

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

VOL. XXII. CHICAGO, MAY 5, 1877. NO. 8.

## SPIRITUAL EXPERIENCE.

Interesting Narration in Reference to the Intercession of Spirits.

BY O. S. POSTON.

How many of us have had singular personal experiences happening spontaneously and persuading us to the belief that we are surrounded by invisible beings who are interested in our affairs. Those evidences sometimes come to us in the visions of the night, sometimes by mental impressions during our waking hours, and sometimes in real voices that communicate knowledge and warn us of danger.

Every man owes to the world the communication of all the substantial evidences he can present of the immortality of the human soul, more especially in this age when science is marshalling all its facts and conclusions against the future existence of mankind; I am, therefore, persuaded to record and publish some of the incidents of my personal experience which I regard as supernatural and conducive to prove the existence of personal invisible beings.

Soon after Mr. Lincoln's election occurred in 1860, I was sitting alone in my room at night, meditating on the condition of the country and the prospects for civil war, when it occurred to me to sit for spiritual manifestations. I took a pencil in my hand and held it for some moments waiting patiently for the control of the invisibles. No motion, however, occurred, and in the course of half an hour I was about to give up all hope of becoming a medium in that line, when suddenly several words came by strong mental impression into my mind, and they recurred again and again till I wrote them down when these other words followed, and as I wrote these others were impressed on my mind till I had written fully a sheet of paper. The communications were merely moral maxims not connected with my previous train of thought. I did not know what idea any sentence would embody till the last finishing words were given. I was somewhat puzzled about the matter, and prosecuted my experiments the next night with a similar result. After writing a while in a general way, I thought I would interrogate the invisible intelligence and I said in an audible voice, "If there are any spirits present that know any thing of the future I should be glad to have their counsel. It seems to me that civil war is imminent. Had I better remain in Kentucky, or remove to the North?"

After proposing my question I resumed my pencil and assumed a condition as negative as possible, and in a few minutes I received and wrote the following reply, the words flowing into my mind with peculiar force: "Stay where you are, discharge all your duties as a citizen and a patriot, but be cautious and prudent, and we will take care of you."

The waves of the coming storm of civil war began to surge over us, and my attention was distracted from the exploration of the so-called supernatural to the dangers that surrounded me, and I almost had forgotten the spiritual communication when other phenomena followed.

Now, as regards the communication made to me, one will inquire, did they keep their promise? Did they really take care of me? I remained in Kentucky and was a decided republican and my life was often exposed to danger that it was difficult to anticipate or escape, yet during the long years of the rebellion I was always warned of coming danger; sometimes by dreams that were singularly vivid and repeated themselves the same night and at other times by voices as natural and words as audible, as though spoken by mortal lips.

In the summer of 1862 I was in Clarke County, Ky., some few miles from Winchester, where I had an attack of malarial fever. I had recovered and had commenced walking and riding about the farm. On Monday night I dreamed I had been taken prisoner and was under guard in the enemy's camp. I gave no special attention to the dream being the first one I had of that kind. I supposed it was only the reflex action of the war. However, the next night the same dream repeated itself again and again. I arose in the morning and concluded I would go to Lexington, Ky., and from there to a friend's in Woodford County near the line of railway to Louisville. I reached my destination on Wednesday afternoon. Gen. Kirby Smith was then secretly marching into Kentucky by the Mountain route, and on Saturday surprised and defeated the union army at Richmond. I received the news of the battle and defeat of the union army in time to leave on the last train on Monday and thus escaped capture and possibly death as I was obnoxious to the rebel party on account of the active part I had taken in behalf of the union cause.

I began after that experience to notice my dreams and during the war I was notified in that manner of approaching dangers and generally a night or two before it came near to me; when that method was not convenient or the danger did not permit delay, I was admonished in another way. I will relate one instance. I was sitting in my office early on the morning of Christmas day, 1863, writing a letter on business matters, when I heard a spiritual voice which said, "The Rebels are about." I immediately looked round but could see no one. The same admonition was repeated several times in a few minutes. I got my horse and rode out to a friend's house, who resid-

ed midway between Harrodsburg and Danville. About noon on that day I received news that Gen. Morgan with 2400 cavalry, was that morning at Springfield, twenty miles West of the locality where I resided. I went to Danville and remained in the camp of Gen. Baird, who had encamped there with 10,000 infantry till Morgan retired. Now, in neither of these instances had any rumor reached me or my vicinity of any invasion of a rebel army, and neither the dreams nor the voices that warned me could have resulted from any psychological influence derived from my mind or that of others.

I shall always believe that I was not only under the protection of spirits during the war, and that they fulfilled the promise made to me in that regard, but also in many of my acts performed during said period, I was also under their suggestive influence.

I removed to Chicago, in 1865, and whilst a resident of that city, had many experiences equally curious and spontaneous. In November, 1867, I had another communication made to me in an audible voice. Col. I. B. Bowles had sold to a Gold Mining Company of which I was a director several valuable Gold Lodes in Colorado. The title to part of said property was not considered satisfactory, and Col. B. went to Colorado early in September to perfect the title to the same. Not having heard from him for several months we feared he was dead. I was sitting alone in my office in November, 1867, writing letters, when the mysterious voice spoke to me and said, "Col. Bowles will be here next Wednesday." That occurred on Friday, and on the next Wednesday as predicted by the spiritual voice he reached the city and came to my office.

From 1865 to 1870, I was mentally impressive and could frequently obtain the names of strangers who came into my presence or to whom my attention was called, they being absent. The name and other ideas thus conveyed to me were impressed on my mind in a very peculiar and forcible manner, and so strongly as to create confidence in my mind of their truth.

From 1860 to 1870 I was a dreaming, impracticable and clairvoyant medium. In 1870 I resumed the reading and practice of the profession of the law, and my mediumship has gone into a state of abeyance. The activity of the frontal lobe of the brain is not favorable to the impressibility of the spiritual organs which are situated on the top of the head. It requires too much effort on the part of the spirits to use the brain of such persons; the condition of mediumship being that of a negative state, and not of mental activity. Many others have had similar experiences. They are ripe to-day in every part of the world. No theory of the learned in science or theology offer any satisfactory solution of such experiences, indeed the spiritual theories afford the only solution. If human experiences and human testimony can be credited, they present an argument that neither science nor infidelity can gainsay. Like all other facts that constitute the sciences they have been verified too often to be questioned. On such facts rests to-day the only substantial evidence we have of the existence of the invisible beings that are said to be the guardians of the living and the only satisfactory proof of the immortality of human souls.

Science and knowledge are rapidly illuminating the minds of the people of all civilized nations. The intelligent masses no longer believe in the mythology of holy books nor the creeds and dogmas of priests. The sceptre is now passing away from Judah. The religion of the future is also fore-shadowed. It will consist in a belief in a great pervading spiritual power whom we call God but can not see, grasp, nor describe; in a belief in the immortality of the human spirit, and that each individual soul at death gravitates to its proper sphere, depending on the progress each one has made in knowledge and moral culture, and is subject in that world, as in this, to the laws of growth and development. Hence the education of the human race, in knowledge and that practical religion that consists alone in the practice of the moral duties we owe each other, will be the work of the future, and the vast amount now devoted to sectarian strife and the propagation of useless dogmas, will be applied to noble and better uses.

### A Visit to Mr. John H. Mott, the Materializing Medium.

We found Mr. Mott, of Memphis, Mo., a capital medium for the production of tangible spirit forms—or faces, we should rather say. Our own dear folks of *Outre Tombé*, beyond the grave, came in goodly number, and face to face we talked with several, receiving unmistakable evidence of their individualities, not only by the appearance of their dear faces, within a few inches of our own, but by many tests spoken by their smiling lips. A friend, of whose death we were not aware, announced himself and uttered his hard-to-pronounce name; he died lately, it seems, at Marseilles, France. Prominently among the whole, our busy-body and wide-awake eldest boy, Henry, came repeatedly at the aperture of the closed cabinet, in which sat the medium, and conversed very freely and audibly with his "dear Pa," volubility and point, humor and sense, and any amount of sound testimony forming his large share of the proceedings during our two nights' sittings. His face

illuminated by joy, or inward fire, sparkled in the complete darkness of the cabinet, and every expression danced on his juvenile-like features, just as plainly as he had stood in the full sunlight. Our fond mother, father, wife, brothers and other children, beside the *factotum* one, spoken of above, all cheerfully came to bid us "God speed," some, however, but barely appearing, like flashes. One of our brothers, who died some months since at Vincennes, Indiana, had to make three successive appearances before we could recognize him—but then every detail was fully and perfectly brought out, so much so as to elicit from our lips a spontaneous exclamation of surprise and admiration. He spoke to us quite audibly, and proved himself by some peculiar trait of physiognomy, quite unmistakable to us, as belonging to him while in earth life.

The leading controls of the medium, ex-General Bledsoe, of the Confederate army, and Dr. H. Y. Reed, who died 12 or 13 years since at St. Louis, Mo., saluted us several times, their faces looming up from the perfect darkness so distinctly as to define every feature. It were useless, however, to expect that this our testimony can have any influence over the minds of the skeptics who accept as a rule the testimony of by-gone ages. The great majority of this class would doubtless, were they to be brought in the presence of the best materializing medium, so affect the returning spirits' appearance by their unpropitious conditions as to nullify the attempts of the latter at producing any familiar resemblance. It has to be understood that the spiritually inclined who stop not nor stoop before any shrine, but go on, are very few indeed. Even among our class how many are there who are disposed to heed and entertain certain ideas or truths that form the capstone structure of our doctrine? The philosophy of the ancients, borne over in our century, is but little understood, as yet, even by the teachers or mediums, who profess and dispense the new gospel.

### Soul Flights—The Wonderful Case of Mrs. Schnader.

[From the Reading (Pa.) Sunday Probe.]

There is in this town a lady who, it is claimed, is the subject of remarkable psychological phenomena. As the case has excited considerable interest in scientific circles, your correspondent has thought that a detailed account of the manifestations, based on the authority of the lady herself, and a personal interview with her, would prove of interest to your readers. The lady in question is Mrs. Richard Schnader, oldest daughter of Mr. Henry Deeds, and if she lives until next November she will be forty-two years old. The two families live in adjoining houses, about four rods above the Three-mile Stone, near the Reading Driving Park. I have seen nearly all the parties here who are more or less acquainted with the facts in the case, and have had an interview of more than an hour's duration with Mrs. Schnader, being the first newspaper man who has enjoyed that privilege. Mr. Deeds and his daughter Mary at first refused your representative an audience with Mrs. Schnader, who is said to be in a very debilitated condition, but I finally succeeded in coaxing her fourteen-year-old son to take my card to his mother, and directly found myself face to face with the individual of whose wonderful powers I had vaguely heard. The lady was lying down fully dressed, however—and when she had graciously accepted my apology for the intrusion, she explained that she had been up and about the house during the morning, but being weary had just lain down. She said that for four weeks to-night she found herself unable to rise from her bed, and for eleven days lay in a partially conscious condition, her only nourishment being tea or coffee and bread. She felt no pain, and believed that her prostration signified the ultimate fulfillment of a prediction which she is informed by her friends she made eleven years ago when in a mysterious trance, if such it be termed, which came over her one evening in the year 1866, while she was sitting on the front porch of her residence. She felt herself growing faint, and shortly thereafter fell into an unconscious state, in which her limbs and body were "as stiff as her thumb-nail." She remained in this state four hours, apparently dead, but had previously informed her friends that, however long her body continued in this condition, they must not bury it, for her spirit had only taken a temporary departure, and would return again and abide in the body eleven years longer. Here lies the prediction. The eleven years expire next fall, and Mrs. Schnader's friends confidently predict her dissolution before the end of the year.

Now mark the lady's explanation of the unconscious spell to which she was subjected. She had earnestly prayed God to cure her of a painful spinal disease, beyond the reach of human skill, with which she had been long afflicted, and from the evening on which this first soul flight occurred, dated the permanent departure of her affliction. Therefore, in her opinion, the trance came in answer to her wish, as a means of accomplishing her wish. Afterwards, at the expiration of each seven days, for seven weeks, Mrs. Schnader experienced a similar trance, then eleven times, at the end of each eleven days, and finally at the end of each thirty-six days thirty-six consecutive times. During these spells, although her body was stiff and lifeless, Mrs. Schnader could read

passages of Scripture, explain them and turn to explanatory verses in other parts of the Bible, without examining either book, page or chapter. Her description of the beautiful land to which her spirit took flight is said to have been far beyond human capacity, even transcendently eloquent. At the conclusion of these periodic spells, the spirit which possessed her would cry out, "I must go home now; in seven" (or eleven, or thirty-six, according to the periods above noted) "days I will come again!" Then she would throw herself prostrate while she engaged in agonizing prayer, and gradually her body recovered from the trance which had held it. "The power with which the lady is credited still is, however, quite as remarkable as the manifestations in the days when she was subject to these trances. She says that her spirit is able at times, while she is entirely involuntary, to take its flight to other places, both on this mundane sphere and in the realms of ethereal bliss. In these flights she gives, according to the unanimous judgment of all who have ever been present on these occasions, the most vivid and circumstantial accounts of what is being done in the presence of her spirit, and the most beautiful descriptions of all that she sees. Recently, for instance, her soul took a flight to the abode of her sister, Mrs. John Leib, in Brownstown, Lancaster county, where she saw one of the children fall, indicating upon itself serious injury. She saw its mother pick the little three-year-old up, soothe away its tears and wash the blood stains from its bruised face. All this was faithfully reported to the friends who were present during its progress, and on subsequent inquiry it was ascertained that everything had occurred at Mrs. Leib's just as Mrs. Schnader had described.

Another phase of the lady's wonderful spiritual power is the ability to read the Scriptures and religious writings in the dark. She has been blindfolded, in addition to being in a darkened apartment, and read correctly in any chapter of the Bible where chance might open it. On these occasions, if handed a secular paper or an almanac for instance, she would instinctively reject it, but when given the *Banner of Light*, she immediately perceived the presence of an article on the angels of light, and proceeded to read it.

I might give innumerable other instances of a similar nature, in illustration of Mrs. Schnader's wonderful gift, but neither time nor space permit. True to journalistic instincts, when admitted to an audience with the lady to-day, I began to take notes on the conversation, but she thereupon abruptly broke off her remarks and positively refused to continue unless I returned pencil and note-book to my pockets. This I did, and scratches which I was able to make on an invisible page with an invisible pencil, for a correct report of the informant received. Mrs. Schnader said:

"I am not a Spiritualist so far as I know, for I do not know what Spiritualism is. I know that I visit in the spirit other lands and scenes, and it seems as though good spirits come down about me on this bed like the crystal waters of a fountain. I feel their presence all the time. Frequently the spirits take possession of me and speak through me. I want to go and join them in the bright and joyous land which I frequently visit, and I feel that my time is near. I think my case is even more peculiar than Elijah's. I think that I am more favored than even he was, and it is all because of perfect trust in God." As I came away she added: "You must not give me the credit for any of the remarkable things which I do, if you believe them. It does not belong to me, but to God, who acts through me."

Mrs. Schnader is of German extraction, and talks most freely in that language. Her English, however, is faultless, always chaste and elegant, sometimes beautiful and impressive. Her education was very slight, and it does not seem possible that she should use the English language so perfectly as she does, except under the influence of inspiration. She was formerly an attendant of the Sisters in Christ Church, but more lately she has attended the meetings of the Evangelical Association, an offspring of the Methodist-Episcopal Church. In the Sunday school she has been regarded by pupil and fellow-teacher as possessing inspired powers, and they all look forward to, and pray for, the speedy restoration of her health. But she is confident that can never be accomplished, and calmly awaits the end. She has not the appearance of a sick woman in any respect, except that she is quite pale. Of slight build, light complexion, and intellectual cast, she seems full-blooded and strong, and acknowledges that she suffers no pain, nor is she conscious of the presence of any disease. Still she feels that her life is slowly ebbing away, and, as she expresses it, "This body will soon crumble away, and my soul will take up its abode in the other body which I know is being prepared for it."

In conclusion, I might say that Mr. Henry Deeds, her father, appears to be a man of solid integrity and guilelessness. He is a simple-minded, sincere old gentleman of sixty-five, and I would trust him with my pocket-book (full), or my life, even in the days in which we are living, without a doubt as to my security. Indeed, all the members of the two families seem to be upright and disinterested in the whole matter, as is evidenced by the fact that they are very much averse to being interviewed and having the matter get into the papers. D.

## Anniversary of Modern Spiritualism in New Orleans.

Mr. Editor:—The New Orleans Association of Spiritualists held their meeting, March 31st, in Temperance Hall, which, at an early hour, was filled to its utmost capacity. The lady members had converted the hall into a fairy bower; roses and rare flowers covered stage, chandeliers and walls, with garlands of bloom.

The President, Judge R. G. W. Jewell, opened the meeting with a brief and pointed address; and, as many strangers were present, gave a full explanation of our belief and teachings, as well as an account of the rise and progress of Modern Spiritualism, closing thus: "By this knowledge we are brought into direct and personal relations with those who have 'shuffled off this mortal coil,' with those who still have as much use for, and enjoy life quite as much—nay, more, than we now enjoy it, if their lives have been well spent here with us.

We call that philosophy, or scientific religion, which has grown out of this discovery by the 'Fox' girls, 'Modern Spiritualism.' It is the same, fundamental truth, however, which was in the possession of perhaps all nations, in the earlier history of mankind. Evidence of this fact abound throughout the sacred volumes. But it was appropriated by ecclesiastics, and cunningly and effectually preventing its use, on the plea of superstition. Many dark and bloody ages intervene between ancient and Modern Spiritualism, during this period of terrible darkness. When it would crop out occasionally in some individual, in one or more of its many phases of mediumship, that person was marked for persecution, and final cruel death. Thank God, we have gotten rid of the shackles of ignorance that bound our ancestors. We have gradually progressed to that condition wherein we are permitted to inquire into all things under the sun; upon the earth; within the universe; even into the origin of evil, out of which we find that good things are evolved by the Infinite God. This freedom of thought and speech develops knowledge. It ennobles men and women; and we move onward exclaiming with the poet truthfully:

"No pent up Ulicia contracts our powers, The whole boundless universe is ours."

This address was followed by a fine rendition of Mendelssohn's "Song without words," by a young son of Dr. Wilcox, who promises to attain enviable notoriety as a musician. Mrs. E. L. Saxon followed in a pointed address. She has long been identified with the liberal element and Spiritualism, as a fearless opponent of Orthodoxy, an earnest advocate of woman's emancipation from priest rule, believing this the surest means of elevating the human race, and agreeing fully with Ingersoll in his idea, "that so long as babies lie in women's laps, and they kneel before the twin-born devils, fear and faith, mankind can never progress as they otherwise would." Songs were sung by different members, and Dr. Roberts recited "Out of the Depths" in a very effective manner. Mrs. Mary Field read an essay bearing upon Spiritualism, in its influence ante and post-natal upon children, and was particularly felicitous in her use of language and gentle persuasion of love and sentiment, closing with a beautiful poem, "Catch the Sunshine."

Prof. E. W. Wilson followed with an earnest, eloquent address, and held his audience in the closest attention for over half an hour. Mr. Wilson has done much to provoke thought among skeptics, and though some oppose his radical utterances, none can fail to respect him, as a fearless expounder of this widely accepted philosophical religion.

The evening closed with a bountiful supply of refreshments liberally dispensed to all, dancing and music enlivening the hours.

The Spiritualists of New Orleans, have reason to congratulate themselves upon their present condition, and may well look hopefully forward in the future:

"For the good time coming, the yet to be, Depends on the good time now."

ANSEL EDWARDS, Secy. New Orleans Association of Spiritualists.

## Freedom of Conscience.

Oh, brave Apostle, thou hast truly said It is a trivial thing indeed to be Judged of man's judgment! Conscience must be free, Nor blindly nor dogmatically led, Either by living oracles or dead; For truth admits of no monopoly, And where it points each for himself must see Nor fears an independent path to tread. Honor to him who speaks his honest thought, Who guards his reason as a sacred trust, Demands the truth for every dogma taught, And turns dissenter only when he must! For he shall rise by whom the light is sought, To the high plane where stand 'the wise and just.

—William Lloyd Garrison.



BOOK REVIEWS.

THE CYCLOPEDIA OF EDUCATION. A Dictionary of Information for the use of Teachers, School Officers, Parents and Others. Edited by Henry Kiddle and Alexander J. Schem, N. Y. E. Steiger, Publisher, 22 and 24 Frankfort Street.

The work here offered to the public is the first cyclopaedia of education in the English language, although the need of such a work has long been felt. Cyclopaedias, both general and special, are rapidly increasing in number, not only in countries in which the English language is spoken, but wherever, under the influence of advancing civilization, literature flourishes, and the cultivation of science and art has enlarged the boundaries of human knowledge.

Mr. Henry Kiddle, City Superintendent of Common Schools in New York, has been connected, during a period of more than thirty years, with popular education, and possessed a ripe experience not only as superintendent, but as author and teacher; and standing for so long a period at the head of the best school system in the United States, he has had rare opportunities of making himself thoroughly familiar with all matters pertaining to the theory and practice of instruction, as well as the other subjects treated in the Cyclopaedia.

Of Professor Alexander J. Schem, the Associated Editor, it is proper to say that, since the year 1851, when he commenced his career in this country, he has had a varied experience, both educational and literary, especially fitting him for the work now completed.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL.—Once more from the seclusion of private life I salute my old friends and fellow-workers, rejoicing that many of them are still in the field of active duty. It is good to think that the harness that I have been compelled to lay off, is so cheerfully worn by others; and that in these "hard times" when so many of us feel ourselves cramped by poverty or shunted in bodily health, there are evidences of noble, generous sympathies, in which the necessities of mediums and workers are nobly and generously met, as in the case of the Slade defense fund, and the bounteous donation to our brother, A. J. Davis.

Probably all will agree with me that these are the days which try men's souls in no ordinary degree. Never before since the founding of our government, were our laboring classes in such degrading, agonizing circumstances. Never before, in this country, was the human voice by thousands on thousands raised in burning, piteous appeal to High Heaven, as now, begging for work, and without even the promise thereof. At least, in innumerable cases, was ever such a picture of woe and desolation burned into the consciousness of a great people, as that which now stares at us like a gaunt spectre, presaging anarchy, revolution and ruin, unless redemption is near at hand through some speedy action on the part of our people?

As this is a subject of the greatest importance at the present time, a subject which vitally affects thousands of our Spiritualists as well as others, I beg the attention of laboring classes in our ranks, to a system which is rapidly growing in strength and power throughout our land and the civilized world, but one which I have never seen introduced to the readers of the spiritual papers. While others are discussing the merits and utility of "organization," for the more effectual and rapid dissemination of the Spiritual Philosophy, let me call your attention to the question of Industrial Organization, as a basis upon which the spiritual and educational must rest. Every organization must have financial means to insure success; and the greater the work contemplated, the wider its scope, the more money is required to perfect its machinery.

State Organization of Spiritualists and Liberalists in Arkansas. The Spiritualists and Liberalists of the State of Arkansas, met in convention on the 21st of March, 1877, at 11 o'clock, A. M. On motion of Dr. J. A. Meek, of Jonesboro, Brother John B. Wilson was called to the chair, and Bro. Gideon T. Miller was invited to act as Secretary of the meeting.

On motion of Dr. Meek, a committee of five were appointed by the President to frame a constitution and draft a code of by-laws for the government of the society, and said committee instructed to be ready to make their report by 3 o'clock, P. M. Thereupon the Convention adjourned until 3 o'clock, P. M., the Convention met promptly.

The President and Vice-President were appointed Delegates to the National Convention of Spiritualists, which is to meet in 1877. Alternatives, Jesse Turner, Aden Lynch.

Resolved, That the Spiritual Magazine, Banner of Light, RELIGIO-PHILOSOPHICAL JOURNAL, and other Spiritual papers, be requested to publish the proceedings of this meeting.

It is related that in a certain town in the northern part of Maine the people were holding a meeting, when the pastor remarked that if any present had relatives or friends in distant lands, prayers would be offered in their behalf.

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.

Miscellaneous. \$5 to \$20 per day at home. Samples worth \$5 free. S. S. S. & Co., Portland, Maine.

XOENTS MAILED WITH THIS NO. To Dr. C. W. BYLES, 165 Madison Street, Chicago, will return the "Theory of Karma," and full information of "Goro Goro." Get this out. 2-2-44

Madame FOY'S CORSET SKIRT SUPPORTER Increases Popularity every year. And for Health, Comfort, and Style is acknowledged the best article of the kind ever made.

Leamon's Dyes Color Silks. Leamon's Dyes Color Woolens. Leamon's Dyes Color Cottons. Leamon's Dyes Color Anything.

ORGANIZE! ORGANIZE! RECORD BOOK WITH FORM OF ORGANIZATION, BY-LAWS AND BLANKS NOW BEING GENERALLY ADOPTED BY FORMING SOCIETIES OF SPIRITUALISTS.

THE LYCEUM STAGE. A COLLECTION OF COMEDIES, TRAGEDIES AND ORIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS, AND LECTURES FOR THE YOUTH OF THE NATION.

THE APOCYPHAL NEW TESTAMENT. Being all the Gospels, Epistles, and other pieces, now extant attributed to the four canonical, or four chief, apostles, and their companions, and not included in the New Testament by its compilers.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS; OR, CHRISTIANITY BEFORE CHRIST. CONTAINING NEW, STARTLING, AND EXTRAORDINARY REVELATIONS IN RELIGIOUS HISTORY, WHICH DEVELOPE THE ORIGINAL ORIGIN OF ALL THE DOCTRINES, PRINCIPLES, PRECEPTS, AND MIRACLES OF THE CHRISTIAN NEW TESTAMENT.

STARTLING FACTS IN MODERN SPIRITUALISM. BY N. B. WOLFE, M. D. Embodies some of the most remarkable and wonderful facts ever published, and of the deepest interest to all.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. BY JOHN W. DRAPER, M. D. A Vol., 12mo. Cloth. Price, \$1.75.

THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE. THIS INVALUABLE PAMPHLET SHOULD HAVE A RAPID AND CONSTANT SALE.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

THE BHAGAVAD-GITA; OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA. A SANSKRIT PHILOSOPHICAL TREATISE, TRANSLATED, WITH ORIGINAL NOTES, AN INTRODUCTION ON SANSKRIT PHILOSOPHY, AND OTHER MATTER.

STATUOLISM; OR, ARTIFICIAL SOMNAMBULISM, HYPNOTISM CALLED MESMERISM, OR ANIMAL MAGNETISM. BY WILLIAM B. FARNSTOCK, M. D.

HAFED, PRINCE OF PERSIA: HIS EXPERIENCE IN Earth-Life and Spirit-Life. Being Spirit Communications received through Mr. DAVID DUNN.

Miscellaneous. \$5 to \$20 per day at home. Samples worth \$5 free. S. S. S. & Co., Portland, Maine.

XOENTS MAILED WITH THIS NO. To Dr. C. W. BYLES, 165 Madison Street, Chicago, will return the "Theory of Karma," and full information of "Goro Goro." Get this out. 2-2-44

Madame FOY'S CORSET SKIRT SUPPORTER Increases Popularity every year. And for Health, Comfort, and Style is acknowledged the best article of the kind ever made.

Leamon's Dyes Color Silks. Leamon's Dyes Color Woolens. Leamon's Dyes Color Cottons. Leamon's Dyes Color Anything.

ORGANIZE! ORGANIZE! RECORD BOOK WITH FORM OF ORGANIZATION, BY-LAWS AND BLANKS NOW BEING GENERALLY ADOPTED BY FORMING SOCIETIES OF SPIRITUALISTS.

THE LYCEUM STAGE. A COLLECTION OF COMEDIES, TRAGEDIES AND ORIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS, AND LECTURES FOR THE YOUTH OF THE NATION.

THE APOCYPHAL NEW TESTAMENT. Being all the Gospels, Epistles, and other pieces, now extant attributed to the four canonical, or four chief, apostles, and their companions, and not included in the New Testament by its compilers.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS; OR, CHRISTIANITY BEFORE CHRIST. CONTAINING NEW, STARTLING, AND EXTRAORDINARY REVELATIONS IN RELIGIOUS HISTORY, WHICH DEVELOPE THE ORIGINAL ORIGIN OF ALL THE DOCTRINES, PRINCIPLES, PRECEPTS, AND MIRACLES OF THE CHRISTIAN NEW TESTAMENT.

STARTLING FACTS IN MODERN SPIRITUALISM. BY N. B. WOLFE, M. D. Embodies some of the most remarkable and wonderful facts ever published, and of the deepest interest to all.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. BY JOHN W. DRAPER, M. D. A Vol., 12mo. Cloth. Price, \$1.75.

THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE. THIS INVALUABLE PAMPHLET SHOULD HAVE A RAPID AND CONSTANT SALE.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

THE BHAGAVAD-GITA; OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA. A SANSKRIT PHILOSOPHICAL TREATISE, TRANSLATED, WITH ORIGINAL NOTES, AN INTRODUCTION ON SANSKRIT PHILOSOPHY, AND OTHER MATTER.

STATUOLISM; OR, ARTIFICIAL SOMNAMBULISM, HYPNOTISM CALLED MESMERISM, OR ANIMAL MAGNETISM. BY WILLIAM B. FARNSTOCK, M. D.

HAFED, PRINCE OF PERSIA: HIS EXPERIENCE IN Earth-Life and Spirit-Life. Being Spirit Communications received through Mr. DAVID DUNN.

Agents Wanted. \$3500 NORTH.—Agents wanted. 38 Best selling articles in the world. Fine sample free. Ad dress J. BRANNON, Detroit, Mich.

\$55 a \$71 a Week to Agents. \$10000 Free. P. O. VIGORELY Augusta, Maine.

THE TOLL-GATE! Prize Picture sent to those who find! Address, with stamp, to J. A. ASHBY, Buffalo, N. Y.

SEVEN HOUR System of Grammar. Dr. PROF. D. F. HOWE

PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit, and the Spirit-world.

THE BIOGRAPHY OF SATAN: OR, A HISTORICAL EXPOSITION OF THE DEVIL AND HIS FIERY DOMINIONS.

Works of Robt. Dale Owen. THREADING MY WAY; OR, Twenty-seven Years of Antislavery. A most interesting volume; a narrative of the first twenty-seven years of the author's life.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS; OR, CHRISTIANITY BEFORE CHRIST. CONTAINING NEW, STARTLING, AND EXTRAORDINARY REVELATIONS IN RELIGIOUS HISTORY, WHICH DEVELOPE THE ORIGINAL ORIGIN OF ALL THE DOCTRINES, PRINCIPLES, PRECEPTS, AND MIRACLES OF THE CHRISTIAN NEW TESTAMENT.

STARTLING FACTS IN MODERN SPIRITUALISM. BY N. B. WOLFE, M. D. Embodies some of the most remarkable and wonderful facts ever published, and of the deepest interest to all.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. BY JOHN W. DRAPER, M. D. A Vol., 12mo. Cloth. Price, \$1.75.

THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE. THIS INVALUABLE PAMPHLET SHOULD HAVE A RAPID AND CONSTANT SALE.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

THE BHAGAVAD-GITA; OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA. A SANSKRIT PHILOSOPHICAL TREATISE, TRANSLATED, WITH ORIGINAL NOTES, AN INTRODUCTION ON SANSKRIT PHILOSOPHY, AND OTHER MATTER.

STATUOLISM; OR, ARTIFICIAL SOMNAMBULISM, HYPNOTISM CALLED MESMERISM, OR ANIMAL MAGNETISM. BY WILLIAM B. FARNSTOCK, M. D.

HAFED, PRINCE OF PERSIA: HIS EXPERIENCE IN Earth-Life and Spirit-Life. Being Spirit Communications received through Mr. DAVID DUNN.

Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$2.00.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Chicago.

In making remittances for subscription, always procure a Post-Office Money Order, if possible.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions.

LOCATION. EAST FRONT OF THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 302 DEARBORN STREET.

Chicago, March 16th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal and Law Office, payable to the order of JOHN C. BUNDY, Acting Manager.

Chicago, Ill., May 5, 1877.

Stand by Your Guns.

MY DEAR COL. BUNDY:—A great responsibility reverts to you from the hands of your departed father-in-law, the Hon. S. S. Jones.

As an editor and publisher he built, in the progressive Northwest, a fortification for the protection of the Faith in Spiritualism, and he now calls upon you to "Hold the Fort." You will be guided by your own best judgment, aided ever and anon by inspirations proceeding from creative sources, and thus you will never permit the enemy to enter the stronghold which the builder has left in your keeping.

It was natural that our ascended brother Jones should have constructed a RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, from the outer walls whereof he unfurled his flags of both War and Peace—the RELIGIO-PHILOSOPHICAL JOURNAL, and the LITTLE BOUQUET. In his mind the principles of destruction and construction, operated with equal energy and enthusiasm.

But you, my dear Bundy, must stand by the guns which he has loaded with "The Philosophy of Life"; you must keep his flags floating on the free atmosphere of the great West; you must not weaken in your capacity as a warrior against imposition in our ranks, against the vast army of sectarianism in the world round about; and you must not be content with simply maintaining in form and spirit what is placed in your charge by our departed brother, but you should "press forward" with the papers and books, calling to your aid the best talent and the most faithful laborers, to the end that the principle of true progress may be fully manifested by you and your valuable institution.

With true sympathy and fraternal love, I remain your friend. ANDREW JACKSON DAVIS, Orange, N. J.

We shall stand by our guns. We shall "Hold the Fort," and more than this, we do not propose to stand on the defensive, holding only what has been gained. We realize fully the need of active, decisive warfare against evil, whether in or out of the Spiritualistic ranks.

Especially is it our duty to aid in purging Spiritualism of all uncleanness. Every great enterprise for the advancement of mankind since the world was peopled, has been baptized with blood before it accomplished its highest good. Spiritualism has for years been fighting mighty evils which designing people were endeavoring to engrave upon it.

The battle has been bitter and relentless, but truth and right have prevailed. The enemy which had so insidiously entered our camp, with specious arguments, false reasoning, and all the art of fiend incarnate, seeking to seduce the rank and file, has been beaten at every point. The climax has been reached. Spiritualism has been baptized in blood. We believe the victim would willingly have given his life at any time to advance the cause of Spiritualism. Comrades, let us with that blood wash away all dimensions, all bickerings, all jealousies, all that is evil within our own ranks, and disciplined by the fearful ordeal of the past few years, let us organize, with zeal and unanimity for a grand offensive campaign through the enemy's country to the very citadel of error itself.

sending to the rear all that may impede our forward march. Our special care shall be to see that nothing is carried which is likely to encumber us.

To our subscribers, fellow soldiers in the army of Truth, we say, let us show the quiet, orderly discipline of veterans, rather than the boisterous action and verbosity of green volunteers. Let us be united among ourselves—respecting each other and the rights of all—and thus shall we gain the admiration and respect of the world, and receive hosts of volunteers from the best people in the country, thousands of whom are now firm believers in the truth of spirit communion, and only await a fitting time to declare it to the world and join our ranks.

Eugene Crowell, M. D.

The name of this able writer is familiar to every Spiritualist, and as we always desire to learn of those whose writings please us, we know our readers will be entertained by the brief synopsis of his life we here present.

Dr. Crowell was born in New York in 1817, and consequently is in his sixtieth year. His father was a Methodist clergyman, and he received a religious culture which evinces itself in his writings. He graduated as a physician in 1848 at the University of New York.

He returned to his home from the Golden State after nearly twenty years devoted to the welfare of humanity, leaving a wide circle of warm friends, and an enviable fame.

From 18 to 55 years, he was a materialist, despite his early religious culture, and was converted to Spiritualism through mesmerism, and a profound study of the laws of spiritual forces, facts and phenomena. A long and laborious investigation, from which the most patient would have shrunk in discouragement, resulted in his great work on "Spiritualism and Primitive Christianity," which fills the niche of honor in the library of Spiritualism.

No church member can read candidly, a single chapter of this great and exhaustive work without being convinced that whatever may be the source of the so-called modern phenomena of Spiritualism, his own revelation flows from the same fount, and whatever effects or explains one, effects and explains the other.

Dr. Crowell shows how grandly and beautifully the golden strands of Spiritualism are woven into warp of human history, sometimes disappearing beneath the vulgar materialism of mortal life, obscured by the opaque strands of ignorance; or glistening distorted through the overlying error, only to appear as the pattern, imparting the greater glow and lustre, by the dark and earthly background from which it emerges, and against which it appears.

Dr. Crowell's recent tract on "Spiritualism and Insanity," is the most conclusive document yet produced on that subject, and is unanswerable. It completely and finally settles the question. He shows that Spiritualism is one of the least prolific causes of insanity; that it does not compare with religion in that respect, and that its tendency is directly the reverse. It is a paper that every Spiritualist should have in readiness to thrust into the hands of those opponents who never weary of the "mad dog cry" of insanity, for if they read it, however slightly, they will never again proclaim their ignorance by the assertion.

Once thoroughly convinced of the truthfulness of the manifestations, Dr. Crowell did not hesitate to bestow on it all his energies, and the ripe fruition of his life. The cause has much more to expect from his vigorous pen.

The Blue-Glass Mania.

We presume all our readers have heard of, and become more or less interested in, the blue-glass theory, propounded by Gen. Pleasanton. There will much good grow out of the discussion, for the wonderful powers of the sunlight will become properly appreciated. The pale, sickly denizens of darkened rooms and curtained parlors, will come into the light, and bathe in the direct rays of the sun. Having once enjoyed its stimulating effects they will never return to the shadows, which enervate and destroy health.

There is no necessity of incurring the expense of a blue-glass window, for one of

common glass will answer every purpose, or when the weather will permit, the broad out-door sunshine is best of all. The man, however, will have his day, urged on by interested persons, who manufacture the glass and engage in its sale.

Death-in-Life.

The most strange occurrence of the times is the death-in-life of Miss Annie Goodale, the actress [who was in Chicago with the Wyndham troupe]. It has not yet been mentioned in any of the newspapers. She died three weeks ago. Up to yesterday she was not buried. The corpse is warm and plump, and the features as soft and mobile as when in life.

How often do we read of occurrences like the above? An instance is vividly in our memory where, for some reason, a portion of a thickly-mounded cemetery had to be excavated, and upon disinterring the bodies, some of them were found to be turned face downward!

He graduated as a physician in 1848 at the University of New York. In 1851 he went to California, where he remained until 1858. Since then he has resided in Brooklyn, having retired from practice, in which his intuitive perception of disease, combined with his thorough attainments in medical science, made him eminently successful as a physician.

And mediums, too, have this satisfaction, we firmly believe, that although the world treats them coldly, and persecutes them, that they will the better prepared to glide into the Spirit-world, for having been a mediums and conscientiously performed their whole duty toward men and the angels.

Liberal Convention in Canada.

A Convention of the Liberals of Canada was held at Toronto, the 14th, 15th and 16th inst. It was the first Liberal Convention ever held in the Dominion.

The business meetings were marked by an earnest spirit, the utmost harmony and practical work. Measures were adopted to sustain Liberal lecturers, encourage the sale of books, and to start and support a Free-thought journal at Toronto. Half the amount necessary to keep a paper in existence one year, independently of regular subscriptions, was pledged by members of the Convention, evincing an energy and liberality, on the part of Canadian Liberals, which entitles them to much credit.

An address was given each evening, by B. F. Underwood, to very large audiences. Mr. Bell, of Boston, was also one of the speakers. Before the Convention adjourned, it organized "what is to be known as the 'Free Thought Association of Canada,'" and practical steps were taken to secure formation of branch associations throughout the Dominion.

CAPT. H. H. BROWN will speak at South Bend, Ind., the 22d inst.; at Breedsville, Mich., the 27th, 28th and 29th; at Plainwell, May 8th; at Wayland, May 15th. Between these dates he is to be at Orangeville and Otsego. During the rest of the month he expects to visit South Haven, Rockford, Alamo and Alaska.

PROF. B. F. UNDERWOOD passed through this city last week on his way to Denver. The professor is evidently having more calls than he can attend to; he is doing a good

THE KEY! THE KEY! Give us the Key that Opens the Doors to the Temple of Nature. NUMBER XVII. THE ANGEL OF DEATH.

Sometime ago a curious case of suicide occurred at the South Orange Mountain House, Orange Mountain, N. J. The victim gave his name as Henry Montrose, and announced himself as a Lieutenant in the United States Navy. It appears from the report which we have before us, "that at three o'clock, one afternoon he was found sitting by his table in a dying condition. A physician was summoned, but the suicide died soon after his arrival. On the table by his side was a glass, a hypodermic syringe, an open letter and an old account-book with some of the leaves torn-out. County Physician Ward was notified. He searched the papers and effects of the deceased man with a view of ascertaining his identity, but without success, all evidence of his identity being destroyed.

Thank God, there is no aristocracy with Death! A Vanderbilt, an Astor, a President, or a King, can not purchase the presence of a retinue of angels. The poor, sick-sick madalen, with a prayer tingling her dying features, and her soul pulsating with sadness, and yearning for a purer and better life, dies more proudly than an Astor, whose riches have accumulated into untold millions, while poverty, squalid poverty, yearns plaintively for assistance. The Angel of Death is no respecter of persons! He glances at the dying, beholds the gardens of their souls, and then gives them the greeting their merits deserve.

Singer, the sewing machine man, had nothing within his soul to cause exclamations of delight from others. His advent into Spirit-life was unheralded. He died a pauper (though worth millions in gold), was spiritually impoverished, and the greeting he received was formal and cold. But when this poor, sick-sick girl, Ellen Stanley, was lying on her death-bed, her soul yearning for purity, her every impulse striving to rise, her every thought a desire to be good, there were Angels of Light present, to welcome her with anthems of joy!

Yes, Life and Death meet at the Door which separates the two spheres of existence; one goes forward an angel of light, with eyes more brilliant, features more glad some and nature more radiant, to seek for new realizations in the many mansions of our Father. Death is a kind messenger. When not forced to the side of one who raises his hand rashly against himself. Indeed, Death is an Angel of Light; a cloud by day and a pillar of fire by night, conducting us through the dark valleys of life. Sometimes he holds your hands on the very verge of the grave, sees the light peering through the Door of Death, hears the music of angels, listens to the voice of your loved ones, and knows the very moment, when he must part with you on the radiant shores.

At the time of the Brooklyn Theater disaster, which cast such a gloom over the entire country, one gentleman had endeavored to secure tickets for the occasion, but being unable to obtain the seats he desired, he purchased tickets for the following night. His wife, mother and daughter were to accompany him to what proved to be a holocaust indeed. Visiting the scene of the appalling disaster next day, viewing the agonizing scene enrobed in the life blood of scores of men, women and children, he returned to his own house, and embraced his mother and wife, and then called for his daughter, but before she reached him, the Angel of Death was called to his side to witness the expiring life go out, as it were, in thankfulness that his family were safe! Some have died of joy; under its exhilarating influence the currents of life have ceased to flow; men have died of sadness, anger, hate and despondency, but rarely has one died when animated by a thankful feeling that his family were safe.

Letters daily received by the Secretary of the Club, show that excursion parties are already being formed in various parts of the country by persons intending to attend the Festival, so that the success of the undertaking is already assured.

drooping in sadness, he illuminates with the lustre of morn; features, tear-stained and gloomy, he gives them angelic radiance; the form of the poor but worthy beggar, covered with rags, he gives a more glorious vesture than the kings of earth ever wore, and he is assigned apartments in one of the many mansions of our Father!

Some seek the Angel of Death; some call to him in piteous tones to come to their relief. Starvation brings him to some; accident to others; cruel war to the wounded and dying soldiers. That little golden-haired madalen, a waif on the tempestuous sea of life, sin-sick and despondent, knelt down by her bedside, prayed fervently to God and the angels, and then took the fatal draught! Lying at the morgue, who would think that her countenance so placid and sweet in death, encircled with such wealth of golden hair, belonged to a woman of the town—a madalen! She had sinned; and her young life faded out, overshadowed by a hateful cloud that corrupt men wove around her. She died of sin-sickness! The Angel of Death even enters the house of ill-fame, and his genial presence adds enchantment to the dying scene.

Singer, the sewing machine man, had nothing within his soul to cause exclamations of delight from others. His advent into Spirit-life was unheralded. He died a pauper (though worth millions in gold), was spiritually impoverished, and the greeting he received was formal and cold. But when this poor, sick-sick girl, Ellen Stanley, was lying on her death-bed, her soul yearning for purity, her every impulse striving to rise, her every thought a desire to be good, there were Angels of Light present, to welcome her with anthems of joy!

While here, then, on this mundane sphere, you are organizing and preparing your own reception into Spirit-life! You can make it grand—more gorgeous than that of any earthly king at a festival, if your life deeds have been of the right character! If you wish the philanthropists of Spirit-life to greet you with anthems of joy, be benevolent and kind to all with whom you are brought in contact here! They do not welcome the miser; they do not approach the hard-hearted villain with exclamations of delight. We say, then, commence to-day to arrange for your reception in Spirit-life! Make it an event long to be remembered! Cultivate charity towards all; breathe forth a spirit of love and kindness for the erring and the unfortunate; clothe the naked; enrich the mind by careful thought and study, and when the Angel of Death comes for you, he will have a procession of exultant souls who will greet you with songs of delight and shouts of gladness, that will make you feel that your life has not been spent in vain.

Oh, for a key that will unlock the doors of each human soul, and instill therein a desire to so live that a retinue of bright angels will receive the liberated spirit with feelings of pleasure pulsating in their souls!

Apollo Musical Club.

The Apollo Musical Club of Chicago have nearly completed arrangements for their monster Festival, to be held in the Tabernacle Building, June 6th, 6th and 7th.

The splendid chorus of the Apollo Club has already been augmented to about five hundred select voices, and when completed will comprise about all the good singers in the city.

Rehearsals are going forward with great enthusiasm, and there is every indication that this will be the grandest musical event that has ever taken place in the West.

The Club will be assisted by Miss Annie Louise Cary, also Mrs. H. M. Smith (Soprano), Mr. Myron W. Whitney (Bass), Ailen Winch (Tenor), and a splendid orchestra of sixty pieces.

About eight hundred children, especially selected for the occasion, are now under going thorough drill for the purpose of taking part in the grand Festival, and will lend a charm of freshness and novelty to the whole entertainment.

Letters daily received by the Secretary of the Club, show that excursion parties are already being formed in various parts of the country by persons intending to attend the Festival, so that the success of the undertaking is already assured.



Voices from the People.

Was It a Dream?

One starry night
A vision bright
Came into my dreams
With glimmering gleams...

Shee-Writing in Dutch.
The Doctor put a crumb of pencil between the slates...

Catholicism.
Arthur Gould, an Irish lawyer and Catholic, writes...

What Became of that Star?
We read in the 2nd chapter of Matthew's Gospel...

Christ.
R. M. Pritchard, of Dana, Ill., writes...

South Wallingford, Vt.
Mrs. Eva Edgerton writes...

The Chickens.
A very modest young lady when asked what part of the chicken she preferred...

To A.
Ah! had fate but been kind,
While thro' the sunlit arches rang
The organ's glorious harmonies...

Ministerial Defection.
George Lawson, of Calmar, Texas, writes...

Catholicism.
Arthur Gould, an Irish lawyer and Catholic, writes...

What Became of that Star?
We read in the 2nd chapter of Matthew's Gospel...

Christ.
R. M. Pritchard, of Dana, Ill., writes...

South Wallingford, Vt.
Mrs. Eva Edgerton writes...

The Chickens.
A very modest young lady when asked what part of the chicken she preferred...

From the nature of the case we are inclined, however, to doubt the statement...

Special Providence.
A panic in a church is just as liable to be disastrous in its results as a panic in a theatre...

Catholicism.
Arthur Gould, an Irish lawyer and Catholic, writes...

What Became of that Star?
We read in the 2nd chapter of Matthew's Gospel...

Christ.
R. M. Pritchard, of Dana, Ill., writes...

South Wallingford, Vt.
Mrs. Eva Edgerton writes...

The Chickens.
A very modest young lady when asked what part of the chicken she preferred...

thinking people will believe in prayer, if one is cured while, or immediately after, the invocation to Deity...

Special Providence.
A panic in a church is just as liable to be disastrous in its results as a panic in a theatre...

Catholicism.
Arthur Gould, an Irish lawyer and Catholic, writes...

What Became of that Star?
We read in the 2nd chapter of Matthew's Gospel...

Christ.
R. M. Pritchard, of Dana, Ill., writes...

South Wallingford, Vt.
Mrs. Eva Edgerton writes...

The Chickens.
A very modest young lady when asked what part of the chicken she preferred...

Goapel. It will probably prove the biggest investment God has made for many years...

Special Providence.
A panic in a church is just as liable to be disastrous in its results as a panic in a theatre...

Catholicism.
Arthur Gould, an Irish lawyer and Catholic, writes...

What Became of that Star?
We read in the 2nd chapter of Matthew's Gospel...

Christ.
R. M. Pritchard, of Dana, Ill., writes...

South Wallingford, Vt.
Mrs. Eva Edgerton writes...

The Chickens.
A very modest young lady when asked what part of the chicken she preferred...

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

WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our list, at regular rates, and on receipt of the money, by mail or express, as may be desired. If sent by mail, one-fifth more than the price of the book will be required to pay postage. The price of our books is not subject to change. In ordering books, you should state when practicable, if postal orders can not be used, the regular price of the book.

Additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'New Gospel of Health', 'Ayer's Ague Cure', 'The Bible in India', 'The Science of Evil', 'The Planchette', etc., with their respective prices.

Table listing various books such as 'The Science of Evil', 'The Planchette', 'The Bible in India', 'The Science of Evil', 'The Planchette', etc., with their respective prices.

FRANK BAKER, S. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS.

International Hotel, Cor. Seventh and Jackson Sts., (Entrance on Seventh).

ST. PAUL, MINN. Having leased (for a term of years) and refitted and furnished the very best Hotel, would announce to the public and my old time friends and patrons that I am prepared to accommodate them in the most comfortable and economical manner.

MEDICAL STUDENTS Will find at BENNETT MEDICAL COLLEGE a finer building, better accommodations, larger faculty, longer session and lower fees than elsewhere in the Northwest.

AYER'S AGUE CURE, FOR THE SPEEDY RELIEF OF FEVER AND AGUE, INTERMITTENT FEVER, CHILL FEVER, REMITTENT FEVER, DUMB AGUE, PERIODICAL OR BILIOUS FEVER, &c., and ALL THE AGUES WHICH ARE CAUSED BY MALARIAL POISON.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES.

ANNOUNCEMENT THE VOICE OF ANGELS, containing nothing but music from the best reaching to the heart.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SPIRITUAL HARP, THE NEW MUSIC BOOK, FOR THE CHOIR, CONGREGATION, AND SOCIAL CIRCLE.

ANNOUNCEMENT THE SPIRITUAL HARP, THE NEW MUSIC BOOK, FOR THE CHOIR, CONGREGATION, AND SOCIAL CIRCLE.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

New Advertisements. THE DELUGE REVIEWED. THE DELUGE REVIEWED.

THE DELUGE REVIEWED. The Editor of Edgemoor and six other equally interesting pamphlets, (25 cents each) sent postage free, on receipt of the price of stamps to the author, M. D. Craven, Edgemoor, Bucks Co., Pa.

EPILEPSY OR FITS. A NEW DEPARTURE. TRAVELING AGENCY. A NEW DEPARTURE. TRAVELING AGENCY.

PROB! PROB! 5 to 10 a day FOR EITHER SEX. Business new and highly respectable. Send stamp for full particulars.

\$66 a week in your own town, terms and \$5 out. Write for free. H. HALLET & CO., Portland, Maine.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES.

ANNOUNCEMENT THE VOICE OF ANGELS, containing nothing but music from the best reaching to the heart.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SPIRITUAL HARP, THE NEW MUSIC BOOK, FOR THE CHOIR, CONGREGATION, AND SOCIAL CIRCLE.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

ANNOUNCEMENT THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

MEDIUM'S COLUMN. THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, 207 N. Y. ST. CHICAGO, ILL.

MRS. DEWOLF, Business Clairvoyant and Test Medium, 263 W. MADISON STREET, CHICAGO, ILL.

MESSRS. BASTIAN AND TAYLOR. Physical & Mental Test Mediums, 150 EAST ADAMS STREET, CHICAGO, ILLINOIS.

FREE MEDICAL DIAGNOSIS. Send lock of patient's hair, postage stamps, give age and sex. Different cases—separate letters.

AMERICAN HEALTH COLLEGE. Psychometrists and Clairvoyant Physicians. For the Clairvoyant and Psychometrist. For the Clairvoyant and Psychometrist.

ASTROLOGY. Prof. Lister, Astrologer, 619 9th Ave., N. Y. For forty years' practice, twenty-seven in Astrology, can be consulted by letter. Send for Circular. Address all letters to P. O. Box 425, New York City.

WOULD YOU KNOW YOURSELF. CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN Psychometrist and Clairvoyant.

OLD THEOLOGY TURNED UPSIDE DOWN; OR, RIGHTSIDE UP. BY A METHODIST MINISTER.

THE PLANCHETTE. WHAT IS SAID OF IT. FROM THE SCIENTIFIC AMERICAN.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

THE SCIENCE OF EVIL, OR THE HISTORY OF THE EVIL INFLUENCE OF THE SPIRITUAL WORLD.

