

Ernth Gears no Mask, Bows at no guman Shrine, Seeks neither Place nor Applause: She only Asks a Bearing. "

VOL.XXIV. JNO. C. BUNDY, EDITOR.

THE WATSEKA WONDER.

A Startling and Instructive Chapter in the A History of Spiritualism.

BY E. W. STEVENS

It was long ago and wisely said, that "God had chosen the weak things of the world to confound the wise," and that "out of/ the mouths of babes and sucklings, He hath perfected praise."

The innocence of childhood is often the sublimest argument in the establishment of a great truth; and the unpresuming-simplicity of youth sometimes may become the channel of phesomena calculated to shake the skepticism and prejudice of bigotry, and to humble the conceit of the pompously wise.

Such has been a fact of the last year, at the city of Watseka, a town of humble pretensions, on the Eastern Illinois, and Toledo, Peoria and Warsaw Railroads, eighty-six miles South of Chicago, on the Iroquois river. Watseka is noted for its orthodox sentiments and bitter animosity against all ingress of Spiritual ideas. Its ruling classes are aristocratic and respectable, noted for their intelligence and literary attainments. Its society organizations are earnest in reformatory measures, but the masses, like the population in all low and malarial districts, are inert in the investigation of ideas and principles, and slow in the discovery and application of truths hitherto unknown to them.

This town has been swept by a tidal wave of excitement, on account of the presumed insanity of one Lurancy Vennum, a. younggirl belonging to an unpretentious family in the suburbs of the city. Her insanity, as it was thought to be, dates from July 11th. A. D., 1877, and the remarkable phenomenon continued until her perfect restoration through the aid of friendly Spiritualists and spirits, on the 21st of May, 1878.

CHICAGO, AUGUST 3, 1878.

and placing her hand to her left breast, she num, through Mr. Roff, to visit the family. immediately went into what seemed like a fit, falling heavily on the floor, lying apparently dead, every muscle becoming sudden-

ly rigid. Thus she lay five hours. On returning to consciousness she said she felt "very strange and queer." The remainder of the night she rested well. The next day the rigid state returned, and passing beyond the rigidity, her mind took cognizance of two states of being at the same time. Lying as_ if dead, she spoke freely, telling the family what persons and spirits she could see, describing them and calling some of them by name. Among those mentioned were her sister and brother, for she exclaimed, "Oh, mother! cap't you see little Laura and Berties They are so beautiful!" etc., etc. Berthe died when Lurancy was but three years old.

She had many of these trances, describing Heaven and the spirits, or the angels as she called them. Sometime in September she became free from them and seemed, to the family to be quite well again.

On the 27th day of November, 1877, she was attacked with a most vlolent pain in her stomach, some five or six times a day; for two weeks she had the most excruciating pains. In these painful paroxysms, she would double herself back until her head and feet actually touched. At the end of two weeks, or about the 13th of December, ' in these distressed attacks, she became unconscious and passed into a quiet trance, and, as at former times, would describe Heaven and spirits, often calling them angels.

From this time on until the 1st of February, 1878, she would have these trances and sometimes a seemingly real obsession, from three to eight and sometimes as many as twelve times a day, lasting from one to eight hours, occasionally passing into that state of ecstasy, when, as Lurancy, she claimed to be in heaven.

During the time recorded, up to about the middle of January, 1878, she had been under the care of Dr. L. N. Pitwood in the summer and Dr. Jewett during the winter. These M. D.'s are both eminent allopathic practitioners, and residents of Watseka. Mrs. Allison, Mrs. Jolly and other relatives and friends Delieved her insane. The Rev. B. M. Baker, the Methodist minister in charge at Watseka, wrote to the insane asylum to ascertain if the girl could be recelved there. It seemed to be the general feeling among all the friends, save the parents and a few who were only sympathetic observers and thinkers, that the girl should go to the asylum. There were in the city of Watseka at this time, persons who had more humanity than bigotry; persons who believe, in the language of Bishop A! Beais, that "disease has a dynamic or spiritual origin;" persons claiming to understand something of the occult forces and phenomenta of mind, and the diseases incident to a false conception of, and opposition to, its potencies; persons who believe, God being " no respecter of persons " and "without variableness or shadow of turning," that power exists to-day, as in the days of the Nazarene, to cast out devils. Among this class were Asa B. Roff and his wife, who, with others, became thoroughly aroused to the importance of arresting the movement, to take a lovely child from the bosom of an affectionate family, to imprison, her among maniacs, to be ruled and cared for by ignorant and bigoted strangers, who know less of catalepsy than a blind materialist does of immortality. These good people ventured in the most gentle and christian spirit, to counsel with the parents and advise other treatment, different from any that had been administered. These earnest, self-sacrificing souls, imbued with the conviction that uncultivated spirits had something to do with the case, plead with the many friends of the child, to withhold her from the asylum until it could be better shown whether the girl was really insane, or her unfortunate condition might be attributable to foreign minds. Mr. Roff, after much persuasion, obtained the consent of the girl's father, to visit her and bring with him Dr. E. W. Stevens, of Janesville Wis., to investigate the case. Dr. Stevens, who, for several months, at frequent intervals, had been in the city. and a

On the afternoon of January 31st, 1878 the two gentlemen repaired to Mr. Vennum's residence, a little out of the city. Dr. Stevens, an entire stranger to the family, was introduced by Mr. Roff at four o'clock P. M.; no other persons present but the family. The girl sat near the stove, in a common chair, her elbows on her knees, her hands under her chin, feet curled-up on the chair, eyes staring, looking every way like an "old hag." She sat for a time in silence, antil Dr. Stevens moved his chair, when she savagely warned him not to come ne rer. She appeared gullen and crabbed, calling her father "Old. Black Dick, and her mother=Old Granny." She refused to be touched, even to shake hands, and was reticent and sullen with all save the doctor, with whom she entered freely into conversation, giving her reasons for doing so; she said he was a Spiritual doctor and would understand her.

When he asked her name she quickly replied :

| "Katrina Hogan." | |
|----------------------|----------|
| "How old ?" | |
| "Sixty-three years." | 1 |
| "Where from ?" | 2 |
| "Germany." | |
| "How long ago,?" | |
| "Three days." | - |
| "How did yes come! | |
| "Through the air." | |
| "How long will you a | stay ? " |
| "Three weeks." | - |
| | |

After this system of conversation had proceeded for some time, she modified her manners very much, appearing to be a little penitent and confidential, and said she would be honest and tall the doctor her real name. She was not a woman; and her real name was Willie. On being asked what was her father's name, replied, " Peter Canning, and her own name was Willie Canning, a young man; ran away from home, got into difficulty, changed his name several times and tinally lost his life and was now here because he wanted to be," etc. She wearied with answering questions and giving details. Then she turned upon the doctor with a perfect shower of questions, such as, "What is your name? Were do you live? Are you married? How many children? How many boys? How many girls? What is your occupation? What kind of a doctor? What did you come to Watseka for ? Have you ever been at the South Pole ? North Pole ? Europe ? Australia ? Egypt ? Ceylon ? Benares ? Sandwich Islands?" and by along series of questions evinced a knowledge of geography. She next inquired after the doctor's habits and morals by questions like the following: "Do you lie ? get drunk ? steal ? swear ? use tobaccof tea? coffee? Do you go to church? pray !" etc., etc.' She then asked to have the same questions put Mr. Roff. She declined to ask them direct, herself, but through the doctor. They must also be repeated through him toMr. Vennum, making the while, some very unpleasant retorts. When, at about half-past five o'clock, P. M., the visitors arose to depart, she also arose, flung up her hands and fell upon the floor, straight, stiff and rigid, as I have often seen sensitives fall with the " power" in Methodist revival meetings, and believing it to be of the same nature, the doctestook occasion to prove it, as he has done on those smitten with the "power," by controlling body and mind and restoring them to a normal and rational state, despite the "power." The visitors being again seated, he took her hands as they were held straight upwards, like iron bars, and by magnetic action soon had the body under perfect control, and through the laws of Spiritual science, was soon in full and free communication with the sane and happy mind of Lurancy Vennum herself, who conversed with the grace and sweetness of an angel, declaring herself to be in heaven. In this condition she answered the doctor's questions with reference to herself, her seemligly insane condition and the influences that controlled her, with great rationality and understanding. She regretted to have such evil controls about her. She said she knew the evil spirit calling itself Katrina and Willie and others. The doctor continued to suggest to her mind, things to presilent listener to the scoffs and scandals pare the way for a change of influences, by thrown out toward the Spiritualists on account of their opinions regarding the case. her mind was clear and in this superior con-

were possible, to have a higher, purer, happler, and more intelligent or rational control. She said she would rather, if it could be so. . Then on being advised, she looked about and inquired of those she saw, and described, and named, to find some one who would prevent the cruel and insane ones from returning to annoy her and the family. She soon said: "There are a great many spirits here who would be glad to come," and she again proceeded to give names and descriptions of persons long since deceased; some that she had never known, but were known by older persons present. But, she said, there is one the angels desire should come, and she wants to come. On being asked if she knew who it was, she said: "Her name is Mary Roff." Mr. Roff being present, said : "That is my daughter ; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come." Mr. Roff assured Lurancy that Mary was good and intelligent and would help her all she could; stating further that. Mary used to be subject to conditions like herself. Lurancy, after due deliberation and counsel with spirits, said that Mary would take the place of the former wild and inreasonable influence. Mr. Roff said to her: "Have your mother bring you to my house and Mary will be likely to come along, and a mutual benefit may be derived from our former experiences with Mary." Thus reaching the same mind of the girl and through her, the same minds of a better class of spirits, a contract or agreement was made, to be kept sacred by the angels in Heaven and Heaven's agents in the flesh, by which a mostal body was to be restored to health; a spirit, unfortunate in carth life, with twelve years' experience in spirit life, to have an amended earthly experience, a child to be spiritualized and moulded into a fine medium, an unbelieving and scofting city to be confounded, and the greatest truth the world has ever sought, establish-

BINGLE COPIES BIONT CENTS. NO. 22

the lity of Watseka, where they still reside.

In the spring of 1847, when about six months old, Mary was taken sick and had a fit, in which she remained several hours. After the fit, she became conscious and lay several days without the family having much hope of her recovery. In two or three weeks she seemed to have entirely recovered. A few weeks later she acted; on one occasion, like a child going into a fit. The pupils of her eyes dilated, the muscles slightly twitched but lasted but a few moments. From the age of about six months, she had these spells as described, once in from three to flye weeks apart, all the time increasing in force and violence, until her tenth year, when they proved to be real fits, having from one to three and sometimes four or five of them within a period of three or four days, when they would cease, and she would enjoy good health until the next period approached. · At these times, she for few days would seem sad and despondent, in, which mood she would sing and play the most solemn music, (for with all the rest of her studies, in which she was considered well advanced, she had learned music,) and almost always would sing that beautiful song; "We Are Coming Sister Mary," which was a favorite song with ber.

When she was fifteen years old, and the violence of the fits had increased, the parents say they could see her mind was affected during the melancholy periods prior to the fits. Dr. Jesse Bennett, now residing at Sparta, Wis., and Dr. Franklin Blades, now Judge of the Eleventh Judicial Circuit of Illinois, and resident of Watseka, were employed to attend her. Dr. N. S. Davis, of Chicago, Illinois, and several other prominent physicians, had examined her. They kept her in the water cure at Peoria, Illinois, under the care of Dr. Nevins, for eightgen months, but all to no purpose.

In the summer of 1864she seemed to have almost a mania for bleeding herself for the

Thus, for ten months and ten days, did these phenomena continue to excite and agitate the people. The following is a true narrative, and as full as the facts collected from the parents and relatives of the parties named herein and observations made by the writer, will warrant.

Thomas J. Vennum was born May 7th, 1832, in Washington Co., Penn.; Lurinda J. Smith (his wife), was -born October' 14th, 1837, in St. Joseph Co., Ind. They were married in Fayette Co., Iowa, Dec. 2d; 1855.

MARY LURANCY VENNUM. daughter of the above named Thomas J. and Lurinda J. Vennum, was born on the 10th day of April, 1864, in Milford township, seven miles south of Watseka. The family moved to Iowa, July, 12th, 1864, and returned to the vicinity eight miles from Watseka, in Oct., 1865. In August, 1866, they removed to Milford, twelve miles south of Watseka. and remained there till March 1st, 1870, then moved out two and one-half miles from Milford until April 1st, 1871, when they moved into' Watseka, locating about, forty rods from the residence of A. B. Roff, the spirit daughter of whom, according to all the facts and representations every way tested, is the principal character in this remarkable narrative. The family remained at this place. during the summer. The only acquaintance ever had between the two families during the season, was simply one brief call of Mrs. Roff, for a few minutes, on Mrs. Vennum, which call was never returned; and a formal speaking acquaintance between the two gentlemen. Since 1871, the Vennum family have lived entirely away from the vicinity of Mr. Roff's, and never nearer than now, on extreme opposite limits of the city.

"Rancy," as she is familiarly called, had never been sick, save a light run of measles in 1873. - A few days before the following incidents took place, she said to her family :. "There were persons in my room last night, and they called 'Rancy! Rancy!' and I felt their breath on' my face." The very next hight she arose from her bed; saying that she could not sleep, that every time she tried to sleep, persons came and called "Rancy! "Rancy ! " to her. Her mother went to bed with her, after which she rested and slept the rest of the night.

On the 11th day of July, 1877, Lurancy had been sewing carpet a part of the afternoon, when, at about six o'clock she laid by her work, as her mother said: "Lurancy, you had better commence getting supper." The giri-replied: "Ma, I feel bad; I feel so queer." Count of their opinions regarding the case giri-replied: "Ma, I feel bad; I feel so queer." The over it, was formally invited by Mr. Ven-

10

tract has been kept by the spirits and their faithful co-laborers here, the sequel will show.

ed beyond doubt or cavil. How far the con-

The object of the visit now being attained, Dr. Stevens asked: "How long do you want to stay in this heaven?"

She answered:

"Always sir."

"But you will come back for the sake of your friends?"

"Yes, shr."

"When will you come back?" "At twelve o'clock."

"But the family will want rest. Can't you come sooner?"

"Yes, sir, I can."

"How soon can you come? " "At nine o'clock, sin"

"Will you come at pine ?"

"I will."

And so she did.

After nearly three hours of careful investigation, conversation, and the application of the laws of Spiritual science and harmony, Mr. Roff and the doctor retired; leaving the family satisfied that a new fountain of light and source of belp had been reached. A new beam of truth reached and touched the hearts of the sorrowing family -- and to use the language of Mary Roff, "Dr. Stevens opened the gate for her," and for the inflowing of light where before was dark-**D655**.

On the following morning, Friday, Feb. 1st, Mr. Vennum called at the office of Mr. Roff and informed him that the girl claimed to be Mary Roff and wanted to go home. To use Mr. Vennum's words: "She seems like a child real home-sick, wanting to see her "pa and ma and her brothers."

It now becomes necessary in the relation of this narrative to give a brief sketch of the life of

MABY ROFF.

The daughter of Asa B. and Ann Roff, was born on the 8th day of October, 1846, in Warren Co., Ind. The family moyed in Nov. of the same year to Williamsport, Ind., thence in September, 1847, to Middleport, Ill, where they resided till June, 1857, when they removed to Victoria, Texas, in search of relief for a sick child. In March, 1858, they returned to Gilman and remained there and at Onarga, III., till the building of the Toledo, Peoria and Warnaw Hailroad, when they returned to Middleport, Nav. 8th, 1859

relief, as she said, "of the lump of pain in the head." Drs. Fowler, Secrest and Pitwood were called and applied leeches. She would apply them herself to her temples, and liked them, treating them like little pets, until she seemed sound and well.

On Saturday morning, July 16th, 1864, In one of her desponding moods, she secretly took a knife with her to the back yard, and cut her arm terribly, until bleeding excess. 4 ively, she fainted. This occurred about nine o'clock A. M. She remained unconscious till two o'clock P. M., when she became a raving maniac of the most violent kind, in which condition sharemained five days and nights, requiring almost constantly the services of five of the most able bodied men to hold her on the bed, although her weight was only about one hundred pounds, and she had lost nearly all her blood. When she ceased raving she looked and acted quite natural and well, and could do everything she desired as readily and properly as at any time in her life. Yet she seemed to know no one, and could not recognize the presence of persons at all, although the house was nearly filled with people night and day. She had no sense whatever of sight, feeling or bearing in a natural way, as was proved by every test that could be applied. She could read blind-folded, and do everything as readily as when in health by her natural sight. She would dress, stand bebefore the giass, open and search drawers, pick up loose pins, or do any and all things readily, and without annoyance under heavy . blindfoldings.

Near the time, in 1864, when she cut her arm while blindfolded, she took Dr. Hall's encyclopedia, turned to the index, traced the column till she came to the word "blood," then turned to the page indicated and read the subject through. On another occasion she took a box of her letters received from her friends, and sat down, heavily blindfolded by pritical, intelligent, investigating gentlemen, examined and read them without error or hesitancy. When Rev. J. H. Rhes, Editor A. J. Smith, Mr. Roff and others misplaced and promiscuously arranged some of their own letters with Mary s, she at once proceeded to correctly.draw out the intruded letters and examine them. If wrong side up, she would quickly turn them, and read aloud the address thereon, and throw violently away every letter not her own; and re-arranged

RELIGIO-PHILOSOPHICAL JOURNAL.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY. (CONTINUED.)

But, says one, if there be any God, what is the use of man's torturing himself with efforts to adjust himself to the laws of the universe? Didn't God puild it just as he intended and desired it to be? and did, he not make both man and his relations ? and, if so, will be not see to it, that man, in spite of himself, shall get properly adjusted to these divine requirements ? : Possibly he may ; I am not sure but he will. I am not sure but the bumps which the child receives when he gets his weight over the center of gravity is the divine method of adjusting that child until he learns to keep his feet poised centerward in accordance with that law. If it is found that getting beyond the center of gravity invariably results in falling, it is quite time that he should learn the limits of his liberty and voluntarily put himself into harmony with these laws. What virtue is there in man if he be simply a machine turned by an outside energy, which people call God, just as the crank of a grindstone if you turn it, will sharpen an ax? You are turned, you do not turn yourself. You front this way or that, because you are fronted, not because you have voluntarily faced this way or that. The Divine Spirit adjusts, you only through yourself.

And it seems to me that this principle of relations has been sometimes sadly ignored by some Spiritualists. Some of those engaged in the more external forms of Spiritualism have been so careless about it, that they have got into a degree of passivity to all unseen magnetic and spiritual forces, losing-sight of, the principle of individual responsibility for their utterances and performance. I think there is no greater mistake for us than to adopt the notion of indiscriminate passivity, to all unseen influences. Man is greater than circumstances. Circumstances are fragmentary-all the circumstances on the earth are fragmentary; they are only a piece of the universe, not the whole. Man, if he be an immortal, if he he susceptible of philosophy, must be a unit, must be the wholeness of things, gone into consciousness, and, therefore, greater than his circumstances. He is, therefore, superior to them, and is pitted against them. The balance of power la with him, if he will avail himself of the eternal lave, but if he ignore that balance of power, what then? Why, fire will burn him, frost will freeze him, lightning will strike him, the waygs drown him, the passions will est great rust-holes into him. He geta what he pays for, and nothing the; and Nature foots up this bill at the close of every chapter, or if it runs on credit, it is a compound interest upon compound interest,

I think, therefore, it is quite important in this new movement that we discuss this question of attitude-whether we are responsible for a true and proper relation to the laws and forces of the world, or whether we are not so responsible. If we are not, of course we are nothing but mere channels-mere automatic machines which move as they are moved. I know there is a small percentage of the large class called Spiritual mediums who really do not consider that they are responsible in relation to their capacity for adjustment to and use of these spiritual forces which inspire them, whether come from this or from the other world. History is one grand illustration of man's effort to harmonize himself and his aims with the laws and forces of the universe. And so true is the soul, so correct in its facts, so ineffable in its instincts and its intuitions, that if we are not properly related, either as individuals or nations, we are in a state of constant unrest; there is no satisfaction; we do not feel streaming into us full-toned harmonious life; we are restless, sleepless, and we have nightmare in the Church and in the State, in the family-circle and in soclety. We are pulled, and turned, and agitated, and beclouded; we cry, and laugh, and swear, by turns. And what does this mean ? It means that though some portion of us may be thus properly adjusted, and in its correct attitude with regized to the sum of powers, yet that some part of us is not so adjusted, and hence that our being is playing fragmentarily, and is at loggerheads with the great objects of life.

PHENOMENAL. -

Power of Mind over Mind-Bastian and Taylor Controlling Mrs. Richmond--Materializations. TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL :

I have before assured you of my complete satisfac-tion in regard to the rather severe course you are pur-suing, believing, as I do, that truth is mighty and will

My experience with a number of mediums seems so My experience with a number of mediums seems so completely a mixture of truth and falsehood, that but for some strong mediumistic traits of my own. I would long since have retired in disgust from the investiga-tion of this tantalizing phenomenon. The article in the fast JOURNAL signed, "M. L. Sher-man," tallies not only with my own experience, but it seems to me is the only solution that can be given much of the spirit manifestations. I see Mrs. Pickering has been support and I really respect my friend. F. Garry

een exposed, and I really respect my friend, E. Gerry Brown, more than ever, since reading the last Scientist regarding this matter. There is not a medium of any note, who has not been exposed or accused of fraud These things, it seems to me, are conducted in an ill-advised manner in many cases, and it is hard to sift the evidence, for the mediums themselves are unaware of how they are used by the force that is controlling them

I hold you too noble and good a man, to refuse justice to the humblest exponent of Spiritism, and I honor you for the fair manner in which you publish both sides of this vexed question. Even if my story is a lit-tle prolix, I am impressed to give it, for it bears you out in your opinion concerning Mrs. Richmond, while it holds a strong light in favor of the unfortunate ex-med materializing mediums. posed materializing mediums.

L give first an experience that goes to show that human beings influence the trance medium to a large ex-tent; still as a true Spiritualist, believing firmly in its basic facts, I think that as a disembodied spirit, I could do even more than when shackled by bonds of flesh.

A noted trance speaker, some seven years ago, was engaged by our association, to deliver a series of lec-tures in this city. Some of her lectures were of the highest order, extremely logical and elegant in expression. Others scarcely above ordinary, and again almost poor. I fancied this difference was owing to the character of minds composing her audience; personally fa-miliar with many of them, I traced the half-religious wholly infidel and bold socialistic ideas, to the audience before her.

There was visiting me at the time, a woman posses ing the finest analytical mind and coolest judgment of any one it has ever been my good fortune to know. "Slave to no sect," and a searcher for truth, I unfolded my views to her, and together, we fell on a plan to dis-cover, if possible, whether my surmise was correct. We desided to write a theme on two pieces of paper, not allowing either to know what we gave; to lay our subject on the speaker's desk, sit directly before her, and concentrating our will-power on her, desire she should use them. We retained each of us a duplicate of our question. The plan of the speaker was to select from the papers on her desk, one as a leading topic for a lecture, one as a poem, and weave in the others. Sometimes as many as twenty would be placed before her. My subject on the occasion of our experiment was: "All races of men worship something; will the spirit-coptrol give the opinion of the Spirit-world, concerning this worship of an unseen thing called God " I also sent a subject for a poem—"The Kingdom of the Mind."

She came on the platform after we were seated. She took up the papers, and read them, as the singing progressed. Then she read them aloud to her audience; subjects were various, full fifteen in number. She chose my own. With a thrill of surprise, I sitently alipped my duplicate into the hand of my friend. She spoke for some time, when suddenly her hand began wandering among the bits of the papers on the desk. Lifting one without looking at it, she began speaking of God-worship as illustrated in ancient Masonry dwelling at some length on the widow's son, "Hiram Abiff.'

The expression on my friend's face can be imagined when she thrust into my fingers her paper; this was on it:-"Was Hiram Abiff, the widow s son, a real per-sonage, or they a Masonic emblem?" My poetic question settled the matter, for she chose it as the these for her poem, giving on that occasion the finest one she gave during her stay.

Sometimes I could run in thought ahead of this me-dium, and she would use my own mental language. Partisan friends of Bastian and Taylor, could have so influenced Mrs. Richmond, I am certain. All close observers are aware of the fact that two minds often act in harmony, and are startled by words spoken, that show the parties are thinking your thoughts. stance in her life, and clearly proved that spirit voices did speak to him: for instance, he said: "I hear the name Albird P. C." She replied, "It must be Orville P. C.; that was my brother's name." Again he said: "I constantly hear the name Gresy, Gresy." She said: --"Perhaps it is Terresa, my name is Terresa." Chas. Foster's tests clearly proved that the mind of man was

Poster's tests clearly proved that the mind or man was open to his (at times) clear-seeing eye."-No' medium ever gave me greater satisfaction than Mrs. Eldridge has done; yet even in her case the com-municating party only told what I already knew, or my own mind might have framed the aurmise or prediction given; still there were occasions in which communication so irrelevant to what I asked came to me, that I could not do other than believe I held intercourse with a race of unseen beings, possessing all the knowledge of men, and little more than men.

One phase of this mysterious power is: A spirit claiming to be my father, always communicates with me, through every medium I meet, he uses only the inital letters of his name, and always has one hobby; it is a neglected duty in life (and a fact) and urges me to do for him, what he failed to accomplish, and that by so doing, I will save him many a pang, and myself much suffering when I enter the Spirit-world.

This communication has been given through Mrs. Hollis, Foster, Mrs. Eldridge and one other, who gay the name Cassandra, giving account of past events, and future sorrows that were absolutely blood-curdling to hear, to one who sat before an entire stranger, and heard event after event in her life detailed, (ever using fic-titious names) until I felt as if I would walk over burning ploughshares, rather than fail in my earthly duty. That duty was ever in direct opposition to the whole recognized Christian system, which ignores the caller if a woman save in a certain to the there. fallen, if a woman, save in a certain "stand thou there, I am holier than thou " kind of fashion. My dear fa-ther's nature was such as this represented, and now the advice that was given, was, " Put your arm about the fallen one, lift her up, love her again into decency, and well-doing, for the infinite love is not cut on Mrs. Grundy pattern

Spiritualism, to me, is the head and front of every re form. It means something beside phenomenal marvel; it means God in man. The Christ principle lived as shown by Gautama, Pythagoras, Jesus and a dozen oth-ers. The erring recalled; the fallen lifted; the human made divine; the 'possibilities of all souls-developed; the metric ideal realized the millennium a demonstratthe poetic ideal realized; the millennium a demonstrat ed fact! With all the intensity of a strong soul I hate falsehood; I had rather live a dog, faithful to my master, 'than live and die a human, faithless to the divine idea, the grand white blossom of an illuminated soul-E. L. SAXON.

Mediumship and Christian Spiritualism.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

It is always allowable between Spiritualists to tol-erate conflict of opinion. I have not the inclina-tion or the time to make good by preof any given posi-tion taken by myself, in relation to the grand philosophy of our heaven-born Spiritualism. I am glad of the friction produced, and believe good will result herefrom. If Dr. Buchanan or Hudson Tuttle can and will throw any light on the point raised, I will gladly receive

and cherish it, and thank you for it. I agree with Huxley, that science is founded in com-mon sense. What little I know about mediumship and the science of spirit intercourse, I have gleaned more from observation and experience, than in the reading of books, or study of any particular theory covering the science of the case. The more I see and hear with my physical eyes and ears, the deeper I dive on return-ing to the surface again; the less I find I know. The egg of Spiritualism is just pipped; we will understand more about it by and be more about it by and by.

I do know that there are intelligent and honest men and women in the ranks of Spiritualism, who are on the alert to expose all manner of fraud, as other people, and they do so whenever the exigencies arise. Three or four years ago, a traveling mountebank came to this city, and with flaming handbills claimed to perform and duplicate all the phenomenal manifestations occurring in the presence of genuine mediums. The whole performance was a clumsy attempt at jugglery. Twenty orthodox divines, who were present on the occasion, signed a statement, which was published in the daily papers, to the effect of the triumphant, success of the operator, ergo, that all that was claimed for spiritual mediums by way of spirit manifestations rested upon the same basis.

I have observed one thing as a general rule, with some honorable exceptions, however, that the orthodox religious and secular press grasp at every opportunity to give publicity to all exposed cases of mediums, but never make the amende honorable when the medium has been vindicated. If people when they die are just the same in spirit, excepting the physical body, we can reasonably con-clude, they can and do perpetrate tricks. Lence knew a lady medium, now dead, who was in a certain village tayern; one day the landlord's daughter was to be married to a Mr. A. The girl had been ad-dressed previously by a Mr.B., who was desperately in love with her, but is consequence of his dissipated hab its and ugly disposition she rejected the offered hand of B., who in a rage visited the house on the day of the intended nuptials with A. The medium did not know any of the parties concerned, and yet she became ob sessed by an evil spirit, seized a large butcher knife, and started for the bride. Query: Did the spirit of B. leave his body and take possession of the medium, or was it some spirit friend of B.'s? I have read with great interest and pleasure what Dr. Peebles had to say on the trance state, but I do not agree with him, that the unconscious trance state is a normal condition; for, if a medium is led to do a thing In an unconscious trance, condition, that he would not have done in a normal condition, then the condition must have been an abnormal one. One of the most learned and scientific investigators f Spiritualism, residing in this city, a few weeks ago in the presence of a materializing medium, had Bishor Whately appear, dressed in black. The Bishop was anx lous to have made a verbal discourse, but had not the power to do so. Another spirit who could converse, in consequence of his having so often materialized, requested my friend to place paper and pencil in tabinet, so the Bishop could write. After walting a few minutes, the spirit who could converse audibly, re-marked, that the old Jesuit Loyola came along, broke the magnetic conditions, snatched the paper and penll, which was missing afterwards. Now, whether people believe this or not, we don't

AUGUST 3, 1878.

5th. I deny that God showed to Moses his back parts, through the cliffs of the rocks. 6th. I deny that God put lying spirits in the mouths of His prophets, in order to deceive King Ahab, or any-

body else. 7th. I deny that Balaam's ass talked. 8th. I deny that it was an angel who stood before Joshua, with a drawn sword.

9th. I deny that Sampson killed any one, with the aw-bone of an ass

10th. I deny that David put Uriah in the front of bat-le to have him killed off, so he could have his wife, or that David was a man after God's heart.

11th. I deny that Solomon had?700 wives and 300 conubines, and that he advised people when in trouble to drink strong drink, and forget their troubles. 12th. I deny that Jesus rose from the grave in the

ody, which hung upon the cross. 13th. I deny that he had the power to have forgiven

the repentent thief, and secured him a passport to heaven.

14th. I deny that Paul, in the trance, or any other condition, was caught up to the third heavens. 15th. I deny that the fetters which bound Peter and

Silas were knocked off of them and they released from prison in darkness.

16th. I deny that an angel conversed with John on atzios

Now, if any, or all of our Christian friends will prove that any one of the phenomenal manifestations above alluded to, did actually occur as stated in the Bible, and that the prophets who produced them, were under strict test conditions, I hereby agree to abandon Modern Spiritualism as a delusion, and to join some one of the Orthodox churches. J. EDWARDS. Washington, D. C.

A. J. Davis-A Challenge.

BY LYMAN C. HOWE.

TO THE EDITOR OF THE RELIGIO PHILOSOPHICAL JOURNAL!

Any theory, hypothèsis, philosophy, sect, creed or institution that fears investigation openly manifests its own errors. A. J. Davis

J. Davis a fraud? Now is the time to "sift" him! He has impressed the moral and spiritual nature of the age as no other man has. His writings have modified and inspired the philosophy and religion of the world, and opened new and wonderful fields for thought, theory and experiment, and his name will live in history and his testimony will count, in solving and settling difficult problems and spiritual mysteries when he is arisen-a denizen of the Summer-land. It is of the utmost importance to the future that every question of fact and the absolute reliability of his record be settled now, while he is among us and the witnesses accessible, and the "proof palpable" easy to es-tablish. He has given the world his version and cited us to the "cloud of witnesses" ready to attest the accuracy of his statements. Has any one taken the pains to verify the record? Have the witnesses been crossexamined? Will future generations have any more reliable evidence of the psychic phenomena—so marked in his life—than we have of ancient mysteries? If the "Book is sealed," and silence broods the centuries with no echo from the hidden shore, of what infinite mo-ment to a groping world, would such a record be, es-tablished beyond question or possible error, and transmitted without any post mortem fixing or priestly med-dling to adopt it to the creeds of men?

These queries are suggested by remarks made to the. writer sixteen years ago! A public speaker professing to be a Spiritualist, said: "When Mr. Davis is dead there will be published a work of scientific authority reviewing the life, works and experiences of A. J. Davis and unboyaring the series and mission published a series of A. J. Davis and uptovering the errors and misapprehensions with which he has impressed this age and setting the proper value and import to his psychic career!" I asked,— "Why not do it now?" He replied, "Out of respect to Mr. Davis' feelings (1) the work would not appear un-til after he was dead!" This is as nearly as I can quote it from memory. Whether the nurses was to invite it from memory. Whether the purpose was to invalidate the evidence and impugn the integrity of the great seer, or to solve the psychic problem by some new the-ory or discovery, or by analysis, criticism and the ap-plications of science to place his record to a disadvantage, or to put his Harmonial Philosophy into the cru-cible and bring it out transformed into the vagarles of a dream, I cannot tell. But whatever the purpose, I insist that no time should be lost. "Now is the accepted time." Cowards can trample on the grave of buried heroes with impunity. But honest manhood will not hide behind a corpse to strike when there is none to answer.

orized to make this challenge. If there is I am a

I did not speak of the efforts of the ancients in themselves as permanent, but only as temporary and provisional. All the efforts of the nations are provisional and temporary. The truths which most of them have discovered are provisional truths-that is, half-views, not sum-total views of truth. Even if you take the clearest-minded, the holiest-spirited person, unquestionably the glimpses that such an one has are still somewhat fragmentary at the best. And though there is the consciousness of this unity of purpose in Nature-this capacity in man to feel and to incarnate that unity of purpose in life-yet how fragmentary, how[piecemeal we live.

Our own personal private lives and experiences are Illustration. Put your finger, if you can, upon a single in dividual, who, from the moment he began his career of business inlife, made that business subservient, in all its ramifications, to a great unity of purpose, which, like a solid zone of light, runs through all his efforts, illuminating them and holding them together. Very few of us live in this divise sort. And yet we are tortured till we do. Both men and nations totter and totter about until their moral consciousness gains this mount of transfiguretion. From this solitary and sublime hight, alone, can we calculate our latitude and longitude.

God built the world for a great purpose, and it is only when men build society as God builds worlds that they merit or can receive the Divine approbation. And the Cause which approbates or condemns is found in reasonthe only common sense of the centuries. Once get out of place, and though you cannot tell how or where the fact is, your instincts and intuitions at once declare it to you; nor is there any more rest or peace until you are righted again. All the disquietudes of society are only so many signs of positions at sharp angles with the unitive aim and purpose of being. What mean the terrible pains and abrupt explosions, the scandalous breaches of conjugal fidelity, the frequent divorces and bitter animosities of domes tic We? I answer: It means either that there are no true laws of natural marriage, whose observance would make home heavenly, or that, there being such laws, man has not found and adjusted himself to them. The first notion is blasphemous-its logic would be social ruin.

And this dissatisfaction comes as the sign of the fact that we are out of place-that our highest social attitudes are not yet attained-perhaps not yet attainable, at least not instantaneously. It is to be attained by hard work, by "carrying bricks, and mortar, and stone," by doing the dirty as well as the sublime work of the world-no, excuse me there is no dirty, workdin the world. All work is sacred because it is the effort of man to realize his whole hearted relation with the universe, There is no work that is not sacred. From the blow of the wood-chopper to the finest strain of poetry, from the toll of the mother over the cra-

· (To be contineed.) Copyright by H. Tattle & G. B. Stebbins, 1978.

If you would be pungent, be; brief; for it is with words as with sunbeams, the more they are condensed, the deeper they burn .- Same.

A true man never frets about his place in the world, but just slides into it by the gravitation of his nature, and swings there as easily as a star.—Chupin The TIME

Concerning that most difficult to believe or under-

stand, form materialization, I have seen a good deal. I never asked for a test; I determined to watch; that was all I could do. Mrs. Miller, of Memphis; Mrs. Bliss, of Philadelphia; Mrs. Boothby, of Boston, were entire strangers to each other. I saw the three in a space of ten weeks. Fact first: The white material used by what was claimed to be spirit forms, was in all cases similar, and entirely different from white linen or cotton, with which I had a good chance to contrast t, as it was summer time, and many were dressed in white. Fact 2nd: The motions of what claimed to be spirit forms, were in all cases precisely similar-quick, flittering, frightened in appearance. There is here a great law, and a natural one; no law is otherwise that is made by nature.

I saw a. too great willingness on the part of spectators at Mrs. Boothbys, to guess at what they saw. did not recognize the two claiming to come to me, and because I would not guess at their identity, or suggest some one, parties present seemed provoked with me. A form came out so like the medium (Mrs. B.) that

absolutely shivered with a sense of disgust, at what believed a shameful frauch even while I marveled at the rapidity of action shown by the medium, for she wore a brown dress, limp and clinging to the form; this creature was classical in her apparel and movement, still the voice was Mrs. B.s. As if in answer to my suspicious thought, this white-robed thing threw up the curtain, showing Mrs. B. in the chair. I saw enough to induce my return; the same time I saw there a form apparently a child ten years of age, dreased in white, Mrs. B. had not gone in the cabinet, but was in the act of nalling a curtain. I saw the small trim feet and legs of a child, for I had been told mediums personated children by getting on their knees. Our exclamations of surprise caused Mrs. B. to turn, and the figure seemed to be swallowed up by her movement.

I decided at once that Mrs. B. was a genuine medium, or had at least five or ten accomplices, and they were a shrewd lot even then. As regards Dr. Samuel Watson, that true, and royal natured man, there is not in my mind one shadow of doubt regarding his judgment veracity, or ability. His wonderful success lies not in the fact of over-credulity, but that for twenty years, long before the world knew of it, like one of the olden patriarchs, he stood reverently before the door of mystery, and in his own house, among his ewn family, he beheld the faces and forms and had the evidence given, that he would have been worse than a fool to deny. This gives him knowledge as well as faith, and like the master he so reverently followed, and still follows, he lives by the law of love, and so becomes the recipient of manifestations that other natures fail to receive. We are well aware that Prof. Crookes succeeded better than almost any one else, under the most rigid test conditions, and yet his medium (if I mistake not) under lax and foolish management, was exposed.

I have had experience with Clara Robinson, one of the finest slate-writing and phenomenal mediums in the world, and yet she was totally unaware of the na-ture of her gift, and said once to me: "I don't know any more what it is than you do, nor how it is done." She seemed too careless to inquire, and gave it all up, because people annoyed her.

because people annoyed her. I was present once at the scance of a noted clairvoy-ant, held with a lovely edd lady seventy-five years of age. At the outset he said to me: "Ohl what a lovely nature: ante-natal law was perfect, and this was a well come child, the Spirit-world comes close to her, and she knows all the spells of harmony, almost perfect harmony of life." He gave to this woman name after name in full, of seventeen dead people; told of every remarkable in-

Mister i and Fall

care. I am convinced that Loyola is alding all he can the mundane Jesuits, and on the occasion alluded to, upset the learned Bishop Whately, in his communica-tion he desired to make to the denizons of earth.

It is well known I come under the category of a Chris-tian Spiritualist, yet I hold to but very little in theolo-gy, that is held by the orthodox Christians./I entertain a different interpretation of the Scriptures, and of the attributes and mission of Jesus of Nazareth. I know very many of our orthodox friends sneer at Spiritual-ists and Spiritualism, while their eventasting cry is, "Frank from a subscripture of the state of the "Fraud, fraud," always demanding the proof and test conditions.

I propose in all seriousness to propound a few inter I propose in all seriousness to propound a few inter-rogatories, in relation to certain wonderful phenomena or manifestations recorded in the Bible, which our friends regard as the infallible word of God. We take the negative side to these questions, and provided they are answered by any of the learned Doctors of Divini-ty, they will give their proof of the actual occurrence of the phenomena, as well as to the real existence of the prophets or individual who produced the phe-nomena, and if at the time whether or not they were under test conditions.

nomena, and if at the time whether or not they were under test conditions. - (25) ist. I deny that God created the heavens and the earth in six days, and becoming tired of his labors, rested on the seventh day. 2nd. I deny that God created the sun, moon and stars, after Ha created the earth, for the especial purpose of giving light to this earth. 3rd. I deny that Jonah lived three days and neghts in the belly of a fish. 4th. I deny that angels appeared to Abraham, Jacob and Lot

in olden times.

a single claim made by Mr. Davis respecting his paychical experiences and autobiography that will not bear analysis, we call upon the world to produce it. +If there is a statement that is not true, let it be met and refuted now, while the author lives, and the witnesses can be found. Mr. Davis will not flinch. He is not a coward. He has braved the scorn and ridicule, the criticism and misrepresentation of the organized church and dogmatic schools of science and philosophy for over thirty-two years, and every year makes him stron-ger, and his enemies more respectful. Frauds are training in gauntlet and "speaking mediums" are in the crucible. "Misery likes company," and A. J. Davis is very acceptable society. laitiate him! "Expose" him! "Let him be crucified." Who is ready to prefer charges? Don't wait for him to get out of the way. His ghost might trouble you then. Court is open, defend ant ready, Judge on the bench, jury in the box. Where is the plaintiff? Who prefers charges? Who? Binghamton, N. Y., July 19, 78.

Mrs. Mary Holien-Forms Floating in the Air.

A correspondent writes to the Voice of Truth, certain occurrences witnessed at the residence of Col. S. P. Kase in Philadelphia, from which we extract the fol-

At 8 o'clock in the evening, Miss Mary Holien, an ingenious and interesting young lady, a member of Mrs. Kase's family, went into the cabinet. She was thor-oughly entranced, being controlled, apparently, by the spirit of an Indian, and conversing focularly with the friends. When at length she did enter the cabinet the appearance was so wonderful as to astonish every one in the room, for scarcely had she gone inside the cur-tain before a female form dressed in white appeared. It is proper to remark, here that Miss H. wore a blue wrapper, thus utterly precluding the idea of the iden-tity of the medium with the form thus appearing. The former was at least six inches taller than the latter. Soon a heavy male voice was heard from the cabinet, foining with the audience in singing. Most of those present were called up, either to receive a communication or to have a nearer view of the faces presented at the cabinet. One gentleman who thus came up, re-ceived a communication from the spirit of a lady, who afterwards, joined him in singing, by which he was greatly affected.

At a seance held later in the evening, three of the At also ance held later in the evening, three of the four persons were at one time called up to the door, and when the curtain was raised by a male form, be-yond and above the medium appeared four female fig-ures, some of them apparently floating in the air, with hands joined and faces of angelic brightness, they seemed as if worshiping at the shrine of love immor-tal. It is impossible to describe their dress; over their heads floated gossamer wreaths, in which they were partially enveloped. Another form appeared, whose dress seemed to be of a very rich sfik or satin fabric; and when Col. Kase asked her if her dress was not silk, she shook it so that

asked her if her dress was not slik, she shook it so that all could distinctly hear it rustle.

all could distinctly hear it rustle. The editory says in commenting upon the report: "There has been much written about the so-called or. real exposures for some time past, that when we know the manifestations to be gen ine, we feel that it is due to true mediums to have the indorsement of the spir-itual press. As we said when noticing this medium and what we asw while there in the same family, if nothing else had ever occurred than what we know beyond the possibility of a doubt, it would forever set-tle the question that spirits do materialize and show themselves now as the Bible history records they did. in olden times.

AUGUST 3, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

Our Monng Lolks.

The Pearl Diver of Ceylon.

From remotest time the pearl has been held in great esteem, being valued almost equally with the diamond. Its, purity has made it a symbol of truth, and it has been deemed a fit ornament of regal loveliness and beauty.

My story relates to the pearl and those who drag it up from the deep sea. We must first suppose ourselves in a very distant country. I think we will go to Ceylon. In the ocean surrounding that almost fabulous land and which horders. Bergin the most land, and which borders Persia, the most valued pearls are found. It is only in a few localities that they attain perfection.

On a clear, day, when the great ocean rests in calm repose, and there is no shadow of a storm in the sky, the pearl diver ventures far from land in his rude boat. There are always two in a boat, one to remain while the other dives. The sought for pearl is secreted in the shell of a kind of oyster, which grows in extensive banks. The boat is brought over these banks, and then the diver prepares himself for his work. He ties a little sack to his waist, in which to bring up the oysters he may find. He also carries some short sharp sticks of bony reed, for what use, we shall presently see. Thus equipped, the diver draws in his breath and plunges into the sea. Down, down he falls until he stands on the floor of the ocean. It is light there, and he can walk over the white, mossy floor, surrounded by the denizens of the deep. He rapidly gathers a many oysters as he can find, and then by rapidly striking the water ascends to the surface. He has not breathed for many minutes, and lies exhausted in his boat for some time before he recovers. As very few oysters have pearls, and not one in a thousand, one of any great value, the poor diver makes many perilous descents without any reward. Yet he is not discoaraged.

Such was the business of Arabée, a Ceylon boy, who every fair day went out in the boat with his father. They were poor peo-ple, living on almost aquatic life, for all they had they derived from the water. The mother of Arabée died while he was a child, and he had almost forgotten her love. The world was but a struggling place of ex-istence to him. At times he thought that death was better than life, for then he would be at peace. Said he, "I can hever change my lot. My father has sought pearls all his life, and he never found one really valuable. So may I waste mine." Arabée forgot that we all are made for a purpose, although we may not see what it is, the fu-ture will unfold it to us. He repined as many boys and girls have repined, before his time and since. He continued at his work, and as years went by, he became a noble looking man. His forehead was high, noble looking man. His forehead was high, his eyes large, dark and thoughtful, his mien engaging, but he wore the garb of the servile caste. Every one by that could see that he was lowly born. The king of the neighboring coast was a great and powerful prince, proud of his de-scent through a long line of haughty chie?-tains. His palace was called the Gold n Moon and its doors were of silver. In its

a.

.

Moon, and its doors were of silver. In its courta a hundred fountains sparkled, and thousands of rare birds sang. Nowhere in all the storied East was there aught as splendid, or beautiful. The king had two daughters, the eldest of whom was betrothed to a neighboring prince. The king had promised as a part of her bridal wardrobe, promised as a part of her bridal wardrobe, "a pearl the shape of a pear, as large as a peach, and as pure as the water in the foun-tain of the sun." He sought his kingdom over, but could find none equaling his rash promise. He/offered great rewards to the divers, but they never saw one so large or pure. pure.

The day of the wedding approached. The

At the setting of the sun, the king assembled has court, and in a sorrowful voice ask-ed if any one claimed Ajel by right of hav-ing answered his demands. All were silent. After a little while, there was a confusion at the gate. The usher said a poor man wanted to enter, and had been thrust out. "Show him to me!" said the king, who prided himself on administering justice to every one on all occasions, and never turn-

ing one away unsatisfied. The man entered. It was Arabée. He advanced, and bowed to the king, but not servilely. It was the bow of one noble to another. His air so at variance with his rustic garments, surprised but did not dis-please the king. He asked; "Why are you here?

"You said that you would give Ajel in marriage to the one who would bring 'a pearl the shape of a pear, as large as a peach,

pearl the shape of a pear, as large as a peach, and as pure as the water in your fountain of the sun," answered Arabée. <u>"Rustic,1</u> did, and at this hour will add the free gift of the best principality of my empire," said the king with great emphasis. "Then," said Arabée, "I claim your re-ward. Here is the pearl;" saying this he haid it on a silver true which was placed on laid it on a silver tray which was placed on a table in front of the throne. The king snatched it eagerly and examined it. It was all that he desired. When all had examined it, and expressed their satisfaction, the king spoke to Arabée.

"Who are.you?"

"I am," he replied, "a pearl diver." The king then turned to his eldest counsellors, whom he consulted on different questions and said :

"Caa I, with honor and justice, evade uniting my daughter to this man, because he is of a low caste?"

"No," they answered, "and you break your laws by so doing." "What then am I to do?"

A fter consulting a long time, they replied: "If you first grant the principality, you make him a poble, and then he can lawfully marry your daughter." This pleased the king, who valued justice

more than life, and he acted accordingly. A rabee and A jel dwelt in a beautiful palace, and the people they had governed, gen-erations after they had passed away, spoke of their goodness and their interest in the welfare and happiness of the poor and distressed.

"Have you enjoyed our strawberry festi-val boys?"," "Oh! yes, sir!" Then," asked the teacher, seeking to append a moral, "if. you had slipped into my garden and picked those strawberries without my leave, would they have tasted as good as now?" Every small boy in that s'ained and sticky compa-ny shrieked: "No, sir!" "Wby not?" "Cause," said little Thomas, with a cheerfulness of conscious virtue, "then we shouldn't have fiad sugar and cream with 'em."

BOOK REVIEWS.

LIFE IN OTHER WORLDS: Including a Brief-Statement of the Orig'n and Progress of Life in Our World. By Adam Miller, M. D., with an Ap-pendix of Three Sermons, by Rev. H. W. Them-as, D. D. Chileago: Fox, Cole & Co., publishers. 1878, 282 pp. Cloth; price \$1.50. For sale by the Relf. io Philosophical Publishing House.

Although a member of the Methodist Church, and retaining a hold upon many of its doctrines, the doctor takes very liberal ground in this book. Speaking of "Panish-ment," he says, "How terrible is the thought of eternal, conscious, sensuous suffering. Prove to me that my child or friend has suffering."

Scribner's Monthly. (Scribner & Co., New York.) Contents: Portrait of William Cullen Bryant ; A Sea-port on the Pacific ; Sharp Eyes; Our Tavern; Bereft; William Cullen Bryant; Falconberg; Oatch; Off Scarbo-rough; Glimpses of New England Farm Life; The Puritan's Guest; Longstaff's mar-riage; Old and Young; "To-South Africa for Diamends;" Old Robin; Roxy; Midsum-mer; Meridian; Topics of the Time; The Old Cabinet, Home and Scaiatr. Culture Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric-a-, Brac. This the mid-summer Holiday num ber is replete with interesting articles, most of which are beautifully illustrated.

Phrenological Journal. (8. R. Wells & Co. Phrenological Journal, (S. R. Wells & Co., New York.) Contents: Amos Bronson Al-cott, with Portrait; The New Theory of Immortality: Brain and Mind; The Fella-heen of the Nile: Slipshod Ways; William Cullen Bryant, with Portrait; Quiet People; Injury to Brain and Insanity; General Schou-valoff, .with Portrait; A Visit to Howe's Cave; Vitality in Food; The Roman Soldier and his—Food: Editorial Items: Poetry. and his Food; Editorial Items; Poetry; Notes in Science and Agriculture; Answers to Correspondents; Personal; Book Notes

The Eclectic, (E. R. Pelton, New York City.) Contents: The Origin of Flowers; Im-pressions of America; The Past, Present, and Future of Turkey: A Firey World; Com-panions on the Road; Jackeol of Dare; Mey ryon and Meryon's Paris; Johnson's Lives of the Poets; "Philochristus;" My Friend; The Great Tropical Fallacy; Eternal Hope; A Romance by Rum-Ligh.; Hermann Lud-wig Ferdinand Helmholtz; The Ballard of Imitation; Literary Notices; Foreign Literary Notes; Science and Art; Varieties This number contains a fine steel plate en-graving of Hermann L. F. Helmholtz.

The Mayazine of American History.) A. S. Barnes & Co., New York and Chicago.) Contents: Historical -The Verrazano Map, by B. F. De Costa; Champlain's Expedition of 1615; Reply to, Dr. Shea and General Clark, by O. H. Marshall. Biographical-William Livingston, Governor of New Jersey, by John Austin Stevens, Original Doc-hments-The Siege of Savannah, 1779, as related by Col. John Harris Cruger, Commilnicated by Henry C. Van Schaack. Re-prints-Letter of a Philadelphia Quaker, 1769. Notes, Queries and Replies; Literary Notices."

The Balyland, published by D. Lothrop & Co., Boston, for youngest readers is in large print and quite instructive,

The Nursery. (John .L. Shorey, Boston, Mass.,) a magazine for young readers, as usual contains interesting stories for the little ones, with pretty illustrations.



\$5 10 \$20 Address STINSON & Co., Portland, Maine.

25 Pashionable Cards. no. Talike, with name loc postpaid. Gao. I. Hand & Co., Naman N. Y.

\$7 A DAY to Agents canvassing for the Fire-aide Visitor. Terms and Outby Free. Address, P. O. VICKERY, Augusta, Maine.

S10. day to agente selling our Fine Art Novolles 241804. Catalogue free. J. H. Buford's Sone, Boston.

PIANOS Maother battle on high prices. RAGING ed. Dr. See Beatty's latest Newspace full reply (senf free) before buying PIANO or O'ROAN. Read my latest circular. WARD. F. BEATTY, Washington, N. J. ORGANS

IT COSTS NOTHING!

o try our organs, as we send one totany address on ten days rial and refund freight [f n st purchased. Solid walnut cases PRICE \$71 Birect from the factory.

ALLEGER, BOWLBY & CO.

talogue free.



Fullman Palace, Drawing Room Cars Are run on all through trains of this road. This the OXLY LINE running these cars between Chicago and St. Fael and Minneapolis, Chicago and Milwaukee, Chi-cago and Winons, or Chicagy and Green Bay. New York Office, No. 415 Brundway, Boston Office, No. 5 State street Omaha Office, 135 Farnham Street. San Fran-cisco Office, 2 New Montgomery Street. Chicago Ticket Of-fices: 64 Clark Street, under Sherman House; 15 Canal, corner Madiko ristreet, Kinzie Street Depot corner Wesls and Kinzie Streets. For rates or information not attainable from your home

| ticket agents, apply to MARVIN HCOHITT, 'Gen'l Mang'r, Chicago, 23-19-25-19 | Genter | H. STANNATT. |
|--|--------|--------------|
| | 1 | |

Stories for Our Children. BY HUDSON AND EMMA TUTTLE.

This is the first of a series of stories for our children, by these This is the next of a berries of aborns for our challength, by the able radical writers. These year turce are designed to be the be-ginning of a publishing business which shall make liberal and unsectarian literature for the young a speciality, and the pub-lisher carrenestly solicits the interest and patronage of the lib-eral public.

Paper, 25 cents; postage free. . For sale, wholesale and retail, by the Halisto-Patho-sornical Pralismino Hotsa, Chicago.

THE -BHAGAVAD-GITA: OR. A DISCOURSE ON DIVINE MATTERS. BETWEEN

KRISHNA and ARJUNA.

A SANSKRIT PRILOSOPHICAL POEN,

Translated, with Copious Notes, an Introduction on Banskrit Philosophy, and other Matter,

By J. COUKBURN THOMSON, ANTIQUARLAN SOCIETY OF FRANCE, AND OF THE ANTIQUARLAN SOCIETY OF NORMANDY.

The book is a 12mo, 378 py, and the mechanical part is finished in a superior manner, being printed on heavy-tinted paper and bough in extra heavy cloth with richly illuminated back, corders and side title.

Price, \$1.75. Ght, \$2.25; Postage Free.

"For sale, wholesald and retail, by the Intiono Parto-pornical PUBLISHING NOUSE, Chicago,

POEMS THE INNER LIKE

By MISS LIZZIE DOTES.

The eximitation of numerous collitons of these beautiful po-erns shows hole we's they are previated by the public. The peculiarity and intrinsic norms of these positis are af aired by all intelligent and previa minds. Every Spiritualist in the land should have a Coly. TABLE OF CONTENTS-PART I.

A Word to the World (Preparatory); The Prayer of the Sor-rowing; The Song of Truth; The Embarkstion; Kopler's Vision; Love and Latin; The Song of the Nor, 5 The Herial o, Webster; The Paring of Sigurd and Gerda; The Mosting of Sigurd and Gerda. PART IL.

PART IL.

Sugard and Gorda. PART IL. The Spirit Choid (by "Jennie"]; The Bevelation: Hope-for use Sorrowing; Compensation; The Eagle of Freedom; Mistreas Gignare (by "Marian"); Little Jainny, "Birdies" Spirit Song; My Epirit Home [A. W. Spragne); I still Liye [A. W. Spragne); Life (S-akespeare); I swe Thakcoperate); For a That (Burne); Wes. of Cheer [Burne); Resurrent (Poe); The Prophecy of Vais (Poe); The Kinghom (Poe); The Cradle or Couffin [Poe]; The Streetant Baltimore [Poe]; The Mysteries of Godiness [A Lecture]; Farewell by Earth [Poe].

PRICE: OILT, \$2.00, POSTAGE 105, PLAIN, \$1.50, POSTAGE 105.

• For sale, wholesale and retail, by the RELIGIO-PERIO SOFRICAL PUBLISHING HOUSE, Chicago.

STRANGE VISITORS.

POETRY, ART, FICTION, BATIRE, HUMOR,

NARRATIVE, AND PROPHECY.

BY THE SPIRITS OF

AND OTHERS

23-24-25-25

landed where the flames of fire ' dash on Agony's eternal Shore,' and you drive me to insanity. I must forever forget myself, or become unconscious of my own identity, be-fore I could be happy in heaven and know that my child is to be in a hell of sensuous

Of Heaven, he.says: "'No man liveth to himself.' No angelic being can have an in-dependent, existence. The happiness of heaven will greatly consist in active labors for the good of others. * * In that bright world we will have bodies as we have here, but they will be spirit bodies, in which we will retain our sense, reason and memories, only in a higher degree than we have them here." The work and the appendix of Mr. Thom, as' sermons, are in keeping and take the ad-vanced view of liberal and progressive Meth-odism. All through the work the doctor has quoted largely from well known authors to fortify his positions and has presented a very readable and instructive book. The Northwestern Christian Advocate prints the following item in regard to it: "Dr. Adam Miller, of this city, has just published a book entitled, 'Life in Other Worlds.' The book discusses in a pleasant manner what few people know anything about, and yet what all would like to learn something concerning. Science, religion, and hypothesis are so combined as to make a very readable volume. Dr. Miller is a min-ister well known to a large circle of our readers. He wields a glorious pen."

The remainder of the list will be given next week.

GOLD Any worker can make \$12 a day at home. Costly Outfit free. Address Taus & Co., Augusta, Maine.

\$12 A DAY to Agents selling our novelties, watches, etc. Bample watch free. 13 outfit free. O. M. HANSON& CO., Chicago, III.

Turkish, Electro Thermal, Sulphur, Vapor, and other Modicated

, BATHS,

FOR THE TREATMENT OF DISEASE, AT THE

GRAND PACIFIC HOTEL, - CHICAGO, Entrance on Jackson street.

In the past three years over fifteen thousand persons have been successfully treated and cured of the various diseases peculiar to this climate. Our appliances are first class in every partic-ular. We use electricity in all forms with and without the bath. These baths will prevent as well as cure disease when properly taken. Try them and be convinced.

DR. G. C. SOMERS, PROPRIETOR.

23-25-41

\$666 a week in your own town. Terms and \$5 ont-2, 33.35.22

5

king saw that his word would be forfeited. and he pointed at as a boastful liar. He grew wretched, and in agony exclaimed to his court: "I will give Ajel, my other daughter, in marriage to the one who will bring me the pearl I desire!"

Ajel was considered the most beautiful princess in the East. She was the pride and light of the palace of the Golden Moon, and every courtier at once set his wits at work to gain the tempting prize. All in vain. Only two days remained, and the largest pearl the king possessed was not larger than the egg.of a sparrow.

That day the news reached the ears of Arabée. It revived the yearnings of his boyhood to extricate himself from his position, which for years had been crushed beneath the routine of life. That night, for the first time in his life, the straw which formed his bed afforded no slumber. He thought over and over again the chances of the morrow. He could dive ten times during the day, and there was a possibility of finding the treasure. The sun almost re-vealed the border of his gray twilight robes in the East as Arabeé fell into a half conscious sleep. He dreamed his mother, who had departed this fife years before, was with him. He heard her soft voice and felt fler gentle touch. She was robed in a gossamer cloud. She told him to row his boat, where he saw a nautilus floating, and when it sahk to dive after it. There he would find what he sought.

He at once awoke. It was not yet light, but he arose. He was early out on the ocean, He saw the promised nautilus; its beauti-ful snowy shell looked like a whirl of foam, its legs extended out as oars, and above it spread its two azure sails. As it was wafted along by the breeze, it seemed the most wonderful and fairy-like work of nature. Arabée's heart beat fast as he met this object of his dream, and saw it fold its sails, and prepare to drop into the depths of the ocean, but he faltered not; he too, prepared, and the nautilus no sooner sank than he plunged after it: He soon stood on the floor of the sea; craggy corals grew every-where, festconed with mosses, and most gor-geously colored plants, among which fishes of purple and gold glided like flecks of light. At his feet was a very large oyster, the largest he had ever seen. Its shell was covlargest he had ever seen. Its sneu was cov-ered with long moss, and a dozen more-shells had attached themselves to it. He knew it must be the prize. He placed it in his sack, and looked upward preparatory to viscend. What new horror, An enorm-ous shark circled above him as a hawk cirous shark circled above him is a hawk cir-cles in the air over its prey. As he passed the monster, it intended to devour him at a mouthful. Nothing daunted, he grasped one of his pointed sticks and sprang upward. He had met sharks before, and conquered. The shark opened his jaws, one end of the stick was thrust into the upper, and the other end caught the lower jaw. It could not shut its jaws together, and in its pain rushed away like an 'arrow. Arabée climbed into his boat. He opened the shell and found the object of his search. The pearl exceed-ed in size and perfection even the promises of the king. of the king. 13.8.101030

A Partial List of Magazines for August,

The Atlantic Monthly. (Houghton, Osgood & Co., New York and Boston.) Contents: One too Many; Moonshine; The Europeans; The Stage in Germany; Lancelot; The New Republic and other Novels; After-Life; The Moolid of the Prophet; Growth of Con-science in the Decorative Arts; Reelfoot 'Lake; Fessenden's Garden; John Bull; New England Women; Content; The Contribu-tor's Club; Recent Literature.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece-"Vacation Days;" Vacation Days-Poem: The Story of a Dress; Will O'The Wisp; The Child Toil-ers of Boston streets; Rain-Song; Aunt Dol-ly's School-Room Stories; The Story of the Lillies; The Double Sun-Flower; Doc and her Knights; Classics of Babyland; That which happened to Tommy: Past's Homes; her Knights' Classics of Babyland; That which happened to Tommy; Poet's Homes; Summer Rain; Trying to be True; Mrs. Hubball's Live Stock; Thistle-Top People; A Mis'ble Day; Little Miss Muslin of Quin-tillion Square; Nipping Fidget; Tangled Knots; Midsummer Spirits; Parlor 'Pas-times; The Post Office Department of Wide Awake; Music; Yellow Birds; The Yellow-Birds' Censins; Some Trained Canaries; The Swain; Daniel; Some Sounky Birds. Swain; Daniel; Some Spunky Birds.

Swain; Daniei; Some Spunky Birds. St. Nicholas, (Scribner & Co., 743 and 745, Broadway, New York.) Contents: Frontis-piece, "Building the Cheese-Press;" King Cheese; Boda for Five; John and his Velo-cipede; How to Travel; An Exciting Ride; The Swallows; Under the Lilics; Happy Fields of Summer; The Digger-Wasps at Home: The Emergency Mistress; Churn-ing; The Moon from a Frog's Point of View; Dab, Kinzer; Gerty; The Crow that the Crow Crowed; The London Mük-Woman; For Very Little Folks; Jack-in-the-Pulpft; The Letter Box; The Riddle Box. The Mid-summer Holiday number contains articless not only interesting to the young, but those of older years, and is filled with appropriate linstrations.

\$10 TO \$1000 Invested in Wall St. Stocks makes fortunes every month. Book sent free explaining everything Address BAXTER & CO., Bankers, 17 Wall Street, New York.

ANNOUNCEMENT.

THE VOICE OF ANGELS-a semi-m nthly paper devoted to searching out the principles underlying the Spiri-oal Philosophy, and their adaptability to every-day life. Ed-ticed and managed by Spirita, how is its 2rd vol., enlarged from 5 to 12 pages, will be laused as above at No. 5 Destin st., Boston, Mass. Price per year in Murance, E.S.; Jess time in proportion. Letters and matter for the paper must be ad-dreased as above, to the underlying defendent of the spirit st. 29-22ff D. C. DENSMORE PUBLISHES



A Galvanic Battery is inbedded in a medicated plaster, and, when applied to plaster, and, when applied to the body, produces a countail agreet for the cure of the cure is a countail agreet for the cure of the cure is a countail agreet for the cure of the cure is a countail agreet for the cure of the cure is a countail agreet for the cure of the cure is a countail agreet is a count of the cure is a countail agreet is a count of the cure is a countain agreet is a count of the cure is a countain a count of the cure is a count of the cure is a count of the cure of the cure is a count of the cure of the cure is a count of the cure of the cure is a count of the cure is a count of the cure of the cure is a count of the cure is a count of the cure of the cure is a cure is a count of the cure is a count of the cure is a cure of the cure is a cure of the cure is a cure of the cure is a cure of the cure is a cure They are Warranted. . 23-25-14-22

Beligio-Philosophical Journal Tracts. .

The first number, of \$1 double column pages, now ready. containing five lectures ;-

containing five lectures :-Hé. The Sammer-land; Three states of spirit-life from actuals experience, giving sceners, etc.; s lecture by Mrs. Cora L. V. Richmond, controlled by Jodge J. W. Edmonds. 2nd. The true Spiritualists, a lecture by Mrs. Cora L. V. Richmond, frd. Untrustworthy Fersons who are mediums-Our, Dutr. sth. The Bespocalbility of Mediums, by Eugene Crowell, M.D. Sch. Dechin and Darwiniam, by Four Win-Gentan. Sth. The Heal Solution of Substance in Spirit-life: A Lecture by Mrs. Cora L. V. Richmond, under the control of Enanuel Bytendenborg. Th. What is Magnetism and Riccirclity ? Important quee-tions quevered by the spirit Chirol of Mrs. Cora L. V. Rich-mond.

This pamphiet, containing # pages, treats of subjects of special interest, and it should be circulated generally among all classes of people. Price, single copy, 10 cents; three copies,

"."For mie at the office of this paper.

Life Beyond the Graye, Described by a Spirit Through a Writing-Medium.

The future life as described in detail by a spirit, through a writing medium, has been given in this volume. There is so much in it that a person frele ought to be true, that its recital by a disembodied spirit, with all the necessary circumstance. is sufficient to bring conviction.

Published from English sheets, and bound in cloth. Price, \$L.

"."For sale, wholesale and retail, by the Ruticio-Puito sornical Publishing House, Chicago.



PRAYERS and PRAISES

PUBLICLY OF PERBAAT THE BASNER OF LIGHT CIECLE ROOM FREE MEETINGS, BY MORE THAN ONE RUNDRED DIFFERENT SPIRITS, OF VARIOUS NATION ALITIES AND RELIG-

IONS, THROUGH THE FOCAL ORGANSOF THE LATE MRS. J. H. CONANT.

ALLEN PUTNAM, A.M.,

Author of "Bible Barred Workers," "Natty, a Spirit," "Spirit Works Real, but not Mursculous," etc.

Teachings from the Higher Life,

Edited by HERMANSNOW.

Edited by HERMANSNOW. This work is of exceeding interest and value, the Seer being nerse of percepting, but hitherto unknown to the public. The respectal value of this work consts at a very graphle present silon of the trothes of Spiritualian in their higher forms of ac-tion, illustrating particularly the intimate meaness of the spirit-work containst in a rhapters, under the billowing beads: Introductory, by the Editor: Resurrections: Explor-ations, linearsting to the intimate meaness of the spirit-work containst in a rhapters, under the billowing beads: Introductory, by the Editor: Resurrections: Explor-ations: Heme Recenses Signifa and Spiritols; Recense of Benefic cence; Lights and Shadre of the Spirit-Life; Symbolic Teach-ings.

Ings. Bound in cloth. 166 pages. Plain, \$1.25, postage 19 cents, full gits, \$1.54, postage 10c. For sale, wholesale and retail, at the office of \$15 paper.

THE WORLD'S SAGES, Infidels, and Thinkers.

A CROWN OCTAVO VOLUME - - - BY D. M. BENNETT With a Steel.Diste Engraving of the Author.

With a Stepl-Dieto Engraving of the Author. The ing the biographies and important doctrines of like-most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Displicit-restin current Theology, and the deepest Thinksre and Thust end in the source of the set of the set of the set of the next in thumanitation and the World, from Menu down, through the following three thousand years to our own time. It is be-lieved that the work fills a want long fell, and adds materially to the general information touching the characters treated, i.d. fording a succinct and correct account of some of the best and truest persons who have lived in the world, and concerning whom large numbers of volumes would have to be consulted to drive this information, and all in colvenient and econom-ical form. It is divided into four parts. Paur I: From Mean to Christ, Paur II: From Christ to Thomas Paine. Paur III: From Thoimas Paine to George Sand. Paur IV: Living Char-setters. To all of whom the world of the post and Beason. An Important and valuable book, Price, is cloth, \$500. Lasher, 8.00. Citt 4.5.3. *For asle, wholesale, and retail, by the RELIGIO-PRILO

For alle, wholesale and retail, b) the Ratioio-Pailo-soraical Publication House, Chicago.



These wonderful articles wore dictated through a clairvoy-ant, while in a trance state, and are of the most intenterly tateresting nature. The sale of this extraordinary work is constant and steady. Price, \$1,50; postage 10c. , For sale, wholesale and retail, by the RELIGIO-PRILO-COPRICAL PUBLISHING HOUSE, Chicago.



RELIGIO-PHILOSOPHICAL JOURNAL.

Seligio-Philosophical Journal

. . . . JNO. C. BUNDY, Editor J. R. FRANCIS. - - - Associate Editor. TERMS OF SUBSC UPTION : .83.15 Cas copy, one year, in advance, including postage, TAll Letters and Communications **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** Illinois. Chicago, In making remittances for inherription, sivers procure a net-Outce Money Order, if possible, When such order can

Post-Outoe Money Order, if possible, When such order can not be procured, send the money in a Repistered Leiter. Those sending mon to this office for the Journa a should be carifully to state whether it be for a residenci, or a rese subcription, and write all proper names plainly-also give the name of the post-office to which the p-r is send. Papers or for user discontinuance, and until payment of arrearges is made, as required by law; and Ureneedis are not post in addance, \$3,05 per annum is!" So required, No names synams on the Subcription Books, unless the arreargest is made in advance.

LOOK TO TOUR SUBSCRIPTIONS.

berears particularly requested to note the time of the of their subscriptions, and to forward what is due spains" year, without further reminder from this

be margin of each paper, or upon the wrapper, will a statement of the time (of writch payment has been or instance, if John Smith has paid to I Jan., 1878, it nailed, 'J. Smith I Jay & " If he has only paid to I it will stand thus: "J. Smith Jan. 7," and in like e the day, month and year what it may.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts Posts. Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to JOHN C. BUNDY, Acting Manager.

LOCATION 92 and 94 LaBalls street. Northwest corner of LaBall and Washington streets.

CHICAGO, ILL., AUGUST 3, 1878.

" Frands and Errors."

We publish in another column an article copied from the Banner of Light, from the pen of Mr. Allen Putnam, entitled, "Frands and Errors. We do not publish thes article as endorsing its statements in any particular. Although our columns are badly crowded, yet we are able to find room for both sides of all important questions. We do not fear the "inharmony" of discussion so much dreaded by some of our contemporaries. We believe that true and permanent harmony, must be the outgrowth of earnest agitation and that the "warm molasses" policy will never accomplish any advance in our knowledge of Spiritualism.

If the "views" of Mr. Putnam were to obtain credence among Spiritualists, it would be impossible for them, by their beliefs, or by their acts, their lives, or their characters, to commend Spiritualism to others. It would be so odious as to be repellent. If there is no way in which the truthfulness, the honesty, the genuineness of mediumship and manifestations can be ascertained, then there can be no such thing as confidence or trust on the part of any person who is sincere, honest and true, and who seeks to advance in the knowledge of spiritual truth. All genuine Spiritualists should and do strive for growth in spiritual knowledge here as a fit preparation for an advanced position in Spirit-life.

Is mediumship really so uncertain as Mr. Putnam would have us believe? - Are we then at the mercy of an unseen horde of spirit tramps, who have power to make us their prey in the dark, to surround us with an "enveloping mist," to dispossess us of all our rights and deprive us of all ability to protect ourselves from the frauds perpetrated by them upon the mediums, and through the mediums upon us? Are all mediums subject to the control of Diakka, as Davis calls them, and we their legitimate dupes? The christian world has been accused of supreme folly in arguing that the Devil goes about like a roaring lion, seeking whom he may devour, that he is constantly standing at our elbows urging us to the committal of sin, in order to work out our destruction and drag our souls down to the pit of infernal woe. But horrible as this picture is, it is pleasant in comparison with the one presented in Mr. Putnam's article. There is one thing that strongly tends to sustain Mr. Putnam and those who advocate his kind of reasoning and that lies in the supposition that these apologists are themselves under the control of "mischief-loving spirits," and that"the chosen time for scattering the enveloping mist," which surrounds them, has not yet arrived. While assuming to defend mediumship, would it be possible to say anything more damaging than does Mr. Putnam? Of what use are mediums except as instruments of deception and fraud, if mischiefloving spirits can bring in all the "attesting paraphernalia of fraud, and this without the consent or knowledge of the medium • • • in any quantity they please; with power to place these where they shall most conclusively indicate fraud; and all shall be invisible by any mortal eye until the chosen time for scattering the enveloping mist," and neither the mediums, ourselves, elevated pure and truthful spirits, nor Infinite Wisdom have power to prevent the deception? And if this was true, what honorable minded person would for an instant permit himself to be controlled by the denizens of the Spirit-world? It seems that no more atrocious defamation of Spiritualism could be uttered, reaching, as this does, the depths of infamous charges against the inhabitants of the Summer-land. It discredits at once all spirits and their mediums,

in any quantity, and to fraudulently use. ual in thought, word and character, public them in the presentation of false manifestations. Interrogatively he asserts that it does not necessarily follow that when fraud is committed, it is done by the medium, or that the medium is in any sense responsible for it; but declares that the fraud may be perpetrated by some other mind who dictated the movements of the medium. He thinks this must be admitted to be possible, and hence it must follow that mediums, around whom appear conclusive evidences of fraud, may be entirely innocent. Does Mr. Putman mean to assert that if

a medium is well developed, has a genuine character for honesty, integrity, aprightness and purity, that the spirits, without his knowledge, can actually bring into the presence of that medium, for fraudulent purposes, masks, multaches, mababies, etc., made of earth matter, and use them in simulating spirit forms? Can he or any other person prove that this was ever done by any spirit, in the presence of such a medium? That these and many other things have been used, in any quantity, in different cases, is not denied; and it is not denied that in very many cases, in presence of that class of untrustworthy mediums, these frauds, as/Mr. Putman asserts, may have been, and probably were, "perpetrated by some other mind who dictated the movements of the medium :" but that other mind was most likely an accomplice in the flesh. Can Mr. Putman show a single instance, either "from his study of the general subject long ago," or at any recent time, where "masks, mustaches and rag-bables", were used for fraudulent: purposes by spirits in the production of materializations ?-Can he show that such things have been so used in any cases except where exposures have shown them to be used by or with the knowledge of the mediums themselves? These things are common enough- among pretended or untrust-worthy mediums and their accomplices and defenders, and have come so frequent as to throw great doubts apon spirit manifestations. It would seem to be the duty of all true Spiritualists to try and reacue the evidences of spirit manifestations from this doubt, rather than to further involve and complicate them. It would seem to be the purpose of Mr. Putman to further and more completely disgust people by trying to convince them that the spirits themselves, as well as the mediums, are guilty of these frauds, and that there may be no such thing as genuine,

truthful and reliable manifestations. Again, Mr. Putman declares, if a medium can get "numerous competent and trustworthy witnesses" to certify to the mediumship, the disclaimer of that medium, when fraud subsequently appears in his manifestations, should be taken to be sincere, honest and trishful; and for this very reason that the fraud was committed by the controlling spirits, and they, and not the medium, make the confession of the fraud !!"

What wonderful mediumship that is! What comforting satisfaction to sit with such a medium! What marvelous philosophy of spirit life and spirit power is, here taught! It would seem that to evolve such a "view," Mr. Putman ought to have been born prior to the tad-pole age of develop ment.

and private. Perhaps the view held by an active, but small minority of professing spiritualists, is well expressed by Mr. Putnam, If so, they appear to think the scheme is devised to sustain and apologize for the false, the fraudulent, the dishonest, the impure, in thought, word, and character. This contention is not a new one. It existed as far back as the history of our race goes, and will continue as long as vice, fraud and deception, and their supporters and apologists shall exist. -But the duty of 'all true men and woman to stand for the right against this cunning and uncompromising foe, in whatever disguise he may come, was never greater than it is now, when we have genuine Spiritualism to advance.

Mr. Putnam in all his "study of the general subject" has probably but very rarely found an instance where these frauds have occurred in the presence of a medium possessing a character for honesty, integrity, truth and purity. Lying, undeveloped spirits are not attracted to such mediums and seldom control them.

If these frauds are committed in the presence of a medium, whether by spirits, or by the medium himself, it may be set down as a universal fact, always safe to act upon, that the medium is unreliable.

Each medium and the spirits that control him or her, should sail under their true colors. If the medium, or his spirit controls, produce fraudulent manifestations, (and it makes no difference which is responsible for them) let that fact be known : let them be honest in declaring their true character, if they are not honest in their manifestations. If the medium and his spirit controls produce only genuiue manifestations, let that fact be known. Then Spiritualists and honest investigators will have a chance to choose intelligently.

Individual Responsibility.

There is nothing that clings closer to a man than religious dogmas. From early infancy something of its influence has been thrown around the mind of the individual, wrapping it in the psychological envelope of its dominant ideas through heredity, education, and social impartation. Even from the Roman Catholics and Calvinists, who believe in the salvation of those who practice-the formulas of their church, to the Universalists, who would have all men to be saved; all teach that this salvation depends upon the plan of "vicarious atonement," without which not even a remnant could have been saved.

In all ages, according to history, mankind have been seeking an excuse for their own shortcomings and wrong doing. " The woman thou gavest me, gave to me and I'did eat," says Adam. "The serpent beguiled me and I did eat," says Eve. To purify Israel, the High Priest once a year bound the sins of the people upon the head of the scape-goat and sent him into the wilderness. The Christians through the Romish church established the dogma of "vicarious atonement"-of salvation through faith, and being washed in the blood of the Lamb.

Among so-called Spiritualists there are

norant leaders, we should at once, in the utmost kindness, assume our true position as teacher, freeing ourselves from everything that would have a tendency to debase us, cultivating only the purer and nobler-qualities of the soul, thereby becoming worthy of the trust reposed in us. Thus we shall be enabled to "preach to the spirits in prison" and "lead them up out of the land of Egypt; out of the house of bondage." Instead of being machines in the hands of any power, let us be men. Instead of being "led captive by the Devil (ignorant, unprogressed influences or spirits) at his will," let us rather, through a proper comprehension and use of our own powers, lead captivity captive, and teach the Devil how to do good and grow better.

Goodness and nobleness will elevate into the truth, while wisdom added to knowledge will save from all evil-influences. When man lives in the loftier chambers of the mind, the intellect controlled by pure principles, the emotions swayed by a strict sense of right and justice, he will cease to need a scape-goat for his shortcomings, cease to be controlled by ignorant and unprogressed spirits,-and will control, educate, aid and elevate them by the superior culture and discipline of his intellect and developed powers of reason.

Bay State Camp-meetings.

THE PEOPLES' CAMP-MEETING at Highland Lake Grove, under the auspices of Drs. Gardner and Richardson, commenced July 16th and is to be continued until August 5th. The location is beautiful, the grounds. well shaded by high trees, unobstructed by underbrush, and ample arrangements for Tenting on the old camp ground." Dr. J. M. Peebles and Mr. J. Frank Baxter were among the speakers, during the camp-meeting, also, C. Fannie Allyn. They have a fine dancing hall, and good music is provided. CAPE COD CAMP-MEETING

Commenced on the 19th of July, and held over the 29th, at Nickerson's Grove, Harwich. 'Glles B. Stebbins, Dr. J. M. Peebles, J. Frank, Baxter, MI. B. Storer, Cephas B. Lynn, I. P. Greenleaf, and others took part. LAKE WALDEN CAMP-MEETING.

This ground was pened for occupation July 15th. Regular exercises commenced Sunday, July 21st, by discourses from Dr. J. H. Currier and Mrs. Fannie Allyn. Dr. Peebles, Mr. Stebbins, George A. Fuller, Mrs. Townsend Wood, and others are announced to speak during the meeting, which closes August 9th. Picnics every day, boating, bathing and dancing, are among the attractions at Lake Walden.

ONSET BAY GROVE CAMP-MEETING Commences August 1st, and closes September 2d. Besides the usual attractions, this offers the additional inducements of saltwater bathing, fishing and sailing. The grounds embrace 250 acres of rolling woodland, with a stretch of three miles of sloping sandy beach. The spiritual and intellectual entertainment will be furnished by the following eminent speakers: J. Frank Baxter, Mrs.yNellie J. T. Brigham, Dr. J. M. Peebles, Cephas B. Lynn, Dr. R T. Hallock, Susie N. White, Dr. H. B. Storer, Sarah Byrnes-Snow, Giles B. Stebbins, Dr. I. P. Freenleaf, Fannie Davis S' lith, Parker Pills-

She is a Spiritualist of long standing and experience. Her visit to Chicago is one of pleasure, and she expresses herself greatly

AUGUST 3, 1878.

A Colored Girl has Curlous Visions.

pleased with our city.

We learn from the Kansas City (Mo.) Times, that the people of that section have, been having a genuine spiritual sensation. It appears that a colored girl had been deaf and dumb for three months, only communicating with her friends by writing on a slate. One day she informed them that she had had a vision, seeing both her father and mother, who had been dead some years. They came to her and said that on July 16th at 12 o'clock she would able to speak, but could only talk for two hours. A large number of her friends congregated at noon, and at the time indicated her tongue was loosened, and she conversed quite freely on different subjects, but at the stroke of two her articulation became thick and she ceased talking. She is eighteen years of age, and writes on paper or slate without any apparent trouble; and by this means she can communicate what she requires. Her visions do not seem to depress her mind or trouble her in any manner, and but for being told of her ailments, nothing particularly would be noticed in regard to her. In one of her visions her mother told her that there was an obstruction in her throat, something like a silver dollar, and no human power could relieve her, but she (her mother) would come again on August 12th, at which time she would be able to talk with her friends again for an hour or so, but no more. She says that when her mother touches her throat she can speak at once, but only just for the time stated. Her mother also gave her particular instructions to have her limbs wrapped in flannels, or neglecting to do this, she would lose the use of them. There is nothing excitable about the girl, and her conversation is straightforward and rational, given without any apparent constraint. She is a strict believer in God, and has been a member of the church ever since she was nine years of age A'number of physicians have visted her, but all pronounce her case one that baffles their comprehension, and beyond their medical skill,

Practical Spiritualism.

George W: Webster, of Bonair, Iowa, in whose grove the Northern lowa camp-meeting was lately held, is arranging for an industrial school, where pupils can be educated as well in some useful trade or business as in books; and thus while acquiring an education, be fitting themselves for some useful occupation, are at the same time paying the expenses of tuition. Mr. Webster has 520 acres of splendid land, a blacksmith shop, carpenter shop, and broom factory, in which instruction and work will be furnished, as well as farm work and horticulture. Although a staunch Spiritualist, the school will be free from religious bias. Pupils will be left free to attend spiritual meetings at the hall on Sunday or to attend the churches at Bonair as they choose. He is now prepared to accommodate about fifteen students who can work out most of the expense of board

No, no, Mr. Putnam-hundreds of noble, high-minded mediums will peremptorily de ny your assumption.

Mr. Putnam assumes to declare, as a fact that spirits, good and bad, have the power, without the knowledge or consent of the medium, to bring around him all the appearances and paraphernalis of fraud, such

Based on this "broad view" is the further proposition, most comforting to the the Bliss and Pickering brand of mediums, that every person ought to accept the medium's denial of fraud until proof can be obtained that this denial is in fact a deliberate falsehood. We are here met with an insuperable difficulty. How are you going to prove the falsehood of the medium's denial? On Mr. Putman's "broad view" it is simply impossible. Suppose at a scance, you are able to detect and to seize the real material "masks, mustaches and rag-babies," with the tradesman's cost mark on each, being used in the production of fraudulent manifestations. This is no proof, because, forsooth, these things were got at the store by the spirits and brought there, without the knowledge or consent of the medium, and the poor innocent medium, as well as these articles, are used by the spirits to perpetrate this fraud on the sitters. 'But supposing the medium makes the fullest confession, in detail, of the fraud, of the manner of perpetrating it, and of his conscious, intelligent and intentional participation therein? This is no proof against him, because this confession was not in fact made by the medium, but by the spirits controlling him! This is certainly a very "broad view" of the case, and so extremely broad as to be extremely thin. It seems to us that it cannot impose on, or be accepted by, any person who is not struggling with desperation to find some pretense for apologizing for fraud and impurity in medium-

Mr. Putnam attributes the prevalent-contentions in the field of Spiritualism, to a failure to grasp and make practical the scheme of the supernal supervisors of our spirit manifestations. We know of no contentions in the field of Spiritualism, except those between the true and the false, the honest and the dishonest, the genuine and the fraudulent, and the pure and the vile. We think these contentions arise directly and necessarily out of the different views which are taken of that scheme. The view held by the large mass of Spiritualists, those who are the most enlightened, the most spiritual in their aspirations, the most pure and honest in character, the most sincere and truthful, and the most unselfish in their lives and conduct, is, that the scheme of these supernal supervisors looks to the promotion and advancement of the true, the

ship.

those to-day to whom these old dogmas still so persistently inhere that they endeavor to make some one else answerable for their own misdeeds and seek to throw upon the "spirits" the responsibility of their own acts.

Why seek to make ourselves irresponsible? Is there anything manly in the contemplation that we can do nothing only as we are permitted, or "impelled," or "impressed," by invisible friends or foes? Some would have us believe there is a strong preponderance of "dark " or undeveloped spirits exerting all their influence, unseen by us, to lead us to the committal of fraud and crime, or to insanity and suicide. Are we to be thus wheedled at every turn, and out of our very existence even by those against whom, according to this class of thinkers," we have no remedy or protection? Are we not embodied spirits, endowed with reasoning powers capable of cultivation, and furnished with abundant opportunities for making ourselves familiar with psychic phenomena to enable us to acquire a knowledge of the laws of control and learn, to some extent at least, our relations to beings visible and invisible?

If we but will it understandingly, in consonance with the laws of mind, can we not control our own mental efforts as well-as forcibly-as can another mind? We will go farther. Can we not exert an influence over other minds with as much certainty and controlling power as they exert upon us? What then becomes of the theory of being " impelled " to do just what we by our own mental and physical organization are fitted' to do, and what in the very nature of things we will do if left to ourselves, without being driven thereto by any outside power.

Let us have done forever seeking to throw all our responsibility upon some one else to act as a scape-goat for us, and learn that we have powers which we should understand and cultivate; that our failure to do so, if it opens the door to evil influences and the control of "dark" spirits, makes us doubly responsible; for in so doing we not only degrade our own manhood, but keep down those whom we bring en rapport with our own undeveloped natures.

It is time we understand that we are oft en teachers of unprogressed spirits, who are brought in contact with the earth sphere to enable them to complete their experiences, which they had failed to do while in the earth-life, so as to fit them for further progress in the sphere beyond. Instead then, of placing ourselves under their control and as "masks, mustaches, rag bables," etc., etc., genuine, the honest, the virtuous, the spirit- being meekly led into folly by blind and ig-

bury, and others.

LAKE PLEASANT CAMP-MEETING Commences August 6th, and closes September 3d. We have heretofore given quite an extended notice of this meeting. It has secured the Fitchburg band-twenty-four pieces-who will appear in new and splendid uniform, and add greatly to the interest of the occasion. Some idea can be formed of the extent of the preparations, when it is known that the association pay \$1,500 for music alone. The best speakers have been engaged and everything carefully arranged for a successful meeting, Capt. H. H. Brown and Mr. Vandercook are engaged at Lake Pleasanty During the continuance of these various camp-meetings, most of the prominent speakers will be heard from their rostrums. The close relation of the different camps, enables them to engage a few of the most interesting speakers, who can rotate from meeting to meeting; thus allowing all to hear them, while in this manner the expense of employing the best talent is comparatively small to each association.

"The Man Harmonious."

The editor of our harmonious Boston contemporary says in his last issue, that he is in receipt of articles against the argumenta of Mr. Hazard on mediumship, etc., "which we would gladly publish had we the space to spare." "There is in the same issue a column and a hatter om Mr. Hazard. Would it not have been as well to have omitted Bro. Hazard's customary weekly column, and thus had space in which to enlighten his readers upon the other side of the question. Probably this would have been done, but for fear of creating inharmony The publication of Mr. Fletcher's reply to Pickering, was such a departure from the Bass; ner's usual custom, that it nearly took away the editor's breath, and he evidently has promised not to be "inharmonious" any more. No indeed! he is bound to maintain harmony with tricky mediums and to propitfate the "dark spirits." Well we have no objection; he has a perfect right to choose ing it in so marked a way, that there can be no question as to his choice.

Mrs. A. E. Cutter, M. D., formerly of Boston, Mass., and now of Louisville, Ky., gave us a call this week. Dr. Cutter has lately lectured in Memphis, New Orleans and Evansville, Indiana. She lectures upon physiology and the laws of life and health.

and tuition if they choose, and Dr. Kayner assures us no better home, for those who desire to improve themselves need be looked for.

Mr. Webster is well calculated by education, experience and deep love of the work to make a success of the scheme, and we cheerfully commend the undertaking as worthy of the patronage and good will of all.

Physical Manifestations.

It appears from the London Spiritudlist, of June 5th, that Mr. Rita, who is now holds, ing séances in London, is a most remarkable medium for physical manifestations. Several prominent gentlemen and ladies were present at a seance held by him, in a darkened drawing-room, which he had never before entered, and his hands were firmly held by two sitters. Under these conditions phosphorescent lights were produced, musical instruments were cargied about the room, and materialized spirit mands touched everybody present. Though the hands of all the sitters were interlinked throughout the seance; a materialized form showed itself four or five times over the center of the table, robed in white, and holding a light in one of its hands. A seance under such conditions, two of the sitters holding the hands of the medium, can not otherwise than be satisfactory. Where is there such a medium in this country ?

v

SULKY SEAVER. .. The jolly Investigator man is in the sulks. He feels injured because the National Liberal League don't act as canvassing agent for his organ which by courtesy is called a newspaper. He intimates that for forty years his sheet has advocated the same principles for which the forward Index assumes the main credit. The trouble is that the Investigator has had to devote so much space to Jonah and the whale. the ark, and other fossilized subjects, and has been so badly worried in inventing jokes on Spiritualism that it neglected the field now being so successfully worked by the Index and Truth Seeker.

The Watseka Wonder.

We publish this week a portion of an account which will attract the careful atten-tion of every order, and which furnishes matter for the scrutinizing analysis of crity ical investigators. We are well acquainted with Dr. Stevens and believe the account is thoroughly trustworthy. The narrative will be concluded next week and then put into a pamphlet. The full history of the case has

AUGUST 8, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

been held back until time should verify ev-1 age, she delivered a fibe address, which her ery point and show the entire recovery of the patient. .

The Watkins Convention.

This meeting gives promise of being a complete success. A large number of eminent speakers of all shades of liberal thought, are to take part, and great good will no doubt result. The editor of the JOURNAL expects to be there, and will be glad to see hundreds of Spiritualists.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. Emma Hardinge-Britten's lectures continue to excite great attention in Australia.

D. Bacon has been writing some essays upon Progression for the Idehoan which have been well received.

Mrs. Shepard spoke, at a grove meeting at Port Huron, Michigan, July 20th and 21st. She is recommended as a good speaker.

Bishop A. Beals will hold a two days' grove-meeting, the 3rd and 4th of -August, at Sardina, N. Y.

E. V. Wilson lectured in Lowell, Mich. July 26th, 27th and 28th, with a scance Sunday_afternoon.

"File "editorial phenomenon" ventured into a Pool(e) before he had measured its depth, and only with great Hazard can he now save his Bacon

Mrs. M. J. Hendee is resting at Allen Springs, Cal., a most charming resort for invalids and travelers. Mr. Allen, the proprie tor of the hotel, is an earnest Spiritualist.

Mrs. L. A. Pearsail lectures the first Sunday of August at Auburn, Mich.; the second Sunday she attends a grove meeting in Troy, and on the third Saturday and Sunday, she has appointments at Antwerp, O.

Charles Ellia, No. & Portland street, Boston, Massachuaetta, is prepared to deliver a series of thirty lectures on liberali-subjects, and would like to correspond with those wishing to make engagements.

The Spiritualists of Detroit, Michigan, have closed their meeting until September-They had two lectures from Mrs. R. Shepard, July 7th and 14th, and adjourned over the heated term. <

The editor of the Banner of Light has a two column editorial on the first page of his last issue; but with his proverbial modesty, he says Geo. Bacon wrote it.

We hear from a creditable source that it is Dr. Peebles' intention, while at the Watkins meeting of Free-thinker's, to push forward the idea of holding a World's Convention of Liberalists, in Washington, D. C., in 1880. Considering friend Peebles' extensive travels, and wide acquaintance with the Spiritualists and Liberalists in all parts of the world, he is a good man to put such a ball in motion.

The editor of the Free Thinker has had a genuine manifestation of independent slate writing under test conditions, Miss Sadle McIntosh as medium. A heavy " comfort was spread over a common split-bottom chair, a clean slate with a small piece of pencil on it was introduced under the "comfort" and the medium grasped and held the slate through the thick folds in plain sight while writing was heard underneath and a name was written on the slate. Others have received lenghty and intelligent messages under similar conditions. Dr. J. M. Peebles is engaged as a speaker at all of the Massachusetts' camp-meetings of Spiritualists the present season. He is also engaged with Fred Douglas, James Parton, F. W. Evans, Hon. G. W. Julian, and other prominent men, to attend the great Free Thought convention, to be held in Watkins, N. Y., towards the last of August. Col. Ingersoll is also expected to be present at this gathering of free thinkers. "We can never place the great fact of materialization on a scientific basis until we rule out all frauds; and so it cannot be impreased upon mediums too emphatically that a resort to fraud, under any pretense, must be fatal to their reputation and success as genuine mediums." So writes an author of several books embodying much of the phenomena, and whose name, if published, would be recognized as that of a man who is the warm friend of mediums and a zealous champion of Spiritualism. Capt. H. H. Brown and Mr. Vandercook closed a series of four lectures at Bushnell, Ill., July 21st. Spoke at Vermont, Ills., the 22nd and 23rd; were at Galesburg on the 24th, and will be at a grove meeting at Allegan, Mich., Aug. 4th; at Farmington, Mich., Aug. 9th, 10th and 11th. They will leave Detroit, eastward, Aug. 12th, and will stop for two lectures at Kelly's Island and at points in New York, to be yet determined, and Lake Pleasant camp-meeting, Aug. 24th and 31st. They can be engaged in New England the first ten days of September. Address them at Allegan, Mich. The thirtieth anniversary of the formation of the Woman's Rights Association, heid in Rochester, New York, on the 19th uft, has been declared successful. Many of the most active female-suffragists in this country were present, such as Mrs.-Elizabeth Cady Stanton, who presided ; Miss Susan B. Anthony, Mrs. Matilda Joslyn Gage, Miss Belva Lockwood, Miss Phœbe Couzins, and Fred. Douglass. But the most notable event of the anniversary was the appearance of the venerable Lucretia Mott, for whom Daniel O'Connell' and Wendell Phillips vainly endeavored to gain admission as an American delegate to an anti-slavery convention in England, in 1840. Although 85 years of

ALC: NO. TO DO T

See.

1

-

admiring auditors received standing. Wendell Phillips, William Lloyd Garrison, Clara Barton, Mrs. Abigail Bush, and Frances E. Willard were not present, but they wrote excellent and encouraging letters.

Dr. Babbitt's Principles of Light and Color.

This work which claims to develop light and color, and a multitude of mysteries in connection with the fine forces such as heat, electricity; magnetism, atomic law, chemical action, psychology, clairvoyance, etc., is being received with no little enthusiasm by some of our cotemporaries, who speak of it as "magnificent," "superb," etc. The part of the book which reveals the chemical and healing power of color, gives the detailed account of the cure by light and color, or by color, charged substances, of such diseases as patalysis, -rheumatism, neuralgia, mothers' marks, sciatica, consumption in the third stage, costiveness, cerebro-spinal men-Ingitis, baldness, lunacy, nervous exhaustion, diarrhea, and other complaints which have entirely baffied the ordinary methods of treatment. Color healing is thus spoken of as a science called Chromopathy, and is explained also as an art in connection with colored glass, chromo-lumes, chromo-lenses, and solaria, which last consist of sun-rooms fitted up just above or beneath the roof of ahouse, and containing colored panes of glass arranged for chemical and physiological effects. The author believes that cures performed by these fine forces, including also vital or spiritual magnetism, are more safe. more enduring, and more conductve to men-

tal upbuilding, than those performed by coarser elements, such as drugs. Dr. Odell, of New York, speaks thus emphatically of the work:

"The cream of Dr. Babbitt's Principles of Light and Color, is not to be acquired by skimming/but reaches down into basic principles in the midst of which are pearls of greatprice. The work comes to us like a new revelation, with its startling array of facts and discoveries, and bids fair to-revolutionize Therapeutics and the whole present philosophy of force." . Furnished by the RELIGIO PHILOSOPHI-

CAL PUBLISHING HOUSE, Chicago. See advertisement.

Frauds and Errors.

BY ALLEN PUTNAM.

Conditions personal, domestic and secular, have for several months debarred. me from use of pen and also from much reading; yet I have glanced over the columns of the Banner of Light each week, and obtain-ed general ideas of the contents. The alleged exposure of materializing mediums, and the value of speaking mediums, have therein been commented upon in manner and terms which create no little surprise, when coming, as they purport to, from professed Spiritualists.

Views which study of the general subject long ago led me to entertain, permit an ex-planation of the alleged frauds, which will leave the truthfulness of both the accused mediums and of their accusers, unharmed, untouched. The forces by which material-ization is outwrought, and by which material articles are brought and carried back and forth by unseen intelligences, are natural, and are usable by any spirits compe-tent to handle them, and for any purpose the users cherish. The instrumentalities used by true spirits, when they materialize, are at the service and command of mischievous and fraudulent ones when conditions favor them. The same mediums through whose properties genuine materializations, occur to day, may to morrow be so used by mischief-loving spirits as to bring around that medium all the appearances, and also the attesting paraphernalia of fraud, and this without the consent or knowledge of the medium. Such spirits have power to bring maaks, moustaches, rag-babies, &c., &c., in any plantity they please; power to place these where they shall most conclusively indicate fraud, and all shall be invissively indicate fraud, and all shall be invis-ible by any mortal eye until the chosen tiple for scattering the enveloping mist. When such things become visible every be-holder, Spiritualist or skeptic, says, and justly says, FRAUD. There is fraud in the case, but upho perpetrates it? Does the me-dium necessarily or may it not be some other mind which dictated the movements of his or her form? If the latter can be (and I see not how any careful student of the spiritual phenomena and spirit teachthe spiritual phenomena and spirit teach-ings can fail to admit its possibility,) then it is possible that a medium around whom conclusive evidences of fraud appear may be as innocent of that fraud as any beholder at the scance. The fraud itself is admitted, but belongs not necessarily, and in many cases not probably, to its seeming author. Witnesses may be truthful and earnest in charging fraud-and fraud there may have been and yet the accused party may have been as innocent as is the very pen by which a forger signs another man's name. Where numerous competent and trustwor-thy witnesses have had proof of spirit-materialization in the presence of a particular medium, it is fair and proper to presume that a disclaimer of fraud by that medium on any subsequent occasion when fraud actually appears, may be made in all sincer-ity, honesty and truthfulness; the fraud, all of ft, may attach to the controlling spirta; yes, even a confession of fraud may be though seemingly the medium theirs makes.it. When this broad view is taken of the powers of spirits, and of the subjection of nany mediums to absolutely unconscious many mediums to absolutely unconscious instrumentality, common fairness requires every Spiritualist to accept a medium's de-claration of non-fraudulence until proof ap-pears that the medium's own will controll-ed his of her form while the fraud was be-ing committed. Having taken that view, I have seen no occasion, through these latter months, to question the truthfulness of me-diums when they denied fraud, nor of their accusers when charging it. The latter marely mistook the fraudulent party. The criticisms in your columns. July 18th. The criticisms in your columns, July 13th, upon the strange, illogical, erratic article. previously furnished upon "Speaking Medi-ums" were richly merited; and had one time and strength at his command it would be no difficult matter to expose a great number of weaknesses and errors in it which your correspondents have not yet noticed. noticed.

make self-application of the vastness of the scheme of the supernal supervisors of our spirit manifestations, and the variety and extent of the forces and agents in their employ. It may be that higher powers find it needful to check our apparent progress, by permitting such obstacles to be placed in It may be that higher powers find it our path as shall force us to intensify our scrutiny of the forces they use, of, the objects they have in view, of the methods they adopt, till we have learned to wait more patiently for results from their processes; earned to be more trustful that their wisdom is greater than ours, and that we shall make greater progress in proportion as we lessen our fault-finding with their permis-sions, their doings, and their agents and in-struments.—Banner of Light.

Grove Meeting.

34

The Liberals and Spiritualists of Kalamasoo and adjoining quantics, will bold a one day grove meeting in Judge Dyck-man's besutifui Island Grove, at Schoolcraft, Mich., the last Sunday in August. The most eminent speakers in the field of reform will address the meeting. All railroads centering St this point will run for half fare from South Fend, Ind., Battle Greek, Grand Rapids and Sturge, Mich. ALBERT BURSON.

Spiritual Grove Meeting.

The Liberalists and Spiritualists, of Flainwell, Mich., and vicinity, will hold a two days plonte growanceting in Staf-ford' grove, in said village, commencing on the doth day of August, 1878, at 2 o'clock r. w. The talented and cloquent speaker. If J. L. York and others are expected to be three to address the people. D. East, ---

The Watkins Convention-Excursion Tickets,

The Pennsylvania Railroad company has agreed to issue ex-convention tickets at two centra mile to and from the Warkles convention over its foad and herainches, via, Pennsylvania Cen-tral from Pittaburgh to Watkins througe Lock Haven and from Pittaburgh to Watkins througe Lock Haven and from Pittaburgh to Watkins througe Lock Haven and Watkins, including Harrisburg, Northumberland and Elimira, and north, from Canandagua passing through stanled and Fent Yan; also at all stations on the Pennsylvania and Effe railroad, from Eric, Fa. to Watkins, seasing through ourry. Warren, Euparean, Lock Haven and Williamsport. Fritas coming from Watkins, cass fragthrough for and at Baltimore, from the West at Eric, Pa. to cry and Pit shorg. Taka Norticz - Any person desiring to get excursion Eck-ets on tither of these roads, should end us their names, the postage stamps, and I will return a certificate to at will entitle the holder to the pass from any station agent. To not delay: Balamaca, N.Y.

Salamara, N. Y: P.S. -- The Gutario Southern railroad has agreed to take pas-sengers at half fare; that will permitour canadian friends and those from Uwarge and Wayne counties to procure tick ets from Wallington to Warkins and return for E.19, and from Newark to Watkins and return for E. 5. Arrangements are being made with other roads. Jasses Partion, the freat biographer, will read a paper at the Watkins convention, entitled, "The Coming Man's Ke-ligton."

ligion." Hos. Geo W. Julian, the great Democratic orator of Indiana is a Free Thinker, and will speak at the Watkins convention.-Elder Evans, the distinguished Shaker preacher, will be one

of the speakers at Watkins,

The Watkins Convention-Rail Road Reduction.

The A. & G. W. R. R. Co. will sell half-fare tickets from either of the following citics where twenty persons purchase viz: St. Louis, Cincinnati and Cleveland. Send your name to store R. Peterson, corner 3rd and Wainout streets, St. Louis, John P. Cablwell, P. O. Bot 1064 Cincinnash, or E. D. Stark, S Rouse Block, Cleveland. There will be no doubt of the re-quired number coing from Cleveland. Fare for round trip from Cleveland about fau. ERIE-RAILBOAD.

Excursion tickets to Watkins Gienn-the round trip-from New York City, 413; Dunkirk, 860; Buffalo, N. Y., M. 5; Sala-manca, 82,801 (Hope to get better rates.)

manca, #1, %1; (Hope to get better rates.) FROM THE SOUTH The Penn R. R., the Krie R. H. and the Northern Central R. R., will seel excursion tickets at all station. You must first get an order from H. I. Gireen, Salamanca, N. Y. Send & Cis-for one. Rates from a few of the stationer: Ratimore, 181,12, Harrisburg, 81,32; Fulladelphia, 20,60; (this low rate should give us a large delegation); Lock Haven, 85,00; Williamaport, 43,00; Futaburg, 81,33; Fulladelphia, 20,60; (this low rate should give us a large delegation); Lock Haven, 85,00; Williamaport, 43,00; Futaburg, 81,34; Fujane, 81,30; Elmira, se cents, Hurse-heads, 61 cents.

FROM THE NORTH.

The Ontario Northern Haircoat gives haif fare, connects at Canandagua with N. O. Ratiroad, which, still give three rates, round trip, Canandagua, 81,85, Stanler, 81,447 Fenn Yan, 52c Sadas Polat, 82,25, Wallandoo, K.J.M. Mixby from Canada and Northern New York will come this way. Remember you most end for order of H. L. Green, Salandanca, N. Y., to get excursion tickets from Canandagua. Send six cents. OTHER ROADS AND AND THE OTHER ROADS AND BOATS.

The Utica, Cortiand and Eimirs Haliroad, the Corning and Geneva Raliroad, and the boats on Scheca Lake, will carry at half rates. Persupatron the East better come to Geneva, N. Y. Examine Rairoad Guide.

Michigan Spiritualists and Liberalists

The semi-annual meeting of the Michigan State Association of Spiritualiats and Liberanist for the year 1876, will be held at Grand Rapida, commencing for Toursday, August 29th, and closing Sunday, Sept. 1st. The arrangements that are being solar 10 hourd. Will under the meeting the largest liberal made, it is noted, with the blate, some of the best speak domonstration ever held in the State, some of the best speak ers in the Spiritual and Liberal ranks will be present. S, B. M'CRACKEN, Sec'y. me of the best speak Notice.

SPENCE's Positive and Negative Powders for sale at this office. Price \$1.00 per box.) 94-11f.

DR. PRICE's Cream Baking Powder is by emi nent chemists decided to be the best.

Saponifish, see advertisement on another page ***

Du J. A. CLANK, Electropathist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on applica-tion. 24-9 26

MRS. D. JOHNSTON, Artist, No. 24 Aspecialty. Chicago, Ili. Water Color Portraits a specialty. 24 12tf MRS. D. JOHNSTON, Artist, No. 26 Throop street,

ALL NOTICE .- In order to preserve the testimo. ny of those who have investigated Spiritualism, I ask the readers of your valuable JOUNNAL, medi-ums and members of circles, to send to my address, answers to the following questions: Name.

- 2. Residence, city and state.
- Occupation.
- Occupation.
 How long have you investigated Spiritualism?
 Are you a medium? If so, with what power has God gifted you?
 If not, how became you convinced of the truth of Sublication from the second second

of Spiritualism ? Give name and postoflice address of persons

in whose presence manifestations have taken place. S. Do you upon your honor here assert that the

above statements are true? 9. Are you willing, if called upon to do so, to make allidavit to these facts? 10. Will you permit me to publish your full

name?

name? All communications should be addressed to Hugo Prèyer, edifor Ohio "Staats-Zeitung, Can-ton, Ohio. P. S.-1 will furnish each and every one sending

me a full report a copy of the book when complet-ed, gratis. Friends, it is necessary that we compile your testimony, for with such a compilation of facts we can compet the most skeptical to think and learn. Hoping that all will lend a helping hand, I remain yours for the truth and human-HUGO PREY R.

DR. KAYNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

DR. G. E. ROGERS, the celebrated magnetic heal-DR G. E. ROMERS, the celebrated magnetic heal-er and practical physician, cures all chronic dis-cases with his vitalized and magnetized remiedles. Also magnetized letters and paper; by this means the most obstinate diseases yield to his great heal-ing power as readily as by personal treatment. Requirements are, age, sex, and a description of the case, mid a P. O. order for \$5.00, which pays for examination and one month's remaining the for examination and one month's remedies. Can-cers and Tumors cured without cutting or drawing blood, with very little or no pain. Those wishing treatment of him for cancers and turors, will have to visit him in person at his residence. The Vital Chug Healer, prepared and magnet-

ized by Dr. Rogers, is an unsailing remedy for all diseases of the throat and lungs, tubercular consumption, etc. Price, \$300 each. Address Dr. G E. Rogers, Milan, Erle county, Ohio. 24-211f

A TORACCO ANTIPOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its offects

CLASHVOTANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes progress, and the prospect of a radical care. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. 23.10.25 9.

18 ELEGANT New Style Chromo Cards, with name 18, post paid. Gro, I. REED & Co., Naman, N. Y.

NERVO-VITALIZER.

Something needed by every person. This instrument pos-

seases reinarkable soothing and quieting powers, and will do more to relieve a tired, over worked person, that all the opt-ates ever used. The sick find it their best friend as it brings relief when all other uncans fail, it builds up wasted structure and quickens the Nervo Vital fluids. Persons suffering with headache, ices of alerg, hervousness likeumatian and kin-dred diseases, find it produces a perfect equilibrium in the system and is a certain relief from all diseases arising from hervous debility. Bent everywhere for 4.04, Agents wanted. Dr. W. A. CANDEE.

MANQUETTE, Mich., May 25th, '78.

CURES EVERY CASE OF PILES.

Aew Advertisements.

DR. W. A. CANDER:

THE HOLLOW GLOBE:

THE WORLD'S AGITATOR AND RECONCILER.

A Treatise on the Physical Conformation of the Earth Presented through the organism of M. L. Sherman, M. D. and written by Wm. F. Lynn. Price, \$2.07, postage 10 cents.

For sale, wholesale and retail, in the Religio Philosoph ical Publishing House, Chicago.

THE GOSPEL OF NATURE BY SHERMAN & LYON,

Authors of " The Hollow Globa!

Authors of "The Hollow Globs." This book contains many startling ideas that are calculated being the mystification and unrated the numerons difficul-fies by which thicking minds have been envire and concern-ing the great problems of human existence. The contents are divided into ten different subjects, as follows: The 5-bit of Things. Intelligence: Int beet: Bacords, Progression, Jus-tica, The Science of Bestin, The Conformating of Language, spirit Alexies, Spirit Biography. Club, \$2.00. For safe, wholessie and retail, by the Reinste-Foties plural Publishing House, Checks.

EXETER HALL.

A Theological Romance.

The most Startling and Interesting Work of the Day.

Every Christian, every Solvitualiat, every skeptic and every preacher should read it. Every ruler and statesman, every teacher and reformer, and every woman in the land, should faite a copy of phiese traordinary, book. Autounding incidents and revelations for all. Price: Paper, #0 cents, postage, 5 cents. Cloth, 80 cents, postage, 10 cents.

Por sale, wholesale and retail, by the Rations Purto-micat Publishing House, Chorago,

THE

Interpreter AND Translator - OF THE-

GREAT MYSTERIES

RECORDED IN DANIEL and REVELATION

AND OTHER BOOKS OF SCRIPTURE.

The Symbolic Language of Dreams and Visions Translated and Defined.

OV JANES MONBOR.

PRICE, 75 CENTS.

*For sale, wholesale and retail, by the RELIGIO-PHILO.

THE MYSTERY

OF EDWIN'DROOD, And PART SECOND of the

MYSTERY of EDWIN DROOD.

BY THE SPIRIT PEN OF

CHARLES DICKENS,

THROUGH A MEDICM.

There are forty three chapters in the whole Work

embracing that portion of it which was written prior

Price : Cloth, \$1.00; Paper, 50, Postage Free.

For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING AGES, CELESO,

SIX LECTURES,

Including Invocations and Poems

DELIVERED BY

MRS. CORA L. V. RICHMONDA

Titles of Lectures.

Freemaacory and other kindred Orders, chiefy the Rise and Progress of Freemaacory as analyzed by Spiritualiam. The Condition Necessary to secure the fullest and most free Communication with the Spirit word and other subjects.

The Religion of Spiritualiam as compared with the Antient Religions by the Spirit of William Ellery Channing.

plate volume of about 500 octavo pages.

he decease of the great authori, making one com-

The Spiritualists of Battle Creek, Mich., will bold a grove meeting at Gognac Lake, Aug. ith: Dr. C. Fred Farlin, Rev. T. H. Stewart and Mrs. it. Shepard are the speakers. The frieuda everywhere are cordially invited. The talent employ-ed is sufficient guarantee of a general good time. I. F. R. L. E. B.

Passed to Spirit-Life.

Departed this life at his residence on the West Side Cleveland, Obio, July 10th, Mr. Guy C. Parrish.

Cleveland, Obio, July 80th, Mr. Guy C. Parrish. He was been in Otsego, New York, in 1804, and leaves a wife with whom he has been united 50 years, a daughter and two sons to mourn their loss. He has long held a position in the shops of the Lake Shore and Michikan Southern Hallroad, and by his integrity and honesty won a wide circle of friends. He has been for many years a Spiritualist, and ordered his life in accord-ance with he moral precepts. No one could point to a single spot on his noble, self-ascrificing character. By his special request Hudson Tuttle conducted the fu-neral services, and a very large gathering of his friends, gave token by their sorrow of the deep friendship that united them with the deceased.

Business Botices.

A TRIAL will convince 'the most sensitive that Dr. Price's Unique Perfumes are the gems of all odors-like freshly-gathered flowers.

J. V. MANSFIELD, Test Medium-answers seal-ed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$3 and four 3 cent stamps. Register your letters. 94-15-25-14

SEALED LETTERS answered by R. W. Filnt, 25 E. 14th street, N. Y. Terms: 53 and three 3-cent postage stamps. Money refunded if not as-swered.

Da. Paica's Special Flavoring Extracts are pe-culturity delicious. It takes but a small quantity to impart the natural flavor of the fruit.

Consumptions Curano An old physician, retir-ed from practice, having had placed in his hands by an East India missionary the formula of a sim-nent cure for consumption, brouchitis, catarrh, asthma, and all throat and lung affections also a positive and radical cure for nervous debility and all nervous, complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer-ing fellows. Actuated by this motive, and a de-sire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using in Ger-man, French, or English. Sent by mail by address-ing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 24.18.25-16eow.

THE WONDERFUL HEALER AND CLAIRVOYANT, MRS. C. M. MORRISON, M. D .- Thousands acknowledge Mas. MORRISON's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER .- Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D.

P.O. Box 9519, Boston, Mass.



Religions by the Spirit of William Every Channing. Further Evidence of the Love of God by the Spirit of George Whitefield. Heing a summary in part of the prior lecture, Come to Jesus, and delivered by request. The Transition of Souls increding the Decory of Metempsycho-sis-the theory of the transmirration of soils, as taught by Pythsgoras, Plato and others, together with a point at the true theory concerning the progress of the soul from one state of being to another. The Sphere of Wisdom, as described by the Spirit of Jodge J' W. Edmunda. The lectures are bound together in panublet form, and re-

The lectures are bound together in pamphlet form, and re-tail at 40 cents, postage free.

. For sale, wholesale and retail, by the RELIGIO-PHILO-BOPHICAL PUBLICATING HOUSE, Chicago.

Narcotina Antidotum. THE/GREAT MAGNETIC REMEDY. For the Cure of the Opium Habit.

Are you's victing to the use of optum. If so more than any of thing in this world you want to break, from this slawsh thrulk dow. It is in vain to happent to the Will, for the functions of the body have become so changed, that it is a question of an-alony and physiclogr, as well as of mind. Attached to this subject by the irretrievable misery and ant-fering caused by the habit, we have made it a subject of pro-found in vestigation and sought to compound an antidote for the polyofied condition of the system, guided by the unerring principles of science.

found in vestigation and sought to compound an anthdote for the polephicit condition of the system, guided by the unerring principles of science. It is the object of this entredy to supply, for the time, the place of optium, etimulatile the processes of elimination and recorperation, until the system is again in a natural and healthy condition, when the desire formed will be no longer felt-in other words, the habit cured. The Mars et Heam edg is intended to dearroy the hab-it of calors inversions abit which holds the unit chain-ed in slavery to its influence, and if the directions pecompany-ing each package, shall be articity followed we warrant the monty will be refunded. Hermedy to cure the most obsignate cases, if it does not the monty will be refunded.

Liberal discount to Druggists and Agents buying by the Dozen or Gross. Remittances may be made by Money Order, Draft or Regis-tered Letter at our risk. Address

J. A. HEINSOHN & CO., Manufacturers, CLEVELAND, o.

1.7

RELIGIO PHILOSOPHICAL JOURNAL.

AUGUST 3, 1878.

The Debate and the Debaters.

Boices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Spiritualistic Impostors.

BY WILLIAM W. STOCKWELL.

SPRARSVILLE, Ind., July 14, '7 Mn. EDITOR: - I send you another poem for the - Journat. Perhaps you may think me too severe in my views of impostors if so, you must accept it as a conviction.- In my opinion impostors have injured our cause more than anything else, and it is time to make conditions fraud proof where there is a lack of confidence. You are treating light and dark scances in the right manner. WM. W. Brock well.

> Score deep, score deep, hew to the line; The true and false thus well define; Unmatk Ampostors near and far, And show us things just as they are.

We scorn the llps that frame a lle, That vice may live and virtue dier That fraud may wear the garb of truth, And lead astray both age and youth.

Affection is a sacred thing. And he is base, although a king, Who trifles with a holy trust In thought, or word, or deed unjust.

The triffer vain, the fraud and thief, The light of truth should bring to grief; And stooping basely to deceive A brand upon the soul should leave.

I have no love for men false-faced, Who have our confidence misplaced; I look on them as souls too vain To tread on virtue's fair domain.

I have no sympathy for man Who will dark imposition plan, And trifle with most sacred things, As though life had no conscious,stings

The language is inadequate To tall my soul's deep scorn and hate For those by dark deception led To wrong the living and the dead.

Should I a spirit's presence ask, I'd scorn to look upon a mask, And hear a vain pretentious tone Instead of voices I have known,

When they are with us who profess To show us hands we long to press, Let test conditions be employed Till confidence shall be enjoyed. .

If darkness may essential be, Our cherished spirit friends to see, In darkness men should be as true As when the light holds all in view.

Spearsville, Ind. 1

Dark Scances.

The advantages and disadvantages of circles held in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the result so that it will be of value to those interested.

The question put is as follows ... In your opinion what is the effect of dark scances (1) in so far as they bear upon the scientific exposition of spirit phenomena; (2) in so far as they effect the morale Spiritualism'

ANSWER FROM A. C. TORREY HAWKS.

As far as skeptics are concerned, I consider dark As far as skeptics are concerned, i consider dark circles an injury, instead of an aid to the cause. I have attended in my early investigation one or two circles in private, where triends met at each oth-er's houses for investigation, which were the most satisfactory of the kind that I ever witnessed.— With these exceptions I have never felt satisfied with dark circles; there is much in them to find with dark circles; there is much in them to find fault with, and but little, if anything, to convince the investigator. I am sure that the less we have of such circles, the more we have of what, we need,

and for which Spiritualism to day is suffering The advancement of the harmonial truths of the divine brotherhood of man, and the foundation of a glorious future through the education of our children into a spiritual element, has been very sadly neglected, for the encouragement of what has found its way to the press, as wonderful spirit manifestations. There is a development in all spiritual phenomens and we have reason to be-Neve that the day is not far distant when all mani-festations will be directed under the influence of more advanced spirits in the light.

ANSWER BY M. J. U. HENDER.

You ask my opinion of date scances of pon the whole they have been a failure with man I have taken a great deal of trouble to investigate the matter fairly, with different materializing medi-ums, but have failed to see the face or form of a departed friend that I could recognize; but in many instances I have seen miserable imitations which serve only to disgust rather than ennoble the soul. In the first place, the conditions that are made render the investigator helpless, and he or she is compelled to accept without the privi-lege of making their own conditions. Scientific men should establish a school, receiv.

ing different mediums, classifying them under ir various developments; the physical or mate rializing medium-being free to act, where there is no opportunity to deceive. I feel that the phenom-ena as given to the world to day, does more harm than good.

MRS. STEWART'S MATERIALIZA-TIONS.

Cagt. Hook Reviews a Minister's State-1. ment.

From an article in the Terre Haute Saturday Ecenting Mail, being a reply by Mr. Hook, we clip as follows:

Rev. W. M'K. Darwood, pastor of the Centena 'ry Methodiat Church, has, for some weeks past been giving lectures at his church on Spirit-ualism, and what he saw at Pence's hall, and in ualism, and what he saw at Pence's hall, and in his manner and manifest zeal be seems to im-agine that he has been especially assigned to the work of exterminizing the whole thing-spir-its, mediums, etc.; and if vituperation, billings-gate, invectives and slang, such as would do hon-or to a pot house politician, will pass for an argu-ment, then Spiritoalism generally, and Pence's hall particularly, is essentially demolished and wiped out. We will favor our readers with a few titbits from the reverend gentleman's remarks, to-wit: "We can not find language to express our dewit: "We can not find language to express our de-testation of the frauds and those engaged in them in Pence's pandemonium in their hellish work. And of their leaders he says: "Thieves and rob bers are gentlemen when compared with such per-sons." And in speaking of those who attand the seances at Pence's hall, he could not call them la-dies and gentlemen; and in a burst of virtuous indignation declares that "So long as they teach their damnable heresies, perjure themselves in courts of justice, defy law, are foes to purity, and whose touch is pollution, he will hold them up to public scorn.

Mr. Darwood had previously attended several séances with other ministers and in this reply is reported to have said as follows:

At the first he says heesaw 'Mrs. Pence, brother of Sam Conner (Alex. Conner), and then Bro. Crawford, an old Methodist minister from Illinois." Said he, "I got Bro. Crawford by the hand and gave him an old-fashioned Methodist grip. He did not dematerialize, and if I could have held my grip I could have fetched him out of the cabi-net. • Next was the nade form of Dr. Curtis, a former resident of this city.

Séance number two: Two forms stood in the Scance number two: Two forms stood in the door—one the medium, and the other, was called Belle, from Quincy, Illinois. They shook hands, slapped faces." * Why, sir, did you not tell the whole truth? In ethics a witness is equally guil-ty in withholding the truth as telling a falsehood. The two forms that stood in the door—one was the medium under the control of Minule, the en-trancing spirit; the other was the spirit form of Alice Belle Purvis, whose earth home was at Qain-cy, Elinois, each handling a door of the cabinet in full view, and you held converse with them while standing there within seven feet of you. * * * "TherrCapt. Hook's mother, an old lady seventy-four years old came, she was introduced by him to be available. the audiewce; he invited me forward and intro-duced me. I shock hands with her and she van-ished." "The next form was that of my brother Nathaniel. I did not recognize him, he having died young. I asked him if he was my brother. died young. I asked him if he was my brother He signified that he was, and while I was holding his hand he went down under the floor. As your memory seems bad, remember you said there were no trap doors in the floor of the cabinet, and you swear that it was Mrs. Stewart. Wonderful wo-man that. That letter, Bro. Darwood, how about that? You stated in your last lecture that you re ceived an anonymous letter about your going to Pence's Hall, and on one evening during your vis-its there, Minnie reminded you of the fact; you asked her how she knew it; she said she had seen it; you admitted the fact, and read the letter to the audience in such manner as to leave the impression, "of course they had seen it." To those of your audience who were in the scance room (and there were several) at the time the letter (and there were several) at the time the letter question was up, felt only contempt at the want of manly honesty on your part to state facts as they occurred. But to the facts: Minnie said, "Chief, you got letter." You asked how she knew it; she said she saw it; you asked how she knew it; she pocket; you asked if she could tell what was in it, was; you asked if she could tell what was in it. she said she could; you asked her to do so; she told you to put your hand on the pocket that con-tained the letter and she would read it for you; you put your hand on one pocket, and she told you that you were trying to fool her; that was not the pocket. You admitted that was not the pock-et, and said, now Minnie I will be honest with you; t you put your h nd on another place or po and you put your h no on another place or pocket and then she told you the contents of the letter, reading it verbalim; you then asked her how it was written, with ink or pencil? and she told you, all of which you then and there stated to be true and accurate as you could tell it yourself, and of-fered to raise the light and show the letter to the company present. It was objected to by Dr. Pence as it would be no test, as the skeptia would say that Mrs. Stewart or some one connected with the searce room had written the letter and abs would that hars. Stewart or some one connected with the seance room had written the letter and she would know all about it. You then declared that you would exonerate Mrs. Stewart from any knowl-edge or participation in the production of the let-ter, as you knew the source from whence it came and that it was done by no friends of yours, to frighten you away from sitending those sciences frighten you away from attending those scances, but you generally did as you pleased about such things, and they would find you hard to scare. No

and spoke while George was out." But now he swears it was the medium. What frail mortals we are Bro. Darwood. are, Bro. Darwood.

The spirit Oscalooss, an Indian maiden who materializes strong, and is an active spirit, Bro. Dar-wood tells his audience, came out on the platform and exhibited a wonderful head of hair, so long and exhibited a wonderful head of hair, so long that with her arms extended at full length she could not reach the end, and when she stood in bent position, her hair thrown forward, near-ly reached the port he requested to examine the hair and the head to see if it was not a wig prepared for the occasion; it was granted, and she came to the front of the platform, held her head down so that he could have full and free examina-tion. He put his hand at her request down the tion. He put his hand, at her request, down the spine and about the back of the neck, and around spine and above the back of the neck, and around the roots of the hair, and after full examination he turned to the andience and said he would swear (Bro. Darwood is great on the swear) that there was no deception in that; it was not a wig, but natural hair, and called ou his brethren who were present to come and feel for themselves—which here bid and after a full examination in which they did, and after a full examination in which there was no hindrance or objection, he declared himself satisfied that it was all right, and at the close of the scance before Mrs. Stewart left the platform, she was requested to show her hair, which she did without any hesitation, and Dar-wood, with others, examined it closely, and stated there that Oscaloosa and Mrs. Stewart were dis-tinct and different individuals. That was in the hall and the facts fresh.

The gentlemen who attended some of the scances with Mr. Darwood, made a written statement which he read at his lecture, but refusing to give stopy of it to Mr. Hook, it is quoted in Mr Hook's reply from memory, as follows: * \

We, the undersigned, ministers of the gospel, hereby certify that we investigated the so-called hereby certify that we investigated the so-called spirit scances given by Mrs. Stewart, who claims to be a spirit medium, at Pence's Hall, in the city of Terre Haute, State of Indiana and after ma-ture consideration we are prepared to pronounce the manifestations there had in materializations as the sheerest humbug, fraud and swindle that was ever devised to cheat humanity, and we are will ing to swear that the pretended materialized spirit there seen was no other than Mrs. Stewart her-self. Signed by C. A. Brooke, Presiding Elder; F. M. Pavey, Pastor of Asbury Church; J. L. Harris, Pastor of Moffatt street Church, and Bro. Darwood said his name would be also attached." I ask the public to consider the hasty and incon

siderate action on the part of the brothers of the ministry who have voluntarily endorsed the sentiments embraced in the above letter, it being their first experience in spiritual phenomena, preju-dice and preconceived opinions, unfitting them for a fair and impartial investigation. The time they gave the investigation was insufficient to revolutionize minds educated to repudiate all the ories without investigation that conflicted with their old-time dogmas. Ignorant of the laws and philosophy governing the phenomena, they were prepared in advance to condemn any evidence, however convincing to others, of a power inde-pendent of the medium, prejudice controlled by religious training, prepared them to disregard all tests presented to them, and dismiss with a sneer those accepted by others, and, without due con-sideration, signed the statement therein made expressing a willingness to seal the statement with their outly. Who can measure the power of preju-dice governed by religious fanatacism? Who dice governed by religious fanatacism? Who could believe that these divines, after a little reflection, will risk perjuring themselves, and thus promulgating their own ignorance. Every reader of common intelligence knows that the same phase of mediumship claimed for Mrs. Stewart oc curs throughout the civilized world; that the phecurs throughout the civilized world; that the phe-nomena has been tested by science; and acknowl, edged by the advanced minds of the age. They ought to have known that Mrs. Stewart's com-mittee are as honest and as unwilling to be hum-bugged as they. They should have taken the pains, before making such a statement, to know that for five and a half years she has been under our supervision and control as a medium, giving the closest accuting and critical examination to the closest scrutiny and critical examination to the phenomena before endorsing it, and have test ed her mediumship, in which we have been as-slated by representatives of the best minds in ev-ery state in the Union, and that she has in every case proved herself worthy of the confidence reposed in her houesty and mediumship, and that those who oppose and speak all manner of evil of her, cannot substantiate a charge against her personal character. In short, her committee declare, after these years of acquaintance, that her person-al character is unimpeachable, and her mediumship unsurpassed by any known to them JAMES HOOK.

Terre Haute, July Sth. 1878.

ELDER F. W. EVANS.

A Spirit Prophecy and Oplum Cure.

We are personally acquainted with the gentleman who writes, the following communication. He is a member of an old and aristocratic family, occupying a high social position. Some members of his family have a wide political reputation. We fully credit his statatements, and publish the article, believing it our duty to do ao:

Mn. EDITOR:--While attending clinics at Ber-lin, Prussia, I suffered Intensely with facial neu-raigia, and in order to be able to continue my studies, I was obliged to seek relief in hypoder-mic injections of morphia. I do not propose to go into the details of how I incurred a habit that soon rendered my existence void of happiness. Suffice it to merely state that, as everyone addicted to It to merely state that, as everyone addicted to this habit knows, I suffered acutely in mind as well as in body! To me day seemed as night, and night more Reernal than hell itself! - Seven long, eternally long years, was I thus fettered in bond-age more terrible than any slavery known to man, for not only was my body heavily laden down with languor, inactivity and crucial pangs by the dread narcotic, but also my very moral and mental self! The dread end of all must have been insanity or idiocy or at best, suicide.

My attempts at self-cure were many and desperate. Though, a graduate in medicine of two continents, America and Europe; though master of the English, German and French, thereby enabled to thoroughly ransack the works on ophim eating and its cure, in these languages; though become a monomaniac on the one great thought of deliv-erance; though in correspondence on this theme with the most learned physicians of the old or new world; though self destruction seemed inevita those heartless swindlers who, under the promise of a "cure," send morphia, disguised, to the unsuspecting sufferer, thus adding to his habit, whilst taking away what remnant of hope had still comforted him! Failing in all these, my despair knew no bounds, for my health and happiness were shattered, and my family brought, from former wealth, to the very brink of poverty, through my inability to properly attend to my duties as physician.

Three years previously, spirit friends had pre-dicted through my wife that on the first day of May, 1878, I would be entirely rid of the morphia habit, and, though little encouraged by science or my own sad experience, I placed confidence suffi-cient in my wife's controls to look forward with cleat in my where controls to look forward with impatient longing to the promised day of libera-tion. But when April set in this year. I again lost all faith and hope in this prophecy, and on the 5th day of that month gave myself up to increas-ed despondency, for who and what on this plane of existence could effect a cure considered impossi-ble by science within the time cliented by ble by science, within the time allotted by my spiritual advisers! Still the impossible was to be made possible, a wonder was to be performed! By chance, if such indeed it was, my opinion on a chance, if such indeed it was, my opinion on a circular of Dr. Stephen's opium cure was solicited by a Cleveland gentleman. The essence of this circular was, "The opium and morphine habit cured in from ten to twenty days." Possible ?: Science and the united medical fraternity of the globe say, "Nay, nay! Can be do more than we?!" But my kind heavenly advisors reminded me of their oft repeated promise, of the "first day" of their oft repeated promise, of the "first day" of May," and insisted on my undergoing treatment at once! As a physician, I probably would have obeyed science and reason (?), but as a Spiritual-iat. I had become too disguated with the time dist ist, I had become too disgusted with the ipse diril of such "learned" ignoramuses as Carpenter, Hammond, et il omne genus not to obey my angelle friends, and so, fortunately for my present welfare I started for Dr. Stephen's on the 13th day of April. On the 15th I took my last morphis injection, and on the 23rd day of April I was perfectly cured, entirely freed from morphine habit, as well as the antidote employed cured in nine (9) days. I suffered no actual pain, and was able to be a out during the entire treatment. The antidote com-pletely antihilated, from the very outset, all long-ing for the drug, and I abstained from it, though in possession of my hypodermic syringe and mor-phine solution during the entire treatment. Fourteen (14) days after my arrival I was able to return to my facility autority and I was able to

Fourteen (14) days after my arrival I was able to return to my family, perfectly cured, in time to thank the spirits on the "first day of May" for this glorious verification of their prophecy I would merely add, that to-day, over three months since my hast dose of morphis, I am in perfect health, having gained thirty five pounds in weight, and that I am now free of any habit, that of morphia, or tobacco, or liquor; a free, happy, better and wiser man! While at Dr. Stephen's I' witnessed the cures of four ladies, two of Ohio, and the other two of lowa and Indiana restrectiveand the other two of Iowa and Indiana respectively. The lady of Iowa had taken from fifty to eighty grains penday of morphine for twenty four years, and yet was cured in sixteen days. I saw this lady but a few weeks since, and convinced myself of her but a rew weeks since, and convinced myself of her perfect cure. The other ladies were rid of their habit on from the 15th to 17th day of cure. Ever since my cure, *i.e.*, since April 23rd, I have had no longing whatever for storphia, the very thought of which indeed, nauseates me, and I know my cure to be as perfect and lasting as Founder ful wonderful M. D. Chicago, July, 1878.

The great religious discussion that has been in progress during the past and present week is all the topic of the day. The debate commenced on last Monday night, one week ago, and lasted nine consecutive nights, excluding Sunday night. The questions have been warmly contested, and both-sides were ably represented. Notwithstanding the disputants have been very carnest in their man-

ner, the very best of feelings have prevailed all along between them. They met each evening and cordially greeted each other with smlles which showed that personally they were friends, although in principle they were each other's deadlisst ene-mies.

DR. DITZLER,

is 47 years of age, but he looks 60. His face bears the impress of hard study. His head on top is bald, forehead large, broad and high His eye-brows and forehead extend out so far that his eyes brows and forchead extend out so far that his eyes appear small. His hair and beard are almost as white as the driven anow, and he has prematurely grown old from excessive mental labor. As a speaker he is not eloquent; his volce is sharp, harsh and husky, and has doubtless been impaired or strained by too constant use. As a reasoner he, is logical, yet some of his propositions were not argued as fully as they might have been. The doctor evidently relied too much on the intelligence of the masses, or his time would not permit him to develop as fully as he should. Points that were very plain to him and students of history, logic, philosophy and physical science, were not suffi-ciently explained to the masses. Dr. Ditzler is a profound thinker, and a deep scholar in history, philosophy, philology, science, theology, the Greek, Hebrew and Latin languages. He proved himself capable by his knowledge of the Hebrew to explain and make straight any of the so-called contradictions and crooked paths. His manner, though earnest, is pleasant; the harshness of his voice is lost in the train of logical thought and. beautifully rounded sentences, and he was entire-ly devoid of sarcasm.

FROF. JAMIESÓN.

is about forty-one years of age, but does not look A day over thirty-five. He is tail and graceful with dark hair and whiskers, high, intelligent forehead, and straight nose, rather large. He is very cool in discussion, pleasant in conversation and gener. In discussion, pleasant in conversation and gener-ally attable. He is a mau of iron newve, and re-mained as cool as an ice-berg while his opporent was drawing, apparently, a web of argument about him from which it seemed impossible to extricate himself. In his speaking he is usually mild and pleasant, though he sometimes almost verges on the section of the secti sarcasm. He has an excellent voice, but has un-fortunately fallen into a semi hard shrill and semisneering tone that should be avoided. Mr. Jamie-son seemed to labor all the time under the impression that his ideas and doctrines were not popular, and on several occasions in a way apologized for the discussion by assuring the audience that no ill feeling existed between himself and Mr. Ditzler; they were merely striving for the truth. To us (although we may be partial) he seemed to lack the knowledge of science and hinguage that. Mr. Ditzler possessed, though this defect he made up by endeavoring to show the contradictions and smooth, oily speeches. And to us he seemed to have an abundance of sophiatry He outed indicate although the seemed to have an

He quoted infidel authors altogether, and here we will remark what we forgot in noticing Mr. Ditz-ler, that he maintained his arguments from infidel authorities-scientific writers. Mr. Jamleson read rather too much, and discoursed rather the opin-ions of other men than his own. The debate has lons of other men than his own. The debate has been conducted very pleasantly, but we doubt if a single opinion is changed. Christians before are Christians still, and infidels are infidels still. We must say for Mr. Jamieson, as much as we differ from him in sentiment, that he (so far as our ob-servation went) throughout this debate has acted the next of a methaman but D. Division her dethe part of a gentleman; but Dr. Ditzler has dis-played the boldness of a true man, and the meekness of a Christian .- Register, Kirksville, Mo. JAMIESON AND DITELER DEBATE, HELD AT KIRKS-

VILLE, MO.

The Rev. Mr. Ditzler is-a learned and shrewd debater upon matters pertaining to the doctrine of baptism, but his recent experience up country has doubtless taught him a lesson that he'll not be likely to forget. We allude to his debate with Mr. Jamleson, the free-thinker. The divine inspi-ration of the Bible was the subject under discussion, and the newspaper reports of the debate, to-gether with the subsequent condition of the religious community, indicate that Ditzler was badly worried, not to say badly beaten. The free think-ers are as good natured as you please over the re-sult, while the other people are exceedingly sour and angry. Mr. Ditzler will doubless confine him-self hereafter to the discussion of the cold water phases of his belief -St. Louis Journal phases of his belief .- St. Louis Journal.

ANSWER FROM S. A. ROGERS HEYDER.

In reply to your questions I would say, that in my own experience, as a chairvoyant, test and bush required darkness. I can not have a strong light shine on my front brain. If the room has been dark, I have always felt uneasy; could not do as well, yet I think for some manifestations dark.

ness may be necessary; for instance, material-ization. In all nature darkness seems to be required for certain things; all animal life seems 'o be governed by this great law, yet I think no true medium will refuse test conditions if darkness is required, and when they do refuse, it looks suspiclous, as if something was not as it should be; in my humble opinion, it behooves us all as Spiritualista and seekers of the truth, to look out for fraud, for a true medium can bear the test and stand higher by it, and our cause shine the brighter, saving such

disgrace as many have fallen into hately. I can not say that Tilke dark scances. Former-ly, nearly all thought the light must be exclud-ed, from the scance room; that idea is not so common now, and perhaps if mediums would try for many phases, a pleasant light could be used and de no injury whatever. How is it that our spirit friends can materialize in the artist's rooms and have their pictures taken. I have often thought of that, for, most assuredly there must be a form, a substance, for no shadow could be rep-resented on the camera without. We understand but a little of these grand and

we understand/out a little of these grand and beautiful laws. God help us all to be charitable; yet it is our dufy as stanlard-bearers of truth, to discard all frauds; the sooner we get rid of them, the better for the cause; but the true medium should be supported, should have sympathy, kind-ness, and be placed abeve such trials as most all have to pass the placed abeve such trials as most all have to pass through on account of the frauds and Grass valley, Cal.

ANSWER FROM A. A. B.

1st. In order to arrive at a true and, complete knowledge of any phenomena, it first becomes necessary to investigate them under all conditions that they occur. This proposition admitted, there seems to be a valid objection to an exception in testing spirit phenomena, therefore dark circles to which recorded experience accords the most power() physical manifestations, should not be omitted in forming a verdict. 2d. I think the morale of Spiritualiam somewhat temporarily injured by the dark circles of itiner-ant, paid mediums, as their scances are generally burdened with

sut, paid mediums, as their scances are generally burdened with discordant elements that rende

the results of investigation very unsatisfactory. Persons possessing mediumistic power available only in darkness or in an ill lighted room and at tempting to exchange that power for money, should not be countenanced by Spiritualists or the Spiritual press.

Spiritual press. By a concerted movement on the part of Spiritu-alists throughout the conntry in forming home cir-cles, with explicit directions for procedure, enough persons in private life might be developed so as to dispense with mercenary dark circle mediuma, disable humbugs, and establish conviction of the mighty truths of immortality and spirit commun-ion in every mourting soul. ion in every inquiring soul. Chagrin Falls, Ohio.

ANSWER FROM HEREY & CHASE. On general principles I am opposed to dark se-ances Physical manifestations in the dark are entirely unsatisfactory. Mental manifestations are the only reliable ones as a dark scance. Dark so-ances are uppenally to be worked by newices. Dark scances can only be correctly interpreted by keen, practical minds, chilivated in spiritual-phenomena by experience. Public dark scances are absurd, and injurious to the cause of Spiritual-ism. Dark scances are permissible, enjoyable and often profitable, in a strictly family group.

"Next was the spirit of a man who had died with "Next was the spirit of a man who had died with consumption (Jesse Henerick, who died in this city about two years ago); had hacking cough, was timid about coming out. I went to the cabi-net door, got hold of his hand, same old hand. I managed to get my hand on his head, and then I worked my hand into his hair and got a good hold of his hair and then he had to come. I held him by the hair against the cabinet until I measured his height. I was within aix inches of her, and saw her olainly, and will swear it was Mrs. Stew. saw her plainly, and will swear it was Mrs. Stew. art.

.Fourth scance: "Mrs. Judge Lawrence, of Ann Fourth scance: "Mrs. Judge Lawrence, of Ann Arbor, Michigan, mut to appear. Makes fine ap-pearance; sext George Stawart." Bro. Darwood's memory at fault again; there is no George Stew-art, but George Powell, brother of Mrs. Elewart an active epirit who went to fine spirit land at the age of 15 years, and has been there should years. Darwood had a talk with George; He had all the characteristics of a boy of that age. Liked George much except that he did not answer some of his questions to suit him. Knew it was not the me-dium, was not as large as the medium. George went into, another room; Minnig rang the bell

He is to Address the Watkins Convention.

H. S GREEN-ESTREMED FRIEND:-I have just read your cordial invitation to attend the Wat-kins Convention, to be held in August aext. Upon this subject of national reform my whole soul is moved with deep emotion, caused by influx from the inner spheres of the Spirit-world, which wat this time acting upon the earth sphere to inaugu-rate the second cycle of the great American revo-lution. The founders of the first cycle-the signers-are all in the Spirit-world. They rest not day or night until their revolutional, prophetical ideal of a civil government is in arrated upon earth. It is the hope of humanity, their trust in God, that the Judge of all the earth will do right, and cause those who rule their fellows to do right.

The list of speakers invited to your convention indicates the existence in our country of true sons and daughters of the signers-infidels all, infidel to false, oppressive systems of church and state, religious and civil institutions that make men and women, capital and labor, enemies to each otherenacting organic laws that sin as with a cart rope. Let us begin the second cycle where the signers

began the first, at the bottom. Put the ax of re form to the root of society evils. They declared the inalienable rights of man, independent of all existing laws of Great Britain and her thousand years of political and religious experience.

Let us declare the rights of man and woman, of labor and capital-the right of human beings, not to the pursuit of happiness only, but to its ; nent possession-that all government should tend towards that end-the good of all. As Jefferson, Paine and coadjutors removed one

class of evils, so let us remove another class. We have made a good beginning. Blavery is abolish-ed, imprisonment for debt is abolished, public lands are free to actual settlers, homesteads are inalienable, women have some rights besides that of being chastised with a whip not longer than a broomstick, applied by their lords. Let us make women citizens, limit the quantity of lands to be owned by a citizen, thus increasing the number of freeholders, and decreasing the material for arm-les and navies-landless people. Abolish all laws for collecting debts. Each town establish a home-stead, where all the weary and homeless can find rest, and all tramps plenty of work on the farm, in the garden, or the shops-have a communistic, unitary home of their own, with brains to many age it

In a word, educate men and women to take care of themselves, and educate one class to take care of the class that will not do it, and all will be cared for. Sufccess to the coming great Watkins Con-vention as a means of effecting a peaceful revolu-F. W. EVANS. tion.

The rational believer does not need to be told that the manifestations are associated with much that does not accord with the just demands of a cultivated taste and enlightened understanding cultivated taste and enlightened understanding. The questionable phenomena may be altogether earthig; or they may be dim, distorted, and spec-tral shadows of divine thoughts and things, brok-en and confused by contact with the baser elements and inharmonious conditions of this world,-Dr. Brittan, in Spiritual Telegraph.

Six persons sign a report in the Landon Medi-um and Daybreak endorsing the statement therein concerning a scance with Miss Wood, given by the Newcastle Psychological Society. Among other tests the cabinet was visited while the form was out, and Miss Wood 'seen and fait to be in her chair. Two forms were plainly visible at one time, while the medium was also in sight and at the same time the chairs and instruments were moved about. The ring test is also certified to by a gentleman who held her arm.

The True and the False. .

There is no war against trance or physical mel-diumship; but there is a movement to separate the true from the false, not only in trance and physi-cal mediumship but in every other place. Nor will the wave of criticism be confined to mediumship alone; it will extend even to the conduct of your public teachers and lecturers. There is much that is unreliable in trance and physical, mediumthat is ubreaked in trance and physical medium-ship; to seek for an intelligent explanation is a legitmate subject of inquiry. Before this is at-tempted the mass of deliberate impostors must be driven out. There is no danger of injuring gen-uine mediums, every step in the direction of an exact investigation is beneficial to them. Ne Spiritualists will deny the reality of spirit community.

communion, the phenomena commonly known as physical manifestations, or the gift of spiritual healing. It is equally true that no candid observ-er can deny that more or less humbug permeates the whole. It is not necessary in this article to enlarge upon the injury that these tricksters have already done the movement in general and indi-viduals in particular. The Banner says that "the battle is not always to the strong." This is truly encouraging, for imposture is strong." This is truly encouraging, for imposture is strongly entrenched. It has psychologized some enestworkers to be their devoted champions. For some years they have flourished unmolested, and shrewdly laid their plans for a longer reigh. They are now using every exertion to stem the tide that threatens to ensult them. engulf them. Any lectures or Spiritualist who engulf them. Any lectures or Spiritualist who will discountenance or denounce exact investiga-tion is their especial friend. Any paper who will voice their opinions will receive their unbounded support. The pless of "persecuting mediums," anything sentiments? that suggests possible in-jury to mediums is weeter than music to their ears. They and their friends and supporters, how-ever, may as well understand that a merement for reform inanceristic by the Solution would not be the reform, inaugurated by the Spirit-world, com-menced long ago, and has grown stronger as the months and years advanced. It can not be check-ed. The agliation increases the fermentation; the scum is rising to the surface; it may linger there for a short time, but the end is not far distant. Spiritualism is freeing itself of the load that has dragged it in the dust, and true Spiritualists should rejoice for the prospects of the future .- Spiritual Scientist, for July ...

If there are spirits who have no very comprehen-sive views or elevated purposes, it is but natural for such to select mediums of corresponding develop-ments and accordant inclinations. From all we know of the nature and character of those who know of the nature and character of those who served in a similar capacity among the ancients, we are justified in presuming that many spirits are not the fastificous to employ such means and in-structure to an endow such means and in-structure to windicate the character of the spirits, and their sense of propriety, if the mediums select-ed are the best the occasions afford. That many of them are doubtful authority, and the instru-menta they employ of questionable morals, we deem it no heresy to believe. — Dr. Brittan on "Mediums and Morals" 1852.

The editor of the London Medium and Daybreak records his experience with Miss Wood, Newcas-the, and considers it a genuine instance of the ring test. His hand had not parted from that of the medium but the ring was passed on his arm.

J. H. Harter writes: I fully and thoroughly. endorse your course in regard to exposing dishon-est and fraudulent mediums. Your work is a great and important one, and one that few men would dare to undertake, as it brings you in opposition to the "false teachers," "false prophets," "false brethren," "false apostles," "false witnesses" of our day, who have about the same characteristics these classes had in the days of Jesus and Paul-who, with others, lost their lives for their fidelity to daty and truth. I like the stuff of which mar-tyrs are made. My motto is: "Btand by the testh if you die in the poor house, or like John the Bap-tist, lose your head in prison." Success to you and your Journat, which is growing better over and your JOURNAL, which is growing better every week.

We are glad to notice the vigorous warfare the' Rs. 1010-PHILOSOPHICAL JOURNAL has kept up for the past few months with the "Punch and Judg" spirit shows of this and other cities, where the dupes have been charged one dolhar or fifty cents a head to witness a little sleight of hand and optical illusions of a foolish, senseless character.—Next Church Independent.

٠.

0

.The JOURNAL will keep up the warfare until these "Punch and Judy spirit shows" are as rare as they are now common. Our Swedenborgian contemporary has our thanks for frequent courtesies.

No penson can believe is good God and in a literal hell. A good being would instantly put out all the fires and teach the wicked how to become virtuous and blest. A being who could create men. Knowing that even one in ten millions would go to such a hell, is timself worse than a quintil-lion of devils all combined in one. It is a grand and magnificent relief to the Lafidel mind to feel and know that this glorious old universe is not the offspring of, or controlled by, such a malignant, diabolical, flagitious fiend as the awful doctrine of hell fire implies.—Mrs. E. D. Slenker.

-From a private letter from Australia, the Medium and Daybreak extracts a record of physical phe-nomeus, the names of the sitters and medium being suppressed, A stone weighing 21 pounds, a shower of apples, twenty three in number, and an abundance of flowers were among the articles brought. The apples were recognized as coming from a farm six miles distant. The stone was also identified.

J. M. Louderback writes: We have or-ganized a liberal society here on the Welapa, for the purpose of establishing a circulating library. The JOURNAL has wakened a goodly number here; the the best paper I have ever read, and I hope that it will continue to show up every fraudulent medium in the land, that we may finally have physical demonstrations that are undefiled. We want a good medlum here,

Canon Farrar, in answering the question "What . Cabon Farrar, in answering the question "what is Heaven?" says, "Oh to be honest, true, noble, sincers, genuine, pure, holy, to the heart's in-most gong—is not that Heaven? Is not Heaven a state/rather than a place? Is it not a temper rath-er than a habitation? Is it not to be something rath-er than to go somewhere.

Mrs. G. F. Richardson writes: The Jour. NAL is without a peer. We all like it.

F. M. Clarke writes: Put down fraud of ov-yy kind and obligmente subscriber that advocates truth every time.

RELIGIO-PHILOSOPHICAL JOURNAL.

.1

| LIST OF BOOKS | Mental Cure. 1.59 10 Mental Medicia Evans. 1.25 10 Matha True Saviors, Denton, 20 02 Ministry & April Realized by A. E. Navion, 20 02 | Agents Wanted, | Business Cards. | Zhysicians, |
|--|--|---|--|--|
| FOR BALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE | Manual Medicial, Evana, Denton, 10 00 Manual for Children for Bycenmei-A, J. Davis, Cio., 60 06 Manual for Children (for Bycenmei-A, J. Davis, Cio., 60 06 My Affinity, and Other Stories, by Lizzle Doten, 1.50 10 Mediumahp, its Laws and Conditions, with Brief In- structions for the Formation of Spirit Circles, by J. H. Fowell, 20 00 | \$350 A MONTH-AGENTS WANTED-36 beat soling articles in the world; one sample free. Ad- | FRANK BAKER S. W. OSGOOD, NOTART PUBLIC | THE MAGNETIC TRI |
| WEARE ALSO PREPARED TO FURNISH MISCELLAN | Moravia, Eleven Days at. T. R. Hazard. 19 12 Meanaeriam, Solritualism, Witcherselt, and Miracle, by | DEATH, | BAKER & OSGOOD, ATTORNEYS AND COUNSELOBS, | SEND 35 CENTS TO DR. ANDREW S: and obtain a large, highly illustrated b of Vitalizing Treatment |
| | Allen Putnain. 30 02 Modern American Spirinalism-1848-1868. By Emma Hardinge: Morning Lectures, (20 Discourses) by A. J. Davis. 50 20 Meritums and Meilumshig, by T. R. Maard. 50 00 Meritums and Meilumshig, by T. R. Maard. 50 00 | In the Light of the Harmonial Philosophy, By MARY F. DAVIS. | ROOMS 13 and 16. TIMES BUILDING, CHICAGO, | CAPT. H. H. & FANNIE Psychometrists and Clairvoyar |
| out books not in our List, at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-fifth more than-the regular roast of the books will be required to prepar postage. The payroage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders can not be had, register your letters. LF Orders for Hooks, Medicine, or Merchan-diaso for any kind, to be sent by express C. O. D., must be accompanied by not be the due than E due control for face the part of a sent by express C. O. D., must be accompanied by not be the due to be the due to be the due to be the due to be bened by express the sent by express the sent by express the sent by t | Nors Ray, the Child-Medium, 50 00 New Goanel of Health, A. Stone, M.D. Clo, 250 16, pa. 1,25 12 | A whole volume of Philosophical Truth is con- densed into this little pauphiet. Mrs. Davis has developed with rare faithfulness and pathos, the pare principles of true Spiritualism. The sourcewful may find consolution in these pages, and the doubtful, a firm four- | CHARLES S. WILSON, | By their Clairwoyani and Prohomatic behind the Maierial effects to the Mental enabling them to belp and cars where Write them for advice on all matters. Bu |
| diac of any kind, to be sent by express C. O. D., must be ac- companied by not less than \$2.00, or 21 of less value, then by one-barth the cost, No attention will be paid to any order, unless these terms are compiled with. | Natty, a Spirit, by A. Puinam. Cloth 1.00 00. Paper. 50 64 Nature's Laws in Human Life, an Exposition of Spirit- nalism Nature's Divine Revelations, by A. J. Davis. 5.00 24 New Physiognomy, 1.000 illustra's, S. R. Wells, Plain 6.00 24 Newsen and the Newsons. In: Hallick, 1.00 24 | Price, postage paid, 15c, per copy. Eight copies | PATENT LAWYER | Dissurgion of the second second |
| All orders, with the price of book desired, and the | New Prysiognomy, 1,000 Hustra's, S. R. Wells, Plain 5,00 24 Nerves and the Nervous, Dr. Hallick, M. S. 100 08 Old Theology turned Upside Bown, by T. B. Tapjor, A. M. Cloth 1,23 08, Paper. 100 08 Orthodoxy False, since Spiritualism is True, by Wm. | *. For sale, wholesale and retail, by the RELIGIO-PHILO- Sophical Publishing House, Chicago. | Charges moderate and prompt and careful attention given. 24-15-25-1 | Lettern of advice, |
| with prompt attention. Analysis of Heligious Belief, by Viscount Amberley 3.00 30 | Orthodoxy False, since Spiritualism is True, by Wm. Iwn ton Origin of Species, by Darwin. Origin of Civilization and Primitive Condition of Man. 200 12 | A NEW AND RARE-BOOK | Miscellaneous. | IF THE SI |
| Age of a cason and Kaamination of the Prophecies, by Thes. Paine. Paper. 50 04 | oue Heligion Many Creeds | Poems of the Life Beyond and Within | SAPONIFIER. See advertisement on another page. | would realize how little disease and its or and send me their photograph, I will disc knowledge of the reason of the sense. |
| Artificial Solinnambullain, by Dr. Fahnestock. 1.50 10 | Phrenological Chart-(Weil's Descriptive) | Edited and Complied by GILES B. STEBBINS. "It begins with old Bindon norms, and will be of interest. | The "Chicago Progressive Lyceum" | life, founded on a new discovery of m known to the medical profession, that will cover their health and avoid subsequet charge. I have thousands of grateful letts |
| Apperphal New Testamient, Apperf Reason, Thus, Paines CI, Soc., post. Sc.: Paper Arcana of Nature, Philosophy of Spiritual Existence, and of the Spirit world, Vol. I, Hudson Tuttle | and more correct edition in the English language. Contains more matter than the London Edition 5:00 35 Pasing of Life, by J. B. Adama, Paper 75 01, Board | not only to Spiritualists, but to all who love the quickening of the best portry."- Syrocuse Standard "Clear type and thited paper make hi setting for its rich contents."- No. Aster Union. | holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third Unitarian Church, corner Monroe and Laffin streets. All are invited. | our country from these I have cared and i happy by my medicines and sivice. Add BRADLEY HUBBELL, Box 1412, Norwich, 1412-24 |
| Arcana of Nafare, Vol H | 1.00 OS GIOTA | "The world will thank Mr. Stebbins for his work long after | Jehovah and Satan Compared. This radical pamphlet on oid theology, with other equally interesting Tracta, sent postpaid to those enclosing a stamp to the author, M. B. Craven Hichboro, Bucka Co., Pa. | Vital Magnetic |
| Arabula; or, The Divine Guest, by A. J. Davis. 1.50 (6) Approaching Criais, by A. J. Davis. 1.60 (6) Aposities, (translated from the French Kehan . 1.73 10 Astronomy and Worship of the Ancience Davis (Jy A. J. Davis, Paper, 50 cents; postage, 4 cents. Cloth. 75 (6) Astro-Theological Lectures, by Rev. Robert Tavior. 200 12 A Kiss for a Blaw a book for children. H. C. Wright. 53 (6) An System Density and Duration of the World - G. H. Toulmin. 25 (2) An System Density Zens. Cloth. 53 (6); pafer | Periodia and Evenia, by A.J. Davis. 1.25 (9) Planchette, by Epes Sargent. 1.25 (9) Problems of Life, a book of deep thought. 25 Principles of Nature, by Mrs. M. M. King. 1.55 (2) Principles of Nature, by Mrs. M. M. King. 1.55 (2) Philosophy of Creation, by Thomas Paine, through Horace Wood, medium, Cloth 60 (6), Papag. 25 (0) Partner Progress, Lizzie Doten, 1.50 (0), Gill. 200 (0) Partner Progress, Lizzie Doten, 1.50 (0), Gill. 200 (0) Partner Progress, Lizzie Doten, 1.50 (0), Gill. 200 (0) Partner, abstract of Colema. 200 (0) Partner, abstract of Colema. 200 (0) Partner, abstract of Colema. 200 (0) Partner, Status, S | the pages floats a sweet perfume of purity, and there is no sout or blemish. No one can read without feeling elevated and en- nobled by the exquisite views of a future life. It is in every | ASTROLOGY. | Mrs. CLARA A. ROBINSON (formerly of is now located at 925 Walsach Avenue, wher to receive her old patients, and any new |
| A Kim for a Blow a book for children,H. C. Wright. 63 06 Antiguity and Duration of the World-G. H. Toulmin. 25 02 An Eye-Opener, by Zera, Cloth, 53 06; paper | Hornee Wood, medium, Coth 60 06, Paper 35 04 Poema of Progress, Lizzie Doten, 1.50 10, Gut, 20 10 Parturition without Pain, M. L. Heibrook, M. B 100 00 | respect most creditable to the spiritual library."-Hudare Tutle. Price, \$1.90, malled free of postage. | Prof. Lister, Astrologer, 505. W. 234 st. N.Y "Forty four years' practice, twenty-seven in Boston, Can be consulted by letter, Send for a Gregiar, Address all letters | Treats all Forms of Chro |
| Ancient Pagan and Modern Contatian Symbolism. | Physical Man, his Origin and Antiquity, Hudson Tuttle 1.50 08 Progressive Songster, 50 00, Gill, Gold, Control of Control of Control of Control Control (1997) 12 00 | CHILDHOOD OF THE WORLD: | P. O. Box 420, New York City vaust | Thisternents "which to marchally success |
| Professly Illustrated, Decely Interesting, T. Inman, 3.00 14 Ancient Symbol Worship, Pinely Illustrated,, 4.00 14 Art and Symboliam of the Primitive Church-John P. Lundy, Beauffully printed and Illustrated,, 1.25 09 Allegories of Life, by Mrs. J. S. Adams., 1.25 09 | Prono uncing Hand-book. Invaluable to all. 60 04 Pre-Adamite Man. 1.50 10 Proof Palpable, Coth 1.60 08, Paper. 55 00 Pocma by Jessee Batter, Plain 1.50 10 001, 200 28 | A SIMPLE ACCOUNT OF | Newspapers and Magazines For sale at the office of this Paper. Banner of Light. Boston, ' Carra | imparting new vitality to those afflict rostration "Neuralita," etc. Will diago ties at a disance, through lock of hair, leading symptome are given. To insure at for diagnosis of letter must be accountance stamp. Termoof treatment, and ample re- ph upon application at office and residence 24.35.25 |
| Arcana of Spiritualism, by Hudson Tuttle | Poemsfrom the Life Beyond and Within. By Giles B. Stebbins. Plain \$1 50 pos. 10c. Gilt. 200 00 Paine's Political Works, 1 Volume. 1:0 10 | MAN IN EARLY TIMES. | Boston Investigator. 8 " | each p. Terms of treatment, and ample re- en upon application at office and residence 24-13-25 |
| Book on the Microscope 15 00 10 02 | Philosophic Ideas, or, The Spiritual Aspect Nature Presents to J. Wimburst. 15 00 Roles and Advice for Circles, J. Young. 15 00 | This work is an attempt, in the absence of any kindred ere- | The Spiritualist and Journal of Psychological Science, London. 6 " | Would You Know |
| Bible in India. 2.00 10 Bible Marvel Workers-Allen Patnam 1.20 06 Branches of Palm, by Mrs. J. S. Adams. 1.25 07 | Heligian of Spritualism, by E. Crowell | mentary work, to narrate, in as simple language as the subject will permit, the story of man's progress from the unknown time of his carly septemate about the earth, to the period from which writers of history ordinarily begin. | THOMAN PAINE VINDICATED. By Robert G. Ingersoll, Price loc. For sale at the office of this paper. | Psychometrist and Cia |
| Cora Tapjan's Lecture on Spiritualism | likilical Discourses, by Denton. 1.25 06 Listicar of Carke on Emerson-Likita Doten. 15 02 | The First Part of this book describes the progress of man in material things, while the Second Part seeks to explain his mode of advance from lower to higher stages of religious be- lief. | SECRETS OF BEE-KEEPING. | Come in person, or send by letter a loc hand-writing, or a photograph, he will gi lineation of character giving instruction ment, by telling what formities to cont |
| Conant Mrs. J. H., Blography of | Easteral Rhymes-Wm, Denton, 125 08 [Jeal Life in Spirit Land, by Mrs. Maria M, King, 120 08 Spirit Invocations, or Prayers and Praise. Compiled by Allen Putnam, 125 00 [12] 120 00 [1 | This is a book that should be placed in the hands of severy child, and may be read with great profit by most grown people. | | Come is person, or send by letter a loc hand-writing, or a photograph, he will gi lineation of character giving instruction ment, by telling what faculties to colif strain, giving your present/hysical, meat dition, giving past and folture events, te mediam you can develop fato, if any. Wh feedon you are best calculated for, to be so vice and counsel in business matters, also, to marriage; the adaptation of one to the o |
| Complete Works of A. J. Davis, Childhood of the World, Prof. Chold, Paper, A. 40 V. Chapters from the Bible of the Agree Criticism on the Apower Plus, in Defense of Woman's Richt etc. hv M. B' Craven, 25 02 | Six Lectures given through the modulinship of Mrs. Cora Tappari Bichmond. Soul Affinity-A. B. Child, J. Satan, Biography of K. (raves. 20 07) Sata 20 07 | Price, paper covers, 40 cents; postage, 2 cents, , 'For sale, wholesale and retail, by the RELIGIO-PHILO- sornical, Publication House, Chicago. | One of the must reliable BEE Books now in use. It tonches on over a hundred points pertaining to Bee Keeping. It is a guide to the Bies Keeper in certary department of Bee manage- ment, it is getten up in condensed form, and contains as much matter as many a two dollar book. | feasion you are best calculated for, to be so vice and counsel in truiness matters, also, to marriage: the adaptation of one to the o you are in a proper condition for marriage to the that is in the source of the |
| Chapters from the Bible of the Asys. 1.50 h Ortificien on the Arostine Paul, in Defense of Woman's 25 02 Conjugal Sins against the Laws of Life and Health, by 25 02 Conjugal Sins against the Laws of Life and Health, by 25 02 Constitution of Man, by George Combe. 1.50 h Common Sense Thought on the Bible-Win, Denton, 1.50 h Configuration Sense Thought on the Bible-Win, Denton, 1.50 h Configuration Sense Thought on the Bible-Win, Denton, 1.50 h Configuration Sense Thought on the Bible-Win, 1.50 h Configuration Sense Thought on the Bible of the Sense 1.50 h Sense 1 | Soul Affinity-A. R. Child 20 07 Satan, Biography of -K. Graves 26 00 Sermon from Sokespearch Text-Denton. 10 02 Subhath Question A. E. Hies 10 02 Subhath Question A. E. Hies 10 02 Sunday Not the Subbath 20 07 Sunday Not the Subbath 20 07 Strange Visitors, dirayed through a clairwoyant 10 02 Strange Visitors, dirayed through a clairwoyant 10 00 | THE WORLD'S | Boards, 75 cents; postage 5 cents; | be marriage; the adaptation of one to the or yea are in a proper condition for marriage to those that are in unhappy married reli- their path of life amoother. Further, will of dischars, and correct diagnosis, with a w and instructions for home treatment, w follow, will improve their health and con- it does not effect a cure. DELINEATIONS. |
| Common Sense Thoughts on the libble-Win, Denton, 10 00 Common Sense, by Thomas Laber (political), 20 00 Control Rear II Bayer, by Howard Laber 1, 2000 Carlst Lear II Bayer, by Howard String, 1, 50-08 | Strange Visitors, diradi through a lairvoyant. 1.50 K Spiritual Harp, zer (z. Abridgel Edition Spiritual Harp, zer (z. Abridgel Edition St. Dorgathnie vr. The True King and Queen, by | Sixteen Crucified Saviors; | . For sale, wholesale and retail, by the furtue of mito- | follow, will improve their health and con- it does not effect a care. DELINEATIONS. HE ALSO TREATS DISEASES MAGNETICALL |
| Christ and the People, by A. H. Child, M. D. 1.45 (6) Christianity no Finality, or polyitualism superior to Christianity, by Win. Denton | 5 14 1 10 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 | CHRISTIANITY BEFORE CHRIST | THE RISE AND PROGRESS | TRAMS:-Brief Delibestion, 11.00. Full inestion, \$2.00. Diagnosis of Disease, \$ Prescription, \$3.00. Full and Complete I stronds and Prescription, \$5.00. Address 4D Milwaukee Sti Milwahkee, Wis. |
| Claims of Spiritualism embracing the Experience of an Investigat q, by a Medical Man. 25 02 Christianity and Materialism, by B. F. Underwood 15 00 | Spiritual Philosophy vs. Diabellsin-Mrs. King. 25 00 Saven Ihar System of Granimar-Prof. D. P. Howe. Cleth. 100 00; paper. 50 64 Science of Evil-Joel Moody. 1.53 00 | New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Orig. | -0F- | aguoda and Prescription, \$0.00. Address 417 Milwaukee Sti Milwankee. Wis. |
| Carrier of Religious Jonas-Hudson Tuttle, Agrer | World-Baron D'Holbach. 200 16 | in of all the Dectrines, Principles, Precipts, and Miracles of the Christian New Testament; | Spiritualism in England. By BREWAMIN COLEMAN. | Clairvoyant H |
| Complete Works of Domma Paine, 3 500 pmcs. (100 6) Civil and Helgtons Persecution in the State of New York, by T. R. Hazard, 10 40 Career of Heligious Ideas-Paper, 50 | Forming Growt Stories from Authentic Sources. 2010 Forming Growt Stories from Authentic Sources. 2010 Forming Growt Stories from Authentic Sources. 2010 Forming Growt Stories of Charles, 10 Otto Forming Stories of Charles of Charles, 10 Otto Forming Stories of Charles of Charles of Charles of Charles Forming Stories of Charles of | and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the history | This pamphlet contains important facts connected with the early movement in England, with which the author was iden- tified, and an account of some of the most remarkable of his demonal experiences. | The Well-Known and Reliable |
| Christianity and Infidelity-Humphrey-Bennett Dis- cassion. 1.00 00 Does Matter do it All? Bargent's Reply to Tyndhil. 08 00 Debate, Burgess and Underwood, Cloth 1.00 00, Paper 60 00 | basis, an interesting Game of Carita, for children | Of Sixteen Oriental Crucified Gods. By KERSEY ORAVES | dersonal experiences. Paper, 25 cents, postpaid. "For sale, wholesale and retail, by the Rationo-Pailo- oral Publishing Hovas, Chicago. | ted States, can now be addressed in care o Chicago, by those destring clairvoyant ex |
| Diakkalam. 10 04 Defence of Spiritualian-Wallace. 25 02 | Serre of the Ages Hon, J. M. Prebles, 20014 Spiritual Tacher and Sunser-J. M. Prebles, 20014 Spiritual Tacher and Sunser-J. M. Prebles, 15 (c) | 17mm, cloth, 360 pages - price, 5200, photoge 10 cents. For safe, wholesale and retail, by the figuratio-Pariso- portion st. PUBLISHING Horse, Chicago, 2010. | OPHICAL PUBLIANING HOUSE, Chicago. | vice for the recovery of health. Letters should be written, if possible, by full name, age and sex, with a small on only by them, and enclosed in a cleap piece FRES-For Examination and Writing Ina |
| Dictionary, Webster's Unabridged (by express) | Solutanti Body or, The Spiritual Science of Health and Discussion W.F. France | JUST PUBLISHED. | PLANS OF SALVATION | PERSONAL KXAMINATIC |
| Diegosis, by Hev, Robert Taylor, written by him while imprisoned for biasphenus. This work is an account | Stories for our Children-H, and F. Tytle. 2703 Spiritualism, Defined and Defendent J. M. Prebles. 15 on The Goapel of Nature. 200 10 The Hoffield W Globe. 200 10 | A NEW BOOK. | Proved by Belections from the New Testament without Comment, also, Belections from the same work on Beyeral Important Bubects. | Arrangements can be made for person applying at room 61 Merchants Building and Washington sts., Chicago |
| Hanity 200 18 Devil's Pulpit, by Hey, Robert Taylor, with a sketch of the Author" Life. 200 19 | Thomas Painer Virdicated. By R 0, Ingersoll | вт | A better provide of the real teachings of the New Test- ament can be obtained from this little work in one hour than in years by the ordinary include of reading the Scriptures. | Elastic Trusses, for the cure of lier |
| Death and the After Life-A. J. Davis, Pa 50 04 Cio. 75 06 | Theological and Miscellaneous Writings of Thos. Paine 2.50 20 Tobacco and Us Effects for H. Gilibuna, M. D | Andrew Jackson Davis, | Price, 10 conta postage free. For sale wholesale and retail by the Publishers: RELIGIO- PHILOSOPHICAL PUBLISHING HOUSE, Chicago. | Psychological Pra |
| Datagener for Children | The Temple; or, Dheases of the Brain and Nerves, by A. J. Davis, 150–10. Paper 100 06 The Values, a Salitical Rhapsedy. 50–06 The God Proposed, by Denton 10–04 To Morrow of Death. 150–06 | ETITLED | THE HISTORY OF THE CONFLICT | Medical Diagnosis. Send lock of patter and One Dollar. Patients coming under credited with this Dollar on their first n |
| Darwiniam va Spiritualiam-Hon, J. M. Peebics 20 00 | Three Flana of Salvation 10 02 The Clock Struck One, Sam'l Walson 120 00 The Clock Struck Three 1.30 00 Therm Game for Children 20 04 | "VIEWS | RELIGION and SCIENCE, | Differentpatiente, separate letters. |
| Epiteme of Spiritualismand-Spirit Magnetism, their | Totem, Game for Children | OF OUR | By JOHN W. DRAPER, M. D. 1 Vol., 12mo, Cloth. Price, 01.75. | Hemedice and treatment for one mou Dollars. Our remedies are psychologic prepared chiefy from herbal and boit transformed into nowders, which are its water, thus easily assimilated by the syst the ancient Afable system of treatment by influence the pervous system, Annulate, medicated on botanical and spiritual pro- causes forduce certain effects, each case. |
| Verity, Practicability Conditions and Laws, Paper 80 05, Cloth, Rating for Strength, Edwin Drood, Cloth L00 00, Paper, 50 00 50 00 | True Spiritualism; paper 25 (0) cloth | HEAVENLY HOME." | The conflict of which he treats has been a mighty tracedy of humanity that has dramed nations into vortex (and involved to contact any other that a full or trace the second | infuence the nervous system, desuited prime to medicated on hotanical and spiritual processing of the second seco |
| Exposition of Social Freedom. 25 02 Emay on Man-Pope, Cloth gilt 1.00 07. Board, School | The Spirit's Book, by Allan Kardee | This volume is the long-promised "Sequel to the Stellar | way religious authority has employed the secular power to ob- | causes froduces certain effects: such case, specifically. Psychologiaed paper, flame roots and herbs and other substances also impression has been an entirely new system which enables us to send all our remedie |
| Edition 20 04 Errors of the Hible, Demonstrated by the Truths of Na- ture, by Henry C. Wright, Paper 15 04. Cloth. 60 04 Easency of Religion. L. Fruerbach, Paper 35 02. Cloth 80 04 Exeter Hall, Theological Romance, Clot. 87 70, Paper 60 08 | The World's Sages, Indice's and Thinkers, by D. M. Benneti, cloth Alo 00; leather 4.00 00; morocco | Key." It contains, besides the chapters published in the Banner, a large amount of additional matter. It is divided into three parts, and in each part the reader will find new and | investigation. . For sale, wholesale and retail, by the RELIGIO-PHILO- contrast Publication House, Chicago. | which enables us to send all our remedia taving expense to patients. All there auxi- cluded in the regular treatment, <i>Peer a</i> by mail, So cents; to Agenta & R. dozen, Th Development of Mediumalip, Kramina hair, age, sox and 2 postage stamps, One -phiet, Development, its Theory and Pro- Perchologized or magnetized parage for |
| of the Race, by H. C. Wright. Paper 30 04. Cloth., 73 04 Rectrical Psychology, Dods., 150 09 | Talk to my Patients, by Mrs. C. B. Gleason, M. D 1.50 08 The Vestal, by Mrs. M. J. Wilcoxson, 25 04 | important questions discussed and amply explained. The following contents indicate the great variety and importance of the subjects treated : | THE SUNDAY QUESTION | hair, age, sox and 2 postage stamps, One phiet, Development, its Theory and Pra Perchologized or magnetized paper for 1 Dollar Special interest for magnetized paper for 1 |
| Fabblous Tendency of Ancient Authors, by .M. B. Craven 10 00 | valuable work, by H. Powell | CONPENTS | AND SELF-CONTRADICTIONS | -phiet, Development, its Theory and Pra- Perchologized or magnetized paper for 1 Dollar. Special letters of founded on Develop Amulies for the development of any special ship, One Dollar. Those Amulies for deve ence of disease are shother of our latent Prochological Properties of Maticine fas to the highest anthony in accente in this coun- as being based upon strict scientific princip fora made in person or by letter, igernase piece on mineral subject scientific princip Time is very valuable, we solid that has been |
| and the state that the party said, through the | The voices-Plain, 1.06; | Ciairfoyance, its Origin, Powers, and Progressiveness; The Superior Condition described; Psychophonetics, their Devel- opment, Laws, and Wonders, Consciousness, its Sumbline, Delight and Storms; The Protoil Power, its Laws, Servanta, and Manifestations; Interior View of the Outer World; The | BIBLE. This Work also contains a Lecture by Parker Fillsbury | Prochological Protectics of Madicine fas by the highest authority in acience in this coun as being based upon strict scientific princip flows made in person or by letter; terms ap |
| Free Thoughts Concerning Religion, or Nature va. | The Popes and Their Doings-Paper, 50Cioth. 75 00 ' five hay of itest," by W. McHonnell | Language of Correspondence; Sacpticism, the Cause of true | on the Babbath. THIS INVALUABLE PAMPHLET SHOULD | ence on mineral subjects enothing return Time is very valuable, we sold thus ness of Terms Caan and no deviation from this r |
| Fountain, A. J. Davis. 1.00 08 Future Life, Mrs. Sweet. 1.50 10 | The Crisis by Thos. Paine: Cloth, 80 05. Paper, 50 04 Theological Works of Thos Paine, Cloth, 1,50 10, PA, 100 05 Truth Resker Collection 50 06 Unx showne Child, by R. C. Wright; paper 85 06; cloth 50 06 | ism ; Missionaries of a New Gospel; Authorities for the Indi- vidual Guidance; Ceremonics, Old and New Forms; Cherub- im, meaning of the Word; Esguideance of the Human Body; | HAVE A RAPID AND CONSTANT SALE. IF YOU HAVE NO NEED OF THE | Terms Cass and no deviation from this r Address, F. VOG), Baxter Sprr 24-14tf |
| | Underwood and Marple, Debate, Cloth, 60 04, Paper. 35 62 Visions of the Beyond, Gilt, 1.50 10, Plain | Trees, Stolchen, Morals both Ancient and Modern innate Justice, Origin of Conscience: The System of Nature Describ- ed: The Skith Circule of Suary Magnetic Rivers in the Upper | LIGHT IT SHEDS, BUY IT FOK SOME POOR "ORTHODOX" | CHRISTIANITY : MATI |
| Genees and Ethics of Conjugal Love. A. J. Davis Phin, 53 00. Paper | Vital Magnetic Cure. 1-25 68 Vital Force. How Wasted and How PreservedE.P. Miller, M.D. Paper, 50 04 cloth. 1.00 06 Volney's Ruins; or, Meditations on the Bevolution of | Bysaces; Author's Views confirmed by Science; Origin of Elec- tricity and Magnetiam; Location and Functions of the Celes- tial Currents, How Spirits Ascend and Descend; The Pilgrim- age of the Human Bace; A Description of the System of Na- tricity of the Spirits Ascend and Descend; The Science Science, Science Science, Science Science, Scie | FRIEND AND HE WILL BLESS YOU FOR IT. | B) B. F. UNDERWO |
| God the Father and Man the Image of God, by Maria .M. Kinz | Empires, with the graphical notice, by Count Dar., 120 04 Volney's New Researches, 1.50 05 Vital Magnetism - 23, Bablitt, 25 00 Worlds within Worlds-Wonderful Discovering in An- | tare; Perchophonic Message from Pythagoras; The Universe, a Musical Instrument; Concerning ine Boiar and Astral Cen- res. GOrigin of Astrology, its Scientific Basis. Wonder of the rest Control Son. Multiculator of Mental Son Control As | Price, 13 cents. Postage, 2 cents. ". For sale, wholesale and retail, by the RELIGIO-PALLO SOPRICAL PUBLISHING HOUSE, Chicago. | This pamphlet of forth three pages, prin- heavy tinted paper-endbadies matter used in some of his best lectures. The author de represented by the Old and New Testamenta |
| Heroines of Free Thought, by Bars A. Underwood 1.75 00 | Words, Withis Words-Wonderni Discoveries in AP tronoury-W. R. Fahoetoock | knowledge, Kmanadioa, their Origen and Importance; The Elevation of Men unto Goda; Primitive Bellevers in Spiritual- ism, Missipharies of a New Gospel; Authorities for the Indi- irm, meaning of the Word; Significance of the Human Body; Cheerkulness, an Al-Bealing Medicine; Origin of Family Trees; Stolcism, Morals both Ancient and Modern; Innate Justice, Origin of Connecience; The System of Nature Describ- el; The Sixth Circle of Suns; Magnetic Rivers in the Upper Spaces; Author's Views confirmed by Schence; Origin of Elec- tricity and Magnetism; Location and Functions of the Clea- tial Currents; How Spirita Accord and Descend; The Filerim- age of the Human Bace: A Description of the System of Na- ture; Prechophonic Message from Prinsgeras; The Universe, a Minical Instrument; Concerning the Solar and Astral Cen- res. Gorigin of Astrology, its Scientific Basis. Wonder of the treat Central Sun. Multiplicity of Mental Sun Centres. An Arcanom Concerning the Bummer-Landia. Formation of the Sunta Cable of Astrology, its Scientific Basis. Wonder of the Hilky Wa, Origin and Motion of the Solar Systems. Besuty and Glory of the Planeta. Appearance of Jupiter and Satarri- terior Planeta. A Beit of Cosmical Bodies around Mast. The Summer-Land. Scientific Boole Scientific Basis. The Summer-Land. A Been from Mars. Reality of Ling in the Sum- mers Land. Oncerning the Provision of Time and These. Im- mense Size of the Planeta. Appearance of Jupiter and Satarri Vork. A Person Older than the Provision et Time and Parce. Im- mense Size of the Date of Astropanamede. Remarkable Per- sons in the Summer-Land. Speech of a former Cline of New York. A Person Older than the Printer. Clines of New Station Science. Im- mense Diates of The Date he Pervense of Made with Handa. | NICOTIANA ANTIDOTUM | wdux sects, some severe and well-merited b fer greatly from our talented friend Und southal particulars, we believe his instrumes lated to do much gived, his Christianity - worthy of, and will yepsy a careful reading. |
| Harmonial Man; or, Thoughts for the Age, A. J. Davis Cloth | Who are Christians? Denton 10 02 What is Hight-Denton 10 02 Why I Was Excommunicated from the Presbyterian Church-Prof. H. Barnard 20 02 | terior Planets. A Belt of Cosmical Bodies around Mass. The Summer-Land as seen from Mars. Reality of Life in the Sum- mer-Land. Concerning the Progem of Time and Space. Im- | Great Magnetic Remedy. | worthy of, and will sepay a careful reading. Price, 15 Cents. |
| Cloth. 75 06 Haunted School House. 20 00 History and Philosophy of Krites. J. Davis. Pa. 50 00. Cloth. 75 06 Hayward's Boog of all Beligions, including Spiritualism 1.73 14 | Why I am a Spiritualist. '10 02 Why I am a Spiritualist. '10 02 Why I was He? By W. Denton, Paper, 1.00 10, Cloth 1.25 10 | sons in the Summer-Land. Speech of a former Citizen of New York. A Person Older than the Pyramids. A Diakkian Satire on Liesa and Theories. A Natural Home not Made with Handa. | DO YOU SMOKE? DO YOU CHEW? | . For sale, wholesale and retail, by the sornical, PUBLISHING HOUSE, Chicago, |
| Cloth Hayward's Hook of all Beligions, Including Spiritualism 1.75 03 How and Why I became a Spiritualist. 75 06 How to Babes. E. P. Miller, M. D. Paper 30 04, Cloth 75 06 Hedged In Elizabeth Shuart Phelps, author of Gages Also | Works of M. B. Craven. | tion and Progress after Death. Despair of Persons who Knew it All. Wonderful Scenes in the Summer-Land. Flight of Thought can be Determined. Disappearance of Bodily Oregan | IN ANY FORM? | THE SCIENCE O |
| Alar. Alar. Hemman Physiology, Statistical and Dynamical; or, The Conditions and Course of the Life of Man. J. W. Draper, M. D.; Lich. 600 pp. Cloth. Hesperis a Poem. Cora L: V. (Tappan) Richmond., 1.75 10 Hogs to Paint. Gardner. History of the Intellectual Development of Europe. J. W. Draper. Revised Edition. 2 Vols | BIBLICAL CHEONOLOGY: Contrasting the Chronological Computations of the Hebrew and Septuagint Versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden, Paper, 10 centus, notare 2 cents, CHITICISM ON THE THEOLOGICAL IDEA OF DEITY. | tors in the Summer-Land. Speech of a former Citizen of New York. A Person Older than the Pyramids. A Diakkian Satire on Information and State of States of Theories. A Natural Home not Maile with Handa. Karth's Distance from the Summer-Land. Individual Occupation and Progress after Death. Despair of Persons who Knew it All. Wonderful Scenes in the Summer-Land. Flight of Thought can be Determined. Disappearance of Bodily Organs after Death. Batting in the Senten Lakes of Cylosimar. Attractive Assemblages in Separate Locallure. Unlarger loc through the Heighton risible. The Seven Lakes of Cylosimar. Attractive Assemblages in Separate Locallure. Unlarger loc through the Heighton Transfer Conjugal Unlots. The Transfer and Beligions risible. The Seven Lakes of Cylosimar. Attractive Assemble. Aller Conjugal Unlots. The Transfer and Beligion of Cold and Heat on Planets. Ponderstillar in the Summer Land. Conjugal Unlots. The Transfer and Determined. Land Heat on Planets. Pondersability of the Sumpondershie. Aller Seven Cold Congenitation of Cold and Heat on Planets. Pondersability of the Sumpondershie. Aller Seven Cold. Congening the Perpetuity of the Sumpondershie. Aller Kiroro of Clairrowance. Congening the Perpetuity of the Sumpondershie. Aller Kiroro of Clair Progression Distribution Scours of the World's Wealth. Kylls in the Social Structure. Origin of the Docting of the Sumerstine of Heart The only True Missionary Work. Personal and Seven to the Charge of Heart. The only True Missionary Work. Personal Sevens in New Ideas. This Pantish on Summers of Sevension. New Ideas. | If you have formed either, of these habits you have many times resolved to break from their slavery, and the vain al- tempt has shown you what from matters control your will. The untold millions wasted in the pre-station and manufac- ture of tokeco, is indemined to competitor to the waste of | FIRST PRINCIPLES OF HUMA |
| Hog to Paint, Gardner, A V. (1sepan) sectimond., 1.75 10 History of the Intellectual Development of Europe, J. W. Drager, Revised Edition, 2 Vols | CHITICISM ON THE THEOLOGICAL IDEA OF DETTY. CONTRAILing the Views entertained of a Supreme Being by the Grecian Sages, with those of Muses and the Hebrew | Domestic Enjoyments and true Conjugal Unions. The True Barmonial Life and Beligion. The Eternal Cycles of Progres- sion, Distribution of Cold and Heat on Planets. Ponderability of the Inconduction Allowed Provide Progression (Conduction) | times resolved to break from their slavery, and the vain al- immpt has shown you what iron matters control your will. The natold millions wanted in the pre-faction and manufac- ture of tohacco, is insignificant in comparison to the waste of health and life by its use. If the character and results of the Abbit were movem at the beginning in free cases would the appoints be formad, Once formed, the steins is unable to break anony, and an appeal to the Will, in most cases, is sh- effective. Guided by the unerting principles of science, a pro- gratise. Guided by the unerting principles of science, a pro- mand study of the segment and mental changes produced by the habit, and of the compensating remedies Nature has pre- pared in the vegetable kingdom, has enabled us to propare an antidote for the poisoned could the of the system, which un- constitutes the use of tohacco. | Br JOEL MOODY. |
| Heathens of the Heath-cloth 1.50 00. Paper | Contrasting the Views entertained of a Supreme Being by the Grecian Sarra, with those of Moses and the Hebrew Wyiters, Cioth, 51.00; postage 5 centa, CHRISTIANITY BEFORE THE TIME OF CHRIST, With Quotations from the Ancient Sagra sud Fabbers, showing the Historic Origin of Christian Worship. Paper, 25 cents; | cerning the Perpetaity of the Ruman Form. Diversities of Spiritual Gifts. Explanation of the Superior Condition. Focus of Thought in the Summer-Land. A New Test Oath for the | effective. Guided by the unerring principles of science, a pro- bund study of the organic and mental changes produced by the habit, and of the compensating remedies. Nature has pro- | thought, it gives a connected and logical |
| Intolition, a Novel Mrs. F. Kingman | CRITICISM ON THE APOSTLE PAUL, IN DEFENCE OF WOXXY'S RIGHTS. Intemperance, War and Biblical Theol- ogy, the three great obstractions to Christianity Paper, 25 ocents; postage 2 cents | social and the second s | parted in the vegetable kingdom, has enabled us to prepare an antidote for the poisoned condition of the system, which no- centiates the use of tobacco. The habitual use of Tobacco is the construction | that without evil man could not exist. This the problem, and unveils the Mystery of Kul- tifle meaning, and shows it to be the lever moral and intellectual World. Large 12mo., 342 pages, fins, heavy page postage free. |
| andel; or, Inguirer's Text Rook, Robert Cooper | ogy, the three great outractions to Christianity Paper, a cents: postage 2 cents, ", For sale, wholesale and retail, by the Railoto-Philo- normical PUBLISHING HOUSE, Chicago. | tem. Modern Phases of Indelity. Conversion, or a Change of Heart. The only True Missionary Work. Periodial Affects at Purification, Convulsions in the Orthodox Hell. Meaning of the Words Hell and Punishment. How to Make Meaning of | disease, pain and indery, and is the gateway to strong drink, the highway to crime. It ensistes, and although exhibits a strong for a time, results in lastingle weakness, want of energy des- | *. For sale, wholesale and retail, by the sorutCat PUBLISHING HOURS, Chicago. |
| Is Spiritualian True? Wm, Denton | DO YOU WISH TO UNDERSTAND | 'objects land contains nearly three hundred pages. It is a reg | Changes the entire constitution of the physical begins, and thereby is impressed on the mind. It at first acts as a polson, | Works of Robt. Da |
| Heathens of the Heath-cloth 1.30 00. Paper | Science of Spiritualism, | ular one dollar book, but being a sequel and companion to "Stellar Key," is is published at the same price. | comes this repulsion. It is the object of this remedy to supply, for the time, the pisce of tobacco stimulating the processes of elimination and recomeration, until the system is again in a natural and healthy condition, when the desire formed will be no longer felt-in other words, the habit cured. | THREADING MY WAY: or, Twenty-Sever ography. A most interesting volumer, a na twenty-seven years of the author's life; |
| Lis Unveiled, 3 Vols. 7.50 00 Jebovah Unveiled; or, The Character of the Jewish Deity Delipseted Joan of Arc, a Biography translated from the French, by Sarah M. Grimkös Jesus of Nazareth, By Paul and Judas, through Alex- ander Emyth. Remarkable and Interesting work. 1.00 00 | PRINCIPLESP | In cloth binding, 75 cents, postage 5 cents; in paper covers, 50 cents, postage 8 cents. | followed we warment the Warment to come the most chatman | twenty serven years of the author's life; pprs, experiences, together with reminize sonagres whom he net forty or fifty years a postage free. BEYON D THE BERGABERS: A Boor of |
| by Sarah M. Grimkee | ARCANA OF SPIRITUALISM; | ". For sale, wholesale and retail, by the RELIGIO-PHILS- | Price, \$2.00 per hox. Liberal discount to Druggists and Agents buying by the Dozen or Gross. | ppr, experiences, together with reminiace sonarrs whom he next forty or fifty years a postage free. BEYOND THE BREAMERS: A Story of Finely linutrated. This story of village lif its narrow and interior meaning. A pre- story, through and by whose numberiess characters and narrations is illustrated fightic-life and communion. Cloth, \$1.50; Paper, \$1.00; postage 6 cents. |
| by H. H. Mason | A Manual of Spiritual Science and Philosophy | ORGANIZE! ORGANIZE! | tered letter at our risk. Address: J. A. HEINSOHN & CO., Manufacturers, CLEVELAND, OHIO. | Spirit-life and communion, Cloth, \$1.50; Paper, \$1.00; pastage 6 cents. POOTFALLS ON THE BOUNDARY OF AN |
| Kidder's Secrets of Bee Keeping. 78 04 Koran, with explanatory notes, by George Sale. 8vo. 470 ph. Best edition yet published. 2.75 20 Karan, with Life of Mohamimed, translated by George Bala, Limo, 473 pp. Sala, Limo, 473 pp. Xing of the Air-Poem, by Mrs. O. S. Matteson | BY HUDSON TUTTLE. | | RATES OF ADVERTISING. | with parrative filustrations. This is a sta out which no library is complete. The su sive researches are mainly directed to the tangoos manifestations from the to the |
| Bale, 12no. 472 pp | We have received a supply of the English Edition, contain- ing a fine photograph of Mr. Tutle. Of this remarkable vol- ume A. J. Davis any. "It is a bright, wholesome, beautiful book, and 'pears in every line the royal badge of integrity, lan- dustry, and inspiration." "The self-evident in- tegrity of motive which breathes out wholesome facts and apt illustrations on every page, pours a secred subbority over the entire production." | RECORD BOOK WITH FORM OF OR GANIZATION, BY-LAWS AND BLANKS NOW BEING GENER- ALLY ADOPTED IN FORM- | Bach line in family included | end ancient and modern times and people tribute authentic facts in large numbers, photomena are carefully analyzed and co |
| Life of Thos. Pains. Paper. 50 04 Life of Thomas Pains. Cloth | tegrily of motive which breathes out wholesoms facts and apt limstrations on every page, pours a sacred authority over the entire production. | ALLY ADOPTED IN FORM- ING SOCIETIES OF SPIRITUALISTS. | Each line in Agaie type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type. | a spiritual word in immediate relations rial. The spirit and temper of the book ar uine, and the entire subject is presented |
| Life of Thomas Pains. Cloth | Judge Edmunds wrote of it on first appearance : | | NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion. | DEBATABLE LAND BETWEEN THIS W NEXT. The main object of this book is to proof, asdes from bilevet of this book is to |
| Lessons for Children About Themselves, A. E. New- ton. Cloth. 50 00 Life of Wm: Denton, by J. H. Powella, constant and the | Engens Crowell, M. D., writes | fortied, even though the number, as organization should be ed- buch a society forme a nucleus, which will attract to it with proper management the best minds of every community, and | Agate type measures fourteen lines to the inch Minion type measures ten lines to the inch. | shows that we of to-day have the same evi- ject as the apostles bad. More than half the of narratives in proof of this-narratives if reform increasing the same same same same same same same sam |
| Lights and Shadows of Spiritualism, by D.O. House., 200 00 My Wedding GU. | "The Arcans of Nature ' is one of the very best philological expositions of Spiritualism that has yet appeared." "The ' Arcans of Nature ' is a perfect encyclopedia, not only of a spiritual fact, but of the whole nature of man." -London Rumon Youws. | Thisliecord Book is just what is needed. At every point where spiritualisis can gather, as organization should be af- ported over though the attinber of mominiser in ever so small. Such a society forms a molene, which will attract to it with proper management the best minds of every communative, and beddites for the investigation of Spiritualian and for obtain- ing setures, will such be all like can be desired. The Constr- uints prime a such that went that every person succentary brows any such as the best which the very person succentary information in the period both the desired. The Constr- ing setures, will such be all like can be desired. The Constr- ing setures, which both is such that every person succentary bothers to the prime material matter, the book constains two bundred blank pages to be used in keeping the record. | Terms of payment, strictly, cash in allvance. | characters and marriations in illustrated sport (16 and commonloss, Cloth, \$1.50, Paper, \$1.60, postage 6 cents. POOTALIS ON THE BOUND DARY OF AN With marriative illustrations. This is a same of which no illustrations. This is a same training data with the common the same training data with the common term of the same same training data with the same same same training data with the same same same same same same same sam |
| Ary Wedding Giff | | A statistic participation of the state of th | Advertisements must be handed in as party | strength of all proof goint to enbeingthate trying are found in the phasematicas of Spi and the set Sound in the phasematicas of Spi |
| mediums-from the French of Allan Karden | ". For sale, wholesnis and retail, by the RELISIO-PHILO SOPHICAL PUBLISHING ROUSE, Chicago, | | as Monday noon, for insertion in next inne, earlier when possible. | THE REPORT OF A DECK OF THE PARTY OF |

RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page

Methodist minister in charge at that time; A. G. Smith was editor of the Iroquois, county Republican, now editor of the Danville (III.) Times. She was also investigated by all the prominent citizens of Watseka at that time.

With the physicians her peculiar state or condition was called catalepsy. With the clergy it was one of the mysteries of God's providence, with which we should have little to do. With editors, who are obliged to be wise or silent, it was fits or some unaccountable phenomenon. All, with unfiring effort, tried to solve the mystery, and learn what it was that produced such strange and wonderful manifestations. The editor of the Danville Times, in a recent issue writes:

"Now as to Mary Roff, it was our fortune to know the sweet girl, who was herself a cataleptic, and who died twelve years ago. Disease dethroned her reason and maddened her brain until she sought her own and others' lives, and the modest young lady was transformed into a screaming maniac. She had periods of exemption from raving, and thus her aberrant mind conceived fancies of the queerest hue, creating the most impossible beings for associates, and convers-ing with them, she maintained her own side of the conversation in a usual tone of voice, while imagination supplied her created assoiates with language and intelligence. When in this condition, her father and mother asserted the discovery that Mary could read a book with its lids closed, and they desired us to test the correctness of what they We therefore took from our side pocket a letter inclosed in an envelope, and olding it before her bandaged eyes, said to her, Mary, read the signature to that letter.' Immediately the proper name was pro-

"After remaining in the clairvoyant state above related for three or four days, she came again to her normal condition and in good health as she usually was, except the From this time she continued as she had been prior to cutting her arm. Her fits increased, and her parents were advised to place her in the insane asylum.

On July 5th, 1865, while her parents were at Peoria, Ill., on a three days' visit, she ate a hearty breakfast, and soon thereafter lay down on her bed, and in her usual health went to sleep. In a few minutes she was heard to scream, as was usual on taking a a fit. On approaching her bedside, they found her in a fit, and in a few momentashe expired.

We now return and take up the original narrative where we left it, dating_Feb. 1st, 1878, when it was first seen that Mary Roff had control of Lurancy's body, and teasing to go home. Could it be possible the gulf of death had been bridged! the gates of heaven left open? Had Mary, like Moses and Elias, returned to a transfiguration? Or, like the spirit of "one of the prophets," had she come with revelation to the grotto of darkness in this benighted Patmos? Were the unnumbered facts of scriptural ages repeating themselves now? Can we say with Job, "A spirit passed before my face?" Ezekiel and Isaiah talked with the departed, Saul conversed with Samuel, Paul and the shepherds with spirits in the air, and can we talk with Mary ? And the friends of the family went up to see, and answered, "Yes!"

From the wild, angry, ungovernable girl, to be kept only by lock and key, or the more distressing watch care of almost frantic parents; or the rigid, corpse-like cataleptic, as believed, the girl has now become mild, docile, polite and timid, knowing none of the family, but constantly pleading to go. home. The best wisdom of the family was used to convince her that she was at home, and must remain. Weeping, she would not be pacified, and only found contentment in going back to heaven, as she said, for short visits. About, a week after she took control of the body, Mrs. A. B. Roff. and her daughter, Mrs. Minerva Alter, 'Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary, looking out the window, exclaimed exultingly, "There comes my ma and sister Nervie!" the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house, she caught them around their necks, wept and cried for joy, and seemed so happy to meet them. From, this time on she seemed more homesick than before. At times she seemed almost frantic to go home. Finally some friends of the family insisted on their sending her to Mr. Roffs, which they reluctantly consented to do; reluctantly because the girl was so much trouble and care as she had been all winter; so much so that Mrs. Vennum was nearly prostrated, and 'could not have survived the care and anxiety many months longer, under the same state of affairs, and they felt that it would be an imposition to send the girl to be cared for by strangers, and especially so by Mrs. Roff, as she was not able to take charge of and care for a gicl that made so much trouble as this one had for Mrs. Vennum. Mr and Mrs. Roff, with their hearts ever cull of the milk of human kindness, more ready to forgive than to censure, and braving the sneers and taunting innuendoes of an uneducated bigotry, with no other motive but one of mercy and kindness, opened their doors and hearts to receive the unfortunate girl with her new control, having no hope or desire for reward but in the sense of a just sympathy for right and truth. They remembered the precept. Forget not to entertain strangers, for thereby some have entertained angels." On the 11th day of February, 1878, they sent the girl to Mr. Roff's, where she me her "ps and ma," and each member of the family, with the most gratifying express-ions of love and affection, by words and embraces. On being asked how long she would stay, she said, "The angels will let me stay till some time in May ;" and she made it her home there till May 21st, three months and

ten days, a happy, contented daughter and sister in a borrowed body.

After the girl was at Mr. Roll's, the Rev. Mr. Baker said to Mr. Vennum, "I think you will see the timq when you will wish you had sent her to the asylum." Mrs. Jolly said if she ever came home she would be Inore trouble than ever. Another relative, more religious than humane, said, "I would sooner follow a girl of mine to the grave than have her go to Roff's and be made a Spiritualist." Dr Jewett called it catalepsy No. 2, which is as definite and convenient in explanation of this case as is "humbug" in explanation of any newly discovered scientific truth unacceptable to popular ignorance. He said: "Humor her whims and she will get well." Some prudent, two-faced people would say, with a noncommittal air, "What strange freaks!" Others, with an exalted opinion of their wonderf merceptions, would say, "It is all put on,"""., etc., Yet none of the persons expressing such opinions have ever called to see the girl, or derived any information from those in charge of her.

The girl now in her new home, seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognizing and calling by name those who were friends and neighbors of the family from 1852 to 1865, when Mary died, calling attention to scores, yes hundreds, of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognize any of Mr. Wennum's family, their friends or neighbors, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favorably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times. From day to day she appeared natural, easy, affable and industrious, attending diligently anoraithfully to her household duties, assisting in the general work of the family as a faithful, prudent daughter might be supposed to do, singing, reading or conversing as opportunity offered, upon all matters of private or general interest to the family.

Three days after she came to Mr. Roff's, while looking at him and seeming to have been in a sort of retrospective revery, she asked, "Pa, who was it that used to say 'confound 47" and laughing very heartily when she saw that he understood it to be himself, that being a common expression of his in the time of her girlhood, twelve to twenty years ago.

One day she met an old friend and neighbor of Mr. Roff's, who was a widow when' Mary was a girl at home. Some years since. the lady married a Mr. Wagoner with whom she yet lives. But when she met Mrs. Wagoner she clasped her around the neck, and said, "O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back." Mrs. Lord was in some way related to the Vennum family, and lived close by them, but Mary could only call her by the name by which she knew her fifteen years ago, and could not seem to realize that she was married. Mrs. ord lived just across the street from-Mr Roff's for several years, prior and up to within a few months of Mary's death; both being members of the same Methodist church, they were yery intimate. Some days after Mary was settled in her, new home, Mrs. Parker, who lived neighbor to the Roff's in Middleport in 1852, and next door to them in Watseka in 1800, came in with her daughter-in-law, Nellie Parker. Mary immediately recognized both of the ladies, calling Mrs. 'Parker "Auntie Parker," and the other "Nellie," as in the acquaintance of eighteen years ago. In conversation with Mrs. Parker, Mary asked, "Do you remember how Nervie and I used to come to your house and sing?" Mrs. Parker says that was the first allusion made to that matter, nothing having been said by any one on that subject, and says that Mary and Minerva used to come to their house and sit and sing, "Mary had a little lamb," etc. Mrs. Dr. Alter (Minerva) says she remembers it well. This was when Mr. Roff kept the postoffice, and could not have been later than 1852, and twelve years before Lurancy was born) One evening in the latter part of March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet head-dress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognize it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand: "O, there is my head-dress I wore when my hair was short!" She then asked, "Ma, where is my box of letters? Have you got them yet ?" Mrs. Roff replied, "Yes, Mary, I have some of them." She at once got the box with many letters in it. As Mary began to examine them she said, "O, ma, here is a collar I tatted! Ma, why did you not show to me my letters and things before " The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognized every little thing and remembered every little incident of her girlhood.

great many Indians, and I remember Mrs. Reeder's girls, who were in our company, and other incidents and facts. And thus she from time to time made first mention of things that transpired thirteen to twentyfive years ago.

On the 19th of February Mr. Roff addressed the writer as follows:

"You know how we took the poor, dear girl Lurancy (Mary). Some appreciate our motives, but the many, without investigation and without a knowledge of the facts cry out against us and against that angel girl. Some say she pretends, others that she is crazy; and we hear that some say it is the deyil. * * Mary is perfectly happy; she recognizes everybody and every that she knew when in her body twelve or more years ago. She knows no-body nor anything whatever that is known by Lurancy. * * Mr. Vennum has been to see her, and also her brother Henry, at different times, but she don't know any thing about them. Mrs. Vennum is still unable to come and see her daughter. She has been nothing but Mary since she has been here, and knows nothing but what Mary knew. She has entered the trance once ev ery other day for some days. She is per-fectly happy. * *. * You don't know how much comfort we take with the dear angel.'

The child has often said she likes Dr. Stevens next to her pa, because he opened the gate for her to come in, and because he has done so much for her pa and ma, and her brothers, and for Lurancy's body, and feeling that gratitude, she wrote him by permission of the parents, on the 20th of February, in which she said:

"I am yet here. . . Frank is better. Nervie is here for dinner; Allie Alter is going to stay all night; Mrs. Marsh was here to-day and read a beautiful letter to us. I wish you could spend the evening with us. I would like to have your picture to look at. Please write to pa when to look at. Please write to pa when you get time. We all send our love to you. I like it here very much, and to look at. am going to stay all the time. went to heaven and staid about an hour. It seems a long time since I saw you. Forget me not. Good night.

MARY ROFF. She wrote the doctor again on February list, of which the following is an extract:

"I have just finished a letter to brother Frank. He went back to his store feeling quite well. The boys have gone out to play for a dance. • • • In the evening I wen to heaven, and I saw some of the beautiful things, and talked with the angels. . . and be sure I don't forget when I go to heaven and come back. -* * * Fear the Lord and depart from evil'-Prov. 3d: 7th. MARY ROFF.

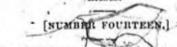
It may here be said that it was frequently the case that when Mary went to heaven, as she called it, other spirits sometimes, by permission, would come and present themselves, and speak freely their own language and sentiments. Mr. Roff writes under date of March, as follows, of a communication through another young lady at his house. The medium's name I reserve because I have no license to use it: . .

"A lady came through --- at our house, who claimed to have fived and died in Tennessee, and says she was affl.cted from eight years of age till twenty-five, when she died with a similar disease, and in a similar way that Mary died. She says that Mary has control of Lurancy Vennum, and will retain control till she is restored to her nor-mal condition, when Mary will leave. Mary Is happy as a lark, and gives daily, almost hourly, proofs of being Mary's intelligence. She don't recognize Lurancy's family or friends at all. She knows and recognizes everything that our Mary used to know, and nothing whatever of what the Vennum girl knows. She now enters the trance without any rigidity of the muscles whatever, very gently, and at her own will, describes heavenly scenes, etc., etc. We think all will be well, and Lurancy restored to her orthodox friends yet. • Some of the relatives are yielding by Mary's calling their effectives of the there were the their attention to things of thirteen years ago, that transpired between her and them. It wakes them up. * It is wonderful. * . It would take a volume to give the important items that have occurred.

tested. A man, or a system, or a philosophy that cannot stand even the severest tests. honestly applied, is not entitled to confi-ALBERT E. STANLEY. dence. Leicester, Vt.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.



[The thinkers and seers of hill the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments, well fit him for the task, and great attainments, well Bt him for the task, and entitle his labore to the highest consideration. It is to be understood that in publishing what ap-pears under the above head, we do not thereby, necessarily, endorse it all.—ED. JOURNAL.]

DISCOURSE.

"Whatsoever a man soweth, that shall he also reap." If there is any one great fruth of the soul, more than another, illustrated by Spiritualism, it is this; and an awful truth it is, when we think of it aright. The man who has profaned the sanctities of life, who has wronged his neighbor, and, in doing it, has far more foully wronged his own soul, must inevitably reap as he has sowed. Until he pauses in his downward and dark career, and remoulds the very essence of his moral nature, his perverse will and his' depraved affection, he cannot enter the heaveny sphere, the sphere of the noble and the good. By his own choice and sympathy and desire he must gravitate where he belongs. Such is the law which all the facts of Spiritualism reveal

A returning spirit once said: "Know that I reaped my harvest. On earth I was hated for my unholy pride. Here, in spirit-life, it was long, O, very long, before I could fully realize my actual state. Only when self is forgotten can we find peace. In my low and dark sphere I longed for the gratification of my selfish desires, and it was given to me in the form I asked." This is but one of innumerable testimonies to the same effect, showing that only in noble and unselfish action can the soul ever find heavenly repose.

All evil punishes itself, and thus tends to abolish itself. Will any one, from this, draw encouragement for evil doing? Will he say that every fail is a step upward ! Or will he say: "Since I am bound to come right at last, I will soil my conscience now with-out a fear ?" - Let him beware! If he sow evil, knowing it to be evil, and thus profan-ing and obscuring the aviance light within him, who shall count the harvests of an-guish he must reap before the day of amendment and restoration shall come.

All sin, consciously committed and persisted in, is a fatal ano.lyne to the soul's divine hunger. All who would progress in real and enduring wisdom, must, as the first step, cherish right and noble feelings. When truth is mastered only by the intellect, it is still external, no part of the Me. To become so, it must be felt and loved.

Do considerations like these present, to the rational mind a weaker motive for mint action, than the fear of a hell-prison house. kept by that monstrous chimera of orthodox theology, an ominpotent creator who would plunge his creatures into eternal torment because, under those laws of mind to which he has subjected them, they can not accept as truth what revolts their, reason?

But the intelligence, the reverence of the age is fast outgrowing this blasphemous conception of a barbarous theology; and the "orthodox" teachings that still contends for it, had better declare frankly that God's justice is not the justice of good men; that an attribute stretched to infinity reverses its character, and thus what would be injustice in man becomes justice in God; and what would be pitiless cruelty in us towards our worst enemies becomes serene mercy

AUGUST 3, 1878.

My pulses faint and fainter beat, ly faith takes wider bounds; I feel grow firm beneath my feet

- The green, immortal grounds. The faith to me a courage gives,
- Low'as the grave to go;
- I know that my Redeemer lives, That I shall live I know.
- The palace walls I almost see
- Where dwells my Lord and King: O grave, where is thy victory

O death where is thy sting?

I found him not in world or sun, On eagle's wing, or insect's eye; Nor through the questions men may try, The pretty cobwebs we have spun:

e'er when Faith had fallen asleep ... I heard a voice, "Believe no more And heard an ever-breaking shore,

That tumbled in the Godless deep, A warmth within the breast would melt The freezing season's colder part,

And, like a man in wrath, the heart Stood up and answered, I have felt!"

ADDRESS.

Help us to reflect thy glory in our thoughts and in our lives, O Infinite Spirit! We can serve thee only in best serving ourselves; in studying thy works; in acting up to thy. ideal of goodness; in benefiting our fellowcreatures, and in keeping our souls unspotted from the world. Adorable God! thou canst be rightly adored only through our conformity to thy holy law; only through our obedience and our love. Vain are all words extolling thy majesty and thy might but, Father, thou art infinite love, and love seeketh in return, and love can be rendered

to thee only in acquainting ourselves reverently with thy will, as expressed in nature and the soul of man, and extending to all thy creatures charity, kindness, and all the practical aid it is reasonbly in our power to bestow. Help to do this, O our God! Help us to understand thy law, so that in keeping it we may find that peace of thine, which passeth understanding. Amen.

HYMN.

O Thou who driest the mourner's tear. How dark this world would be,

If, when deceived and wounded here, We could not fly to thee!

But thou wilt heal the broken heart, Which, like the plants that throw

- Their fragrance from the wounded part, Breathes sweetness out of woe.
- O, who would bear life's stormy doom,

Did not thy wing of love Come, brightly wafting through the gloom Our peace-branch from above?

Then sorrow touched by thee grows bright With more than rapture's ray

As darkness shows us worlds of light We never saw by day (

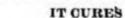
BENEDICTION.

On all our beloved, whether in this, or in the unseen world, we invoke thy blessing, Infinite Parent! Help us all to a more vi-tal and inspiring trust in the life everlasting; help us to a deeper sense of thy infinite presence and thy all-embracing love. Be ours the pure religion whose very simplicity, undefiled by human impertinences, in the pledge of its truth; the religion of supreme ove, of immortality, and of holy duty Amen.

Every true mother will view her children as heirs of immortality, and herself as the heaven-appointed guardian of their tender years; to guide their young spirits into paths of obedience, affection for what is good and true, and loying regard for one another.

HOLMAN'S AGUE & LIVER-PAD AND MEDICATED PLASTERS

Cure without medicine, simply by absorption. The best Liver, Stomach, and Spleen doctor in the world. A Curious Good Thing that courts investigation-that conquers prejudice.



It will be remembered that the family moved to Texas in 1857? Mr. Roff asked Mary if she remembered moving to Texas or anything about it. "Yes, pa, and I re-member crossing Red river and of seeing a

Mrs. Dr. Alter, under date of April 16th, 1878, writes of Mary as follows:

"My angel sister says she is going away from us again soon, but says she will be of-ten with us. "She says Lurancy is a beauti-ful girl; says she sees her nearly every day, and we do know she is getting better every day. Oh, the lessons that are being taught us are worth treasures of rare diamonds; they are stamped upon the mind so firmly that heaven and earth shall pass away before one jot or one tittle shall be forgotten. I have learned so much that is grand and reautiful, I cannot express it; A am dumb. A few days ago Mary was caressing her father and mother, and they became a little tired of it, and asked why she hugged and kissed them. She sorrow-fully looked at them, and said, 'Oh, pa and mail want to kiss you while I have lips to hiss you with, and hug you while I have arms to hug you with, for I an going back to heaven before long, and then I can only be with you in spirit, and you will not always know when I come, and I cannot love you as I can now. Oh, how much I love you all?"

Conclusion next week.

A Voice From the Green Mountain State.

By the kindness of a' triend, I have-had an opportunity to read the recent numbers of your JOURNAL, containing articles relat-ing to frauds in mediumship. They were especially acceptable and interesting to me.

Had Spiritualism only such expounders and defenders as your JOURNAL has shown itself to be, it would be universally respect ed and accepted to-day. Your position is the true one, and may God sustain you. I am heartsick at the amount of fraud that is being practiced upon the people, and often at the apparent unwillingness of many to

expose and punish the offenders." Ours is a beautiful philosophy, and only for its real coorth, it would long since have been crushed out under the weight of rubbeen crushed out under the weight of rub-bish that has been heaped upon it. Irre-sponsible persons, persons without that istering character which gives force to words, have been too long tramping through the coursery as exponents of Spiritualism; and I do not wonder that unbelievers are so frequently disgusted with what they see and hear. and hear.

in God towards his miserable and defenseless creatures.

Better an announcement like this, than to go on, blending in one frightful string of paradoxes, hordes of love and doctrines of death and despair, till language loses its meaning, and goodness and mercy become terms for cruelty and wrong!

Yes, there are so-called "evangelists" who tell us that God is merciful and good, and the Father of all men; who bid us invoke that Father's aid to make us just, beneficent, and forgiving to all; but who, in the same breath, proclaim to us that this same God is the Lord of hell, and that his "mercy and goodness" will not save millions upon millions of his weak, fallible, groping, finite creatures from eternal tortare

Do not such preachers add to the hideousness of their dogmas by prefacing them with the mockery of their praise * Far more Far more logical, fan more honest, would it be for them to say: "God is cruel and tyrannical, therefore he has made the pit of fire; God is .unjust, therefore he will burn therein forever 'millions who have never heard, or, hearing, could not in reason accept, his only terms of escape."

The facts of Spiritualism, in teaching us that by the persistent effort of our own wills in the direction of good, ot love, of truth, we must create our spiritual heaven, that it is the product of no specialty, provided arbitrary externalities, so partial rewards, but of our own interior tate-will do more to mankind of these medaval notions of a heaven or hell, exterior to the mind itself, than all other agencies whatsoever.

At the bottom of our frail human hearts (except in natures that appear to be trre-sponsibly diseased in moral respects), there is, even at our worst and weakest, a wish to be good, a dumb longing to be brave, up-right, truthful, sober, deserving of our es-

In the next life, perhaps, after much trial, much suffering, proportioned to our errors here's we shall grow to see things as they really are, ourselves and our sins shrong the number. No other punishment, which er retributive or purgatorial, will be need ed. Naked truth, unfilmed eyes, will do al that the most righteous vengeance could demand.. The only hell for us, will be that, which our own sense of what is right, fit, remedial, and beneficent, must create, when our eyes are open. And this self-inflicted punishment, we may be sure, can not, while God's love survives, be an eternal infliction; nor can it be such while the laws of our nature, are what he has made them. True re-pendance is the actual repudlation of the wrone repented; and we are forgiven in the very set of such repentance.

RECITATION.

Earth with its dark and dreadful ills Recedes and fades away: Lift up you heads, ye heavenly hills, Ye gates of death, give way! My soul is full of whispered song, -My blindness is my sight; The shadows that I feared so long A re full of life and light Are full of life and light.

