Gruth Wears no Mash, Bows at no hum an Borine, Beehs neither Place nor Applause: She only Asks a Bearing.

VOL XXII

S.S. JONES, EDITOR,

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NO.

CROWDED TO DEATH.

BY HUDSON TUTTLE.

weary baffled toiler. Where flows the Willammette, He built his barken cabin, And the past strove to forget.

Above him in their gladness Like softly melting shades, Their purple crowned with silver, Rose the beautiful Cascades.

Around him was the beauty Of Nature's primal wild, She pressed him to her bosom, A weary fretted child.

From the "struggle for existence,"
Man holds with fiercest strife;
She shielded him with gentleness, And balmed his broken life.

His wants were few and simple,

His dog and gun supplied,
And restlessly he roamed with these
The forest wild and wide. They came and built a city

In jostling thousands strong; They tunnelled through the mountains, And surged a restless throng. They leveled down the forest,
They made the flowery mead
A harvest field, where sweating men,
Fought in their selfish greed.

They crowded, crowded, crowded, 'Till the hermit could not stay; And hence to the Columbia

He sadly made his way. There year by year his form grew bent, His hair bleached white as snow That on Mount Rainer's lofty brow,

Gleams in the sunset's glow. One day while he was sitting.
On the bluff that looked far o'er,
And swept the mighty river
And all its emerald shore.

From out the misty shadows. A groaning steamer loomed, and like a fateful demon His solitude foredoomed.

The Dallas rose around him E're he had a chance to fly, And far and wide the wilderness

With culture met the eye. He was crowded, crowded, crowded, And fled in his despair,
To the distant Umpqua country,
No foot would seek him there.

Deep in the boundless wilderness, His cabin rude he rears. So far away from haunts of men He cast aside all fears.

He trapped the beaver on the stream, Pursued the savage bear, The red deer hunted in the glade, The Puma to its hir.

No tear his rough cheek staining Through all those sullen years, He cast beneath him all the past

Its vanities and fears. The "silent man," the Indians said, Who met him in the chase, "The evil one has him bewitched!"

And widely gave him space.

He awoke one dewy morning To find a roadway made, Strak through the hoary forest,

Through mountain gorge and glade

By night the screaming engine
Flew thundering by his door,
And surging came the tide of life
Against this new found shore.

No word spoke he, his cup was full, But tears came in his eyes. And when the settlers questioned him, He made them no replies.

He went into his cabin.

And gasping for his breath,
With charcoal wrote this sentence: THEY CROWDED ME TO DEATH.

They found him on the morrow Wrapped in his furry bed And speaking gently to him, Discovered he was dead.

His dogs that lay as waiting,
His well known morning call,
Were still by their loved master's side,
For death had claimed them all.

In pursuing the investigation still further, the investigator will see that this view of things places all mankind upon a common level with each other. It will tell each and every one, and cause them to acknowledge it, that whether high or lew, rich or poor, intrinsically I am no better than my neighbor; that is, my soul is no better or purer in the sight of Infinite Justice, no matter how far removed our moral and social relations may be. It tells me that all mankind are angels in embryo, that the souls of all, with not a single exception, will in the glorious coming future, become purged of all dross, and take their places among the Joyous throng in the Summerland.—L. Judd Pardee.

THE STORM CLOUDS.

Who or What Controls the Weather-Prof. Tice and Storm Signals.

EDITOR JOURNAL:—To the many readers of your excellent philosophical and fearless paper, I wish to present a few thoughts on the theory and practical utility of Prof. J. H. Tice's system of predicting storms, as compared with U. S. Weather Bulletins. The importance and value of correctly foretelling the approach of heavy storms none will deny. To agriculture especially is it of paramount importance, particularly during haying and harvesting; and to be of practical avail a forecast must be made at least several days ahead, and this must be on a scientific physical basis and within the reach of all. This, Prof. Tice's past predic-tions fully demonstrate. In a short newspaper article a full development of the laws paper article a full development of the laws and movements of planetary bodies can only be hinted at. The Solar System is a group of electrified bodies, the sun being the center and fountain of electric energy, and holds all the nine primary and numerous secondary planets under the sway and unvarying control of his positive and negative electricity; and in accord with a known law, a charge received by one member of an electric group simultaneously affects each member. member.

There are four points in the orbit of a planet at which it receives the sun's electric and magnetic charges, viz.: at 80 deg., 170 deg., 200 deg. and 350 degrees. Between the earth and sun are Venus, Mercury and Vulcan; the last being recently discovered and requiring about twenty-three days to make one revolution around the Sun; Mercury, 88 days; Venus, 224 days; Earth 365, and Mars next to us, but beyond 321 days Vulcan's rapid passage through these four critical points once in about six days, at which positive electric phenomena are manifest in the carth's atmosphere and causes ascillations electric phenomena are manifest in the earth's atmosphere and causes oscillations of barometer and thermometer every three to five days. Mercury reaches one of these points every twenty-two days; Venus every fifty-six days; Earth every ninety-one days, and Mars every eighty days on an average; Jupiter being 1,400 times larger than the Earth, requires nearly twelve years to make one revolution, and whirls on his axis once in ten hours, and when he axis once in ten hours, and when he reaches one of these points he pours off upon us in such electric broadsides that the earth fairly thrills and dances in her erbit. . Each primary planet at the four given points de-velops meterological conditions on our globe in proportion to size, orbital and axial velocity. It often occurs that two or more planets reach these critical points at or about the same time, and hence electric phenomena are intensified. These electric changes passing through and around the earth develop low barometers and higher tamperatures, followed invariably by high barometers and lower temperatures, with all the attendant phenomena of rain, snow, hail-cyclones, hurricanes, etc. Now, it is simply an astronomical question to determine the planetary position, and in accordance with electrical laws deduce their meteorological phenomena. This, Prof. Tice gives in a tabulated form for every day in the year in advance.

Farmers and others can at once see the immense value of these forecasts. It enables them to foretell the coming storm days and weeks in advance, and prepare for it. Also, to calculate its severity according as the electric charge is a single or combined planetary influence. It may not strike their latitude but will be developed on the days designated, as the barometer will show. And forewarned is forearmed.

I am emphatic in my belief of the accuracy of his forecasts, having subjected them to the closest scrutiny with the aid of an English Aneroid barometer and thermometer combined. Since June, 1875, having made daily observations, and do t hesitate to declare they have been remarkably verified; not only on this continent, but on the eastern also. Please compare the dates of those deluging rains of last year in Missouri, Illinois, Indiana and Ohio; in France, Spain, and England, and the tetrific cyclone of India, in which 300,000 lives were lost; the great loss of shipping off the coast of England and Scotland, beside the damage on land; the loss of lives and property in France, Spain and Austria, and in South America where ten cities and villages were mostly destroyed and many inhabitants the terrific cyclone that destroyed Indian-ola, Texas, and ravaged Mississippi, Ala-bama, Georgia, South Carolina, and the Atbama, Georgia, South Carolina, and the Atlantic Coast to the Gulf of St. Lawrence, doing immense damage to shipping and other property in Nova Scotia, and late losses on Ohio river by terrible storms; compare thoroughly these terrible disasters with the recorded forecasts of Prof. Tice, and say if you can, "It is merely shrewd guessing." As some may not understand guessing." As some may not understand the terms high and low barometer, I will say for the information of such, low barometer, or lowering, means comparatively warm, rising or high barometer, comparatively cold. The former generates clouds, winds, storad, water spouts, etc., and consists of an upheaving mass of atmosphere attended by a corresponding inflow from all sides, as a feeder of the moving storm-center, which in the majority of cases starts on or in the vicinity of the Rocky Mountain range and moves easterly, inless deflected by high barometer in front, and requires from two to five days to reach the Atlantic Coast. Now, in relation to the "Farmers" say for the information of such, low barom

Bulletin" of United States Signal Service, we do not receive information through the mails at any point west of Buffalo, of the position of low or high barometers, until the storm is near, or upon us or already past, thus rendering practical information of no avail, save along the eastern sea-

board. How much better to have this important knowledge in our own hands and with little expense, and sit by our firesides and in offices, and counting-rooms, and witness and comprehend the marvelous play of the elements around us and calculate our chances, as if by electric lights. There is no wish to make disparaging or invidious comparisons, The effort to benefit acgriculture and com-The effort to benefit acgriculture and commerce and educate the people in the science of meteorology, is laudable and worthy of praise. But it does not go far enough; the benefit the people receive does not correspond with the pecuniary outlay. Can any of the old school meteorologists tell us what is the primary cause of oscillating baremeter? Perhaps they may answer, variable atmospheric pressure. But what produces this variable pressure? What caused lowering barometer on 18th and 19th of January. ering barometer on 18th and 19th of January ult, causing rain and thaw with high bar-ometer two days preceding and followed on the 20th at 4 o'clock A. M., by rising barome-ter and continued until the present writing, 23rd? What causes this break in the midst of steady cold weather? Who will tell us? Meteorological cycles—the passage of plan-ets through the above named critical points, give us the only philosophical explanation.

Positive electric charges produce heat and: are promptly passed on to other planets, thence back to the Sun in magnetic waves being devitalized electricity, in whose magnity laboratory it receives rejuvenation, again to flash out his exhaustless vital electric current, when a planet aweeps through his points of range on the ecliptic and fires his salute with another life-giving benedic-

This gives to meteorology a substantial physical basis founded upon cycles whose phenomena repeat themselves. On these laws science will build her ample halls and illumen them with electric light.

Allow me to ask all who may read this imperfect sketch to candidly and thoroughly investigate Prof. Tice's New System of Meteorology. Send for his American Meteorological Methols of the state of th teorologist Monthly, No. 307, Locust street, St. Louis, Mo. Price, \$2.50 per annum. It is profoundly interesting, philosophical and practical; and the important information is easily acquired. For the pleasure and profit in the study of them, every family should get a good Signal Service, Barometer and Thermometer combined, costing only \$2.00, express paid. It will tell them any change in the atmosphere from 1, 2, to 24 hours in advance. It will save to farmers and many others ten times its cost in a single season. Send to H. W. Pool & Co. 835 Broadway, N. Y. As an educational agency for a fam-ily of children it will be found invaluable in teaching them the ever-varying atmosmospheric pressure, the approach and se-verity of storms and open to them a new field of amusing and practicable information. The time is not far distant when an education will not be considered complete unless the science of meteorology has been embraced within its carriculum. As a cheap and additional instructor, send for Prof. Tice's Meteorological Almanac for 1877, price 15 cents, postpaid. In this will be found tabulated weather predictions for every day in the year, position of planets and much other valuable information ob-

and finder other variable information obtainable in no other.

Prof. Tice says, "Meteorology may be defined as the science that takes cognizance of all atmospheric changes. The states of the atmosphere as regards heat or old, wetness or dryness; calm or storm, clearness or cloudiness, thunder or lightning, high or low pressure are what is commonly meant low pressure are what is commonly meant by the indefinite term weather. The changes in the atmosphere are not uncaused, nor self-caused, but are the effects of causes greater and more powerful than themselves. In fact the phenomena of the atmosphere are the embodiment of their cause, making it known by rendering it vialble to our eyes, tangible, palpable and perceptible to all our senses. Let any one calmly, dispassionately and intelligently scan the facts that constitute atmospheric phenomena, whether wind, clouds, rain, whirlwind, water-spout, torna-do, hurricane, or cyclone, and he will soon perceive that electricity is written all over it in characters of living light. From facts whose character is so unmistakably revealed as electric, the inevitable and conclusive inference must be that the cause of them is electricity."

D. Higgir, M. D. Mungerville, Shiawasse Co., Mich.

Answering Sealed Letters. Bro. Jones:—Reading a letter from your correspondent, Jesse Jones, in the Journal of Jan. Loth, in regard to the genuine, ness of the mediumship of Dr. J. V. Mansfield, I thought I would give you my experience. I had been led to believe from various sources, that letters addressed to a departed friend, sent scaled to Dr. Mansfield, would be answered by such departed friend torough Dr. Mansfield as a medium. I have off late made up the mind that the Doctor makes no such promises. However, I wrote a letter to a friend recently departed, and sent it to the Doctor. The letter sent was returned to me, and I verily believe it had not been opened; private makes were put on it, which could only be discov-BRO. Jonks:-Reading a letter from your

ered by powerful magnifying glasses. I am perfectly satisfied the letter, sent him was not opened or read by mortal eyes. My letter sent him was directed to my wife re-cently departed. I addressed her as I had always done in earth-life, as "My Dear Wife," and signed my name, being careful not to mention her Christian name in the letter. She, while living with me, had always by letter addressed me similarly and signed her Christian name. This was to be one test. My letter contained a list of questions, numbered 1, 2, 3, etc. Some of the questions sent could be answered easily by the general teachings of the Spiritual philosophy; other questions were asked which losophy; other questions were asked which I designed as test questions; they were ques-tions which no one but myself or the person addressed could answer correctly.

In the reply received from Dr. Mansfield, many of the general questions were taken up by number, and the answer to a certain number would be pertinent to the question of like number. But when he came to test of like number. But when he came to test questions, the reply was a total failure. Some of my test questions were not even alluded to in the reply; others were referred to, but only to retort by asking me. "Why I asked such foolish questions." Yes; the very questions, which if correctly, answered, would have been an evidence that the reply was dictated by the person addressed, were thrown back with reply, "Why ask such foolish questions." My wife must have changed much in the few weeks abe had changed much in the few weeks she had been gone; besides the test questions were perfectly proper, and such as she could easily have answered when in the form. Furthermore, there was nothing in the reply that was in the least characteristic of my

wife. In the reply I am addressed as "Dear N." "N" is not an initial in my name.

I have shown the letter and reply to many of my friends, including Spiritualists of many years standing; persons who were intimately acquainted with my wife; all are unanimous in the belief that she did not dictate the reply. She purports to sign herself my "spirit Wife," but does not give her

Now, I can't call Dr. Mansfield a fraud and cheat, as your correspondent does, for I have evidence from others, as Justice Flowers would say, "overwhelming" that he is a true medium.

FRANCIS HOWA

Northfield, Minn.

Ancient Credulity. BY M. B. CRAVEN.

Simplicity and ignorance were so prevalent among the masses in ancient times. that fictitious legends were often more popular than authentic narrations. Their predilection for all kinds of wild and extravagant stories is shown from the traditions which then obtained current belief. This natural tendency to accept marvelous and incredible fiction as genuine, no doubt superinduced the allegorical and fabulous mode of writing then practiced by those qualified for such inventions. The success of miracles was also chiefly dependent on credulity, as shown by the failure of Christ to perform them among credulous people.

Mark (1-1)

Dr. Channing on miracles, in his "Evidences of Christianity," says: "There have been ages, when men believed anything and everything; and the more monstrous the story, the more eagerly it was received by the credulous multitude. In progress of knowledge, men come to see that most of the products and supernatural events in the prodigies and supernatural events in which their forefathers believed, were fic-tions of fancy, or fear or imposture." Prof. Dupin, in his "Church History," also says it was common to publish such stories gravély, as great mysteries to the simple, who

were well disposed to receive them. . When those writers incidentally referred to the absurd tales previously published, they kept up the delusion by feigning confidence in them; or apparently the romantic fabrications of one age, became accepted as authentic by writers of succeeding ages, who in turn would contrive incredible stories adapted to the credulity of the periods in which they lived, and which in this age of philosophical criticism, would without comment be discarded as absurdities in conflict with reason and human judgment.

From the manner in which Josephus (Wars, b. 7, c. b, 8. 3) gives his account of the root Baaras, for expelling demons, and the ridiculous mode it was taken hold of after extraction by being tied to a dog, etc., and the springs of het water and cold, sweet and the springs of het water and cold, sweet and bitter issuing in close proximity, it becomes apparent that he did not doubt the truth of what he was narrating. It is evident that St. Clement believed the fable of the bird Phænix being reproduced from the putrifying remains of its predecessor every century, as given in his First Epistle to the Corrinthians (Chap. 12, Apoc. N. T.) as a type of the resurrection, Though Christians of the present day can give no better argument in defense of this theory, they would nevertheless scout the idea of such an unreasonable story being advanced as a fact to defend the doctrine of a corporeal resurrection of the human body.

doctrine of a corporeal resurrection of the human body.

There was a current tradition accepted by Christians in the early ages, that on the night previous to the reputed resurrection of Christ, the sun broke furth in such splendor at the third hour of the night, that it become seven times lighter than day. A chasm also took place in the earth, and all unbelieving Jews were swallowed up Jerusalem was in a forlorn condition the next

morning, and the Roman soldiers who guarded the sepulchre were all crazy.

A belief in the incredible was anciently

considered an all-essential means of salvation; and an illogical dependence on this chimerical doctrine is still adhered to by the Orthodox Churches, as the only means of redemption and acceptance with God. The Methodist chorus, "Only believe and you shall be saved," is a standing illustration of the continuance and force of the old dogma—" he that believeth not shall be damped." A religious fiction was dontrived. damned." A religious fiction was contrived in the early church, that manking had at a former period, sold themselves to the Devil; and that he owned the human race. In consequence of this, God could not intexpose to

sequence of this, God could not intexpose to claim the creatures he had made without paying a fair equivalent for them, which had to be done by the suffering and death of his son Jeaus Christ.

No one who reasons on religion as he does in science can be redeemed on the strength of such a theological excogitation. Neither is the Pauline idea that the sacrifice was indispensable to save mankind from the curse of Adam's fall, through faith in vicarious intercession any more rational. A supous intercession any more rational. A sup-erstitious age is no criterion for a scientific one. Free thinkers can not sacrifice reason at the shrine of blind faith. Intidelity would have had no existence if intelligent minds had not been required to believe con-trary to their own judgment, and accept creeds at war with philosophy and common

Blue- and Sunlight.

What is it that causes all the wonders claimed by General Pleasanton for mixed blue and sunlight? Why, magnetism, of course; at least so says corrybody, and the General himself. But "blue light" also sures headaches, general debility, consumpsures headaches, general debility, consumption, as in the case of a Chicago well-known lady, and other diseases! Everybody says it is magnetism that does all this, and everybody hastens to secure for himself and family all the benefit magnetism can give, by inserting blue panes in every other window on the sunny side of the house, thus proclaiming to the world, "I believe that magnetism cures!" Why, why!andso very suddenly, all within three days! If any one had but a day previous to the appearance of these articles on "blue lights" in our ance of these articles on "blue lights" in our daily press, modestly merely mentioned the word magnetism in public, he or she would have been made woefully sorry for it! But to-day it has become a raging fashion to believe in the curative effects of magne-tism, and no housewife is happy without "blue lights" adorning her windows. In short three days, little strips of blue glass effected what hundreds of magnetisers failed in doing in hundreds and hundreds of years! Everybolly believed instanter, and without further investigation, the evidence of one man, that with strips of inanimate matter, cures could be effected through mag-netism, while ages had not sufficed to convert people to that fact through animated, living beings, i. e. through magnetic heal-

There is a plant in Nicaragua, recently discovered, the "phytological electrica," so saturated with electro-magnetism, that its magnetic influence is felt at a distance of over eight feet. The compass needle oscillates more and more rapidly, the nearer it is brought to the plant, while any part of the human body is instantly paralyzed by the strong magnetic current. No insects or birds were ever seen on or near this remarkable plant.

Now, everybedy upon reading the above, readily accepts it as true, and speculative Yankees would even think of starting a tock company to obtain, by cultivating the phytolocca electrica, cheap magnetism for curative purposes! But when it comes to admitting that a human being can possess the same qualities that is admitted in blue glass and plants, why then the noses of everybody are turned up in stupid jackasa-edness, and facts, thousands of years eld, are drowned in their own ignorance! Still this "blue light" excitement has its

good in store for Spiritualism. It familiar-izes the public with magnetism, and its evident cures, and when once engrafted as "something old" on their minds, it will be relatively easier for magnetic healers to argue their way into faver; for magnetism as a curative agent will then be nothing new, and General Pleasanton's blue lights may yet be cause of bringing magnetic healers into general favor, and of driving that great army—great only in number—of empirics, the big and the little pills, far away, way off to where they belong

THE DICKENS! Chicago, Ill.

THE world to-day has outgrown yesterday's thoughts. Each year adds growth to the moral and intellectual world, as the circling sun adds a new layer to the tree. Each year's growth encircles all others; or in other words, the ideas of the race are higher, its attainments more noble, and it basks in a brighter light. Each year adds to the moral and intellectual temperature of mind; makes it glow with superior truth and wisdom. This growth, slow but visi. ble, is a progress as uncontrollable as the movement of the beavenly bodies around their central suns .- Hudson Tuttle.

MATERIALIZATIONS.

Phenomena through the Mediumship of Anna Stewart-Genuineness of Materializations Established.

To the chagrin of prejudiced opposers and pretended exposers of mediums, the man-agers of the seances held daily in Pence's hall have, after four year's diligent perseverance, reached a point in the development of Anna Stewart's mediumship that proves materialization true beyond the doubt of every reasonable mind that properly investigates. By the protecting care of the com-mittee, her band under the leadership of mittee, her band under the leadership of Charley Smith, have developed phenomena in mediumship, which boasting exposers can not duplicate or explain away. It is due the many friends, by whose Thepathy, aid and coursel, the managers were encouraged to persevere against fearful opposition, that they should know the confidence hertofers imposed in her as an honeast and worthy fore imposed in her as an honest and worthy woman, remains firm, and as a writing and materializing medium she stands above and beyond the reach of base caluminators and unjust persecutors bearing aloft the banner of success, which unfurled floats majestical-ly over their heads and flaunts triumphant-

ly in their faces.

The last of the many hitherto frequent and ineffectual attempts to expose Anna Stewart and prove her materializations fraudulent, was made twelve months ago. This conspiracy was entered into secretly by Dr. L. D. Higgins, Capt. S. P. Mooney, T. H, McCoy and D. F. Overbolt, all of Pana, The Doctor in the counsel was made the leader and chief director, at whose suggestion G. B. Wilson, of Clarksville, Tenn. a most daring skeptic, was made a confident, and in the end proved to be the right man in the right place. He was prepared in the event of emergency to adopt and carry out to the extent of his ability any measure, however unjust, low and groveling, if it but promised the appearance of a successful expose. "Lamp-black," the agent often used to expose mediums by those ignorant of the law, was the means adopted by the enter-

prising investigators.
It is known to all advanced Spiritualists that the Davenport brothers, Allen boy, and a host of other good and reliable mediums were under condemnation of fraud detected by the application of colored matter.

The transfer law has, under crucial test

conditions long since been established and the innocent mediums no longer held guilty those who have investigated; but, alas for the poor mediums, it is not so with the masses who are ignorant of the progress made in the investigation of the laws governing mediumship.

In the published report of the expose by

Dr. Higgins & Co., it was stated that they with hands besineared with lamp-black, grasped those of the representatives and at the close, the blackened hand of the medium proved the fraud. The report was favor-ably received and publicity given thereto by the secular press throughout the northwest. Justice to the medium demanded of the committee an explanation. In the rejoinder, which appeared in the Chicago Times, b. 17th, 1876, the law explanatory of the transfer theory was introduced, in the com-ments; it was further shown that by the in-terposition of another law, they, the spirits, had the power to intercept the coloring matter in the transit. The evidence strongly favored the theory that in the case of Dr. Higgins & Co., the second law was in-terposed and the coloring found on the hand of the medium, which by the way, was scarcely perceptible, was applied directly by Wilson, the advoitness manifested in manipulating her hand immediately on op-ening the cabinet door at the close of the seance strongly favored that opinion. advanced report afforded a general jubilee to the prejudiced, who believed the Stewart medium and her committee annihilated by the Panaites. During the interim the "esculapian" of Pana became famous, and he was for a limited time the happy recipient of numerous etters asking his opinion of the published expose and the status of those "Spiritulas" in "terre haute."

That the intelligent public may know the class of minds who are in the expose business, one of his replies to an inquiring friend has been selected, which the compositor is requested to print from the orig-inal copy "verbatim, et literatum, et spellat-um, et punctuatum."

Pana, Illa., Feb. 15th, 76.

MR. ATKINSON: . Your not feb 9th Received asking if those things Did occur as stated in the paper in relation to Mrss Stewarts Scance it is all correct as stated in the paper I was in terre haute & pressent when all those things Did occur and know it-to be tru as stated by the aper you ask what I think of the affair I Regard those Spiritulas at that place as one of the most shamful lowdown humbugs ever aloued to be cared on by By the human DR H10GINS

The committee leaving Dr. Higgins and his allies to the mercies of a generous and forbearing public, will now revert briefly to s power spirits hold over matter, digressing in the premise to explain that the seesion in conference meetings with the com mittee and spirit band is devoted to consult ation and experimentation; more than one hundred of such meetings have been held during the last four years, and it should be recorded in letters of gold that she willing-ly submitted throughout the series without murmur to every test condition imposed, and further, her every move in the private and public meetings has during the time been carefully noted and no indication of fraud has yet been detected. - In the domestic and social relations of life, she has proved to be honest and truthful. But to the subject, "the power spirits hold over mat-

1st. By disintegration the medium is freed from the most intricate fastenings, the rope being removed and the knots, loops and all afterward found intact.

2nd. Badges, scarfs, neckties, etc., are by some unknown power spirited away and by

request returned at any future time.

3rd. The materialized form of the spirit disappears by vanishing while in view and more wonderful still the physical body of the medium has been repeatedly dematerial ized and all traces thereof, for a time, lost in the imponderable elements.

Passing over the Phenomenon of collect-Passing over the Phenomenon of collecting and distilling from the atmosphere the noted fragrance of rare flowers, cologne water, and other fluids, time forbidding a notice thereof; the result of applying colored matter to the materialized hand ar to that of the medium, the prime subject calling out this article, will for the interest of the unprejudiced and thinking minds receive a brief consideration.

1st. Colored matter applied to the hands, face or any part of a materialized form, will, on dematerializing, in conformity to a natural law, belonging thereto, pass directly to and appear on the corresponding part of the medium.

2nd. By the introduction of a second law or force, the matter in the transit may be intercepted and its natural course averted. 3rd. The coloring matter may be dissi-pated and thereby fail to appear on either

subject.

Finally- The deductions demonstrating the above theory, are based on the following demonstrations, the result of repeated and careful investigation:

1st. 'Colored matter on the hands of the medium was not disturbed in the process of making up spirit hands.

2nd. Colored matter applied to spirit hands failed on throwing of the improvised

form to reach the medium.

3rd. Coloring imparted to spirit hands, may, in dematerializing, be transferred to, and appear on those of the medium, and the same result may follow in transferring matter on the hands of the medium, in material-

izing, to those of the spirit.

Lastly—At the close of the investigation. the matter used, was dissipated and the hands of each spirit and medium freed

therefrom. In conclusion, the privilege to test and prove the phenomenon in either or all of he phases referred to, is hereby granted to the honest investigator.

ALLEN PENCE. Committee. JAMES HOOK. SAMUEL CONNOR.

P.S.-The 6th day of Feb., 1877, being the first anniversary of Higgin's expose, it was proposed by the band to give at the public seales on that evening an exhibition of their power over matter, the result of which is explained in the following statement. The paint used in the experiment, consisted of lamp-black, linseed oil and spirits of turpentine. The list of names, if deemed necessary, could be extended, there being at the seance twenty persons, all of whom were witnesses and doubtless would willingly testify to the same, if an opportunity presented.

TESTIMONIAL. TERRE HAUTE, Ind., Feb. 7, 1877.

TO THE PUBLIC: Be it known that we, the undersigned investigating visitors of Anna Stewart's pow ers, as a medium, witnessed at the public seance last evening, nine full materializations, seven of the number on being recognized, shook hands with their friends. Some of them conversing in an audible voice, others in a loud and distinct whisper. We further testify that each one on appearing, showed the medium in her seat, and on one oversions the carms out with the appearing one occasion, she came out with the appari tion. We also saw the spirit form dematerialize, and further the experiment of black-ing the hands, was introduced and resulted as described in the above report, the manuscript pertaining thereto, was read in our presence previous to signing this article. Joel McCormack, A. Wyatt, Cadiz, Henry Co., Ind.; J. V. Wynkoop, Minerva J. Wyn-koop, Kirks Roads, Clinton Co., Ind.; Sarah . Ramsdell, Elizabeth Ramsdell, Eureka, Wis.; H. Bronnenberg, C. Bronnenberg, Chesterfield, Ind., M. Bronnenberg, Daleville, Ind.

TAXATION OF CHURCH PROPERTY.

A Correspondent Argues in Favor of Church Property and Against the Authenticity of the Bible and the Christian Religion.

As reform is the order of the day, I think a few words on the taxation of Church property would be appropriate, and as such property is accumulating so very fast, and the church is becoming so very extravagant in its expenditures, it is but just and right as a free people to see what claims they have to this vast amount of property being exempt from taxation. For by this church property being exempt from taxation comof this properly that is exempt; so it is indirectly compelling those who are opposed to religion to support it—a religion that they believe to be false, which is a violation of the constitution of Minnesota. I will refer you to the constitution, article 1, section 16: The enumeration of rights in the constitution shall not be construed to deny or im-pair others retained by and inherent in the people. The right of every man to worship God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect or support any place of worship, or to main-tain any religion or ecclesiastical ministry against his consent. Nor shall any control or influence with the right of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship, but the liberty of conscience hereby secured sliall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of the State. Nor shall any money be drawn from the treasury for the benefit of any religious societies, or religion or the-ological seminaries."

Now I claim that by the exemption of church property it is forcing me indirectly to support this religion, which is a violation of the constitution. Let as see what amount there is of this church 'property that is ex-empt from taxation, and how fast it has accumulated. In 1850 there was only \$87,328 801 of church property in the United States; in 1860 it had increased to \$175,397,932, ver near doubling in ten years. In 1870 it had increased to \$354,483,581. More than doub-led in the ten years between 1860 and 1870. And allowing that it has only half doubled in the last six years we have then the enor-mous sum of \$514,193,796 of church proper-ty at the present time that is exempt from taxation, and I have to pay proportionally more on my property to make up for this exemption. Is this just and right, and in accordance with the constitution? I think

Let us see what claims this religion has Let us see what claims this religion has that this vast amount of property should be exempt from taxation. Its foundation and corner atone is established upon a book that they call Holy and God's word. "This book was first printed in 1611, after being translated by 47 Church of England bishops by the order of King James." It was corrected in 1711, then again in 1769. "More recently the British and Foreign Bible Society, after laying circulated millions of copty, after having circulated millions of cop-ies of it, have declared that a faithful examination of it gives rise to serious doubts whether it can be truthfully called the word of God. (Address of Dr. T. S. Beil before the Bille Revision Association, 1858.)

"In 1847 the American Bible Society appointed a compiler of its members to an pointed a committee of its members to pre-pare a standard edition of the King James version. free from typographical errors. They prepared such an edition, correcting as they stated, 24,000 errors; but alarmed at the attacks made upon it, it was withdrawn and the American Bible Society continue to this day to circulate—for the word of God a book having in it 24,000 errors." And to-day there is another committee at work revising and correcting what they call the

work of God. Has God told them to correct. his word? Readers think of it and use your own judgment. Only a few years ago George Francis Train, was imprisoned in New York by an agent of the Y. M. C. A. for printing and circulating obscene litera-ture, being extracts from this so-called word of God. He demanded his trial, but to get of God. He demanded his trial, but to get rid of bringing him to trial they pronounced him insane and discharged him. And this is the book that these religious sects demand to be read in our public schools and institutions of learning to corrupt the minds of our children. A book that they call holy and the word of God, with passages so obscene that if read in any decent company would bring the blush of shame on any lady's face: And it is for the explanation of this book that all these churches are erected, that has cost \$513,193,796, that we are taxed indirectly for, and that have \$1,000 ministers hired to give their explanation of it, and hardly any two explain it alike, and these \$1,000 ministers are paid the enormous these 61,000 ministers are paid the enormous sum of over \$50,000,000 annually, while thousands of poor destitute mortals are suffering for the necessaries within the hear-ing of these houses of God; and these good pious Christians are sitting in their costly, pious Christians are sitting in their costly, cushioned pews in their silks and satins, taking observations of their neighbors, to see if any one in the house is dressed better than they are. This is what is called religion, and this is the religion that imprisoned above. Abner Kneeland in 1838 for alledged blas-phemy, and it is this religion that refused Thorn a seat in the South Carolina Legisla-ture, because he did not believe in this Bible God. It was this religion that hung Mary Dyer on the big elm tree on Boston Commons, and it was this religion that banished and hung Quakers, and tied three women to a cart-tail in mid-winter, stripped from their waist up and whipped through three towns; and it is this religion that has reated again of this same church property three towns; and it is this religion that has rented some of this same church property, that is exempt from taxation (belonging to Trinity Church, New York) for whisky shops, where drunkards and paupers are made; and it is this region that is trying to-day to have this Bible God acknowledged in the Constitution of the United States. If they can do that, then good-by to freedom. Not only are we obliged to support the Church as before stated, but we are taxed directly to pay chaplains in our legislative. directly to pay chaplains in our legislative halls to pray daily, chaplains for the army and navy, chaplains in our State Prisons and Insane Asylums, all these we have to support by direct taxation. Let us, before we proceed any further in this wasteful expenditure. penditure, 'try Professor Tyndall's prayer gauge, and/see if there is an efficacy in pray-er. If there is, then we will not object to all this wasteful expenditure, but until it can be proven by demonstrative facts that there is any efficacy in prayer, we do object to it and this waste of public money, and demand in the name of liberty and a free people for the taxation of Church property. J. W. DELAMATER.

State Medical Legislation.

Dr. D. G. Brinton, editor of the Medical and Surgical Reporter of Philadelphia, ov-cupies a high rank in the medical profes-sion, and is so generally regarded. We give below his views on the subject of medical rings, which we commend to the careful

The appointment of State Examining Boards to pass upon the qualifications of aspirants to practice medicine, has been much discussed within the past year, and much discussed within the past year, and highly lauded. Such Boards have been highly lauded. Such Boards have been a pointed in North Carolina, Texas, and solder States. They exist in the location of Canada. Their usefulness is being the with some of the profession whether with some of the profession whether with some of the profession whether the best or a good way to sheek whether is m. These doubters, among whom we do fees to have classed ourselves, and, there fore, have never joined in the cry for such going their lukewarmness.

It is obvious that such outsiders as ho-

It is obvious that such outsiders as homonopathists and eclectics can not be ex-cluded from these Boards. Regular physicians must submit to the questioning, lajudged by their standards, have their permit to practice signed by their names—names which every scientific and honest member of our profession denounce as belonging to ignorant men or designing quacks. This objection is no longer a hypothetical one. The Hon. E. B. Turner, Judge of the Sixteenth Judicial District of Texas, announced his intention, last month, to appoint a homosopathist on the District Medical Examining Board. A number of the physicians of that district united in a protest, from which we extract the following:-

"The appointment would certainly destroy the efficiency of the law in this dis-trict. It would be impossible to secure a competent Board. Regular physicians could not co-operate with irregulars, because in so doing they would endorse ideas wrong in theory and dangerous in practice.

"Regular physicians, thus associated, would be excluded from membership in the American and State Medical Associa-

"Medical men wishing to locate in this district would be compelled to go elsewhere, because to even appear for examination before a Board so constituted would be a vio-

lation of ethical laws." These expressions all members of the regular profession sympathize with; but his honor takes an entirely different, and what we Trankly acknowledge is the popular view, in this wise:—

"You state that I intend to appoint an irregular physician upon the Board. I have said no such thing. The word irregular is yours, not mine. I have said that if I could find a homeopathic physician, who possessed the proper qualifications, I thought it my duty, under the Constitution, to appoint him on the Board. To this you object. At the same time you admit that the duty of the Board will have been fully discharged, without making any inquiry in relation to matters where there is a difference of opinion. "You state that I intend to appoint an is a difference of opinion.

"That the homosopathic physician is among us, and that many intelligent citizens desire their services, are facts that admit of no question. Shall we permit them to be driven out from among us and deprive such as desire their services from having them? It can be done under this law. When the Board is organized it makes its own rules, and if they reject an applicant there can be no appeal; and if he dared to practice at all he would be daily liable to a prosecution and to a fine of not less than fifty dollars. With Boards actuated by a determination to rid the country of what you call irregular physicians, the machinery is perfect for ostracism on the one hand and a monopoly on the other."

The physicians again replied, meeting his argument with ability and point but always with a petitio principil, or what would ap-

pear to the public as such; for the public is not able to distinguish between the sound claims of science, and the pretensions of pseudo-science.

This Texan experience is sure to recur wherever such Examining Boards are set up. Nor can any form of legislation be de-vised which will protect the public from charlatanism, when it is charlatanism that the public prefers and demands.

Would it not be wiser to dismiss all ef-

forts to purify the profession through ap-peals to State Legislatures? Would it not be sounder policy to begin the reform with-in ourselves; to elevate the standard of ed-ucation, to insist on the colleges having pre-liminary examinations, longer courses,

sounder instruction?
This is substantially the conclusion which we have commended to us from another State—which has experimented often, and not happily, in medical legislation—Michi-

In an editorial in the Detroit Review of Medicine and Pharmaoy last Summer, the writer said:

"It is a law of organic growth, of development and repair, that the process must begin from the centre of life, from the living protoplasmic matter of the particular body or being in question. We believe that the fullest investigation will show that this law applies perfectly to medical men as individuals and as organized in societies. The practical application of all this and vastly more suggested by it, is, that the medical profession should stop appealing for help in medical matters to the State, or any outside parties, and should so organize and discipline itself as to provide for its own peculiar wants. In this it will be placed on a par with all other professions. Who ever thought, in this age and country, of seeking ravages of quack clergymen, or the lawyers from shysters, etc.? Let each profession stand on its own bottom, and if unable to take care of itself, let it fall. In Michigan, at least, the profession is satisfied that any reliance upon the State for special help and privileges above those given to all citizens of the State, vicious in principle and fraught with infinite danger to the profession itself."

This conclusion is that which probably it will be wise for all of us to adopt, and the sooner the better.—Ex.

Letter from Dr. Ormsbee.

EDITOR JOURNAL :- During my stay at Laporte last week, I attended services of the Liberal Church, but the officiating preacher, lecturer or whatever he may be called, had, like many of our Spiritualist brethren, organisation on the brain so com-

brethren, organisation on the brain so cempletely, we were deprived of that intellectual treat anticipated—the congregation seemed composed of Free Thinkers, a portion of whom were Spiritualists, all evidently from among the best citizens.

In view of the fact that an apostle of Moody's had been conducting a protracted revival there for several weeks, the size of the congregation speaks well for the intelligence and independence of the inhabitants of Laports. Clorious means for introducing truth, these protracted excitements; of Laports. Clorious means for introduc-ing truth, these protracted excitements; they serve to attract to higher thoughts and an interest as in the hereafter, the attention of many who had formerly been utterly negligible of such things, and once com-position to the truth of facts, which one can supply, sup to prodict large acces-tions of Spiritualism within it every place where what is

the every place where what is a second or the past winter. Laporte is the past winter. Laporte is the past winter. A. Stavens, a second or deservedly high stand-

good audiences in number, but contempti-ble in payment, another exemplification of the statement made by one who knows, that Spiritualists want everything they can get for nothing, and nothing however good that costs them anything."

There were many persons present, who indiging from appearances, think very lightly of spending money freely to gratify their tastes if not their appetites, who contributed, if anything, but little, and that as though it-was a drop of heart's blood. Think you, reader, that the disciples of old theology would stand poor pay, poor place to speak, and poor encouragement generally?

No, everything must be the reverse, and accept their theology. They make everything attractive to their adherents and all others whom they can thereby influence. Many Spiritualists wonder that their lecturers are not more popular; that the lyce ums are not more generally attended by the young people of the community, yet they refuse to place their hand in the purse and bring forth the means with which a library of useful and entertaining books could be procured, and proper music and musicians secured, and the occasion made one that children and youth would enjoy, conse-quently be steadily attendant upon. Spir-itualists of all others ought to spend their money freely to promote the welfare of the cause. It ought to them above all others to be a pleasure, but until there is a practical as well as radical change in this respect, they will continue to wonder, and these remarks apply just about as well to every other place in this country outside of Boston, as they do to South Bend.

Dr. Carpenter, an excellent trance speak er, and Dr. Denslow healer, reside here and Dr. Baker, a clairvoyant and healer, is often here, though his regular address is Valparaiso. Mr. Knoblock, a gentleman of rare business qualifications, if one may judge by the number of large and enterpris-ing firms with which he is connected, and still rarer qualities of heart, is the promi-nent Spiritualist here, but one enthusiastic Spiritualist can not make the cause flourish as he would desire to see it, unless he be a Rothschild, which may he soon be; it could not fall into better hands.

South Bend, Ind.

Materializations.

In the issue of your paper of date Sept. 2nd, 1876, appeared a statement of the result of a series of seances for spirit materializations held here by W. B. Little, medium, conducted by Father A. C. Barnes. Since that time various articles have appeared in different papers, charging them, with exposures and frauds, and at Maquoketa in Jones County lows they were appeared and in County, lowa, they were arrested and im-prisoned under the charge of obtaining money under false pretenses. Although nothing was established against either and they were discharged, yet a cloud remained, and upon their recent arrival here for the

purpose of holding another series of seances, our Society felt it incumbent on them to subject them to the most rigid scrutiny as we must either retract the statement we had made or confirm it, in justice to ourselves and to them. We therefore contracted so that if we were able to discover any propositive whatever they were to receive imposture whatever, they were to receive nothing; all monies received to be refunded to the parties paying it in.

Seances were held in different rooms owned by members and under every test that our ingentity combined could suggest as a

our ingenuity combined, could suggest as of any practical use, and among them one held in my own parlor conducted by me, in the absence and without the knowledge of Mr. Barnes, and under a test entirely unknown Barnes, and under a test entirely unknown to any person but myself. (Six seances—in all were held, attended by the society and invited mediums; among the) more prominent and well known, were Mrs. Susan Abbott and Mr. and Mrs. C. A. Upright, of Ft. Dodge; Mrs. E. Dooley, of Northville; Mrs. M. S. J. Newcomb, of Cedar, and C. M. Hazeltine, of Mazomanie, Dane Co., Wis., and other invited guests.

other invited guests.

The result abundantly satisfied us of the absolute honesty of Mr. Little and Father Baynes. They were not only paid beyond their contract price, but/received presents, and carried away with them the entire love and sympathy of the Society, who unsolicited on the part of Father B. or Mr. L., authorized me as (President of the Society, to request you to publish this article over my own and the signetures of the powners. own and the signatures of the members and mediums present at the meeting of this date. We would further say that while no full forms appeared visible to the unclair-voyant eye, hands and arms were shown with rings, bracelets and flowers, and faces as distinct and well recognized as any living earth forms.

ing earth forms.

Very Truly Yours,

C. H. JACKSON, Pres.

Harmonial Society, Jefferson, Greene Co.,

ATTEST. O. J. White, Treas. Mrs. A. E. Jackson, Col'r. E. J. Sheldon, M. D. Miss M. Sheldon, J. Brinkerd, Mrs. S. C. Abbott, F. Robinson, Mrs. Rolenson.

Cremated!

The Theosephical Society have may at least one great discovery, and at considerable expense its president has published it to the world. It appears that before the Baron de Palm died and was cremated, it was not known that the human body would burn. His was a test case, and by it he has achieved a notoriety he failed in gaining by his life. There was not much doubt but his body, would soon be dissipated with proper heat. The end might have been obtained with vastly less expense than a \$1,600 But he was a Theosoph and after his funeral, which would have been com-ic, had it not been so pitiable, he must be burned as an example to the universe.

Some one had an oven built, and for thirty hours its fires were made hotter and hotter, until as hot as "never vas," when he and his came forward with the embalmed De Palm. Then Olcott sprinkled the muniny with frankinscence and perfume, and it was shoved into the oven, which in the language of an enchanted BANNER OF LIGHT reporter who looked therein: "Everything was bright, rosy, beautiful. "It seemed as if the old Baron were lying on a flower-decked vessel, which floated upon a smooth water." There is beauty of language! And he adds: "Of this once proud Bavarian noble, after the space of two hours and twenty minutes, nothing remained but some four and three-quarter pounds of snow white ashes and calcined bones. The rest had passed away like a breath."

Now, there is nething wonderful about all this. If the once "proud Bavarian noble" had been dropped into a blast furnace or a lime-kiln, his corrupt old body would probably have "passed away like a breath;" but the Theosophs saw wonders in it. They gathered there often at the Town Half, and cackled like hens that have laid a nest of wind-eggs. Olcott did the principle cackling, and what is more wonderful, Blavatsky didn't cackle!

Not only was it wonderful that the body of De Palm burned, but eyes agog saw a phenomena. The left hand of the mummy was raised and three fingers pointed upwards! This was after it was placed in the oven. Almost a "phenomeron" says Frank Leslie, but the BANNER correspondent will not have it so. It is a "singular fact that the raising of the hand and extension of the fingers in this way, is a mystical sign employed by the Lumas of Thibet when they bless." This sapient correspondent puts his solution interrogatively: "Can he Theosophical Salamanders or spirits of fire have been at work?" To this profound conjudrum we can not answer... A blessing from De Palm's nummy would have been a good thing to have, as signs and symbols are all in all to the Theosophs. There was nothing strange about the hand and arm being drawn up as the tendons shrunk from intense heat, and the imagination of the Theosophs would recognize three fing-ers giving the sign required. We can see

nothing very wonderful here, only very "occult."

We presume the extra expense of the furnace with its waiting room, was undertaken with the idea that it would become a frequented resort on funeral occasions. * It will probably be for the Theosophical Society. Beyond its ranks the example is not attractive. A cheap notoriety may be gained, but the farce will re-act against this method of disposing of the dead.

The Theosophs scorn Spiritualism, having made servants of the "elementaries," and possessed themselves of the key to all ancient mystery. Let us be thankful that Spiritualism has not to father this mass of puerile imbecility!

J. C. DUFF.

THE two ancient cities, Vineta and Julin, buried, by some convulsion of nature, be-neath the water of the North Seaare believed by the inhabitants of its shores to be still standing, and the fishermen, returning in the twilight, catch sometimes glimpes of the ruins. These legendary cities have been used by the poets to symbolize, the one the dream of youth; the other the dreams of

A MOTHER'S LOVE.—A man is proud of his sons and daughters, bound to carry down his name to posterity; but he rarely takes the slightest interest in anybody else's children, and in his own only so far as they contribute to his pleasure, amusement or dignity. The passionate love a woman of ten has for another woman's children, and for the feeblest, naughtiest, ugliest of her own, is to man a thing entirely unknown.

BOOK REVIEWS.

REVIEWED BY HUDSON TUTTLE.

THE PROBLEM OF PROBLEMS, AND ITS VARIOUS SO LUTIONS; OR ATHEISM, DARWINSM AND THE-ISM. By Clark Braden, Provident of Abingdon College, Illinois. Cincinnati. Chase & Hall. 1877. Pp. 480. 13 mo.

This book is accompanied by a sort of tract advertisement written probably by the author, in which he claims that there is a pressing public want of such a work, that his book meets that want as no other has done, and that it should be in the hands of every body. It further says that it hopes "that it will meet with such a review as it merits," and that copies of the papers containing such reviews will be sent to the pub-lishers so that they will be able to "select-papers" in which to "advertise!" This is a neat way to secure a puff! If a paper will praise they will reward it with an advertisement! Some journals may be caught by this cheap chaff, but we venture to say no publishers ever concected a more unwise plan to secure a favorable mention. If the book demands it by merit, it will need no boughten praise.

The Reverend Clark Braden is President of the Abingdon College and Professor of moral and intellectual Philosophy, and lect-urer on evidences of Christianity and Biblical Literature.

He first appeared out of the dead inanity of Orthodoxy before the liberal public in a discussion with B. F. Underwood in 1873. In that discussion he did not make a very favorable impression, and supplemented it by ungentlemanly treatment of his courte-

ous opponent.
Mr. Braden has now felt himself called by his Divine Master, to rush to the breach made by the attacking hordes of science, and defend the walls of Orthodoxy. He never pauses to ascertain what the weapons of the assailants are. He evidently thinks they are the same used a thousand years ago, and that his old flint lock blunderbuss, of " thus saith the Bible," is the most efficient arm ever invented. He has never heard of the needle gun or minnie rifle or Dalgrehn can-non. He t™nks that slings and cross-bows are still in use-so he mounts the rampart believing himself clad in impenetrable armor, when he really has nothing between him and the shotted cannon but a worm eaten parchment!

It is always amusing and often pitiable to hear clergyman attack science. Their training, their methods of thought, their avocation all lead them away from accurate observation, or careful investigation into the realm where words take the place of

ideas, and fog of certain knowledge.

The Rev. Clark Braden is not an exception. He has a smattering of science gained by reading popular works we infer. He has never entered into a single special study, nor made one original observation. All he knows is what he has read, and that not at

He is a fluent writer, and evidently labors under the mustaken idea that writing fluently will decide all questions. Problems before which the greatest naturalists have stood abashed, and only suggested solutions, are child's questions for Mr. Braden. He knows no." unknowable," for to him everything is known. He believes he can by po-lemics, the cant of the priest, the mystification of the metaphysician, the sheer brute force of argument, carry his point against the combined scientific attainments of the

Of himself Mr. Braden remarks: "His personal expettence has given him

special advantages and training for the work he undertakes in this volume." "As a lecturer and debater, he has had to meet the best that can be said on the side of skepticism, concerning the topics under discussion in this volume. • • He has a number of times had his arguments in defense of what he conceived to be the truth, canvassed by the ablest skeptical minds in the country. He has been compelled by the demands of his work, to study for years, all that he could collect on these topics, etc.

Consequently he considers himself the ablest man in the world to go forth in battle against Goliath of Darwinism. But of all other causes of training this of the debating ring and pulpit stumping, is least honestly and calmly discussed.

Mr. Braden belongs to a fighting sect, and pears to be the prize fighter of the flock. e has debated so much that the reader of his book is constantly reminded that he stands in the place of Mr. B's opponent, and

is being brow-beaten into silence.

He says on page 95: "The Theologian has an undoubted right to enter the scientific field and prosecute all inquiry, and make all investigation and all criticism he can make.

Certainly, but it is well for him to enter the scientific field divested of the egotism of the priest, and honestly willing to learn. The path of science is strewn with the bones of priests.

There is no reason why Mr. Braden should not study and criticise, but his conversion will be a test of his honesty.

He will regard the men who have devoted their lives to the pursuit of truth differently from what he now does. There can be little hope of a man when he sneers at them in this fashion:

"So says the bigot Huxley." "Tyndall, Darwin and Huxley are specialists, and ignorant outside of their departments." "Fiske a mere smatterer in science." "Then Darwinism does not rest on a single observ-Darwinism does not rest on a single observ-ed fact in nature. Max Muller, the most eminent of linguists has 'myth on the brain;' eminent of linguists has myth on the brain;
Prominent among these exploded theories
is the nebular hypothesis." Of Draper's
grand volume, "no book has ever been published that has displayed so great lack either of intelligence to comprehend the question it discusses, or of honesty and fairness

to state and meet it." The arrogance and virus of the priest is in every line. As a specimen of Mr. Braden's style, and accuracy of expression we take the following sentence almost at random: "There is such a thing as truth. There is truth in science, and there is fact in science." P. 213 P. 218.

ruth is not a thing, it is a principle, and as science is classified knowledge, or as Huxley well says, "common sense," it is not strange to learn that it has facts and truths!

But Mr. Braden in the heat of the unequal contest does not appear to hold words of strict value, and sometimes sacrifices Grammer. How accurate he is in his scientific statements may be learned from the

Grammer. How accurate he is in his scientific statements may be learned from the following quotation:

"The philosophy that assures us that perhaps there are worlds where two and two make five.

"that the brain secretes thought as the stomach secretes chyle, etc." P. 50.

The first portion of the sentence shows how wickedly Mr. Braden mistates his opponent and the latter how grossly ignorant he is of physiology. He probably read the

famous saying of Carl Vogt that the "brain secretes thought as the liver secretes bile." and not comprehending or his memory being treacherous he has written "stomach secretes chyle!" Well, the chyle is not a se-cretion at all. It is digested food, and the contents of the stomach is not chyle. The stomach secretes the gastric juice, which digests the food, and after the latter passes out of the stomach into the intestines it becomes chyle.

He is as ignorant in botany as physiol-

Thus he says:

"Again, experience and inductive philosophy know nothing of vegetable structure except as developed from a seed composed of cells united in such germinal structure."

Perhaps philosophy may not know of such structures, but botany does, and of a vast number which are not produced by seeds. The great division of cryptogamia contain-ing more than one-half the species of the vegetable world are produced from spores and not seeds.

Again he says speaking of the gulf be-

"The microscope declares that the animal and vegetable cells are radically different in cellular structure." Who is authority for this statement? No one, for it is almost an axiom that they are indistinguishable. His ignorance in mineralogy is shown by

the following quotation:-"Feldspar forms the principal element of igneous rock. It is composed of six elements. How came they to leave all the rest of the sixty elements and unite in

feldspar? Lieber (Anal. Chem. pp. 155), states the composition of feldspar as: Silicic acid (silex and oxygen) alumina (aluminum and oxygen), potash (potassium and oxygen) or four elements.
How they came to unite in feldspar we do not know, and we do not know as it af-

fects the argument whether we know or This method of asking unanswerable questions, is the forte of the trained debater, who enters the ring, like the pugilist to conquer at all hazards. It is characteristic of Mr. Braden, who appears utterly incapable of appreciating a calm, scientific statement

Mr. Braden will not have it that there is

any limit to his comprehension.

As all admit, we can apprehend infinite space and duration, so we can apprehend in-

finite intelligence." This is a fair average specimen of Mr. Braden's logic. It is far from being admitted by all that we can apprehend infinite

space or time.

We dare say that a thousand millions of miles, is as incomprehensible to Mr. Braden as twenty times that number. An infinite intelligence could not even express itself intelligence.

"It is quite fashionable now in circles that arrogate to themselves all the science in the world, to sneer at all appeals to reason, and especially to intuitions, etc." Pp.

"The physicist denies this by asserting that there is no such thing as causation in nature." Pp. 50.

As reason is the entire and exclusive dependence of scientific thinkers, it 'is strange they should have a fashion of sneering at it, or that they should while constantly endeav-oring to arrive at causes, claim that there is no such thing as causation!

As for Mr. Braden he believes; "The scriptural accent of man's primitive condition is rational, simple, natural, and is common sense." Pp. 207.

In his search after truth he introduces an element discarded by most fearless think-

ers.
"Our moral and religious nature must be rational nature, or what is called our rational nature, for we confess our inability to separate one from the other." Pp. 37.
"Our moral and religious nature," are

most ambiguous terms, and are of such pe-culiar quality that they depend almost wholly on our educational bias, more espec-ially our religious, which is utterly untrust-

These quotations, which might be maefi-nitely extended, show the animus and capac-ity of Mr. Braden, for the discussion of such question as Darwinism, which requires capable of preparing a man for writing a a question as Darwinism, which requires book in which scientific problems are to be for its understanding a knowledge of all de-

partments of biology.

It is said all preachers should have a copy.
We consider that would be highly unfortunate for the world. It offers objections, quibbles, special pleadings and plausible reasoning enough to quite stullify the intellect of an ordinary preacher, and having the book he would probably go no farther, but encrust himself therein.

Does he solve the problem he attempts? No he does not even-approach its solution. He imitates his priestly ancestor, the African rain-maker, who shakes his calabash and makes a great outcry, but after he is silent everything is just as it was before. So far as solution or theory is concerned the book is too pittable a failure to warrant criticism. Mr. Braden accepts the "Scriptures" as his guide, and he probably accepted the as his guide, and he probably accepted the Scriptures long ago, and it is of not the least interest whether he does or does not with

those he treats with priestly sneer.

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Late March Magazines.

THE WESTERN.—(H. H. Morgan, Editor, Box 2,422, St. Louis, Mo.) Contents of March number. Words vs. Things, by Wm. T. Harris; Makaria—a Play in five Acts, S. Steme; The Patriots (a translation), A. E. Kroeger; Shakespeare's Historical Plays, D. J. Snider; Topical Shakespeariana, H. H. Morgan; Proceedings; Book Reviews.

Morgan; Proceedings; Book Reviews.

The Journal of Speculative Philosophy, Vol. XI, No. 1.—(Wm. T. Harris, Editor, box 2,398, St. Louis, Mo.) Contents. The Basis of Induction, concluded (translation from the French of J. Lachelier), Sarah A. Dorsey; The Relativity of Knewledge, John Watson; The Soul's Journey (a translation); The Proofs of the Immortality of the Human Soul (translated from Goeschel) T. R. Vickroy; Does the Mind Ever Sleep? by E. M. Spesley; Shakespeare's Historical Plays, D. H. Snider; The Absolute Idea of Science (translated from Schelling), Ella 8. Morgan, Notes and Discussions; Book Notices.

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"Well, What of It?"

In further elucidation of the answer to the question so often propounded to the devotees of the Philosophy of Life, we shall now proceed to speak more particularly of the origin of the second sphere, as a tangible reality to the enlightened mind, and its relationship to the rudimental or planetary spheres.

In general terms we have spoken of the fact that it was so closely en rappor with our planet, that a man, at the death of the body, found himself in the Spirit-world, even without moving outside of the physical, dead body-it being dead, the spirit was no longer en rapport with it, hence it was not in the least degree cumbersome to the newborn spirit-no more so, indeed, than the atmospheric air is cumbersome to man while living upon earth.

The intelligent spirit, who appreciates Spiritualities, when born into the second sphere, realizes at once that he has entered upon the new and higher life, and not unlike an intelligent man on visiting a country that he had only heard described before, with a zeal becoming his intelligence, is energetic in his explorations.

One of the first and most natural inquiries is, "What is the source from whence this magnificence came?" Everything beheld by the well developed clairvoyant eye, dazzling beauty, so dissimilar to what the spirit has ever before beheld on earth, prompts him-to desire more knowledge of its nature and its origin, and the power by which it is fashioned ato ase.

But this spirit of inquiry is as diversified, as is manifested through different individuals on earth. No two having exactly the same tastes-aspirations are diversified but all are seeking knowledge in different departments of the infinite whole. Yet almost as a unit the inquiry is uttered-"From whence came this vast sphere—this world of loveliness, so diversified and so alive with enchanting beauty?"

To answer that question which wells up in the mind of millions on earth, and untold billions in the second circle of the second sphere, will require a long dissertation on the Philosophy of Life, and much thoughtful contemplation in the cultured schools of the savans of long ages in the higher sphere.

But a few generalizations now may not be inappropriate, as we are inspired to speak upon the subject, as a key for more mature reflection by the reader.

In our most exalted moments, we have seen that all material things had their source from, and originated in the infinite sea of life - uncircumscribed spirit, unbounded and illimitable! We have seen that this infinite fountain contains the germs of all forms that ever have presented themselves, or ever will unfold or develop into inorganic or organic beings, from the lowest types in the mineral upwards through the vegetable, animal, human and angelic kingdoms. We have seen that change is common to all things. We have seen that spiritual germs contain, irrevocably fixed, the elements of genus and sex. We have seen that through the union of such germs of life on the spiritual plane, the spirit becomes circumscribed, and thereby matter in its lowest forms is deveveloped—and yet, as matter, it is pervaded with spirit-life. Indeed, while it is matter, it is nevertheless spirit, circumscribed or interlocked, thereby forming a molecular atom. Rays of light, and all socalled imponderable elements, are composed of molecular atoms, which to our senses are but a degree removed from uncircumscribed spirit. So simple are these molecules that they often permeate dense matter without obstruction, and move with a rapidity almost inconceivable.

Onward in the march of development through the seens of ages innumerable, with which eternity is pregnant, the tendency of the most minute atoms of matter is to or-

the mineral, the vegetable, the animal, the human-to the spiritual spheres, and the beings found therein.

The more spiritual forms, that is those atoms which are nearest to the spiritual place of being, such as light and the imponderable elements, are not subject to the well known-law of gravitation which holds gross matter in the bonds of servitude, Hence it will be seen that while there is a tendency in the onward march of matter in its, development, first to aggregate into spheres, suns, planets and satellites, forming the mineral kingdom, then the vegetable, the animal and the human kingdoms, still that all-pervading life element found in each molecular atom is unceasingly at work disintegrating and freeing itself, so soon as its mission is performed in the work that devolves upon it in the process of segregation, in the formation and retention of inorganic and organic structures.

Hence the great truth is made obvious that there is eternally flowing out from all suns, planets, satellites and all things appertaining to them, a subtle element (unlike, and much more refined than light and the imponderables which man's senses, by observing their effect and otherwise, can take cognizance of), which like the aroma of the rose which extends far beyond its petals, so this refined spiritualized-matter, repeffed from the gross mass by an inherent law governing itself, flows out into and becomes a component part of what we call the second sphere. There is as much difference in degree of refinement between earth and the Spirit-land, as there is between the rose and its perfume, or aroma, and yet commences as near to it as does the aroma of the flower to its stamens and petals.

And it may not be out of place to say that those who occupy the lowest planes of human life, at the death of the body, though in Spirit-life are chained by a law of their being to the very surface of the earth, with their faculties so undeveloped that they can see nothing but the familiar objects of earth itself, and it is by slow degrees that they learn that they have passed the change, caused by the death of the physical body.

In view of these facts does the honest intelligent objector, in the spirit of derision still inquire of the believer in the truth of spirit communion, "Well, supposing it is true, what of it?" Is not the simple fact of what we have stated in regard to the subject under consideration, a sufficient reason why we should give heed to intelligent spirits from whom we learn these great truths? Has there ever been a school of philosophers on earth, in the history of man, that gives such potent reason why positive efforts should be made for the promulgation of knowledge and the inculcation of moral ethics, that shall elevate every child born into mortal life, to the plane of true manhood?

From our stand point immortality is a necessity in the very economy of nature. Whether man would or would not live forever, he can not escape immortality.

His destiny, so far as eternal life is concerned, being a fixed fact, the first question involved in the great problem is, will life be a source of happiness or misery, and if either to a greater or less degree depends upon the surrounding conditions, what are the conditions which leads to weal or woel

We have at different stages of the consideration of the great topic under contemplation incidentally hinted at the outline of arguments that may be presented in favor of positive and united action, on the part of the receivers of the great truth of spirit communion, for the elevation of human character.

The inspiration dictating this series of articles, aims at presenting facts as they exist in the infinite whole and are outwrought and made manifest in nature to the senses of the observer. Facts are only demonstrable to the external senses on the physical plane of life. The savans in spirit-life can reveal that which is apparent to that plane of life. By reasoning analogically and synthetically we are enabled to present a system of philosophy-the Philosophy of Life-to the comprehension of the reader, which is rational to the understanding, and at once shows the fallalies of special creations, "plans of salvation," and the impossibility of escaping the consequences resulting from violated laws.

In conclusion of this article we desire to impress it foreibly upon the mind of the reader, that the elements flowing out from suns, planets, satellites; animal life and even human societies, are of the same nature as the source from which they flow, but more refined, and when aggregated (under the eternal law of segregation, where likes affinitize) form the next plane of .life or second sphere, and there is presented the same differentiation, that obtained in the rudimental source or fountain from which

such elements were elaborated. In this light it will be seen that the second sphere in every particular is as diversified as the first or rudimental sphere. The inevitable conclusion is, that all improvements made upon earth, including the development of mind, is not only for the good of mortals, but its effect is reflected into the spiritual spheres, and from there re-reflected back through ministering angels, who are thereby brought en eapport with mortals, and thus man is inspired to good and noble deeds to the loyed ones gone before. And still to exclaim—"Well,

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NUMBER XII.

In all ages of the world, savans have been profuse in their descriptions of what God is. From the almost innumerable pulpits of this country, God is defined each Sabbath, his locality pointed out, his loving kindness and mercy eloquently expatiated upon; yet when a volume of these sayings are collected together and dubbed "Theological Hash," the world is no better or wiser for the production. The fact of it is, we have come to the conclusion that we have a Firstclass Devil-sharp, intelligent, and comprehensive in his plans, and successful in carrying them out, while the religious world may have the honor of claiming a Secondclass God-obtuse in intellect, feeble in His undertaking, and pusillanimous in his efforts to benefit humanity! Of course, such an expression may sound harshly to the ears of those not accustomed to think, but when they glance at the various Orthodox churches, survey the contention there, the "style' and ostentatious bearing, our declarations will be received with more favor. No one ever saw God, though vague hints to the contrary scintillate in the Bible; but thousands have seen his Satanic Majesty, observed his footprints, and watched his persever ing efforts as he wagged his tail, shock his horns, and illuminated his fierce eyes with fire obtained—some say—from the regions

It was in Michigan, we believe, that an obedient member of the Orthodox-Church whipped a little boy of four, from the effects of which he died, because he could not say his Sabbath school lesson; it was in Iowa that another whipped one of his children for the same cause, resulting in her death, and for which offense he was sent to the penitentiary; It was in one of the Eastern States that a divine whipped his boy until death came to his relief. These offenses are simply the result of having a Firstclass Devil, with tail erect, quick scent, long horns, star-like eyes, and with nails like the claws of an eagle, hair like a porcupine, legs like a giraffe, horns like an ox, body like an eel, mouth like a monkey, and possessing an intellect that enables him to calculate with certainty the result of all his undertakings; while on the contrary, such a state of affairs show conclusively, that we have a Secondclass mythical God, with eyes full of somnolence, nose full of snore, mind inflated with the essence of nothing, hair like that of a field mouse, and body like that of a German beer guzzler, while his mind is too obtuse in nature to thwart the actions of the Firstclass-Devil. Such is the lamentable condition of the religious world to-day, and it is pitiable in the extreme.

Look at that miserable toper, wallowing in the gutter. See the dirt on his person, the fifth on his tongue, the obscenity in his mind, and the debris in his moral character. He is a wreck now! Once he was a member of a church; his voice was sweet then when it sent forth sacred hymns, like pure jets from a fountain, and it was then that he engaged in solemn prayer, long-winded, boisterous declamations; a dashing prayer, which beat against sin as the waves of the sea do against the solid rocks, and many a time has he stormed the castle of the heary headed old reprobate and brought him to an acknowledgment of God. Now he is in the gutter, and a sweet little girl of ten bends over him, and with tears in her eyes and sweetness on her features, she says, "Please, pa, go home with me." Me raised his eyes towards his angel child; they were filled with tears, then sobs followed in quick succession, and after repeated efforts, he stood erect, and guided by the hand of his child he walks up Van Buren Street. If we had a First-class God-strong and energetic in his purposes, ever vigilant to protect his children, and who would bring into requisition his power to assuage the suffering of humanity, then the world would have occasion to get up a jubilee meeting and have a general time of rejoicing. As it is, however, the First-class Devil has it all his own way nearly, while the Second-class God is compelled to retain a seat in the back ground, while the Kingdom of Hell is overflowing with inmates.

Oh! how we wish that the world was blessed with a First-class God, one who would succeed in making mankind as happy as the First-class Devil succeeds in making some miserable. If that were the case, the 61,000 ministers in the United States could send their hymn books, Bibles, tracts, comentaries to the mill, and order the same made into paper for the RELIGIO-PHILO-SOPHICAL JOURNAL, thus enabling the same that had disseminated so much error, to be instrumental in giving expression to the grand truths of Spiritualism. \ They could aso convert their churches into homes for the poor, and hospitals for the sick, and thus prepare for ushering in the millennium, while the 61,000 ministers of the Gospel could go to work and earn their living in an honest way.

In consequence of having a Second-class God, no two ministers define what he says alike. He expresses himself so that no one can understand him; he talks at random; his tongue in its utterances, spreads worse then the most ancient shot gun, and so badly mixed is the sentiment, that no one is wise enough to unmix it, and present it in an ac-

Devil gives expression to no uncertain sound. What he says to-day, he will say to-morrow. He was never known to lie! He has no especial ministers to expound his word; his sayings require no annotations, no commentaries, no verbose explanations to render them intelligible. We know where to find him to-day, to-morrow and forever. The Second-class God, however, is unreliable. Prayer may fetch him to-day, may bring forth a response from his sensorium, may cause him to exert himself, but as a general rule, he is as unreliable as election returns, and no one can tell whether he is for Hayes or Tilden. The wise old Greek's idea of Zeus, and the Roman's of Jupiter, was that of a Second-class Deity, weak, vacillating, ever changing his purposes like a school boy, setting aside all natural rules and laws, and as unreliable as a balky

In these modern days of expansive thought, occasionally this Second-class God announces his presence, and performs some wonderful feats: So rarely, however, does this occur, that it may be attributed to the First-class Devil. Mrs. Robinson, a devout church member, prayed, and got immediately a response. She said, "Every nerve and muscle seemed to feel touched with the divine power that imparted strength and activity to every organ of my whole system." But for every deplorable case that this Second-class God has cured, we can find a dozen, if needed, that this First-class Devil has relieved at once. It appears from an exchange, that there lived near Akron, Ohio, a woman who had been suffering under some strange indisposition for years, and all this time had been confined to her bed. The attending physician, Dr. Seely, of that place, was a man of great celebrity in those days (half a century ago), but was a very profane man. He fancied that a change in the programme of treatment might effect a cure, and per arrangement with her husband the next time he came to see her, that if she was no better he would try an experiment. He met her husband at the door, found she was no better, and rushed into the house, plucked from the old-fashioned fireplace a brand of fire, turned to the bed, pulled down the clothes, and with fire in his eye as well as in his hand, says, "D-n you, I have concluded to burn you up." The woman slipped out the other side of the bed, perfectly cured.

This First-class Devil is Jack-of-all-trades. He builds up, as well as tears down. . It was him, according to an Orthodox divine, who invented the electric Telegraph; he so declared when the same was first put in operation. With a First-class Devil and a Second-class God, with the latter always undermost in the fight, and whining like a whipped spaniel, how can we expect correct election returns, peace, happiness and prosperity? The latter is so weak, so exceedingly pusillanimous that he requires 61,000 ministers to assist him, while the First-class Devil alone and unaided, is master of the situation is the prime mover in all important movements; and if those who are assisting the Second-class God are to be relied upon, he (the Devil) is a very great reformer.

In old staid Scotland with its ancient tradition, at the commencement of the present century, the use of fanning mills for winnowing grain, was denounced as contrary to the text, or work of the Second-class Devil, viz .- "The wind bloweth where it listeth," performing the work required. The Secondclass God had constructed the earth on a fixed superstructure, but this First-class Devil, aided by science, applied a string to it like a top, and when this Second-class God awoke one morning, he was surprised to find-it-whirling in the heavens at such an enormous rate of speed, 68,000 miles per hour, that he has been a little behind it, we think, ever since.

It is useless to deny the fact, we have a First-class Devil and a Second-class God. Oh! see the discord that prevails; the crime among ministers of the Gospel; the war that never for a moment ceases; the corruption that exists in governmental affairs; the desolating famine in India; the pools of licentiousness in all our cities, and the sorrow that reigns supreme in thousands of families! Oh! for a Key! a Key! with which to open the very portals of the heavens, that all humanity may see the Orthodox First-class Devil, and the Orthodox Secondclass God, contending like Hayes and Tilden for a "large majority."

Lectures at Grow's Hall.

Sunday, March 11th, Mrs. Richmond re-

sponded to the following question:-- "What is the Opinion of the Controlling Influence in Regard to the Sinking of Atlantis and Adjacent Isles?" She favored the idea that such an event did occur. Prof. Anderson the spirit artist has drawn likeness of several who purported to live on that continent during the heights of its prosperity. J. Winchester, of California, through some medium, we believe, obtained this information, that nearly 16,000 years ago a continent existed, nearly centrally situated between the western coast of America and the eastern shores of Asia. This continent was 2,500 miles in extreme length, from north to south; and 2,000 in its greatest breadth. Of its capital city, Atlanta, Yerz mah was an inhabitant. With the exception of the mountainous regions, the continent was densely inhabited by a highly civilized and intelligent people, devoted to the arts and sciences, agriculture and religion. Its position upon the equator, and in the temperate zone, with its ranges of snow-capped ceptible light to the world. The First-class | mountains, gave every variety of climate

that its history was lost in myth, the people had attained to a degree of culture and refinement unknown in any other part of the earth, and never surpassed, even to the present day. They had, from almost immemorial ages, grown out of a condition of war. into the arts of peace, and the amenities of a genuine brotherhood. The Atlantians were a race of stalwart men and womengiants, they might be called. Seven-and-ahalf to eight feet were the medium stature of the men, and from six to seven feet that, of the women. Their dwellings were mostly of stone, elegant in external architectural orders, and rich in their interior furnishings and adornments. Their utensils were among the higher and more wealthy classes, almost wholly made of the precious metals; even those intended for culinary purposes being made of, or lined with silver. Atlanta, the capital, was located on a very large land-locked bay, situated on the western shore, about midway of the continent, north and south. The city was built in a circular form, of hewn and cost stone, marble and porphyry. A large area in the center contained the Palace of the Chief of State, together with the Government building, and the Grand Temple, devoted to religious rites. presided over by the High Priestess Azelia. A broad circular avenue surrounds the space devoted to government and religious purposes, from which, like the spokes of a wheel, radiated the streets leading to the suburbs. At suitable distances were other circular avenues, ring after ring, reaching to the outer limits, and from each circular avenue radiated additional streets. The city, including its closely built-up suburbs contained a millions of people; to which the populous villages, within an easy distance, added several hundred thousand more. Such is Mr. Winchester's description of this wonderful country. All at once this continent was submerged, and not one human being residing thereon escaped to tell the particulars of the awful catastrophy.

Mrs. Richinond entertains the idea that those who inhabited Atlantis and the adjacent islands, were far superior in all that pertains to civilization, to the ancient Egyptians in their palmiest days, and she referred to the travels and researches of Bro. J. M. Peebles and others, as confirmatory of her belief. This continent will in the course of time be submerged, and future inhabitants of the world will speculate as we do to-day in reference to the same. In answer to a question, "Are there idiots, as claimed by A. J. Davis, who are not immortal?" she said, "If so, it would be difficult to draw a line of demarkation." She claims that the idiot is not devoid of intelligence. Dr. Howe discovered that there were different grades or degrees of intelligence, and different methods of reaching them. What is termed idiocy is merely a misconfiguration of the brain; like blindness and deafness, it is merely an organic defect. She felt obliged to differ with Mr. Davis,

Our reporter, who was present on the occasion, was preparing himself, in the answer of Mrs. Richmond, for a confirmation of the statement of Mr. Davis, and was "full of ideas" for the elaboration of an article on the harmony of spiritual teachings, but when the answer came, he subsided and graciously walked off "on his ear," and is now agitating his sensorium to determine,-Who shall decide when doctors disa-

The Remonstrance to the Doctors' Bill.

Our readers may well take courage and continue to flood the Illinois Legislature with remonstrances against the "Doctors'

We have already won, a victory that is a guarantee of complete success, if all of the readers throughout the State do as well as has been already done by many,

The Bill was reported back both to the Senate and the House by the committees, with recommendations for its passage, and but for the bold outspoken voice of the people through the remonstrances we published, would have passed both houses and become a law.

But the people (who are sovereigns with the members of the Legislature, when they speak as they have of this infamous doctors' bill), aroused an opposition to it, which yesterday (March 9th), sent the House Bill back to the Committee, and there it will remain, if our friends who have not yet sent up their remonstrances, do so immediately. Let no time be lost, cut it out of the paper, sign and send it forward with out the least delay, even 'if you don't get more than three signers.

A leading member of the House to whom remonstrances have been sent, says:

DEAR MR. JONES:-The "doctor's bill" has gone where the woodbine twineth, in my opinion. Poor thing, how it suffered yester-day! I know you would have enjoyed the scene. Amid an avalanche of irony and ridicule, its friends begged to have it recommitted, and it was so recommitted with about a dozen amendments. Truly Yours,

Springfield, Ills., March 9th, 1877.

Again we say to our readers throughout the State of Illinois, be up and doing; don't say like some who are healing, "O! I don't care, they can't burt me, I have got a diploma." A diploma indeed! which is worth about as much to them as untanned sheepakin, if the "Dectors Bill" is passed. Some others say, "O! I don't give medicine, it won't hurt me." They will see if the Bill is passed that their shops, will be shut up too. But the point is, this is not a personal matter at all. A great principle is involved. Are we'to set supinely by and see class

legislation robbing the people of their right to think for themselves, both in religion and in the healing art, on the selfish plea, even if true, "Oh! it won't hurt me." - Out on such superficial and selfish reasoning. No one will advance any such argument but he who is too lazy to even work for his own interest. But drones are found in every hive,

Philadelphia Department.

HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, a wholesale or retail, at 634 Race St., Philadelphia.

IN MEMORIAM.

Joseph John, the Artist.

Passed on to higher life, from his residence in Philadelphia, on the 22d of February, Joseph John, in the 45th year of his age.

During the past two years our Brother's health has been gradually failing, and it-was evident that-the physical form could not much longer retain the spirit, as he be-came weaker in body his physical powers were frequently opened to see visions of the beautiful in the interior rife, and at times a lingering hope would rise that there might be returning strength to enable him to embody these in form upon canvass. was not to be, and quietly he laid aside the mortal and entered into the beautiful gardens of God where flowers immortal bloom forever, awakening the highest inspirations of the artist's soul. His funeral took place on the 26th ult, at which time Mrs. Brigh-am, who is an intimate friend, by his re-quest, spoke to a large concourse of friends. ADDRESS.

"Behold I send to you a comforter, even the spirit of truth." Many a beautiful the-ory might be woven from fancy or imagination, but when reason and clear analysis of thought touches it, it falls away as a base less fabric, but when truth is with us with its strength and light, its lines and letters come forth clearly to our vision, it bears investigation, it invites close and careful analysis, and it is food and drink for the hungering and thirsting soul, but it brings com-fort with it. Behold I send the comforter, even the spirit of truth. How has the world received this comforter? In the past too often man has failed to see the truth in that clear light which humanity needs. The great teacher, who laid down the Christian platform gave to man a light, but modern teachers have so covered it up that its radiance has but feebly glimmered on the pathway of man. Jesus gave to the world the law and the gospel of liberty and holiness and peace, which had within it the light and strength of spiritual comfort, but the world has not understood it, simply because it lacked the spiritual elements. It possessed materialism, grossness and sel-dshness, and stood in the letter which killeth, while it knew not the spirit which maketh alive.

Modern Spiritualism has come to bring the comforter, and we find in it the evidence that our loved, who pass from our sight, live beyond the grave, but it gives us a consistent and practical religion and philosophy on which we can lean and feel that there is no danger of falling, for it teaches the grand and beautiful lessons of life; it starts by claiming that this life is endless, and that here on earth it is the duty of mortals to strive to bring out all the holiest and best elements of our nature, to use all the good that is in us, to do grand and noble eeds so that the world may be the better because we have lived in it. This life of usefulness is most beautiful, not merely be-cause of what it is to us here on earth, but because like the plant which sends its roots down into the earth, it sends its leaves and blossoms and fruitage up to the world of the immortals, the spirit land.

Modern Spiritualism came in answer to the demands of the people for further reve-lation, not that it sets aside any truth of the past, but it is the blossoming of the revela-tions of the past, the fulfillment of the promises of the angels and of Jesus himself, for we find that Jesus taught the les-sons of immortality; they were given day by day by this gentle and most noble teacher, and after the crucifixion of Jesus, for many years, when the disciples met together they received messages from the spirits, teaching love, charity, forgiveness, but after a time when they grew in num-bers, and power, and pride, then creeds were formed and the spiritual elements faded; at was like a fair and delicate flower that strove to grow through weeds, there was but little for it to grow on. In too many instances the religion that man had did not bring him the real comfort that he needed, it taught that the righteous could scarcely be saved: It made death as dark as the Rever Stix, upon the truth and purity of his nature, his adoration for the truth itself, is there not something in that to be grateful for and is there not comfort in such an earthly memory. That which was unlovely jarred him. We know that he loved harmony; that he was particularly sensitive to discord, loving all that was brighter than heart and he

M.

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fading beauty.

The day will come when the pure, noble thoughts of this angel will be better appreciated and understood by the world. In his love for that which was most beautiful, most spiritual, he drew near to the angel land, and those visions which came to him of such excellent loveliness, were only the shadows of the glory which his eyes behold to day.

est and best, purest and fairest, his heart eyer moved with sympathy and love for hu-manity, his spiritual vision was opened out

into the avenues, and his artistic talents basked in the beauties of the Summer-land

and he gave one by one sketches of that which he was permitted to see. It was his ambition to bring all that he could from the

serene heights opened by his inspirations to bless humanity; he longed to accomplish more, yet he knew that in the beyond there were untrodden fields of beauty, when his work was done here, so with a calm and holy trust he has entered in and now roams

amid the glorious realms of eternal and un-

shallows of the glory which his eyes behold to-day.

Selfishness would say, "Stay, oh, stay with us," but Unselfishness says for him, "Morn has dawned, while for us the shades of night still linger a little longer." Be patient, oh you that love him so dearly, think what his experiences are to-day, with all the beautiful and glorious scenes that are around him; the discord of earth has passed away, all its weariness, and its shadows, and he stands transfigured and glorided; not that his sympathics are gone from earth and earthly loved ones; he will return when he can find those who are allied to him, bringing something of that spiritual loveliness which marked him in this life. Oh! beautiful is his liberty now; naught has faded for him; he stands amid the ever blooming flower, fragraficand sweet; out of this life he has stepped.

not waiting to be crowned by the grand harmonies of old age, but standing on the sunny shore, in the dawn of light he has escaped life's trials and burdens. The end of the earthly journey has come to him; the "changed cross" he holds, no longer bur-dened with earthly cares, but full of sweet and tender flowers, no longer swinging slowly the artist's pencil, spreading the living colors upon the canvas, but in lines of sweet grace and beauty he holds before us that changed cross, all the heaviness and weariness and anguish have passed away.

Oh, wife, you who have waited and watched day by day, praying, longing for unselfishness, for a feeling that could let him go into the sunshine, and no longer keep him in bonds and trials, you shall have your reward, the spirit of truth shall spread over you its white mantle of purity and love, and in this beautiful lesson tears shall be wiped away and there shall be no more sorrow. He lives and watches over you

Business Motices.

Ds. Paice's Alista Bouquet, or his Pet Rose, have the charming odor of dainty buds.

Eagle Gold and Silver Plating Company.

We have nothing to-do with this Company, whose advertisement appears in our columns this week, but we believe from what we regard as reliable authority, that the concern is amply able and will fulfill all they promise.

To those, who are so unfortunate as to become prematurely gray, or whose hair exhibits a tenden-cy to fall off, we recommend a trial of Hall's Hair Renewer. We do so with the utmost confidence Renewer. We do so with the utmost confidence because it is everywhere received with marked fa-vor, and has built upon its own merits such a sound foundation that it is known and used in all civilized countries.—Addison (N Y.) Advertiser.

Dr. Price's Special Flavoring Extracts bave stood the test of science, and now are taking pre-cedence over all other flavoring extracts.

Nature the Physician, Electricity her Aid.

Nature always endeavors to throw off the malignant cause of disease by the pores, and when properly assisted by baths and electricity, always succeeds. Neither Turkish or other baths, nor electrical treatment can be successfully applied except by those thoroughly conversant with their action and results. At the Grand Pacific Hotel, in Chicaand results. At the Grand racine noise, in Chica-go, is the most thorough institution for these cur-ative agencies in the West, and we can conscien-tiously advise all suffering from nervous or chron-ic diseases to visit Dr. G. C. Somers apd Mrs. Som-ers, the proprietors of this elegant institution.

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MRS. JENNIE POTTER, of No. 136 Castle St., Boston, is a very fire test, business and medi-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 bair with two dollars, and register the letter.

arrangement J. L. PATTEN & Co., of 162 William St., New York, bave made with us, they announce that they will send to every one of our readers, who will send them a 3 cent stamp for postage, a sample package of Decalcomanic Pictures free! They are, highly-colored, beautiful, and easily transferred to any object so to imitate the most beautiful painting.

Most of our readers, we think, will avail themselves of this opportunity to obtain some pictures
free. 21-20-7cow

Clairvoyant Examinations from Lock of Hair.

Dr. Butterdeld will write you a clear, pointed correct disknosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D. Syracuse, N: Y.

CURES EVERT CASE OF PILES. v21n6t53

The Machinery of Nature. .

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 effete matter and the deceased particles, and the physican who attends to the stomach and neglects the skin, and still expects health, 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 established at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establishment of the West, and under the care of Dr. G. Bomers and Mrs. Bomers, hundreds of persons suffering with chronic diseases are receiving permanent benefit.

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This celebrated MEDIUM is used by the invisibles for the benefit of humanity. They, through her THRAT ALL DISEASER and cure, where the vital organs necessary to continue life are not destroyed.

MRS. MORRISON IS AN UNCONSCIOUS TRANCE ME-DIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the beginning, hers is marked as the most remarkable career of success, such as has seldom if my kit fallen to the lot of any person. Mas. Mon-RIBON, becoming entranced, the lock of hair is submitted to her control; The diagnosis is given through her lips by her Medical Control, and taken down by her secretary. The original manu-

script is sent to the correspondent. When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally, (which they magnetise) combined with scientific applications of the magnetic heal-

ing power. Thousands acknowledge Mna. Monrison's un-paralleled succless in giving diagnosis by lock of hair, and thousands have been cured with magne-tized remodies prescribed by her Medical Band. DIAGNOSIS BY LETTER.-Enclose lock of patient's

Remedies sent by mall to all parts of the United States and Canadas. . SPECIFICS FOR EPILEPST AND NEURALGIA.

hair and \$1.00. Give age and sex.

Address, MRS.C. M. MORRESON, 21-19-29-4 P. O. Box 2519, Boston, Mass.

MRS. A. H. ROBINSON, HEALING AND BUSINESS MEDIUM, Room 2, 394 Dearborn Steet, Chicago, Ilis.'>

M. R.S. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most spiriterist, and prescribe the proper remedy. Yet, as the most spiriterist, and prescribe the proper remedy. Yet, as the most spiriterist, as the control of the sex, as the spiriterist property of the sex, as the spiriterist property of the spiriterist has been sick; when she will, without drive, return a most potent prescription and remety for eradicating the disease, and permanently curing all corrabic diseases.

she will, without drisy, return a most potent prescription and remedy for eradicating the disease.

Of herself she claims no knowledge of the healing art, but when her epittegalades are brought en repgort with a seek person, through her medicanship, they never fail to give immediate and permanent relief, in curable cases, through the medicanship, they never fail to give immediate and permanent relief, in curable cases, through the Positive and Negative forces latent in the system and in nature. The prescription is sent by mail, and be, it as intermal or an external application, it should be given us applied previsely as directed in the accompanying letter of instructions, hobever simple it may seem to be remember it is not the quantity of the complaint, but the chemical effect that is produced, that science takes cognitance of.

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

Mrs. Ronnasov also, through her, mediumohy, discripses the disease of any one who calls gipon her at per residence. The facility with which the spirits chandeding her accompiles fine same, is done as well when the application is by letter, as when the patient is present. Her giffs are very remarkable, not only in the healing art, but as a psycholiceric and business medium.

Tanks:—Diagnosis and first prescription, \$1.00; each an best

medium.
TRAMS:—Diagnosis and first prescription, \$1.00; each subsequent one \$2.00. Answering business letters, \$2.01. The inoney about accompany the application to insure a reply.
To thereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of amanuscusts and restricted to the contain one dollar, to defray the expenses of amanuscusts.

must contain one same.

And postage.

N.H.—Mrs. Roninson will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and accompanied with the usual fee, to which reliable assers in writing will be presmptly returned. The terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Spirits do Visit and Nurse the Sick. Do the Spirits of Mortals Leave the Body while the latter Sleeps? Read the Following and then

It is a well verified fact that spirits do treat the sick in person, and that when they through a healing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mail, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and infuse their life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mas. A. H. Rominson, the justly celebrated Healing Medium of Chicago, do not only visit the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and walt upon the patient as kindly as an affectionate brother or sister could do. Many such cases have been published.

Now here follows severa similar cases, one of which would seem to indicate that the spirit of the medium sometimes goes with her guardians on such missions, while her body sleeps.

She declares that she has no knowledge of the matter, and if she has been on such missions, it was while, her external consciousness was closed in sleep or trance.

But here follows the letters, and as is always done, the name and residence of the patients are given, so that the investigator can write or call. upon them for a verification of the truth of the matter.

Spirit Materialization.

Spirit Materialization.

Saa A. H. Bontnson, Medium, 394 Dearborn et., Chicago: I thought I would let you know that my health is improving faster than I ever thought it would. When I commenced using your prescription my body was so diseased that I thought there was no relief for it only by being consigned to mother earth from which it came; and that is what I thought you would tell me when I first wook you. Please scoept my thanks for your prompt sitention to my case. I will now make a statement of facts. On the night of the lith of september there were four ladies, one gentleman and a little girl—spirits, came into my room; they helped themselves to chairs; then one lady came to my bod and introduced herself as Mrs. A. H. Robinson, and asked me if I thought your medicine done me any good. The edd gentler it thought your needledne done me any good. The was conversing with the others about curing another lady. When you was through with me you took your leave the same as you would it you had been here in your bally form to make a call. Dispose of this as you think bed; and if you think that is worth an answer, let me know. Let it appear as it may, to others I am fully conactous of the true, no what I write you. I accept it as such, but will not ask any one she to believe it, until they are convigend as I have been.

Wilson, Adair Co. Mo.

Spirits Materialize and Cure the Patient-Tw Witnesses of the Transfiguration-Mrs. Blair, the Spirit Artist, was the Subject Treated.

Wilson, Adair Co., Mo.

the Spirit Artist, was the Subject Treated.

Dram Mas. Rontwson, 394 Dearbern St., Chicago, Ills.; I tried your remedies, and thus far I aid much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter coutsning magnetied paper and prescription came, hence I did not observe the clause to "sleep alone," and as a friend from Ohlo-Mrs. Ellen Smith, was here on a visit to me, we sleep together. I applied the papers to my head as directed and went to sleep.

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

I had become skeptical in regard to magnetized papers, but have most or admit its virtue in enabling aprirts to aid the sick, and I have faith and hope that the spi

The above is a true statement of facts as witnessed by me.
ELLEN M. SETTE, of Bellevue, Ohlo.

Mus. Blats, writing on the 16th of December, says :- " "I am better now. Thanks to Mrs. Robinson and her spirit guides. I am visited daily by them, and so plainly does Mr. Bliss (a spirit, and one of the leaders of Mrs. Robinson's band,) show himself that myrand child of the lady that I am stopping with, only nine year of the leaders of Mrs. Often sees him."

NOTE.—While it is a fact that apirits do go to each patient and infuse their life element into such patients, in the still hours of night, when the sick person and all nature is in a sequence condition, yet such apprits can not materialize and make themselves known to the external senses of the patient, unless he or she is mediumistic to some degree, for general materializations.

Spirit Visitants.

MER. A. H. Hontneon, 394 Dearborn St., Chicago—Deor Medium.—I have been taking your medicine, as prescribed, for the past tun-days, and write you again according to your request. For the first four or five says the medicine made me a little sick, and I had a great deal of headachd. My head seemed very bot on teo nearly all of the time, but for the past few days have felt very much better—have had but liftle headache, and I feel much stronger; my appetite is good and complexion ever so much telepart than before I took your medicine; have rested well nights; had not seen nor felt any spirits around me until last night when I was awakened by what secured to me like a person laying a cold hand or hands upon mel and afterwards rubbing my spine and abdomen, as you directed to have done every night with your liniment. You of churres laving seen and known of such things, can understand me much better than I can describe it. I feel much eacounged with your treatment, and shall follow it up until hear front you again. Your friend,

BELLE PORTER.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of M.S. A. H. Robinson, are no less remarkable than those recorded in the Bible. A look of the sick person's hair, sent in a latter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guiles go in person to every patient and often make their processoe knows.

During the years 1874 and 1875. Mrs. Robinson treated 5,405. The patients by leiters, and over 2,000, who called upon her in person, at majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered sinder Mrs. Robinson's treatment; without a change from the first prescription.

Testimonial.

Mrs. Ropinsips, Dman Sieven;—I wish to offer you and the cod angels my sincore thanks for the besieff I have received out your treatment. When my bushand applied to you I as ultimed discoveraged, and feared I nevye should be wish. I for poly want a little-more strength—Gink I am govern

By What Power Is It Done?

Mrs. A. H. Robinson the healing medium received the following letter and made the diagnosis appended, pronouncing the patient already dead. and transmitted a djagnosis immediately to the writer of the letter, and the next day received a confirmation of the truth of the statement of the spirit that the patient was dead, all of which appears in the following correspondence:

ABINODON, KNOX Co., Il.L., Dec. 18th, 1876.

MRS. A. H. ROBINSON—Dear Madam: I have
just returned from visiting a sick friend in this
neighborhood, who seems to be growing weaker. It seems his disease is not very well understood, and while in his presence I thought of your wonder-ful gifts to describe disease, and preseribe proper remedies for the same. I had a lock of have elipped from his head, which I inclose to you, boping you will be able to inform me precisely what disease he is affected with, and the remady therefor. His age is between 55 and 60 years perhaps about 58 years. His name is William Campball, the beautiful or the same of the years. His name is William Campbell. He has been quite feeble for two or three months; has not been able to leave his room for the last month. I can not give you any symptoms further than he seems to have no appetite, and breathes hurriedly. Will you blease give this case your early attention and if he can be helped or cured, make out the pre scription and write to me at Ahingdon, Knox Co. Ills. Inclosed find \$3. Yours truly

DENNIS CLARK

The following letter verifies the truth of the medium's statement that the patient was already

MRS. A. H. ROBINSON, Chicago, Ill., Dear Madame:—I wrote to you this morning; requesting you to make an examination of and disgnose the case of William Compbell. I now write to say my friend Campbell has passed away. I have just learned that he died this morning. If you have made the examination, please write to me what disease my friend Campbell had Yours truly,

Abington III. Dec. 18, 1878.

Abingdon, Ill., Dec. 18, 1876.

The Regular Doctors Could not Cure Him-The Spirits Could, and Did,

A PHISICIAN'S TESTIMONIAL.

Mus. A. H. Robinson, 394 Dearborn St., Chicago. —After a long persuasion, by my wife, and a long spell of suffering, I write, not in confidence of receiving any benefit, but as an experiment and almost as a last resort. I am a physician of many years' practice and extensive experience in the treatment of all manner of diseases. reatment of all manner of diseases, among which treatment of all manner of diseases, among which I have treated many similar to my own, and hearly or entirely with perfect success. But in my own case that I ought to know most about I have most signally failed. The case is one of a sore leg, the left, one-third of the way from the ankle-joint to the knee on the inside—not on the skin-bone, as is so common. It is immediately over, the artery. It now is a hard red-looking ulcer-not much sore to the touch; does not bleed very readily, but has the appearance in every other respect of gangreen or proud flesh, and around it is attended with a scorch ing, burning seething pain sometimes duite severe; at others not so bad, yet is never entirely easy. The ulcer has been formed about four or five months. And now I want you to diagnose my case and send me the same and I will send you your fees, if you feel so inclined; if not, I am only out a couple of stamps, and you the trouble of reading this. I send you lock of hair. I claim to be honest if I am poor, and wish to be cured. Direct to Dr. W.W. Hall, Shiloh Hill, Ill.

Your friend, W. W. HALL.

Mrs. A. H. Robinson, under spirit control diagnosed the case and prescribed remedies. and here follows the patient's reply:

MRS. A. H. BOBINSON:-At your request, I walte a report of my condition on this the tenth day since I commenced using the alterative; but you remember it has been about three weeks since I commenced using the salve and wearing the magnetized papers. I commenced at once to wear them, and the result was, I rested and slept well the first night, which I could not do before for sev-eral months, and in a few days I prepared the salve, and my leg commenced mending immedi-ately; in fact, the change the first night was be-yond all reason. On the night I commenced, one-half of the leg from page the knee down was half of the leg from near the knee down, was as red as fire, and burned just as bad as any burn, and pwas so ainful that I could not have one moment's peace in any way; the next morning it was white, soft and pleasant, and in fact it has not been much painful since, so far as the ulcer is concerned, but I have suffered some from the ankle joint, but not unter, as it is mostly weakness. Now at this writing the ulcer is not much larger than the thumb nail, and is healing just as fast as it can, and my general health has improved fifty per cent. I feel like another man. I do not know whether it is you or spirits that do the work, but I know it is being done, and I further know and hereby frankly acknowledge that I nor my associate doctors could not do the work. We all done our best for six months and what we accomplished did not amount to anything. I have not used, one-fourth of the alterative, but I wore my magnetized papers entirely out, and would have worn more if I had them. I have suffered some from the ankle loint, but not

I send a lock of hair, one dollar and a stamp Please send further directions and your bill, and I will common to the letter with your directions, if in my power.

I am your friend most faithfully. Shiloh Hill, DL, Dec 21, 1875.

Oplum Remedy,

M. Lovery, who has just began to use Mrs. A. H. Robinson's tipium Hemedy, says:—
"The first night I wore the magnetized paper you sent me, I felt the dear spirit friends with me. They manipulated my liced and face for nearly two hours. I have reduced my allowance of opium one-fourth already. Please send me another set of the magnetized papers."
Bushnell, III.

ATTENTION, OPIUM EATERS!

M. R.S. A. H. ROBINSON, THE CELEBRATED SPIRIT MEDIUM, has been farnished with a sure and harmless specific for euring the appetite for optimizand all other narcotics, by the Board of Chemista, in spirit Life, who heretofore gave her the necessary antidate for curing the appetite for to-bacco, and a hair restorative for baid heads. One hot of the remedy is resultant to effect a cure. Price & a bear remedy is resultant to effect a cure. Price & a bear address Mrs. A. H. Bosinson, 394 Dearborn St., Chicago, Ill-

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named over remedy for the appetite for tobacco in all its forms is for sale at this office. Sent to any part of the country by mail, on receipt of \$1.00. It is warranted to cure the most inveterate user of the weed, when the directions or each box are followed. Newspapers and quarks will cell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was hefore imbibling the hankering desire for a poisonous weed. It is a remedy presented by a hand of chemists long in Spirit Life, and is warranted to the perfectly harmies.

This House will pay any chemist One Thomsand Dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug-in it.

Address, Relicio-Philosophical Publishing House, Chicago, III.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

Terms of payment, strictly, cash in advance

Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.

Spirit Power Exemplified in Treating the Sick in

Mrs. A. H. Rosinson, healing medium 394 Dearborn Street, Chicago:—My daughter is sick and I wish you to diagnose her disease and see if she can be helped,

she can be helped.

I will not say anything about the case, for I want to know if your hand of spirits can tell what alls her, simply from holding in your hand a lock of her hair, which I send you. She is 23 years old in February. Her name is Emma Buckley, and she has been sick four mooths.

I enclose your fee, \$3. Please attend to the matter immediately and shelling.

I enclose your fee, \$3. Plea matter immediately, and oblige SARAH BRIGGS.

West Pittsburg, Kao., Jan. 6, 77.

Mrs. Robinson on receipt of the letter diagnosed the case and prescribed the remedy, and here follows a report of the case:

Mrs. Robinson—Dear Madana:—The same day I got your letter I got everything but the altera-

Your spirit, guides see a correct diagnosis of my daughter's disease. She was bloated all over and had no color in her face or body. She was the whitest person I ever saw. She had a very bad backing cough.

She applied the magnetized papers as you di-rected. She was helped the first night, and has continued to improve ever since. Every one who saw her when I sent to you, said she could not live

two weeks.

The third day after applying the magnetized papers she said, "Mother, last hight about midnight I felt the hands of spirits manipulating, first my head, then my throat, and/then my stomach. I soon afterwards became very sick to my stomach and vomited a great deal of thick stuff. I then felt very easy and had no more cough but went to sleep and slept soundly till morning," something she had not done for three months before.

My neighbors think that her getting well so soon is a naireaft.

My neighbors think that her second soon is a miracle.

I can not find words to express my gratitude to you and the angels who came to the relief of my daughter. She is well, but I shall have her continue to use the remedies you prescribed until all

used up.

I am very respectfully yours,
Mis. Sarah Briggs.
West Pittsburg, Crawford Co., Kapsas, February
26-4t 12th, '77.

Mew Advertisements.

Carlisle Card Marker. Being sick and in great need of money, I will send one of ny need Chething and Card Markers, indelible ink and break-terpaid for 25c., extra finler, 5c.—not half price. Beingles of rork free. A. Carlisle, Millington, Mich. 22-3-3

PIANOS \$25

We offer extraordinary inducements-New Seven Octave full iron frame, overstrung bass Planos, with Hosewood case and carved legs, for \$250-boxed and delivered at any R. R. Depot in Chicago-Terms of payment, \$25 cash, remainder \$15 monthly; or \$50 cash and \$10 monthly; or \$100 cash and \$25 quarterly-Send for catalogue with full explanation. REED'S TEMPLE OF MUSIC, 9t Van Boren Street, Chicago.

(Cut this out and enclose it in your letters. R. J.)



AREAD OF ALL OTHERS IN IMPROVEMENTS. It to the lightest running! The most durable! Has most room under the arm! Self-setting needle! Felf-throuting thuttle! Never at pastiches! Never break the throad! There is no machine which is no easily learned and which combines Lightness and durability! Warranted to give entire satisfaction. Agents wanted.

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office and Salestrom.
241 Wabash Ave., Chicago, III.
J. S. McKENNEY, Manager.
21-25-23-2

INMAN LINE,



New York and Liverpool via Queenstown! Ireland and Great Britain. The attraction of primms wishing to send to the GLD COURTRY for their friends it builed to the great Sections effected being the established place of OCRAN STRANERS, which has been in appearance operation stone (BS), and numbers in its feet same equoest'ni operation simo (1981, and numbers in its for the largest, as well as fairest Russmers affeat.

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MARSH'S CUMULATIVE HEALTH-LIFT

Poices from the People.

The Home Circle. Gather round the table, When the day is done;
Lay the electric cable
That weds two worlds in one.
We have found the passage Past the frozen "ole; We have had the message Flashing, soul to soul. Gather round the lable In a fervent band;

With ties no longer riven; Empty in the past We stretched our hands towards Heaven, They are filled at last. Gather round the table, The silent and the meek,

For themselves to speak. Only ope a portal, Every spirit saith, an is born immortal And there is no death. Gather round the table,
By knowledge faith is ted,
Ours the fact they fable;
The presence is the bread. Come with cleanliest carriage; Whitely pure be dressed;
For this heavenly marriage,
Earth should wear its best.
Gerald Maney.

So long belled, are able

Amother Old Settler Gone.—T. J. Moore, of Starfield, Ill., writes:—Nathan Kellogg, aged 83 years, died at his residence near Trivoli, on the 29th of December, 1876. He was born at Castleton, Vt., Dec. 25th, 1734. This benevolent man deserves more than a passing notice. He was born of plous parents and trained in the most rigid doctrines of the old New England Puritans and early became converted to the creeds of the then exist ing Methodist church and became a member thereof. When I became acquainted with him thereor. When a became acquainted with him thirty-nine years ago, he could quote and repeat more Bible than any person I ever saw. He came to Illinois in 1834 and settled. He was one of the most benevolent of men. Whenever any of the poor and needy of his neighborhood were lacking for the necessities of life, he was one of the first and most settles to seek them out and give for the necessities of life, he was one of the first both most settles. and most active to seek them out and give (and solicit others to do so) for their relief, and many a solicit others to do so) for their relief, and many a widow and orphan will long remember with gratitude the name of Nathan Kellogg. He was a studious, reading man. Always a leader in the great reforms of the times, he was found in the front ranks—in the temperance, anti-slavery, and woman's wrongs reforms. As early as 1850, he became a convert to the new philosophy brought to light by the development of what is called Modern Spiritualism. Now, lest some of your readers who know nothing about it, and suppose that he must be a very bad man in consequence of his new belief, I will briefly explain its fundamental doctrines. First, it teaches that no possible acts or sins that man can commit deserves endless punishment. Secondly, that every one receives in his own person (either in this stage of existence or the next, or in both) the just and full rewards or punishments that he deserves. Hence, thirdly, it teaches the true and just doctrine that there is no forgivness of sin. Fourthy, that every man must be hes true and just doctrine that there is no forgivness of sin. Fourthly, that every man must be
his own savior, which he may be by giving due
heed to the teachings of the great and good men
of all ages, such as Socrates, Plato, Confucius, Buddha, Brahma, Jesus Christ, John Wesley, Theodore
Parker, and other good men. Mr. Kellogg recelved two paralytic shocks a few years ago, from
the effects of which he never recovered, and was
for the last two years of his life a helpless invalid.
He was left alone in his bad as natial about two He was left alone in his bed as usual about two o'clock in the morning, and when his family went into his room at six o'clock, he was calmly and quietly found to be in that long sleep that knows no waking this side of the grave. He was a firm believer that we sil have a better state of existence on the other side of Jordon.

The Perils of Meligious who had been

A few weeks ago a young man who had been
attending the revival services of Chicago, shot
himselt at his boarding house while singing
"Sweet by and by." A commercial traveler who The Perils of Beligious Excitement. "Sweet by and by." A commercial traveler who had listened to Mr. Moody's sermons in the same city, left his room in an Evansville, Ind., hotel one evening hast week, walked down stairs without so informed the clerk that he was going out doors to do penance for hishing. Religious excitement had crazed his brain. On Salarday night a young man who had lost his reason through the same cause, made a desperate attempt to wreck a train on the Eric Railroad. After forcing open the switch and obstructing the track near the bridge, he seated himself on a freight car and waited for another Ashtabula horror, which happily did hot come to pass. When he was arrested he remarked that he had been reading about Mr. Bliss's death, and was anxious to-see a big accident. These incidents illustrate the danger that are inseparable from emotional religion. Mr. Moody is a practical man, and preaches a common-sense, broad-day-light gospel. He aims to enkindle Christian zeal rather than religious excitement. But his audiences are large, and it is not strange that once in a while the over-cought enthusiasm of an ill-bal-anced mind ends in insanity. To say that revivals pave more paths to lunatic asylums than to heav en, is cruel folly. But the leaders of the Boston movement can not be too cautious. Let them remember that one of the commonest causes of mental derangement is religious excitement. Let them make their movement what their leader designs it to be, a revival of wholesome, practical Christian work .- N. Y Tribune.

Moody and Sankey's revival meetings are manufactories for the production of lunatics! We must judge of the tree by the fruit. There is no other way by which we can come to correct conclusions Insanity is the result of dwelling on one idea, nine times out of ten. Love, religion, or intense study to invent, when the single 'des of one's life, results in insanity. The one whose mind is expansive in its nature, grasping all questions critically, he never becomes insane. If you constantly dwell on "one idea," atrophy of the brain will follow sooner or later. When Moody, somewhat "luny" himself, influences a person, and makes religion the one idea of his mind, then the Devil is to pay at once, a wreck is made. Dr. Hammond entertains the idea that some man are lightly to bellevit in the idea that some man are lightly to bellevit in the idea that some man are lightly to bellevit in the idea that some man are lightly to bellevit in the idea that some man are lightly to bellevit in the idea that some man are lightly to be the some man are lightly to be the idea that some man are lightly to be the idea that some man are lightly to be the idea the some man are lightly to be the idea that some man are lightly to be the idea that some man are lightly to be the idea that some man are in the idea that it is the idea that it is the idea that it is th the idea that some men are liable to hallucinations, just as a machine is liable to be misdirected or to work imperfectly even when it is not broken. John Lemon, of Olmsted Falls, O., made insane by the ministrations of the Evangelist Burlison, be-lieves that he is in hell, and that the brimstone fumes are stifling him! The only way to care the religiously insane, is to first displace the one idea. It is as necessary to get that out of the mind partially or wholly, before recovery is possible, as it is to get a dose of poison from the stomach in order to save a wouldbe suicide from impending death. Moody dwells on the terrible nature of hell, and those only are rendered insane whom he can paychologies.

The Future Marked Out.-In the first The Future Marked Out.—In the first place, I desire to give a cheering word of hope to my lonely wife, who, as things seem to indicate, has serious apprehensions about her future well-being. I would also say to her that her future is all marked out, and glistens with many bright jewels, dotted here and there with just enough of obscure misgivings to break what would otherwise be a dull monotony; winth latter will tend to brighten still more the Jeweled diadem prepared for her when ale leaves the scenes of earth I wish also to say, that, as far as I can determine, what gives her se much anxiety has no foundation in fact, and ought not to cause one sleep-less night.—Elizavd Haynes, spirit in Voice of Angela.

It is certainly cheering to have spirits return and in messages manifest their love and attention to those on the material side of life. Observe what he says .- "Her future is all marked out." No doubt guardian spirits in a great measure shape the lives and destinies of those over whom they watch. They select the groove in which they wish their charge to move, and if they can keep him in that, success will constantly great him; whenever out of it, disasters will at once commence occurFrom Darkness to Light.

I strayed with Sorrow; hand in hand,
Along the billow fretted strand,
And watched the wavelets waitz in woo,
To music, dolorous and low,
And heard the sad wind sigh and moan As thro' the rocks it strove alone, Up from the sea's tumultuous breast, In search of solltude and rest. The woodbirds werbled many a song, But sadness ran the notes along. The mountain flowers looked down and wept The lilles of the valley slept; The very sunbeams coldly shone, As if their hearts were wrought of stone. Yet on I trod, with sorrow still, Bereft of courage, strength and will. She led me thro' the dismal air
Unto the valley of Despair.
Twas morning and I danced with gloc,
With Gladness by the singing sea.
The wavelets waitzed away in mirth,
The fervent sunbeams kissed the earth.
And wakened every sweet wild flower,
That bloomed and blessed its natal hour bloomed and blessed its natal hour That bloomed and blessed its natal hour. The birds in many a joyous throng, Bang out and filled the world with song. The merry winds sang low and sweet. Above our heads and at our feet, And thrilled with joy the tangled vines, All grown in beauty's graceful lines, How joyfully we tripped along!

Our very lives were lost in song, Till evening bade our wanderings cease, And rest us on the hills of Peace.

Josie V. Hickman Koons, Muncie, Ind.

Memphis, Tenn. Mrs. Mary Dana Shind er, of Texas, writes:—Having published a work entitled, "A Southerner among the Spirits," which is now nearly ready for distribution. I hereby request that those who were with me at the home of the Eddy Brothers, and at scances in Boston and New York, during the summer of 1875, if they feel so disposed, would attest, through the columns of this paper, the truth of my representations in re-gard to the phenomena witnessed in their pres-ence. I have their names, but not knowing who would or would not be willing to have their names published. I have forborne to mention them. Those who wish the book of 160 pages, can address me at 143 Main Street, Memphis, Tenn. Price \$1;

Cleveland, O .- Bishop A. Beals writes .- My lectures and music have been so well appreciated by the society here, that they have engaged me to remain during the month of March. They have a well organized society and a fine Lyceum just organized, which bid fair to continue a success. I have become acquainted with some very fine test mediums in this city, who are doing efficient work in a private way, and converting the skeptical minds in and out of the church, and drawing them into the divine fold of truth. Among the number are Mrs. Boyed, Mrs. Pirale, Mrs. Hayen and Mr. Watkins; the latter person is a very excellent slate writer, and has given in my presence very wonderful powers of independent slate writing equaled to any I have seen in the presence of Dr. Slade. Dr. Newton is located here at the Weddle House and doing a good business. I can be addressed 51 Rockwell St., during this month.

A Thought.—After these many centuries of lectures and music have been so well appreciated

A Thought.—After these many centuries of travail, discord and commotion, a single man is inspired, puts in form, and completes a masterly piece of mechanism in the form of a truly wonderpiece of mechanism in the form of a troly wonder-ful and almost perfect double, cylinder printing press, throwing off thousands of clearly printed sheets per hour, etc.; a perfect, yet somewhat com-plicated threshing machine, cleaning its hundreds sheets per hour, etc.; a perfect, yet somewhat complicated threshing machine, cleaning its hundreds of bushels of wheat, etc., per day; a perfect mowing machine, capable of mowing many acres of grass per day; a perfect corn planter, with which man can plant perfectly, acres of corn per day; a harvester, cutting its acres of grain per day, and possessing a positive motion that will carry the grain to the binder, and also carry and deliver the sheaves or bundles in piles. ready for shocking; a perfect sewing machine, able, under proper direction and control, of manufacturing all kinds of garments, in the most perfect order and durability; and the same may be said of many other useful, somewhat complicated, yet simple inventions,—the telegraph, steam engine, etc., yet, when you come to look at man, religiously, politically, so-cially, what a said impring.—how imperfect the construction, how deficient the machinery; and we are led to ask, is it the fault of the inspiration, a lack of application, a deficiency in his constructive powers, or is it because there are so many deficient operators, who, because of their want of a better growth and more perfect understanding and intelligence, are, to use a homely phrase, always 'spoiling the oroth'—preventing, rather than developing and strengthening the better interesta, intelligence, and relations of men? It behooves every one, therefore, to think seriously on this point, and daily ask him or herself: Am I at every one, therefore, to think seriously on this point, and daily ask him or herself: Am I at fault? What am I doing for the real good of the world? Am I a clog in the wheel of a better growth? Am I spoiling the broth?—W. A Brice.

Exposers and Tricksters.-The Boston Advertiser refers to them in the following terse lan. guage: "While many persons have come before the public lately, professing to expose the spiritualistic phenomena, and have indeed reproduced many of the manifestations given by the leading mediums, yet all of them have so far Tailed to give the modus operandi by which these manifestations were obtained, or any explanation of their causes, and have left the public as much in the dark and as entirely mystified as the mediums themselves, whose business it is to puzzle and perplex the credulous, until they are converted to a belief in the truth of Spiritualism. They have done very little good; indeed, the Spiritualists themselves claim that they have been instruments of good, acting as a sort of unconscious missionaries to convert the world to their religion. Certainly they have failed to keep faith with the public, who were really anxious to have the truth or faisity of were really anxious to have the truth or faisity of the doctrine proven, and who see no more clearly now than they did before. They have come to be regarded as perfect charlatans. The late experien-ces which some of the leading men in this city have had in inforcing Spiritual exposers have made them somewhat shy of being again duped by freelenders."

The Key!—I. F. Folsom, of Grove Hill, D. T., writes:—As knowledge is the true savior, so truth must be one turn in the "Key" to unlock the door that opens into life eternal. As some writers denounce the Bible, my opinion is that them have never read it carefully; if they have, they have had the same scales on their eyes that Paul had on his, the greatest bane that ever cursed the human -PHIESTCRAFT! Look at the process. As race—PRIESTCRAFT! Look at the process. Assoon as a child is boon, he is taken to church and
almost the first, thing in ever hears, is one of those
divines turning the truth of God into a lie, teaching that great is the mystery of godliness, andthat every one that does not go to Sabbath school,
and belong to the church, will go down to a terrible hell. Is it any wonder that the child believes
it, when it is so taught by its mother. Who ever
saw a child that would doubt its mother's word.
I find the Bible one great applitual truth the anid the Bible one grand spiritual truth, the spir it and the Bible one grand spiritual truth, the spiritual plan of salvation! Moses was led by a spirit; Samuel saw spirits; all the prophets wrote by inspiration; they must have been inspired by spirits; Christ commanded those that believed on him to heal the sick; Paul got the scales knocked off his eyes by a spirit. I think that Christ was just what he claimed to be, a superior medium, or a medium with great healing powers. John on the Isle of Patmos writes, "Immediately I was in the spirit and saw:" "they talked as the spirit gave them and saw;" "they talked as the spirit gave them utterance." I find that the Bible is a teacher of true Spiritualism, and teaches no other doctrine.

That Reward for the Arrest of the That Heward for the Arrest of the Devil.—The Orthodox Devil is represented as the tempter. First he appeared in the form of a snake in the Garden of Eden, and by his wily seductive influence, he saptured that innocent and beautiful creature called Eve. We hear of him tempting Job, and at a later period he made an audacious attack upon Jesus of Nazareth, but in this; it is recorded, he failed. It does not require any argument to establish the fact that the Devil is the tempter. This I believe will be readily admitted by the most veteran orthodox in the world. Now, therefore, as the Orthodox Devil is the tempter. herefore, as the Orthodox Devil is the tempter, submit to you whether I have not "tracked the fellow to his den," and whether you are not morally bound to forward your reward to Philadelphia. Here are the points of the capture. Sometime ago, a terrible railroad accident happened at the Ashtabula bridge, by which many human lives

were sacrificed, among them was the evangelist Biles. In some eulogistic remarks upon the character of the man, by Moody, the other, evangelist, the latter stated, that the royalty on the hymns and music written by Mr. Biless aggregated \$80,000 purely for charitable purposes, not one cent for himself or Brother Biles. In referring to the latter, Moody said, "I urged him to take \$5,000 of that money, for I felt as though he had need of it. Mr. Biless refused, and would not take it under any consideration. In this he acted an honest park, which other men would have done without any special reference to evangelism. Now, Brother Jones, in all candor, who was the tempter and who the tempted in this private financial transaction? If Moody is Orthodox, then he is an Orthodox tempter, and of course is the Orthodox Devil. While the honesty of Mr. Biles can not be doubted, yet we may have some misgivings about his evangelism. While, had he been truly an evangelist, he would have said to Moody, "Get thee behind me Satan." Candid conference is good for the soul, but probably Moody never thought that he he showed his cloven foot, when he tempted Riles to appropriate \$5,000 from its legitimate purpose. Send along the reward.—Occasional, of Philodylphis, Ph.

An Idiot in Each Generation.-Speak ing of families, one is led to notice peculiarities which are bequeathed from father to son. Thus it is said that the Astors have an idiot in every generation. Old John Jacob's oldest son, who bore his own name, spent the largest part of his life in a private asylum, built for him by his father. The a private asylum, built for him by his father. The cost of taking care of him was about \$6,000 a year. About six years ago the patient died, being then about seventy five. The present idiot is Henry, son of the late William B. Astor. As soon as his case was found to be hopeless he was placed on the farm near Rhinebeck. The manager of this establishment had care of him, and all went well until Henry got acquainted with a country girl of low family, and was soon decoyed into a marriage. The expectation of wealth led to this, but it was disappointed, for his father left Henry a pensioner on his brothers.—Ex

The spirit invariably plays upon the instrument at its command, just precisely as it is organized. If the brain of the outer or physical body, will only express the libbering of idiocy, then you have presented before you what the world terms a "fool," in which the lamp of reason but dimly Pre-natal influences explain the whole burns. thing. Great wealth, extravagance, luxuriant living and contempt for poverty, are not favorable for the development of the embryotic child. The idiot goes to spirit-life a mere infant, as it were, and there grows up to maturity under spirit control and surroundings. Some, however, claim that idiots are not immortal.

Religion and Prostitution.—The Chicago Times says that while the city, will grant the proprietress of a house of prostitution a license for the sale of licens without any scruples, and the plous owner of the domicile cases his conscience by extering a least double rent—giving one half by extorting at least double rent,—giving one-half to the church,—the occupants have no rights which anybody is bound to respect, and if, when the policeman raps, the door is not speedly open-ed, he will, without further ado, kick it in.

There is no doubt but there are hundreds of houses of prostitution owned by church members, and hundreds of churches built from the fruits of crime. Religion, while it fights crime of all grades, is always willing to accept money from whatever source it may come. . The New York Sun says: There are professing Christian merchants in New York," said the Rev. Dr. Talmage yesterday, who have clerks employed in conducting the merchants of Cincinnati, Chicago, and St. Louis through the debaucheries of the great city in order to secure their custom for the store. There are stores in New York and Brooklyn with drawers in which are kept moneys which the clerks are to go and get, that they may conduct customers through the slums to secure their patronage, and the head men of the firm wink at it, and even demand it. Among all things infernal, I pronounce that the most damnable,"

Missionary Work in Minnesota-Monthly Report.—In pursuance with a re-quest of the State Association of Spiritualists un-der whose auspices I am laboring, I have the honor of submitting the following report for month of February. My labors began at Lake Addie in McLeod Co., where I spoke on the 2nd and 3rd, receiving \$5.00, and expending \$5.20; Feb. 4th at New Auburn, Sibley Co. twice, receipts \$4.00; Feb.3th at Glencoe, McLeod Co., receipts \$4.00; Feb.1th in Minneapolls, receipts \$8.30, expenses \$7.50; Long Lake, Hennepin Co., Feb. 13th, 17th and 18th, receipts \$17.70, expenses \$0.45; Rockford, Value Co., Feb. 18th, 17th and 18th, receipts \$17.70, expenses \$0.45; Rockford, Park 18th, 18th and 18th, receipts \$17.70, expenses \$0.40; Rockford. Wright Co., Feb. 15th, 16th and 19th, receipts \$6.48, expenses \$.80; Dyer's Lake, Feb. 20th, receipts \$3.75; Feb. 22nd, Buffalo, Wright Co., \$1.10; Delano expenses, \$1.00; Howard Lake, Feb. 24th and 25th, receipts \$7.18, expenses \$.40; Dassel, Mecker Co., Feb. 27th, receipts \$2.85, expenses \$.30; Kingston, Feb. 28th, receipts \$1.95, making in total receipts \$64.01, expenditures \$15.65; net receipts in favor of the Association \$48.36, being more than a hundred per cent, above the net receipts for the a hundred per cent. above the net receipts for the preceding month of January. I have the pleasure of also reporting an increasing desire for harmony and unity of action, a wish that will be met when there are harmonial teachers who labor met when there are narmonial teachers who labor unselfishly to bring down precious grains of immortal truth from God's highest heavens, to feed the hungering multitude who have so long been feeding on husks. The day of those blind teachers who silr up only discussion and discord are well nigh at an end. Let the good work go on. Let all send in their calls. Address Thomas Cook, State Agent and Lecturer, Farmington, Minn.

Pre-matal Impressions.—Until the time comes when children shall be born with pure natural instincts: when the mother shall realize, in her pre-natal condition, that the child will be influenced by all she thinks and does, and will keep to the true and the right, and bring her offspring in-to the world pure and perfect, then and not till then can we say that intemperance will be stayed. —Mrs. Jennie Rudd in Banner of Light.

Mary Blake, M. D., says: "Goethe recognized a share of his talent as an inheritance from his mother, who possessed a clear brain, and marked individual traits of character. Much of Schiller's fine spirituality has been traced, for its origin

to the beautiful nature of his mother. Lot.—David Weeks, of Wauson, Ohio, writes:
Lot. was an acknowledged friend of God. The ancels could not destrby Bodom while he remained.
How admirable was his conduct. When the people gathered together to see the spirit messengers,
he offered to provitinte two of his daughters to
their lust, rather than have them come into his
house. How amiable are thy people, oh! Lord!
Finally they got out of the city, and then it commences to rain "fire and brimstone." His wife
was anxious, just as I would have been, to see my
homestead and town in figures. "She looked over homestead and town in fismes. She looked over her shoulder to see the awful majesty of the Fire King, when, behold! she was transformed into a statue of sait. Next, we find this old patriot in his tent, drunk, in a nude state committing incest with his own daughters. I ask you reader, if that circumstance smarks of divine inspiration? The Christians say, Bro. Weeks you criticise too close." thus says the Lord," only it is " the

The Hesurrection.—J. H. Marrill, of Montville, Mass., writes: I am a Spiritualist in the fullest sense of the term, and for what reasons I will endeavor to show. I believe in immortality from the creation and throughout all eternity. We were created immortal beings and are as much spirit now as we ever shall be. We consist of two entities, the spirit and body, the body being merely the casket that encloses the spirit. When we throw off the physical, we retain the spiritual, and that is the resurrection which immediately follows the dissolution. This is demonstrated by the Bible and actual phenomens. The evangelical denominations hold that when the spirit leaves the body that it is immortal, and goes into the Spirit, world, and is there recognizable by their spirit friends, either in happiness or in misery, and if so they must have spiritual bodies. If that is the case, why another resurrection in the future? Herein Orthodoxy is absurd.

Prof. Baldwin and Deception. -Since Prof. Baldwin's arrival in Boston he has given a private seance, a la Charles Foster, to a small party of interested people, and his tests were even more wonderful than those of Foster himself. On sitting at the table he handed each of the party sitting at the table he handed each of the party half a dozen slips of paper, requesting that on each slip should be written the name of some deceased person, a question and the name of the writer. The papers were then folded very compactly, Prof. Baldwin keeping his back to the party all the time, and placed together in a plic on the table. Then the Professor took one from the pile, touched it to his forehead, handed it to a member of the party his forehead, handed it to a member of the party saying, "You wrote that, hold closely in your, hand, please." He then took a pencil and wrote an answer to a question, which did not fall once of being perfectly direct and to the point. When the allp of paper which the person held was opened the answer fitted the question, and the name signed was that of the person addressed on the slip. The writer of this article wrote the name of a lady, who was merely a chance acquaintance and who died only a few months since, and asked her if about the same of the person and asked her if about the same of the person and the same of the dled only a few months since, and asked her if she died only a few months since, and asked her if she ever revisited a certain town, which was the place where the two had met. Instantly Prof. Baldwin put it to his forehead and exclaimed, "Miss—says she does not visit—now; she has no call there." But one person in the room beside the writer knew this lady, and that one would never have thought of her as being a possible spiritual correspondent of one whom she had known so slightly in the body. In this wonderful test Prof. Baldwin disclaims entirely the aid of spiritual power, but attributes it to a peculiar mental condition which resembles, if, indeed, it be not clair, yovance.—Bosion Advertiser.

Baldwin, no doubt is doing a good work for Spiritualism. His exposures have done a great deal to sharpen the senses of Spiritualists, and have saved them from a vast amount of imposition. Any one of ordinary sense knows that nothing can exist without an adequate cause. If Baldwin can impart information of which he or the sitter knows nothing, there must be a third party in the matter, visible or invisible, that possesses the information desired; all must concede that. His efforts to demolish the grand truths of Spiritualism, will be about as successful as the attempts of the lunatic to dip out the waters of the ocean with a tea spoon, or the efforts of a mouse to excavate a tunnel through the Rocky Mountains. We think the world even will be made better by the life of Baldwin. "Every little cussed thing in its place is best, and that which seems as useless tionsensical show, strengthens and sustains the rest." Let us return thanks that he who made everything, including rats, mice and centipeds, also made Bald: win, and that he is doing a work peculiar to himself, we have no doubt. Think of this when you attend his exhibition!

Brief Mentions-What Next?-C. Thraf, of San Francisco, Cah, writes:—In regard to the JOURNAL, I will say I like it very much; the typographical appearance is good, the editorials are well and excellently written, and is a worthy exponent of our cause; with such a corps of contributors as Hudson Tuttle, Henry T. Child, Hon. A. G. W. Carter, Warren Chase, Emmet Coleman, and many others, most of whom I know personal-ly, it can not be otherwise than good. For the and many others, most of whom I know personally, it can not be otherwise than good. For the last three months we have been feasted here by Hon. J. M. Peebles, Thos. Walker, the Boy Grator, and this month Warren Chase speaks for the Spiritualists. "I am disappointed," said a prominent gentleman of Boston. "When Mr. Moody began, in the two or three first meetings, I sympathized with and heartily indorsed his course, which seemed to be devoted to morality; but now he has developed the old doctrinal scheme that which seemed to be devoted to inorality; out now he has developed the old doctrinal scheme that was in vogue forty years ago, and worn out then. I am very sorry for this development and exceedingly disappointed." Prof. W. P. Petry "wisely" writes in opposition to Spiritualism: "Our theory is, that mind, the knowing mind, the real revelator of all table rapping secrets, the on-ly positive pole of the electro-magnetic battery of Spiritualism, moves upon the nerves or ganglion, and in that way the desired information lodged in and in that way the desired information lodged in the knowing mind is expressed to the astonished crowd in the tappings of the table." Mrs. H. Morse, writing from Detroit, Mich., says: "Will you please say to the world that I am now ready to make engagements for holding grove meetings the coming summer in the State of Michigan. I must know during the month of March whether I am wanted as a worker in the State of Michigan or not, therefore will the friends send in their requests to me. Address me at South Bend, Ind., during the month of March only." It Slade was supported by what is called the British National Association of Spiritualists, and it is said that they mean to find all the money that is neces sary to vindicate him and his peculiar power; so that it is to be hoped we may have Mr. Maskelyne, the conjurer, on the stand, for he still conlinues, in spite of writs and processes, to call Slade an im-postor, and at the same time to demonstrate the implicity of the slate trick and other manifests tions. 1. N. D. Watkins, Cor. Sec'y of the Relig io Philosophical Society, of Xenia, Ind., writes "A few liberalists of this place met together and organized a society on the basis of free though and free expression of thought; free investiga and free expression of thought; 'free investigation-of-all the 'ologies and 'isms of the present
and past;' our object being to find and promulgate truth. Our religion is, 'Whatsoever yo
would that men should do unto you, do ye even so
unto them.' Please send us the 'Record Book' containing the printed articles and by laws."

EFFA
gentleman who was present at the time of Siade's
acquital in England, writes: "It must have been
obvious to every one on Monday that Dr. Slade
was not in a fit state to be in court; indeed he had
been so ill for several days that he contemplated been so ill for several days that he contemplated asking the treasury to have him visited by a phy-sician of their own selection. We may say, in fact that he absolutely crawled into court to keep falls with his ball and prosecute his appeal. As was publicly stated at How street, in October, Dr. de only came to this country en route to Rus." Le An Exchange says: "The Slade trial has been thrown away by a technicality. It has been rather a technical affair throughout, and the been rather a technical affair throughout, and the crusading zeal is a flasco! It is the old story of a flaw in the indictment.—It was a little scene to chronicle; the stately bench at the Guild hall, Westminster; about thirty dignified, wise-headed magistrates presided over by the Queen's counsel, the assistant judge, etc., to consider an appeal from an American medium—claiming to hold a psychic-bridge to the other world—against his conviction, by the stipendiary magistrate and his sentence to three months' imprisonment and hard labor as a vagabond under the old statute resurrected from dust and cobwebs of centuries ago when gypsies vagasond under the old statute resurrected from dust and cobwebs of centuries ago when gypsies were theyes." Let There has been many actual cases of levitation, from the time of Philip being carried to Azotus, to the transportation of Mrs. Guppy. The Spiritual Magazine (London, 1871) says there are about alx hundred cases on record. Guppy. The Spiritsal Magazine (London, 1871) says there are about aix hundred cases on record. The P. Hatch, of Petaluma Cal., writes: "I like the Journal and its principles, and hope to well come it and enjoy its contents as long as my eyes will let me read." The Dr. Witheford, in defense of himself and compacts with spirits, says: "We read of such things in the Bible, for instance, when Jacob wrestled with a spirit, and would not let him go until he promised his blessing. (Gen. xxxil.) Dr. Dee in his 'Great Work on Spirits,' published in London in 1659, tells of similar contracts, and there are earlier works in M88. extant, giving various formula and 'bonds for spirits' (sic.) Sibley's 'Illustrations of the Occult Sciences,' published nearly a century ago, gives similar directions, and has a plate illustrating Edward Kelley (Dr. Dee's medium) and a materialized spirit-form, just as they appear to-day." The bellef in law should follow from a hasty survey of the universe. For two or three centuries scientific men of every path and quality have been studying what we call nature, and, go where they may, they have found law unfolding itself before their feet. So endiess seems this empire that now the chief inquiry as to man is whether he has not been gradually wrought out in the shop of nature, God having made him not in Eden a few years since, but in some humble form millions of centuries ago."

When a young man arose in a meeting in this city, and said that he had lived for six weeks by prayer slone; that is, that God had supported him through human kindness, had impelied certain persone to offer him money and food and clothes sufficient for him, he must have been a miracle? The Professor makes a clean aweep back to the twelfth rentury, and scorns the pretensions of the multitude of miracles of that aga,
So we have, according to his sermon, 600 years for
Mature to lose her appetito for miracles." La G.
N. W. Swayer, M. D., of South Seginaw, Mich.,
writes: "Doctors Frank T. Ripley sind Davenport
have given us a very able course of lectures on
Spiritualism ip South and East Saginaw. Bro.
Ripley is a grand trance and test medium, and
furnishes many tosts or identifications of the
oresorre of loved ones who have passed to apiritlife. Our halls were well filled with the best talent
of our city; their efforts have been a grand succoss; many were forced by irresistible evidence to
know the feet man survives the ordeals called
death, and lives with the loved ones who visit us
from the shining shore. Of Dr. Ira Davenport, it
is only necessary to say that he is a host within
himself.

MARCH 24, 1877. mistaken so far as he dreamed that God was making any special exception in his case and was por-forming a wonder just for him. He was simply a contemptible beggar. [47"Do you think that the intelligence of Boston is insulted by this Moody and Sankey enterprise?" asked one of the liberal thinhers of Mr. Welse of Boston. "No," responded Mr. Welse, "for I don't think the intellisponded Mr. Welss, "for I don't think the intelligence of Boston has been addressed!" Mr. Welss, it will be perceived, put a much higher interpretation or meaning to the word intelligence that is sommonly used. [37] John Hutchrison, of West Albany, Iowa, writes: "We receive the Journ'at regularly and like it very much. My wife is being developed as a good test medium. We have inquirers at our house very often, and the cause is advancing rapidly in our neighborhood. Law Ah quirers at our house very often, and the cause is advancing rapidly in our neighbrhood. The Africa exchange says: "There is a little difference of opinion as to where the line should be drawn between the ancient and the modern in the matter of Spiritualism. Some would place it after Aristotle, and others arguing that it should stand at Kate Fox;" The Boston Herald says: "Geists is what the Rev. T. L. Harris calls them. It is the impersonal, the shadow man—one of two parts into which man divides at his decease. The angels to which man divides at his decease. The angels take the spirit, which is personal, and the Geist by its own levity floats away, softly and easily as down.' It is the Geist that influences and controls down.' It hathe Geist that influences and controls mediums, according to this theory." Let Under the head of "Home Experiments," the London Spiritualist says: "Test-table rapping at home with no Spiritualists present. Let from three to seven persons of both sexes sit with their hands upon any table, from 15/10 30 minutes, singing occasionally. When raps or table motions begin, repeat the alphabet slowly, and a signal will be given at each letter of a massage. About one such new circle in three obtain the phenomena."

1-7 Mrs. Hallock, of London, Eng., says: "At the present time there are mediums in America who isolate themselves, and live almost alone, and who are very particular about their food and their surare very particular about their food and their surare very particular about their food and their surroundings; they are mostly descendants of the Puritans, and are getting curious spiritual communications, which as yet have not been given to to the world." That is news to us on this side of the Atlantic. Thro. D. T. Averel, of Northfield, Vt., writes: "I like the JOUNNAL well, and you will allow me to say that its new dress has given it a fine and improved appearance." Lawrence, who was consigned to prison in England for claiming to be a medium when he was not has been lib. who was consigned to prison in England for clulming to be a medium when he was not, has been liberated on \$2,000 bail. The Investigator says: "The papers state that more or less people are rendered insane by Moody's preaching, in every town and city he visits; and it is not to be wendered at that such results should follow, when we consider the nature and tendency of his doctrines."

The has been finally determined that the "Blue Lawa" so called of Connecticut, never had an ex-Laws," so-called, of Connecticut, never had an existence only in the fertile brain of one renegade parson, Rev. Samuel Peters. It is refreshing to know that a man was never prohibited from kissing his wife on Sunday. To Dr. Witheford says: "I have yet to learn, on reliable authority, that a spirit will not make a contract, although I am conversant with all the standard authors on Spiritualism. It is a fulfillment of a contract with spirits. ism. It is a fulfillment of a contract with spirits that I am in Chicago to-day, and a distinguished English chemist once told me that spirits often-promised him their assistance in his laboratory work, and they never failed him. Besides, it has been the belief for centuries that mortals and spirits could, and did_make contracts." The Charles Goodsell, of Howard Lake, Minn., writes: "We want a materializing medium to visit the North; something to wake us all up." To Does like always attract like? Dr. Witheford in an article in defense of himself in the Tunes, says: "The docdefense of himself in the Time, says: "The doc-trine of like attracts like is only partly true of either spiritual or mundane elements. A stick of sealing wax electrically excited repels another like stick; so also the highest and most refined utterances are sometimes given through ignorant and illiterate medium, and vice verse. Cases have occurred wherein refined and educated persons have been possessed by low undeveloped spirits." For The Daily Reg ster of South Bend, Ind., says: "Dr. Ormsbee has found out that advertising pays— Ormsbee has found out that advertising pays—or rather has another illustration of it. His rooms were crowded at times, yesterday, and he has had all he could do to-day." The Boston Investigation of the Devil, because he (Moody) believes that he (the Devil) is the great enemy of souls—therefore when the Devil is converted, he will stop his devilish work and behave himself; and as Moody believes that the Devil is a person, when he gets converted he can work with Moody and Sankey in the Tabernacle, and travel around the country with them. The Devil has had a long reign, and it is about time he was deposed, or, if possible, utilized like petpoleum oil." An exchange says: "This sudden and unexpected collapse of Blade's great trial, a great conquest of matter over spirit, and the final settleunexpected collapse of Slade's great trial, a great conquest of matter over spirit, and the final settlement of a prodigious 'danger,' was excessively annoying to the learned and distinguished young scientists, Lankester and Larkin." J. D. Mc-Liu, of Rutherford, Tenn., writes: The Journal furnishes more food for thought than all my other papers combined." The Frof. Felix Alder, one of the most prominent literary men in the world says: "The Bible as a natural product of the huthe most prominent literary men in the world says: "The Bible as a natural product of the human mipd is one of the world's great classics, a most precious legacy; but as an infallible authority in intellect and morals, is a clog and a curse." [If The Weekly Review of Madison, Neb., alludes to the development as a medium of a child six years of age. The editor also says "it is claimed that she has never been to school a day, but can write plainly when a pencil is placed in her hand." write plainly when a pencil is placed in her hand."
Fach of our present subscribers should secure one new subscriber for the JOURNAL before 1877 expires, and thus double our subscription list, and aid the cause of Spiritualism.

Magnetic healers are not allowed to practice their powers in California, unless they have the regular diploma.—[3] The London Daily Telegraph of Feb. diplema. The London Dady Telegraph of Feb. 3d, devotes considerable space to the hearing in the Exchequer Division of the appeal of Dr. Monek before Barons Cleasby and Pollock. The question was whether the conviction of the appellant under the Vagrant Act (5 Geo. IV., c. 83) was good in point of liw. Matthews, Q. C., and Mr. Lockwood were counsel for the appellant; Mr. Poland represented the respondent, Chief Constable Helton. The hearing concluded, the justices reserved the decision Mil a future date. decision till a future date. Another case of cure by prayer, as the church calisit, has occurred, this time in Woburn, Mass., being vouched for by Rev. H. S. Keisey, an Orthodox clergyman, who says: "Retiring on the night of the 30th of September, more feeble than ever, she (the subject of the cure) came forth in the morning without a remnant of the pain which had filled a decade of years with agony. I was fully acquainted at the time with the circumstance of her recovery."

The Scientist intimated that Prince Salm-Salm is the author of Art Magic. The Scientist intimated that Frince saim saim as the author of Art Magic. F. Dr. T. Ormsbee writes as follows to the Register of South Bend, Ind.: "A very large proportion of the whole people have a marked magnetic or electric emanation, but comparatively few can impart benefit from such emanation (magnetic and warm, or electric and cold, as the case may be,) even in cases where their particular emanation was adapted. There are undoubtedly 'thousands' of persons, acting as 'magnetic healers' who have power and cousequent success, in some cases, but the 'true healer' paturally inhales and exhales the vital forces of all life; is enabled to impart to any given person who may become passive with an abiding cond-dence in, and desire to be healed by him, in just the needed proportion of either magnetic or electric force." Prof. Swing, the semi Orthodox divine claims that miracles ceased to exist centurles ago. In opposition to him a writer well says:
"If nature hates a miracle more than it abhors a vacuum now, was not a miracle equally abhorrent to Nature 1800 years ago? If not at what precise time did Nature cease to love and begin to abhor a miracle? The Professor makes a clean aweep

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Fraternity and Freemasonry.

The brotherhood of man is a truth which few, if any, enlightened minds will question. The materialist, the atheist-all but the bigot, if they do not teach it openly, feel that it exists, and are glad that it does. So mysteriously are we all linked together that, let an irreparable misfortune befall even our worst enemy (if we are scrunfortunate as to have enemies) there comes a time of sorrow and sympathy to our heart of hearts for the fallen foe. If this be not the case with any one of us, it behooves that one to stop and consider whether he is not fast disinheriting himself by his own acts of folly, and blindness.

In man's spiritual state (whether he be in the body or out of it) the evidence of fraternity are much more palpable; yet the lines of distinction between special classes of individual souls are more delicately drawn. For instance, a number of souls with a penchant for activity in a particular direction, as labor for the universal practical recognition of equal human rights, as the cultivation and perfection of expressions of the principle of beauty, are naturally drawn together, on a single general plane of spiritual life, other tendencies having legitimate weight. All those souls who love truth with overwhelming ardor are drawn together on one plane, and act in unison for the dissemination of truth, each special truth binding together its lovers and promoters in lesser or sub-groups. The same is true of all the virtues, while in the regions peopled by/the victims of vice, confusion and darkness reign.

Aside from the love of principles, which finally becomes the most potent power in the formation of fraternal groups, there is a mysterious something which draws and holds individuals together. Friedreich Anton Mesmer in the last century attracted the attention of the world to this element in human nature, and it was called Mesmerism. Since its discovery it has been the subject of more or less study and of much abuse.

To illustrate—two individuals megafor, the first time. Their essential natures have a certain specific or inherent value and affect each other in a definite (not to says chemical) way. They are found to be "adapted" to each other, it may be. If so, it is because they reciprocate in kind and quantity to a preponderating degree in their physical, mental and spiritual essences and attributes. If they do not love each other "at sight," it is quite certain that one does not fully respond to the demands of the other, furnishes an article of physical, mental or spiritual aliment that is altogether foreign in essence to that which is required, "gobbles up," for his own use and profit, too much of the needed sustenance, or in some way one or other succeeds in preventing a harmonious adjustment between some or all of the elements of their natures.

All this is regulated by natural law, not by any order or other devices. The grip-by which men and women are known to be brothers and sister is not one concocted in the Middle Ages, or by barbarian kings and handed down in secret conclaves for the benefit of the few; but it is that silent and potent divinity which binds soul to soul throughout the wide universe of God in one perfect, ever-living love, despite all, external environment, and the paltry and selfish inventions of men.

. Dest to Dust.

Nearly all the spiritual, liberal and many of the secular papers have copied, under the head: "Appropriate Burial Ceremony," an article on the funeral of the father-in law of Col. R. G. Ingersoll, and approved the speech Mr. Ingersoll made on the occasion It was brief and as follows:

"Friends—and neighbors:—To fulfill a promise made years ago, it is necessary for me to say a word. He whom we are about to lay in the earth was gentle, kind, and loving in his life. He was ambitious only to live with those he loved. He was hospitable, generous, and sincere. He loved his friends, and the friends of his friends. He returned good for good. He lived the life of a child, and died without leaving in the memory of his family the record of an unkind act. Without assurance and without fear we give him back, as it were, to Nature, the source and mother of us all. Friend, husband, father, farewell."

When the coffin was lowered into the grave the following words appropriately closed the ceremony:
"With morn, with noon, with night, with

changing clouds and changeless stars—with grass, with trees and birds, with leaf and bud, with flower and blossoming vine, with all the sweet influences of Nature, we leave our dead. Again, farewell!"

How these words can be pronounced "beautiful," as a contemporary has done, we can not understand; if Col. Ingersoll really means (as the language used implies) that all that constituted the man was really "about to lay in the earth. They are the utterance of a materialist, who sees no beyond, no "assurance," no hope. He gives his father back to "Nature" (in other words, to dust), to be disorganized and again reorganized in living forms. He leaves him to be reorganized in the vegetables—"leaf, bud, and flower," and bids him "farewell." Such words would be appropriate over the old "Charter Oak?" that might have been left, - bid "farewell," and given back-to Nature, but the man, never. Our dear friends we will not "leave"-the body we will deposit with reverent care in the grave, but the spirit will scorn the limitations of the tomb, and to it we can never say " farewell."

"Appropriate burial ceremony" for the body, but a slander, a disgrace, a sacrilege |

pronounced over that which constitutes the real man-the spirit, which survives the death of the body.

But query, had Col. Ingersoll really reference to anything but the physical form, when he uttered the eloquent eulogy, and does he not look for a reunien with his highly esteemed father-in-law, in the higher sphere of life, as an immortal, intelligent spirit, no less lovable than while clothed upon with a cumbersome, physical body, so necessary, while sejourning upon this gross, maternal plane of life?

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Still Another.

Our old friend and correspondent, John Syphers, of Lockport, Ill., thinks he needs a special organ of his own through which to state his propositions and cipher them out. He has concluded to start a little paper to. be called the Agitator and to be published monthly. He is now agitating himself to procure subscribers at One Dollar a year, which having secured in sufficient number he will proceed to agitate them to the full value of their money we have no doubt.

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their experiments.

These inventions often rank foremost in barous ages, and to build together in one grand, living brotherhood the family of

But often the world is made to wait, because the medium has not sufficient of this world's goods to develop the improvement into practical use, until some more favored and generous souls can be impressed to aid the enterprise by advancing the necessary means for its completion. Brethren! Sisters! to aid a worthy medi-

um in time of need, is to aid the spirit bands who are working for us through them, and will bring to the large hearted donors a thousand fold reward in the blessings of angels and of a grateful humanity.

Right here we have a case in point, which calls upon those who have means to come to the rescue.
Our worthy brother, D. P. Kayner, M. D.

of St. Charles, Kane Co., Ill., has while re-covering from a long and tedious illness, in which all his available resources have been exhausted, completed, through the aid of his spirit guides, the invention of a

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In this invention, heated air (oxygen), is admitted on the entrance of the carbon var-

admitted on the entrance of the carbon vap-or as it arises from the fire on the grate, in two places at the sommencement of two distinct combustion chambers, causing double and complete combustion of all the carbon, making a clear whitish blue smoke. In addition to this an air heating apparatus is placed within the combustion chambers. which by actual experiment more than doubles the heat. Every joint is fitted gas tight and it is all calculated for durability and economy—saving half the fuel. With a register arrangement on the top the heat can be divided between the lower and upper rooms, or can be all turned into either. It is a paragon of scientific and mechanical ex-

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strength piturned. I can now perform my duries as a norse
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