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Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

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THE SPIRIT-WORLD

Three States of Spirit-Life from Actual Experience.
Giving Scenery, Social Relations and Other Spirit Conditions in Each,
By the Spirit of Judge J. W. Edmonds, Mrs. Cora L. V. Richmond, Medium.

MR. CHAIRMAN AND FRIENDS:—I had not intended to speak so frequently through this organism, but as experiences flow into my life, and as I was lately in your midst, I have no other choice, than to speak of what I have learned, so grateful was I when on earth for all information concerning the spiritual state; and so conscious was I of the need of such knowledge.

If thoughts were a pent up river, they would not more surely overflow, than do the thoughts and experience of the spirits, unless they are expressed. We are obliged to communicate, to instruct others, to in some measure unfold the experience we have, or life ceases to advance. While you have numberless desires to know of those subjects that engross the student of spiritual science, you will, I am sure, be glad to learn of some of those conditions and experiences from an absolute witness.

The three states in spirit-life of which I speak to-night, is not intended to limit the Spirit-land to that number. The states, on the contrary, are intended to reveal the true nature of the spirit, for the express purpose of showing to you those typical instances and their relationship. Your own experiences may compare in kind, but there are conditions adapted to every state, and we only enter those stages of experience that are required for our own growth; while there may be millions of other states we have nothing to do with, not needing them.

Soon after my first reception in spirit-life, an account of which I gave many months ago, I visited in succession several of these spheres observing the states or conditions in each; among them I was desirous of ascertaining the precise status of what on earth is designated as crime, having had much to do with the criminal class, and somewhat with jurisprudence, and knowing much about them, and feeling always that there was some solution behind the external law for the intricate problem of crime.

CRIME IN SPIRIT-LIFE.
When first investigating this subject on my entering spirit-life, my desire was to ascertain what becomes of the criminal. My guide, Lord Bacon, at once told me that crime in spirit-life is regarded as a disease, and that I would be surprised to learn that many persons supposed to be moral, would be classed as criminals in spirit-life. I did not understand what he meant, for I believed largely while in earth-life, that a certain class of beings must of necessity be criminals, because of their organization, and that society must expect this incubus until humanity should rise out of, and gradually grow beyond it.

On further investigation in spirit-life, I found most decidedly that there is a very large class of criminals, but no designated place for them. That there are no judges, courts, prisons, or any such paraphernalia of what on earth is misnamed justice. Spirit justice means that unerring Nemesis of moral law that acts upon all, and finds out the weak points of each criminal without the usual process of law—in other words there is not in spirit-life any such jurisprudence as that which characterizes the earth. With this view of matters my occupation seemed gone; but I had laid up a large store of spiritual knowledge, to fall back upon. I had sufficient knowledge of humanity, I trust, not to feel injured because not called upon to defend crime, or defend those adjudged as criminals, or even pronounce upon the merits of the case. It is an infinite relief to me that the realm of this kind of justice is beyond my present jurisprudence. I had ample time to study laws, the various complicated states in which mortals are often thrown, from every conceivable condition of moral degrada-

tion, which characterizes the affairs of earth. Now, the results of my study and investigations, I shall reveal to you as fully as my limited time will allow.

TREATMENT OF THE CRIMINAL.
Allow me to say that I found a state especially adapted to those morally degraded; I found a state corresponding to the condition of the darkened soul; a sphere of darkness, into which, on account of their condition, these souls must enter; but leading directly from this dreary sphere of darkness, which immediately surrounds the earth and forms a sort of incubus upon it, I found avenues of light leading into various extensive spheres. I clearly saw beings descend and penetrate the darkness with their light, and whenever recognized by those beneath, there seemed to be the greatest joy; so great that the light above would scintillate through the sphere, resembling phosphorescent emanation, as seen upon the sea. The regions of darkness seemed to be below a sea of dense spiritual ether, the region of light above it; so did these continue to scintillate until a sort of mirage was formed through the darkness beneath, and I would find that some burthened soul would rise to a higher state of being, prepared for whatever treatment might follow. All around in this sphere I discovered every form of preparation for instruction, for healing, for education, for ministrations, but I could discern nothing whatever to inflict punishment. I entered through what seemed to me to be a sea, with a beautiful fountain in the midst of it, and its waves extended to the different shores; this sea contributed the potent healing waters, through which souls passed on to the higher spheres.

THE KINGDOM OF BENEFICENCE.
I was informed that the Kingdom of Beneficence includes hospitals for those unfortunate spirits who are morally infirm; from the mad-man, who for physical or moral reasons may be deprived of balance, up to the distinguished and haughty criminal on the throne; from the lowest pauper who steals a loaf of bread and dies in chains because of it, to him who escapes the penalty because of the magnitude of his crime; I discovered that there was an especial form of treatment for each.

These typical instances only illustrate extreme cases, but for every lesser degree of crime there exists a treatment corresponding therewith, and the souls pass through this treatment as soon as prepared.
I will here say that there are degrees of moral and spiritual turpitude from which the spirit can not be awakened immediately, and the spirit remains in prison until the light appears from above, and is enabled to penetrate these various moral conditions of crime, of ambition, of selfishness of spirits who are frequently found in this seemingly almost eternal darkness; but there is no eternity—only relative conditions, and notwithstanding the horror that Swedenborg pictured, here fully realized to my eyes, I discovered that which he did not perceive, that these conditions for individual spirits were not permanent, and though they may last one hundred or three thousand years, they still in the course of time, melt away by the influence of the light and love from above.

THE MURDERER.
A murderer came into spirit-life, while I was passing through this portion of investigation in that particular sphere; I watched distinctly his spirit. I saw him upon the scaffold—saw him refuse to engage in prayer or worship; saw him apparently indifferent to the condition he was about to enter in consequence of crime he had committed; he was not repentant; he was what the world would call a hardened criminal. He had committed murder; but with intense hatred he refused the consolation of religion, and entered spirit-life without an apparent thought or care of where he was going. But underneath this surface which formed almost what seemed to be an impenetrable wall, I discovered, as I looked, a little fountain bubbling up in his spirit; it was not the outgushing of repentance; it did not immerse itself into his whole nature; nor was it regret for the crime he had committed, nor for the serious penalty attending the same; it was really the faintest ray that could possibly burst from the human heart or spirit seemingly closed. As I looked, it had the shape of a wave of

light. There was a fountain of love in the wilderness of that man's immortal nature; he had loved and apparently had parental affection added to it. This memory stirred his last moments; that memory or love that had not been adequate to keep him from crime, and protect him from a mad dissolute career, had been sufficient to make an abiding place in his heart and strengthen him. I discovered that ray of light led to a place not on earth, but climbing the beams, as fine as the finest thread of light, I found it was the recollection of the death of a wife and child, and the possibility of their meeting him.

HIS REDEMPTION IN SPIRIT-LIFE.
He passed out of his earthly form into the darkness that awaited him, with the extreme indifference that attended his execution, and he did not look to the right or left; did not penetrate beyond the stall; did not notice the spirits thronging around him: Some were of his class—some were his companions in previous depredations. He, however, made no response to their questions. He was impervious to their songs or jests. He had created for himself a prison; I could see, however, the bubbling of this fountain; as often as he would seek to repress it, it would return like tears unbidden, or as memories force themselves upon the heart, he could not suppress them. Now another source of power was evolved from those in spirit-life; they were in the higher states, it is true, but the direct ray shot down from their lofty height; could plainly discern it, and as I looked I beheld the amiable countenances of a woman and a child, beaming out as if they would fain reach that darkness, and were waiting for the child to pray for her father. He, however, perceived not their presence nor the ray of light, nor did he know that they were above him, but when a wave would come, he could not suppress the fountain of memory. It worked through him in silence for many weeks of your earth time, only pulsating sometimes like a flame, and sometimes almost bursting its bonds, until at last from the upper region where I watched this beneficent spirit breathe upon him, finding the adamantine walls were melting, and then the fire penetrated his being, and swept over him. I could see the remorse—such remorse as I never wish again to witness. No picture of the flames of Hades; no torture of those seeking to destroy; no taunting of the prince of fiends could compare with this remorse that swept through that being—sometimes torn by it as I have seen trees lifted by a tempest. I thought he would be destroyed. When this had passed to what seemed to be its utmost heights, the spirit form above breathing upon him, he seemed to pass in the waters of the lake I have pictured, and resembling that Lethe of ancient mythology wherein forgetfulness was the principal boon wished for after death; surely these waves seemed to possess that power, for when finally the spirit emerged from beneath these waters, there seemed a calm to pervade him; it was death in the calm, not a resurrection of hope nor faith, nor enkindling of life—it was seemingly forgetfulness, he seemed like one in sleep; the somnabulist would have more animation; a subject under profound mesmeric control, would have greater voluntary action. Emerging therefrom, coming out of his lethargy of temporary forgetfulness—this was his first dream! I came to a pause here to compare this treatment with that upon earth.

No forgetful states with you in bringing the criminal to justice; from justice to death, no suspension of the habitual consciousness, while your world is pointing the finger of scorn, saying, "Man, thou art a murderer." If repentance comes founded on leniency of the law or extenuation, and the crime forgiven, society making itself the judge, haunts the man through all the years of his natural life, and he hears always at his heels, "Thou art a murderer."

Unforgetful one moment, he cries to them with fevered brain, racked memory and great terror, not to destroy him. Then gradually, as one might awaken from a trance without volition, or as one steeped in the influence of a narcotic, might, one by one, regain their powers; all the time ministered to by attendant physicians, who had measured the full extent of his disease, crime and long career, in the fullest power of reaction, had induced the proper forgetful-

ness at the right time, and now proposed to bring to vital action the functions of the brain.
THE CRIMINAL UNDER TREATMENT.
Oh! how anxiously I watched every movement of this mortal patient, this criminal! I saw the attendant act upon his spirit; now stimulating one faculty, now suppressing another, now calling into action a portion of memory in a pleasing manner, now touching upon a diseased portion, until he discerned no sensitiveness, and then permitting gradually the stimulus of love to enter the brain. There then came another reaction; it was not remorse of despair, as at first; not a tempestuous sway of this human spirit, but it was the consciousness of unworthiness and humiliation that seemed like despair, but recollecting that he was not fitted to enter any society he might desire, and thinking of the associations of the past, it was not really the loathing of condemnation, but pity for himself. As soon as this feeling came over him he was led to another fountain; this time its waters did not seem dark to his vision, but crystal-like—like frost blossoming forth beautifully around the windows. Its scintillating globules were like perfect yet minute hail-stones. He was then led into this fountain, and here there seemed the agony of terror arising from the minute globules—simply excoerciation. I saw he was writhing beneath it, yet his face was constantly growing brighter. I afterwards was informed by the attendant physicians that this was a purifying action of memory—the correction of morbid recollection; he was to remember, but not to be reminded of his crime, and his condemnation. He had not been in condition to receive this treatment before, and could not consequently rise alone.
THE SPIRIT OF THE CRIMINAL RESTORED.
And then for the first time there arose up a longing from within. I could distinctly discover that this inward light was growing more intense with the same flame that illuminated the fountain, and I could discover that he really longed to see his wife and child. When he had first dreamed of them, it was only in memory; he had no hope nor wish ever to see them. When I first perceived he thought of them, it was only with self-condemnation, that he might never, in any state or condition, reach their height; now there was the profoundest desire; he earnestly longed to see them. This assumed a form or type that the physician would call fever. The hopes of his early life animated his brain, running riot through his system with this desire to be fulfilled, and then across a garden bordered with flowers that would not dazzle the eye, and through a wood shaded, as it were, with leaves that were transparent, and yet opaque, he was taken along the pathway leading to a vine-wreathed cottage, the exact prototype of the one where he had wooed and won his bride. In the doorway stood the very form and face I had seen as a spirit bend above him, and the child who had prayed; they were waiting for him as though they had not been away from his side. He could scarcely believe that he had not been dreaming of his early earthly life; he entered that sacred abode where we cannot follow, but whence, shortly after, I discovered a beautiful child emerge, and she gathered flowers, one after another, and when she returned I could see the devoted wife had the fingers upon her lips as though the weary traveler was asleep, soon to awaken and realize the life he had attained—forgiven, redeemed through that perfect love known only in the truly good! I saw this, and I could not tell now whether it had taken six months of earthly time for this great change to be wrought. He was an instance of violent reaction wherein the excess of material life had seized hold upon him, and the reaction was proportionately speedy; that in cases where the prolongation is great, of the time of restoration, it is caused by the gradual decay of the moral faculties, that must be restored.

I asked again, "Is there, then, no incurable?" He says, "If we measure time by the earthly calendar, there are many; but if we measure it by eternity, there are none." Many spirits, he said, that he had tried to reach in this sphere, had passed away from his sight—not because they have descended to lower spheres, but some other treatment

or law intervened; this law could only be known by those wiser angels; there is no immediate release; they must pass through some change or inward growth, the nature of which I was not permitted to know. This did not satisfy me, but I was obliged to be content, since he told me all he could tell.

HOSPITAL IN SPIRIT-LIFE.
On further investigation of this Sphere of Beneficence, which I found extended much more largely in spirit-life than you would imagine, and included many more of human beings than I supposed, I find that nearly all must in some particular degree enter therein and be treated for some particular spiritual or moral difficulty. I passed to what seemed to be an immense temple, and now I desire to be understood that this was really a temple; it had apartments walls, arches, domes, and many corridors and departments; but just as sure as it was a reality, it was also transparent or opaque according to circumstances, but of such substance that you have no knowledge of on earth. It was intended as a hospital for such as have moral maladies without being aware of it on earth, and who are never treated, condemned, tried, or in any way become conscious of their imperfection here. You might be aware that in this temple I found many persons that I did not expect to meet, in whom I never suspected a moral flaw, and whom I supposed above any treatment for moral imperfection, for which this sphere is set apart. I found some persons who discovered by their presence and treatment that they had been partially insane. I never suspected that. I found some present who had been morbid in some direction of their mental or spiritual power; I knew them on earth, and had no idea that they were not well balanced. I found one praying. I said surely here is no case for treatment. After prayer was over I approached by permission and said, "Madam, you seem to be here in the midst of those receiving treatment; I suppose you are here as an attendant, and prayer aids those here." "Oh! no," she said "I am a patient."
"What can be the kind of malady afflicting you?" I inquired.
"I was afflicted," she responded, "with too intense conscientiousness; my conscientiousness was my bane; it was a kind of selfishness. I was too sensitive to my thoughts, to a degree of being selfish in my desire to be good. I find that I am reacting from it here. My faults were not so great as I supposed; and my desire for praise is not so great. I was afraid that God would condemn me, and I feared the condemnation of the infinite law. I carried that feeling to the excess of sinning; here is my preparation going on for better things."
Indeed, I could see from her nature, and the very hue that overspread her face, that she was scarcely convalescent; was striving to forget that which was a morbid sensitiveness as to righteousness on earth. Some of those that were confined here I had known on earth.
ASTONISHED TO FIND HIMSELF A PATIENT.
Before, however, my experience ended, I found to my astonishment that I was there also for the purpose of receiving treatment for some over-righteousness or desire to be good, being cognizant of the fact that goodness manifests itself, and will bring its own peculiar reward. I saw a man apparently in full vigor of health, passing from this temple, and evidently intent upon some errand. I begged his pardon for interruption. With that expression of countenance that indicates no morbid state, the very fullest consciousness of health, you surely are not a patient here. "Yes, I am," he responded; "I have too much health; that is precisely what is the trouble with me. Life was not serious enough. I looked upon it as all sunshine; looked only upon the happiness of material things. I was guilty, as I am aware, of no excess of appetite, but I was positively on earth, too well in body to be aroused in spirit. I have come here to shake off some of that excess of physical life, which so pervaded me. My spiritual powers were not sufficiently active, consequently I required treatment. I was just with my fellow men, still I did not care enough about them. I was indifferent to suffering. Pain I always viewed in the light of mere nonsense; I supposed that people suffered because they wanted to. I now discover that I had not sufficient sen-

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IS THERE A CONFLICT

BETWEEN DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETT COLKMAN.

(CONTINUED.)

DERIVATION OF THE GREATER FROM THE LESSER. The same observations apply to another of Mr. Peebles' affirmations concerning Darwinism...

DOES DARWINISM TEACH THE TRANSFORMATION OF LOWER INTO HIGHER FORMS? Mr. Peebles avers that Darwinism alleges the transformation of lower species into higher...

DOES DARWINISM DERIVE MEN FROM MONKEYS? Mr. Peebles has asserted many times, and, despite Mr. Tuttle's contradiction thereof, still adheres to it...

Does Mr. Peebles claim to understand Darwinism better than its ablest advocates, who have studied it, in the light of scientific facts, for years?

Mr. Peebles, like anti-Darwinians generally, misunderstands, misquotes, and misapplies Darwinian principles. Whenever Darwin or other evolutionists speak of men springing from apes and monkeys...

REASON VERSUS INSTINCT. Mr. Peebles charges Darwinism with the development of reason from instinct: will he please draw the line of demarcation between the two?

how much reason he had while in embryo, or as an infant immediately succeeding birth; was not his life wholly instinctive—devoid of reason?

DO ANIMALS REASON? Mr. Peebles denies: Science affirms. Note the following from Mr. Darwin:—“Only a few persons now dispute that animals possess some power of reasoning.”

The following remark from the illustrious Humboldt is in point:—“The muleteers in South America say, ‘I will not give you the mule whose step is easiest, but to me rational, the one that reasons best.’”

That acute reasoner and logical thinker, Mr. Leslie Stephens, observes:—“It is difficult to understand how anybody who has ever kept a dog, or seen an elephant, can have any doubts as to an animal's power of performing the essential processes of reasoning.”

On this point we have also the positive testimony of the eminent anti-Darwinian, Agassiz, who remarks as follows:—“We can trace in all vertebrates mental powers akin to those of man. We cannot deny to the higher animals some degree of argumentative power, or an action of the reason and affections similar to our own, without shutting our eyes to the plainest and most unmistakable facts.”

DEMARCATION BETWEEN PLANTS AND ANIMALS. Mr. Peebles contends that the line of demarcation between animals and plants is distinct and well defined. In opposition to this sweeping assertion, I will cite the fact that the two kingdoms of nature approach each other so closely, and shade off into each other so imperceptibly, that there are various organisms that science was for years unable to determine whether they were animal or vegetable...

TRUE SPIRITUALISM. I claim that true Spiritualism, which is at the same time a philosophy and a religion, is so much in advance of other systems of religion, that it dispenses with a devil in the universe; and likewise with the legions of devils with which the theology of the ages has peopled earth, and air, and every region where there was man to harass and torment.

STATE CONVENTION OF MINNESOTA.

The tenth annual convention of the Minnesota State Association of Spiritualists convened at Harrison Hall, Minneapolis, Oct. 16th. President and vice-President being absent, the meeting was called to order by the Secretary, Mrs. Esther T. Douglass, at 10 o'clock A. M.

Dr. Kayner, of Chicago, opened the conference by showing that Spiritualism was not an imaginary faith but a reality, not something to see, but something to do—a practical knowledge of immortality—a something to teach into the principles of a higher life which we must adopt into our households and incorporate into our lives, to elevate us into communion with the good and true on the other shore of life...

Brother Robinson thought the great struggle lay between Science and Spiritualism. Spiritualism covered all the scientists claimed and more, and would finally lead science up to a higher standing; and the blending of the two, or when scientists came to realize the truth and beauty of the spiritual philosophy, the highest conditions in this life would be obtained.

Some claimed that religion was the result of education, as was also conscience. Mr. Mead said he was glad the Spiritualists had so broad a platform that even a Materialist had perfect liberty to express his thought. Said Spiritualism was too good to be true, but wished it might be so.

Dr. Kayner gave the evening lecture. He showed that there was a point beyond which our investigations could not reach—the infinity of minuteness on the one hand, and the infinity of grandeur on the other.

Saturday morning session. Election of officers: President, Porter Martin, of Hampton; vice-President, Mrs. Mary Fowler, of Mankato; Secretary, Mr. Morley, of Farmington; Treasurer, C. P. Collins, of Northfield; Executive Board, Anthony Reed, of Hastings; Mrs. Esther T. Douglas, of Winona; Mrs. M. P. Shepherd, of St. Anthony; R. H. Nobles, of Glencoe; J. D. Dalmater, of North Branch.

Mr. Morley handed in his resignation as secretary, which was referred to the Executive Board. Mr. Sweet was appointed secretary pro tem. Mrs. Lepper offered an invocation for harmony under control.

Mrs. Allen, of Sturgis, Michigan, was called to the stand, and presented the practical lessons of Spiritualism; said that the true believers in this beautiful philosophy were ever ready to extend the helping hand to those needing encouragement, that we should make our own lives so pure and good that we need not fear contamination by extending our sympathy and kindly protection to the most lowly and degraded.

ed to hear more from him, to take if with advice to all to live pure and upright lives, and to cultivate harmonious relations with each other. Mr. Hodson said he disagreed with the spirit who spoke through Mrs. Lepper; that he did not desire to see them all agree; that difference of opinion frankly expressed, often brought out a grander development or unfolding of truth; exhorted all to cultivate the light that was within them, for each man and woman was, or must be a Christ unto themselves.

Mrs. Hanson presented a petition for female suffrage in a few forcible and fitting remarks, inviting all both men and women to sign the petition. Mr. Chatfield, of St. Anthony, related his experiences with Mr. Mott, of Memphis, Mo., in relation to materialization.

Dr. Kayner explained the reason why that persons materialized do not at first appear so perfectly the forms of our friends; that they did not have the bodies that they had when here, neither did we see their spiritual bodies, but a body built from the materials gathered from the circle, illumined by their spirit.

The president then gave a lecture, saying: “Much has been said here about prayer, and if ever I felt the need of help, it is this afternoon.” He exhorted all to seek to make their own lives honest and truthful; every man and every woman keep the rubbish swept from their own door.

Mr. C. P. Collins presented a resolution refusing to endorse Mr. Artler's musical performances as the result of mediumship, which was laid upon the table by vote of the convention. Sunday evening, Mr. Arthur gave a short performance on his six instruments at one time, as he had been advertised to do, dressed in a much less objectionable manner.

The general feeling of the convention seemed to be, that the cream of the feast was reserved for the last. Brother Jenkins, ex-President, exclaimed: “That was the grandest thing I ever heard; it was worth a dollar to every one. How I wish all our friends all over the country and State could have heard it.”

Extraordinary Apparition at an Indian Missionary Chapel. Winona, Minn.

The Hudson Bay company's steamer Otter, from Wrangel, Melakatalah, and Fort Simpson, brings word to Victoria, British Columbia, of an extraordinary apparition which has startled not only the Indians, but the white missionaries at Melakatalah.

The story told by the officers of the Otter, on the authority of Mrs. Hall, is briefly as follows: Last Sunday night week, several Indians entered the Mission church to pray. While engaged in their devotions, a bright light arose at the altar and soon spread over the whole chancel. Presently five figures, clad in long, white gowns, appeared in the chancel and knelt at the altar as if praying.

The officers of the Otter add that Mr. Hall also told this story to the officers of the United States revenue cutter Oliver Wolcott, which was cruising on the northwest coast of British Columbia. Mr. Hall was asked bluntly if he had played a trick on the savages to induce them to seek to the revival services. He answered, indignantly, that he never trifled with the Indians in that manner, and said that he was ready and willing to make oath to the facts. Mr. Duncan and Mr. Collinson were absent at the time, but the latter's wife, a refined English lady, was a witness of the sight. Mr. Hall, it may be added, is an earnest and faithful

missionary, who came to this country from England a year ago. He is a young man of 30, of iron nerve and great determination, and a superior scholar.

Exposers.

The following article has been overlooked for a time in the great press of matter, but has lost none of its value by the delay.

I do not write to complain of the complainers but to offer suggestions for our mutual help. If there were no scolds, I might feel like scolding to supply the void!

deeper consciousness of the work that invites our hands and the rewards that await the faithful. Let us be thankful for all our helps, whether they come in the glory of truth or hidden in the disguise of fraud.

Binghamton, N. Y.

THE MESSENGER DIED. Thou art come from the spirit's land, thou bird! Thou art come from the spirit's land, through the dark pine grove thy voice be heard.

But tell us thou bird of the solemn strain! Can those who have loved forget? We call--and they answer not again!

Do they love--do they love us yet? Both the warrior think of his brother there, And the father of his child? And the chief of those that were wont to share

His wanderings through the wild? We call them far through the silent night, And they speak not from cave or hill;

But say, do they love there still? "The saddest thing to many hearts," laments the *Christian Intelligencer* (Reform), "in the late Presbyterian Council at Edinburgh, was the omission of the Lord's Supper, out of deference to the close communion views of some of the representatives of minor ecclesiastical bodies."

And, if he lie not, must at least betray; Who to the Dean and silver bell can swear, And sees at Canons what was never there;

Who reads but with a lust to misapprehend, Make satire a lampoon, and fiction lie; A lash like mine no honest man shall dread, But all such babbling blockheads in his stead.

Hroz ritual is on the increase in London. Thirty-nine churches now celebrate daily communion against eleven last year; three hundred and forty have supplied choirs, against one hundred and fourteen; thirty-five eucharistic vestments, against fourteen; thirty-nine displayed candles on the altar, and since 1877, the use of incense has been extended from three churches to sixteen.

DON'T ask the Lord to keep your garments unspotted. He isn't renovating old clothes. SEVERAL newspaper men have been swindled by the new counterfeit five thousand dollar bill.

RALPH WALDO EMERSON is said to speak of himself as a man whose work is nearly done, but he still labors daily. His manner is becoming less tenacious. Mrs. Emerson is a stately lady, with beautiful snowy hair, and a graceful bearing. The household is cared for by one of their daughters.

No power in the human soul should ever be weakened--one cannot repeat this too often--only its counterbalancing power strengthened; in squirrels the upper row of teeth often grows painfully long, but only when the lower one is lost.

WIZ is not the product of study; it comes almost as unexpectedly on the speaker as the hearer. One of the first principles of it is good temper. The arrows of wit ought always to be feathered with smiles; when they fail in that they become sarcasms.

ABOUT So. The great warriors of life are the so-called "little things," which are from day to day left unadjusted, till they fasten their victims like a net. The men who die of "overwork" are not so much destroyed by their great useful labors as by the vexatious trifles which accumulate till they produce a chronic fever and unrest.

With feet that make no sound upon the floors. And Mrs. I. B. Stowe appears to have nearly the same opinion for she remarks: "I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we feel in them, may be owing to the overshadowing presence of the invisible. St. Paul says: 'We are compassed about with a great cloud of witnesses; but how can they be witnesses, if they cannot see and be cognizant.'"--Cresswell.

Isis Unveiled.

This ponderous work is receiving equally voluminous press notices. The *Daily Record*, Union, Sacramento, California, has a large column review, from which we make the following extracts. Starting out with the proposition that, "At a time when the materialism of Science is becoming almost as arrogant as the clericalism it contends, and when Prof. Tyndall does not hesitate to commit himself to the position that he sees no need of the Supernatural in the order of things, it requires at least some courage to do what the author of these volumes has done, and assault with sturdy intrepidity and impartial determination, alike the shrine of Theology and the laboratory of Physics."

It is evident that the demonstration of these propositions must be a laborious undertaking, and that it demands not only remarkable courage, but great erudition, and especially erudition of a peculiar, rare, and a by no means easily attainable kind. All who have ever studied the history of the supernatural, or dipped into the jargon of alchemical lore, or ever conscientiously examined the phenomena of animal magnetism, are aware that there is a certain well marked chain of testimony connecting the East with the development of occult sciences.

"At this juncture the author of 'Isis Unveiled' came on the scene, and certainly it would be hard to find a person better fitted by training and education for the task she has so boldly undertaken. Mme. Blavatsky is a Russian lady, a large part of whose life has been spent in Asia. Twenty-five years, she tells us, have been passed by her in intimate relations with those mysterious initiates whose doctrines she here unfolds, whose knowledge she defends, and whose wonderful powers she vouches for. In fact, it may be said of her that she studied magic in its cradle, among the Lamaseries of Thibet, the Shamans of Tartary, the Bramin and Buddhist monks and ascetics of Hindustan, the Druses of the Lebanon, the dervishes of Syria and Egypt.

Her opportunities have been great, being herself an adept and an initiate, she has found free entrance where perhaps the foot of European never stepped before, and it is nothing strange that she should be committed to the doctrine of "elementary spirits" after her long residence and intimate relations with those Eastern magi.

We do not wonder that her work is not a perfect revelation of those ancient mysteries; our only wonder is that she has succeeded in unravelling so much.

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

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CHICAGO, March 16th, 1877. TO READERS AND SUBSCRIBERS: Even and after this date make at Chicago, Drafts Postal Notes and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of JOHN C. BUNDY, Acting Manager.

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CHICAGO, ILL., NOVEMBER 24, 1877.

A Disgusted Investigator.

One who has been a good friend of Spiritualism, but who is at times somewhat erratic, and does not seem to have had leisure yet to "reason things out" satisfactorily.

"I have had my house full of spiritual papers and books, mediums and Spiritualists, now for four years. I have made myself unpopular—the church folks giving me a—!"

"You have made yourself unpopular." Well, friend, if you made yourself unpopular in upholding bravely what you believed to be the truth.

"The church folks are hard upon you, and you have lost money by your course." Well, did you go for the truth in the hope of making money by it?

"Spirits have promised great things, and always lied." Spirits are finite, fallible creatures, like yourself, and this great spiritual dispensation is probably intended to convince men of this important fact.

"Why should you tempt spirits to 'promise great things?'" How do you know the measure of their ability? How do you know that the spirits are the identical ones they represent themselves to be?

"Men that have swindled you, say nothing of the old account, when they have passed over into the other life." Where's the use, if they can't settle the old account? True, they might offer a little apology. But

how do you know they are the identical old debtors, you imagine they are? That is a matter for consideration. That there are simulating spirits is one of the first theories that an intelligent inquirer adopts.

"It don't pan out well." Begin with correcting your own thoughts on the subject. Begin by sinking the ship and the "old accounts," the "broken promises of the spirits," and your own worldly and sensual interests and schemes.

There have been many who have been disaffected by an imperfect acquaintance with Spiritualism. There is much in the exposures of powerful but unprincipled mediums, to frighten off timid inquirers.

Fortunately for St. Charles, its inhabitants are not all followers (?) of the meek and lowly Jesus; they do not all shelter themselves "behind the Blood," nor want some one else to pay their debts to the Almighty.

In that same city of St. Charles is a society of advanced thinkers, people of broad views and superior intelligence who meet together to listen to an inspired little Welchman, once a Methodist, but who like his brother minister, Dr. Thomas, could not be tethered by church dogmas and who has, unlike Brother Thomas, been able to see his way clear to leave the church far behind him.

Paragraphs 11, 12 and 13 of the new Constitution of the State of Georgia takes away the power to suspend the writ of Habeas Corpus; declares the natural and inalienable right of all men to worship God, each according to the dictates of his own conscience, and that no human authority should in any case, control or interfere with such right of conscience.

By paragraph V. section 2, "lobbying is declared to be a crime, and the General Assembly shall enforce this provision with suitable penalties." This is as it should be; the purity of law maker's should not be allowed to be approached, any more than the purity of the Judge upon the bench, whose duty it is to see the provisions of the law carried out, or of the jury who sit in the jury box to hear the evidence and to "render a verdict in accordance with the law and the testimony."

Article 8 on education, provides for a thorough system of common schools, where the elementary branches of English education only are to be taught, endows the University of Georgia, makes provision when the public funds will permit for the endowment of one University for the education of persons of color, and provides separate schools for the education of the white and colored races.

The medium who can execute in artistic style the likeness of a deceased friend or relative, who left nothing behind by which their appearance might be identified, is certainly an excellent instrument in the hands of the angel world.

the state, as to all pupils therein taught in the elementary branches of an English education."

Effects of Theological Teachings—Examples.

Some time since there came to the city of St. Charles, Ill., after an absence of years, a guileless, kind hearted old man who had once filled the position of pastor of the Baptist society there, and whose daily walk and kindly talk was remembered by the people. The old man found the society demoralized and the church in ruins; he listened to their cry of distress, broke up his pleasant home and returned to aid in putting the society into more prosperous shape.

A memorial sermon was preached in the Congregational church by Dr. Everts, of Chicago, a notice of which the present pastor of the Baptist church refused to read from his pulpit.

Suppose the germs came in this way, where did they come from on that globe? Why not life originate here as well as in some other world? We are glad Sir Wm. Thompson broached the theory while mortal for had he awaited until a spirit, and had so disclosed it through some medium, it would have been met with derision, as a convincing proof of the insanity of Spiritualists.

Shiloh Home.

A tract of about 400 acres of land has been purchased in Pike Co., Pa., two and a half miles from the Bushkill P. O. and 12 miles from Stroudsburg, on the Del. L. & W. R. R.

It is well known that bodies in rapidly passing through the atmosphere, grow intensely heated, even granite melting like wax. It is suggested by a scientific theologian that this is the probable way God makes it a hell for his rebellious children.

A New Scientific Theory of Hell.

There are two streams of water running through the property upon which are falls and see nery about them much sought after. The falls are known as the "Little Bushkill" and "Pond Run Falls, but lately named, "Union Falls." The "Home" will derive a large income from these "Falls," by serving refreshments to visitors, and summer borders.

Prof. Anderson.

The medium who can execute in artistic style the likeness of a deceased friend or relative, who left nothing behind by which their appearance might be identified, is certainly an excellent instrument in the hands of the angel world.

Science Gone Mad.

How often are the theories and speculations of enthusiastic Spiritualists held up to derision as evidence of their folly and insanity? Yet we venture to assert that for any such theory that can be produced, we will bring one that has been advocated by "scientific men" and gravely entertained, which shall surpass it in insane wildness.

Now that evolution makes creation an easy matter, if the germ is once secured, and as the germ will not come to the beak of the chemist or biologist, it is supposed to have been transported on meteors from other globes. This theory is advocated by Sir Wm. Thompson, Ex-President of the British Association, and gravely discussed before the recent meeting of that body!

Suppose the germs came in this way, where did they come from on that globe? Why not life originate here as well as in some other world? We are glad Sir Wm. Thompson broached the theory while mortal for had he awaited until a spirit, and had so disclosed it through some medium, it would have been met with derision, as a convincing proof of the insanity of Spiritualists.

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The property is held in trust by Henry J. Newton and Dr. J. B. Newbrough of New York City, and Hannah L. Marsh, for an "industrial and educational institution or home for women and children."

The social basis of the "Home" will be much like that of the Hjebsite Friends upon the marriage question, and set forth in the "Science of a New Life," by John Cowan, and in the "Better way" by A. E. Newton. For further particulars address, enclosing two letter stamps.

SHILOH HOME, Bushkill, Pike Co., Pa., P. O. Box 35.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. C. P. Sanford, of Iowa City, Ia., is healing the sick at his residence. He lectured at Port Allen a few Sundays ago to a large audience, and we are informed that he is ready to receive calls to lecture Saturday evenings and Sundays, at any point within a hundred miles of his home.

We refer our readers to the able address of Judge Edmonds, presented to the world through the instrumentality of Mrs. Cora L. V. Richmond. It is a grand production, and it alone is worth a year's subscription, to the JOURNAL.

Now is the time to get up clubs of trial subscribers for this paper.

Mrs. Andrews, the medium, is now pleasantly located at 57 Prospect street, Cleveland, O.

Mrs. C. Fannie Allyn lectures in Cleveland, O., during the month of November. We had the pleasure of a call last week from Brother Gaunce, editor of the Xenia, (Ohio) News.

B. F. Underwood lectured at Napoleon, Ohio, November 21st, 22nd, and 23rd. He speaks at Nevada, Ohio, 23th, 27th and 28th.

The RELIGIO-PHILOSOPHICAL JOURNAL is sent to new trial subscribers three months for less than the cost of the white paper; forty cents is all it costs.

During the month of December the people of Cleveland, O., are to be entertained by the inspirations of A. B. French, Hudson Tuttle, and O. P. Kollogg.

Dr. W. L. Jack expects to be in Springfield, Mass., about January 20th, and remain for a time after which he will visit Chicopee, Greenfield and Amherst, and during the fall of '78 expects to visit Chicago.

Frank T. Ripley is on his way West and would like to make engagements along the route to lecture and give tests in public audiences. He can be addressed at 51 Rockwell street.

Mrs. Mary E. Weeks, 180 Adams street, a lady well known for her highly developed medial powers, had the pleasure, in company with many others, of seeing her Indian control fully materialized a few nights since.

A. B. Spinney, President of the Michigan State Association of Spiritualists, informs us that Captain H. H. Brown, on account of his health, is about to leave Battle Creek for Austin, Texas, and commands him to Spiritualists along the route as an eloquent and polished speaker, capable of doing efficient and practical work.

Capt. H. H. Brown, accompanied by Mr. Vandercook, the singer, spoke at Plainville, Nov. 18th; at Hammond, Nov. 20th. He commences a course of six lectures at Lowell on the 25th; at the conclusion of these they start for Indiana, filling engagements on the route. Address them until Nov. 30th, at Lowell, Mich.

Bishop A. Beals lectures in Kalamazoo Michigan, the last two Sundays in November; in Sturgis, the first Sunday in December, and then goes to Montague and Grand Rapids. We are informed his lectures in Battle Creek were well attended, and that the society there is in a prosperous condition.

Wood & Holbrook, 19 & 15 Laight st., New York, are the publishers of The Herald of Health, which besides other rich and varied contents, will, during the coming year, contain a series of papers entitled "Hygiene for Farmers and Mechanics," which will no doubt be highly interesting and instructive. Price \$1.00 a year.

W. F. Barkley, of Mt. Pleasant, West Moreland Co. Penn., writes:

"I am forming a library for the benefit of the unemployed young men of this town, (there being a large number) and being of limited means I am compelled to solicit donations from here and there, and books which you can furnish me upon any subject either new or old, worn and soiled will be gladly received and any information where I may get others I will be much obliged to you for."

As we have nothing we can send we publish this in order that those who have may respond.

A correspondent writing from Haverhill, Mass., says:—"J. Frank Baxter lectured here again last week to a large and appreciative audience, giving many tests—most of which were recognized. He is to lecture in Groveland, two-and-a-half miles from here, in a few weeks. As a lecturer, singer or reader, he has perfect command of the situation. Our Western friends would do well to secure his services."

The Galveston Civilian notices somewhat at length the first burial in that city under the auspices of the Spiritual Society, which occurred Sunday, November 11th, on the decease of Mrs. H. Wentworth. The black plumes were removed from the hearse and white ones substituted in their place. Instead of a pall, the coffin was covered with flowers placed there by the friends, and the ceremonies, conducted by Mrs. A. Talbot, were appropriate and impressive—several times giving messages from the spirit of the departed to comfort those left behind.

James Nolan is becoming familiar to our readers and receiving many compliments for his display of candor and common sense—qualities which spirits do not always give evidence of possessing. Last week he gave to a private circle who have been listening to him weekly for several months, an agreeable surprise by materializing his face and showing it three times to the visitors, under a good light. Two other spirits also showed their faces and were fully identified. Mrs. Hollis-Billing is becoming indispensable to Chicago, and we trust will find it best to continue her residence here permanently.

Herman S. Snow's new book, "Visions of the Beyond," by a Seer of To-day; or "Symbolic Teachings from the Higher Life," has been received, but too late for review in this number. Among the subjects treated in the volume are:—Resurrection, Explorations, Home Scenes, Signs and Symbols, Healing Helps of the Hereafter, A Book of Human Lives, Scenes of Beneficence, Lights and Shades of Spirit-Life, and Symbolic Teachings. It appears to be replete with information from the "other side." For sale at this office. Plain, \$1.25; gilt, \$1.50.

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THE ONLY HOPE. BY M. E. K. WRIGHT. This is a very curious little work. The author thinks it is the most wonderful pamphlet published since the advent of Modern Spiritualism.

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