has been residing in San Francisco, California, for some time, is about to come east, and will answer calls to lecture on the route. The Doctor is an able champion of our cause, and will undoubtedly receive many calls to lecture.

Mrs. THEO. ANDRUS, Test Medium and Spirit Artist. Portraits painted blind-folded. No. 805 Wilson Avenue, Corner Euclid, Cleveland, Ohio.

In writing proper names be exceedingly careful or mistakes will unavoidably occur. Bro. J. Dunton's name appeared as "J. Jundon." He is to start on a lecturing tour, this time giving his address as Algona—no name of state. Of course if people will be careless in writing, they must expect errors to occur.

W. J. Atkinson, M. D. V. D. of Pisgah, Mo., will answer calls to lecture.

Mr. and Mrs. Jacob Martin, of Cairo, Ill., have lost their infant son; simply a transition to spirit-life. They are devoted Spiritualists, and know that their child still lingers with them. Still they feel sad over the temporary loss of their dear one.

Bro. T. B. Clarke, of San Francisco, has our warmest thanks for numerous favors. He has the good of the cause very close to his heart.

A. C. Barnes, of Albia, Iowa, will answer calls to lecture.

Giles B. Stebbins will be at McLean, New York, at the yearly group meeting, Sunday Aug. 5th; at Lake Pleasant camp meeting, Mass. Aug. 12th, 13th and 14th.

Mrs. S. W. Jewett, of Rutland, Vt., is a regular graduate of the Boston Medical College.

Mrs. P. W. Stevens writes from Rock Island, Ill., that she will start on her way to California the middle of July. Will take the Northwestern Road through Iowa. Her son, Master Oscar Stevens, will be with her. She would like to receive calls to lecture.

B. F. Underwood spoke at Aylmer Ontario, on the 10th and 11th ult.

Mrs. MARY E. WEEKS, the well known medium, has gone east to spend the summer. She will return to Chicago about the 1st of September.

Mrs. RICHMOND's new home, at thirty-eight Ogden avenue, was filled on Friday evening last with a large number of her more intimate acquaintances; in whose presence the spirits dedicated the elegant residence to the use of its new tenants.

Our energetic brother, J. L. York, is doing a good work in Washington Territory.

Voices from the People.

Prayer and Praise.

Thou who didst frame and still sustains The universe...

We praise thy revolutions past To those prepared, Effective reformations vast...

An Authentic Apparition.

A writer in the current number of the Church Quarterly Review...

San Francisco, Cal.

T. B. Clark writes: Enclosed find an account of some more ghost-

How to try Remarkable Experiments at Home.

Enclosed find an account of some more ghost-

He Drinks too Much "Blood of Christ."

A late telegram states that a Roman Catholic Bishop...

Adaptation and Design.

Underwood following Darwin talks about natural selection...

Haunted House in Australia.

When the numerous pieces of wood which strewed the floor...

Missionary Work in Minnesota.

Thomas Cook, State Missionary, writes: Our labors began at Farmington, Minn. 17th: receipts \$3...

Weep Not for Death.

Weep not for death! The faint of tears is sealed; Who knows what bright the inward light...

The Mistake of a Somnambulist.

The Boston Herald says: It was the writer's good fortune while on a visit to a prominent Spiritualist...

The Wanderings of a Spirit.

Ontario, Canada. A subscriber writes: Allow me to tell you a singular circumstance that happened to me...

The Little Bouquet.

A monthly Spiritualist journal for children, issued at Chicago for several years...

Bro. J. H. Dunsen speaks in high terms of the Journal.

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Physical Manifestations in California.

Mr. T. B. Clarke writes: As there are yet a few trifles in regard to spirit communion...

The Davenport Brothers.

According to the Davenport Brothers were in New Zealand exhibiting their phenomena...

Paraffine Manifestations.

The paraffine manifestations have appeared in Paris, France. The Hon. J. L. O'Sullivan states that one of the angels...

Misspelling One's Own Name.

The late Duke of Wellington, writing his name in the album of some children, wrote it in one with a single l...

Robert Dale Owen's Last Seance.

The Boston Herald says: It was the writer's good fortune while on a visit to a prominent Spiritualist...

Phenomena in Day Light.

A knowledge of these facts is of practical use. A man in my much wanted in London...

Soul Sleepers.

J. W. Boyd, of Sylvan Springs, Wis., writes: There is a class of people who claim to call themselves the Soul Sleepers...

The Poem that appeared in the Journal.

The Poem that appeared in the Journal, entitled "Be True," should have been credited to Mrs. Nettie Rice Fox...

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LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS...

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Anatomical Science', 'Answers to Questions', etc., with prices.

Table listing various books for sale, including titles like 'New Gospel of Health', 'Nativity and Spirit', 'Nature's Laws in Human Life', etc., with prices.

Advertisement for 'International Hotel' located at Cor. Seventh and Jackson Sts., St. Paul, Minn. Also includes 'Medical Students' advertisement for Bennett Medical College.

Advertisement for 'New Advertisements' and 'Medium's Column' featuring Dr. Witheford's 'Magnetic Treatment' and 'The Mystery of Edwin Drood'.

Advertisement for 'The Golden Melodies' and 'The History of the Conflict Between Religion and Science' by John W. Draper, M.D.

Advertisement for 'The History of the Conflict Between Religion and Science' by John W. Draper, M.D., including details about the book's content and pricing.

THE ROSTRUM.

Questions Answered by Mrs. Cara L. V. Richmond, at Occidental Hall, Sunday, June 24th, 1877.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.)

Question:—The mission and destiny of Christian orthodoxy?

Answer:—We do not cavil with reference to the formation of the question, but we think that Orthodox Christianity would have been a better way of stating it. However, if the question had been modern in its meaning, its answer could be easily stated. The formation of any religion into an especial creed, arises from the condition of human knowledge, since absolute truth is difficult of comprehension. The human mind must necessarily reduce everything to its own gauge; there are as many gauges of truth, as of those worshipping, while the spirit of Christianity abides as a separate essence infusing the different religious bodies with the essential portion of its divine fervor. The fervor of Christian worship, you are well aware, takes its beginning in the spirit of Christ, who represented the Messianic period; and though the Jews did not receive him as a temporal king, many turned to him as a spiritual sovereign, the fulfillment of prophecy of ancient times. Orthodox Christianity had its beginning some four or five hundred years after Christ; under its first fervor, the spirit of it extended.

After the disciples had done their work of converting immediately under the ministrations of Christ, and after the first fruitful sowing of the potent seeds of his life and teaching, then evangelical Christianity gradually merged into a combination of church and state. It is true that Paul, or that portion of religious teachings handed down by him, must necessarily represent the Orthodox Christian doctrines. But so far as we are able to determine, the average Christian creed, and especially the foundation of Orthodox Christianity, whether it be in the Roman Catholic church or the thirty-nine articles of the Westminster Catechism, has been inimical to the exercise of the true spirit of Christ. If human beings were beyond the requirements of creed, none would be in existence. Indeed, if the human mind had comprehended fully the spiritual love that pervaded Christ, there would immediately have been some form of reaction against the progress of the orthodox element.

Under the dominion of Constantine the church and state were combined. You will remember that the first impulse of the spirit of Christ's teachings, the first spiritual gifts, were expansive and refining in their nature. But there came a temporal power, a union of church and state, which must have been destructive to the spirit of his instructions. This was the decline of Christianity as a spiritual impulse. When, for the temporal purpose of upbuilding the church, it was thought best to arrange the same in the form of external organization, then the spirit of Christianity was not closely observed. From that time there was a receding wave of the pure Christ-principle which came in the beginning of the century of his work. The object is apparent. Whenever the impulse of truth reaches the earth, and is beyond the comprehension of the mind, the only next thing possible is that such portions of truth as they can receive, will be adopted. Necessarily surrounded by error; necessarily gauged by imperfections of the mind; necessarily shadowed by human ambition, the power of the spirit, of course, shaped itself to the understanding, and was almost crowded out of existence by pride, that which man seeks to pursue, the pride of righteousness, etc.

The Christian worship of the fifth century was an indication of the beginning of priestcraft. The Christian worshiper of the first century of Christ's ministrations, was a representative of his spirit divine, the devout follower of him. That wave representing the highest form of truth, only reaches certain minds; the next grade of truth affects another strata, until perverted by man's external nature, the truth declines to the lowest ebb.

Under the dominion of the Papal power, under the dominion of the direct succession of external authority—under the authority of creed and formula, the church of Papal rule and the spirit of ambition, the Christian church well nigh lost its original intention. The individual perceives the truth even if it be clothed in external garb. An impetus had been given to the spirit of truth, to many minds, even through the dark period of external form and worship. But the whole of Christianity could not represent the spirit of truth to many human beings. A portion of truth to which mankind clings, was obscure. The reformation was a reaction of this dull and receding period of materiality, which crept into the church under the dominion of Papal authority. The reformation was a bursting of the volcanic power, the recession of the wave born onward by man's ambition. It was an indication of a spiritual nature—the interior workings of the church of Christ. While along through the Roman Catholic church are preserved instances of spiritual power, it has only been the object to maintain the guardianship of saints, the ministrations of the spirit of Christ, the recognition of the maternal principle in Mary; while all those subtle spiritualities have been perpetuated, they have been so clogged up by external formulas and ignorance, as to prevent the proper exercise of the Christ spirit.

When Luther, therefore, as an Augustine Monk, had become possessed of the conviction of the corruption of that which he held the most sacred profession, the very power of materialism in the citadel of worship itself, he resisted and cast from him the very chains and coils of this temporal power. It was the coming of the storm of retribution, the day of judgment for the Catholic church. Through all that thousand years which preceded the reformation there were souls gathered in through this chaos, and entered the spiritual kingdom. Luther adopted the Christian work because of conviction. There were a few souls that found refuge in the church, and clothed themselves with the garment of humility, for the noble purpose of devoting themselves to spiritual work. There was self-abnegation and an abandonment of the world, a lack of ambition and pride, external office and forms for the purpose of devotion to the spirit. These were counted as among the fruits. The blasphemy perpetrated in her name, all this was the outward physical preponderance over the spiritual nature.

This darkness, however, despite this bloodshed and ruin under the dominion and auspices of the Catholic church, indicated the existence of something higher. In remote regions or ways in the wilderness, there went this devout man of God, with his Bible, his prayer, his sacred order, accomplishing his good work. The Catholic has never been a war-like body. The priests, the ministering sisters, have nothing but peaceful offices. No natives in their North American isles, no savages who hold sway in barbarous countries, do their butcheries in the presence of those ambassadors who work peacefully among men. It would be well for Protestants to bear this in mind. Its object was more for the upbuilding of the church, more to gain the acquisition of power, while it was brought around in a Papal way, and not by force of arms.

The ringing in of the Protestant reformation was also the signal for warfare; not that Luther desired it; not that it was sought by the early opponents of the reformation, and it was not the intention of Melancthon and John Knox to throw the fire brand of war among the people. When kings make a play-thing of conscience and espouse a cause to carry forward their own purposes, it then becomes the signal for war. Ambition led them to violate the essential principle of the reformation, and use the sword instead of words of fire which Luther employed. When the reformation sought to carry forward peace, and warfare arose, thus to reinstate the spirit of Christ, it was a mistaken measure. While priestcraft and the evangelical order of Christians, Protestant Christians, were established through that bloodshed, it essentially lost the spiritual fervor of the founder, and the reformation became a mockery in the view of those who espoused it.

After the Calvinistic doctrine, which portrays that severity which is almost appalling, there came a reaction. Calvinism, by its severity, it must be remembered, was the essential blossoming out of that violence which commenced with the reformation and ended in the milder and more spiritual teachings of John Wesley. Here was a reaction in the first years of the reformation; in two or three centuries, the Catholic church robbed of the symbols of Christ, was placed behind the throne of power in temporal government. This could not last long. Humanity, in the beginning of the reformation, might well have remained in the Catholic church. It was transferring the power from Rome to Westminster; from the Vatican to the church of England. The foundation of another order differed but little from the Catholics. In such, however, was the spirit of Luther, the spirit of Knox, and the spirit of Calvin. Wesley gave his thoughts for the perpetuation of a larger creed.

John Wesley was the blossoming out of the reformation. He lived long enough to show the uselessness and severity of the creed and doctrines the early Protestant had adopted; long enough to leave a pure sky of spiritual observation, by actual information from a spiritual source. He represented the blossoming out of that form of religion which will finally pervade the entire spirit of the Protestant church. The spirit of Wesley to-day in the Orthodox church itself, proves that the spirit of the reformation has partially ripened. Orthodox Christianity represents successive stages of recovery from the violence with which it was inaugurated. To-day Orthodox Christianity presents a far different spirit from that which prevailed a hundred years ago. If Evangelical Orthodox Christianity had taught their present doctrine a century ago, it would have been considered heretical. It was not for greater heresies that the Unitarians, Quakers and other religious bodies, were crucified and put to death in the early stages of Christian devotion. But the world is unconsciously pervaded by the spirit of that which it seeks so earnestly and in such a variety of ways to crucify.

Unconsciously, those who in holding the strings of fear, burst them asunder and the world is upborne by them. Only herein was Calvin responsible as an individual for the severity of his creed. If upon the only thought of Christian salvation through the blood of Christ hinged the salvation of the world, no man could be excused from believing it, did he not cry out in thundering tones as well as with the most tender entreaties, for the world's redemption. Was not Calvin right to picture that hell was paved with

the souls of infants? In Evangelical Christianity to-day, who dare stand up and avow the Calvinistic doctrine?

The world moves, has torn asunder its creed, even as the inmate pursuing life sleeping within the cell, breaks forth, to behold the transcendent beauties of the external world. Who is there bold enough to affirm to the heart-stricken mother, "Your babe is roasting amidst the sulphurous smokes and flames of an unquenchable hell?" Through, however, the principle of divine love manifested by Christ, that infant is upborne to the kingdom of eternal life. The world to-day denies the theory and insatiable doctrine of Calvin.

We are now coming to the present stage of orthodoxy in the world. Let us see. Every one in this country, every adult man and woman in England, is expected to worship God. The education of the past has something to do with the tendency of the human mind now, yet all have the privilege to exercise their religious feelings in any directions they choose, or not at all, for Orthodox Christianity has really modified its doctrines in the world to-day. It is because certain creeds only recognize that expression of truth best adapted to them. The man conscious of his imperfections says that an unerring Nemesis is clearing a pathway in which he can freely walk, and have a religion adapted to his nature and highest convictions of right. Many times an individual deserves the rigid severity of the Orthodox creed; it holds him as with an iron hand in his place. Take away the dismal terror of its belief, and he feels that he has a license to sin. He requires the restraint of creed. There are certain orders that seem only to restrain by physical fear. Love, not fear, will finally prevail in the church.

Dissension has taken many from the Evangelical religion, but there still remain those who require its restraining influence. The spirit of Christ, however, prevails as the same abiding life, extending itself over the world. By liberal forms of religious belief, not recognized as evangelical now, the whole of Christianity will be evangelized into the divine spirit of love. Penetrating the church, probing it with spirit power, this new light is gradually approaching and superseding the old through the instrumentality of love instead of fear. Taking the place of darkness, the light of truth and love is on the increase. You need not look back in the dreary past, flowing with the blood of the martyrs, to see the increase of the spirit of Christ among the various evangelical bodies, there being a gradual increase of the teachings of love instead of fear. We need not point to the fact that the whole body of evangelical Christianity, is being vivified and uplifted by the new spirit striving to overthrow the external formula, and preserve the spirit of truth, so that one by one the evangelical churches are gradually breaking away from their fastnesses. Teachers, religious workers, now present heresies, and look back on the ground they once occupied and say, "Is it possible we always believed this?" As through the wilderness Moses led his people, alternately by love and fear, so through the wilderness of human doubt and speculation of materialism, the spirit of truth leads the way, and when humanity reach the lofty eminence before them, they will look back and see that those things which terrified them when children, no longer exist.

Question:—How long after the crucifixion of Christ, were his gifts practiced?

Answer:—They have been practiced ever since. The order of the church was distinctly established; the gifts of the spirit were supposed to be transferred to Papal or priestly power, and many priests in the beginning of the reign of Constantine practiced the same. Scarcely twenty years of the whole history of the Orthodox church, that some record does not exist to prove that the church possessed and practiced some of the gifts of Christ. These gifts were gradually dispensed with, as being presumptuous, as not including any modern gifts of the spirit, precepts taking the place of spirit power. We believe that among the Shakers these gifts were somewhat revived. They were known to have been practiced among some of the evangelical Christians of former days. The gifts have not been recognized to any great extent in the church since about the fourth century of the Christian era.

Question:—Was that gift recognized in the Mormon Church?

Answer:—We scarcely recognize the Mormons as constituting a Christian Church. The gifts of Christ have been recognized among the Shakers and Quakers, and others of modern date; they are not considered as evangelical bodies, and could not be included in the category.

Question:—Are not the teachings of Orthodoxy a departure from the teachings of Christ?

Answer:—Until you tell us what development have been without it, it is not necessary for us to speculate in regard to it. Undoubtedly it does not serve to enlighten the individual mind to teach the hideous doctrine of total depravity, and then have a recourse to an abstruse plan of salvation, which is appalling to every instinct of truth. The reaction has been in the church itself; one body after another breaking away from its iron grasp and intolerant spirit.

Question:—[In reference to Cherubims and Seraphims, intelligences that are said to exist by the controlling influence, in a sphere of existence in spirit-life, separate and distinct from all other orders of beings

existing, and which come to earth and possess the body of the babe, and pass through life as a mortal man or woman. These orders of existence can never be seen by clairvoyant or seer, but from that region set apart exclusively for them, come all souls that take on the mortal form; one order constituting the males, and the other order the females. This, of course, is a new departure from the ordinary belief of Spiritualists. That there is a vast reservoir of souls, consisting of Cherubims and Seraphims, foretold by prophets, but never seen by clairvoyant or seer, that are waiting for a human form to be projected which they can take possession of and thereby gain the experience of earth-life, learn something of the material side of existence, is very difficult of comprehension. The controlling influence seems to know that they exist, just as an astronomer would know that an asteroid existed that had just come within the range of a very powerful telescope. The questioner desired to know about these Cherubims and Seraphims in particular. We make this explanation of the question suggested by one of the audience, so that the reader can more fully understand the answer Mrs. Richmond gives.—Reporter.]

Answer:—A lecture was given on this subject from the exalted sphere of Immanuel Swedenborg. The information we get on the subject emanates from his sphere of existence. All forms in nature emanate from some preceding substance, having an antecedent state before the condition manifested; so the spiritual life is a precedent condition, acknowledged by all religious bodies, and believed by materialists. The materialist points to natural law and its unfolding properties, as the origin of life, while theology connects existence in some way with Deity, affirming that every human soul emanates from God; then, of course, that places the antecedent state more remote.

As there are orders of physical growth, says Swedenborg, through which the substance of bodies are unfolded, so there are orders of spiritual states through which the spirit gradually descends before taking on the outward form, coming in contact with earthly substance, of course, and taking on external form for the purpose of external expression, which gives power and intelligence to the outward comprehension of the soul. This subtle law is, of course, much beyond the present grade of human comprehension, since the spiritual state is not a subject much considered, and since the existence beyond death, of the spirit of man, has been problematical in the world. There are laws that can be learned, which it has been thought proper to state for your consideration. Seraphim and Cherubim is the first conscious existence of the spirit previous to taking on the outward form. According to loftier heights there will be new truths which will be made manifest. It is scarcely possible to find words to express anything beyond this.

When the Cherubim or Seraphim leaves the abode which is angelic, that is a state of life nearer the absolute than your own, and takes on the mortal form, angels who, having passed through earthly experiences, and through the order of spirit-life, are appointed as guardians of each soul; this is where guardian angels come from. The soul having a large range of experience, is appointed as guardian of Cherubims or Seraphims taking on human form. This is what was meant by Christ who said concerning the little children, "They are as angels," meaning that they are guided by angelic persons in direct communication with the spirit of truth. Children are near the kingdom of heaven, having just come from a superior state with the innocence of that existence stamped upon them. Taking on the external form, their whole being and comprehension is finally enlarged thereby.

The condition of physical life is determined by the guardian angel, and the condition of the Seraphim and Cherubim, by the organism of the parents. The parents are only responsible proportionately to their knowledge; of course the deformed bodies are the results of ignorance, and therefore parents can't be held responsible for that deformity. If having knowledge, parents violate the laws of life, their own nature reacts, and they are responsible. The coming child has a right to expect the best conditions of physical life possible. If you are ignorant of them, you are not expected to fulfill their requirements. You are responsible for your own conscience. If a deformed body is given for the abode of the soul, the reproach of that deformity, which is life long, is sufficient punishment for the parents. If there be greater misery than this, it comes through that moral deformity, rising from violated physical law. In all cases an understanding of the imperfection brings its own reproach. No eternal penalty added. Children, in the course of time, outgrow the physical deformity.

The Cherubim and Seraphim remains but a little while in the first order, in their first attempt for existence on the material side, since their contact with life here is not sufficiently established to make the hold strong upon it. Men of science consider that the great loss of infantile life is owing to violated law. There is a spiritual cause many times for the death of children. The spirit has not complete possession of the body. As the spirit retains its hold upon the body by continued strength and power, so when the spirit having an organism shaped to its purpose exactly, maintains that hold through long years, it is because the soul having a taste of earth-life, will then wish to fulfill the entire round or cycle of needed experience. But the time will come when all these thoughts concerning the pre-existence of man will be as generally considered, as the physical forces that make up his organic nature. The progress of all human existence,

whether disembodied spirit, angel or arch-angel, is through the vanquishment of external life, which is the only form of temptation possible for the spirit to have. Christ represented the epitome of man taking on the outward form as a symbol of the spirit, and being tempted of man; so the Christ principle existing in every human spirit, must pass through the outward change which the teachings of Jesus so indicated as the portraying of what the highest soul may do. What is possible in man is represented in the highest expression of human life known.

Question:—Souls originating as defined, of course, there is no relationship—humanity in no sense being related to each other? Answer:—You remember what Christ said when he turned to his disciples, "These are my brethren," meaning that direct kinship is not determined by external ties of consanguinity. Every man is aware that frequently the family kindred are not in spirit sympathy. Just so soon as external considerations permit the family divide; they find associations with those kindred in feeling. Often, it is, however, the kindred spirits are in the same family. You will occasionally see a brother, or mother, or sister, who are drawn to each other by singular ties. It shall be revealed that spirits come to earth in groups, actually kindred in spirit, like groups of stars, explaining this seeming estrangement that often occurs in the household. There are always spiritual reasons for these manifestations. Filial duties should be strongly enforced, while if no spiritual recognition they must be sundered.

Question:—In reference to Cherubims and Seraphims; if all emanate from them, why not alike?

Answer:—We don't know of any order of beings exactly alike. It is undoubtedly true the existence of every spiritual order is due to the same spiritual element; but even as one star differs from another, each having adequate power for its own purposes, so Seraphim and Cherubim differ. No two atoms resemble each other. You may wander from shore to shore for ages and never find two grains of sand alike; alike in substance but not in form.

Question:—Is this contact with matter more than once by the same spirit?

Answer:—It has been said that contact with earthly form occurs more than once, for all spirits shall have substantially the same experience.

Question:—Is it true that every human life is a plan of God.

Answer:—We don't know whose plan, unless God's.

Question:—Have you ever seen perfection?

Answer:—In quality; that is, there is a perfection of truth; it is like white light; no end to truth. A truth that is perfect, for instance, the truth of mathematics; it is certainly perfect. So every grade of morality or of spiritual existence is marked by the attainment of perfection in a certain degree. The soul being finite can only comprehend certain truths at one time. Of course the Infinite mind is absolute; but finite mind is only absolute in the degree of its finite existence, for while a drop of water may represent the ocean in quality, it will never represent the ocean in quantity.

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