

RELIGIO PHILOSOPHICAL JOURNAL

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ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

Earth bears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Biographical Sketch of Dr. Edwin Dwight Babbitt.

BY HUDSON TITTLE

Dr. Edwin Dwight Babbitt is a grandson of the Rev. Abner Smith, who graduated at Harvard University in 1770, and son of the Rev. Samuel T. Babbitt, a Congregational clergyman and a graduate of Yale. He was born at Hamden, New York, on Feb. 1st, 1828, and received the scholastic part of his education at different academies in that State, and at Knox College in Galesburg, Ill., where his father was residing as a missionary. An education which he prizes very highly, was that which he gained by residing in various parts of the Union, and by a year's residence in Europe, all of which opened up the great human world to him in its many phases. Another important experience in the art of imparting knowledge to others, was a considerable period spent in teaching. In his younger days he matured what is called the Babbittian system of penmanship, which has been republished in London, and is still in use in America, being published by Geo. Sherwood & Co., in Chicago. In 1860 he established the Miami Commercial College in Dayton, Ohio, which he conducted for several years. It is still conducted with marked skill by one of his students, Mr. A. D. Wilt, a cultured Spiritualist.

In 1869, when over forty years of age, and after having been a zealous member of the Presbyterian church for a quarter of a century, he received overwhelming proofs of the truths of Spiritualism, and rapidly enlarged the horizon of his mind until he could, as Keshub Chunder Lea beautifully says, embrace a world's religion which "accepts the truths of all scriptures and honors the prophets of all nations." Such is the solvent power of spiritual truth, that in its crucible it melts down all prejudices and educational tendencies, separating the dross and retaining only the refined gold.

His magnetic and inspirational powers became developed by means of the new knowledge and influence brought into action, and under the higher aid he rose to a far grander conception of man and the universe than ever before.

From the dreary fields of a narrow church creed to the freedom of the universe, was a wonderful change, and Dr. Babbitt's mind rapidly threw aside the fetters which had prevented its expansion. Unlike so many others who, confounding the church with the divine precepts of morality it teaches, and who run wild in a license they mistake for freedom, he retained his love and veneration for all that was good and pure, and held fast to the high sense of duty and obligation which is one of the sterling qualities of Christianity.

He commenced his practice as a magnetist, or as a psychophysician, as he terms himself, in Chicago and Boston, but pursued it until the close of 1877 in Brooklyn and New York. Although this new course of life provoked the opposition and disapproval of dear friends and relatives, and it was especially during the first years of practice a severe struggle to become established, yet he can point to many cases of healthy bodies and built-up souls, which had certainly thwarted all other methods, and he considers the new light gained from his practice among the sick and suffering, and the higher illumination he was in the habit of receiving at stated hours each day, as being invaluable aids in the philosophy of human cure and human upbuilding to which he has devoted his life.

Considering man as the most refined portion of the universe, he advocates a change in the present system of therapeutics which amounts to a revolution, and the adoption of the pure elements of nature, such as vital and spiritual magnetism, light, air, water, electricity, food and food-medicines, in the place of crude drugs, blisterings, burnings, setons, relics of barbarism, which still prevail. His work entitled the "Health Guide," was favorably received, and had an extended sale. This work was the forerunner of the great effort of his life, and has been allowed to go out of print, now that it is superseded.



DR. EDWIN DWIGHT BABBITT.

ed the work which will require generations to complete. Should he succeed in founding a school of psychopathy, its first duty would be to study this vast subject in a strictly scientific manner, and demonstrate step by step every proposition. Such a school would accomplish more for humanity than all the medical colleges put together. Dr. Babbitt is evidently on the right track. He filled this book with admirable suggestions, both as to the preservation of health and regaining it when lost. In his reply to Dr. Brown-Séguard, he triumphantly proved the reality of auric force, or the magnetic, and destroyed the theory of that eminent *savant* that it is only imagination. His allusion to the barbarity which that physician practiced on the lamented Sumner in the name of science, subjecting him to tortures more terrible than the Inquisition inflicted, and which would have made a savage blanch, was a lance most adroitly thrown. The day of the slaughter-house doctors is waning, and the barbarous superstitions which pass as medical lore are beginning to be estimated at their true value. The term psychophysics is most admirable as expressing the philosophy of life. All will agree with Dr. Babbitt, 1st: That the leading medical men of the day do not comprehend the true basis of psychical and physiological action; 2nd, that their opposition to the vital magnetic forces comes from a lack of both thought and investigation; 3rd, that by means of them we can explain the philosophy of life far better, and disease more rapidly, pleasantly and powerfully than by the old methods.

To the completion of the work thus introduced, Dr. Babbitt has devoted his later years with assiduity and self-sacrifice, amid the most discouraging circumstances, and has been able to surmount all obstacles and publish it in a sumptuous style, under the title of "The Principles of Light and Color, including among other things, the harmonic laws of the universe, the etherio-atomic philosophy of force, chromo-chemistry, chromo-therapeutics, and the general philosophy of the fine forces, together with numerous discoveries and practical applications."

Dr. Babbitt inclines to the deductive method, and has far outreached the present boundaries of the known. In fact it will require a vast amount of investigation to prove or disprove some of the theories he strenuously maintains, and with the greatest plausibility. The ancient philosophers anticipated with gleams of precience, the doctrines of attraction and evolution, and the clairvoyant intellect has ever gone before plodding observation. Dr. Babbitt has, in the arcana of the atom, far out-reached inductive reasoning, but perhaps has marked out a path for the slow observer to follow after and gather the approving or conflicting facts. No one can doubt that he has, in the vital relations and curative

power of the forces of light, magnetism, etc., opened an exhaustless field of research, and that he here approaches nearer the fountain of life than any one has done before him.

Dr. Babbitt was unfortunate in the loss by death of his wife, a most excellent lady, and two of their five children are with her in the Summer-land. Thus left alone, as it were, he has given his whole soul to the study and elucidation of the subjects which have for many years received his attention.

"The Watscka Wonder."

BY D. P. KAYNER, M. D.

There gathers around the case given to the public through the RELIGIO-PHILOSOPHICAL JOURNAL, under the above heading, an unusual amount of interest. Being personally well acquainted with Mr. A. B. Roff and his family, and having some acquaintance with Dr. Stevens, and knowing they are not persons who would in any manner lend themselves to a deception in this matter, it assumes increased proportions in its importance as a wonderful phenomenon in which are displayed many principles relating to the spiritual philosophy; notably among which are first, the effects of bodily disease in favoring the influence of ungenial or undeveloped controls; secondly, the influence of cultivated and properly directed mesmeric power in changing those controls for more congenial ones; and third, while thus healing the physical body through changing the controls, and apparently changing the individuality of the person controlled, giving a spirit, who had through a similar disease been deprived of a full earth experience, an opportunity to enter again into those earthly relations and increase her experience amid earthly surroundings. Taken all together, it is one of the best authenticated illustrations of the phenomena and philosophy of Spiritualism among the millions of phenomena which have been presented to the world, and the solution of the complex problems of the philosophy of life, embodied in the phases presented, will greatly tend to elucidate life's many mysteries.

That certain diseases, as epilepsy or cataplexy, predispose to render the subject easy of control by undeveloped spirits, seems to have been settled by this case. The changed polarity of the brain-magnets, deranges the harmonious control of the individual spirit over its body by temporarily suspending the connection, and blending of the action of the spirit body or soul with the physical body, through which the manifestations of mind are shown. In this condition another spirit having sufficient knowledge of the psychic laws may form a connection with the external organs of the mind, either by acting directly upon the brain itself, or seizing upon the spirit body of the individual thus affected, and through that, by taking possession of the brain and its organs, hold control of the mind; and, acting upon any of the faculties at will, sway the thoughts, words and actions of the individual, thus said to be "obsessed" at their pleasure.

Another important lesson derived is, that calm, cultivated and properly directed mesmeric power is capable of changing the control and, in a manner, of influencing and directing the operations of minds in the mundane and supramundane spheres. In this we can begin to see some of the philosophy of "the gift of Healing."

self-control, whose cultivated reason holds the reins and guides the intellect, who readily comprehends the necessities of the hour and grasps them with the strong grip of an educated Will, has that within him which, when properly directed, is more effective in restoring a healthy polarity to a diseased brain and correcting all mental derangement than all other means combined. And this applies with equal force to spirits in the form of those who have departed this life. The mental influences with which an invalid is surrounded and the manner in which his own mental machinery is set in motion and made to operate thereby is, when adapted to the necessities of the case, more potent than drugs in effecting a cure.

The healing power which can be imparted and aroused through the psychic forces are multitudinous, and vast in their proportions. Disease may be said to be any derangement in the proper balancing of the working forces of body or mind, and the adjustment of those forces, restoring the equilibrium, will bring a return of health. Changing the polarity of the brain-magnets deranges the individual psychic control over the bodily functions, and can only be restored to a normal action through some external impression or control which induces the mental machinery to resume its normal relations and assert its wonted activities. This may perhaps be accomplished through the influence of drugs; but aside from their specific action upon special organs, they are undoubtedly, more efficient in their operation upon the mind, in some way arousing the psychic forces which wheel the unbalanced organs into harmonious relations by which the vigor of health is regained, and the physician and his remedies are applauded.

It will however be noticed in this connection that the same medicine will act differently in the hands of different physicians and will act best in his hands who imparts the most genial and positive psychic influences.

But, perhaps, the most difficult problem to solve, is involved in the question of "obsession"—of the spirit leaving its own physical body and roaming at will while another spirit takes possession of the physical habitation of that spirit and re-enacts over again the scenes of its earth life and renews its earthly experiences. From analogy, and from the accumulated knowledge of clairvoyance, it seems clearly established that a spirit cannot completely sever its connections with the body and again re-habituate itself therewith. Now, just how far all apparent obsession, is subjective psychical spirit control acting upon and directing the individual's own spirit to produce the manifestation presented, is difficult to determine. In this problem lies the great mystery of the "Watscka wonder," and its proper solution will do more to unravel the tangled skein of the power of mind on mind, of mind over matter, and of the peculiarities of mediumship, than all the sophisticated arguments of the scholastic world.

The subject of obsession has engaged the attention of some of the ablest minds in the world. Andrew Jackson Davis from the heights of clairvoyance, if we rightly understand him, considers it an utter impossibility for one's spirit to leave his body or be displaced by another spirit. While on the contrary, a case so clearly verified as the one under consideration will have more weight in deciding this question than all mere theories and assertions.

Again what are we to do with the case, where on a vessel wrecked at sea, one of the famishing persons on the wreck became unconscious and lay almost as one dead for two hours? On a waking he informed the captain a vessel was steering to their relief. During the time he was lying in the unconscious state upon the wreck, he was seen by the mate of the relieving vessel to enter the Captain's state room and write upon his slate, "steer due North-west," and after the rescue, when pointed out to the captain as the mysterious person who had done the writing, on being asked to write the above sentence on the opposite side of the slate, the correspondence was perfect.

The case of a medium in Connecticut hunting up a sea captain for the captain's wife, finding and conversing with him in London, giving him his wife's message and being seen by the captain sufficiently to be recognized by him on his return, while the medium's body, in an apparently dead state, was lying in the shade of an apple tree, is worthy of consideration.

To what sublime heights may not man soar, if he possesses the power to step out of his mortal tenement at will, through a knowledge and application of psychic law, and leaving the body in charge of some other spirit, enters upon the experience of the life beyond to return and re-habit the body again at the pleasure of the two spirits thus exchanging experiences? Which of the two propositions involved in this question is the true one, calls for our most devoted endeavors to discover. Taken all in all this "Watscka Wonder" being so well verified, forms one of the most interesting and important chapters in the history of Spiritualism.

The Christian and Spiritualist—What do They Teach?

BY E. V. WILSON.

The Christian teaches that man has a happy future existence only through the blood of Jesus Christ; that there is no other atonement for sin; that sex is lost in the angel; that reform ceases at the grave; that the family compact is not known in heaven; that the impenitent are eternally punished; that those who die in infancy remain infants, or are lost in the waste-basket of nature; that the soul or immortal part of man, is an *ex post facto* creation or condition, and not conceived or born in the child; that there is a day of resurrection in which the old body is brought up from the grave, re-animated and re-inhabited by the soul or spirit, but it has no correct or practical idea of where the soul or spirit may be during the rest of the body in the grave; that honest, moral men are lost because they have not faith in the blood of atonement; that men who have been villains all their lives, guilty of every crime in the calendar, save one, are saved and happy in the love of Jesus through one or two days' repentance; that God, the devil, heaven and hell are physical beings, facts and localities; that God is Master and Creator, hating evil, yet permitting it to continue; that he is love, yet angry with the wicked every day, and that there is none good, not one; that he so loved the world that he gave his only son to save it, and yet men and women are lost. Indeed, Christianity teaches that the many are lost and only a few are saved; that when reason exercises the brain, faith is silent; that man was conceived in sin and born in iniquity. Thus teaches Christianity, and even Christians must accept these dogmas or perish.

A Spiritualist is one who teaches progression here and hereafter.

Spiritualism teaches that men and women have a happy future existence after death, through keeping the commands; that the blood of Jesus avails nothing, and is no more vicarious than the blood of Judas; that sex is continued in the Spirit-world and known in the angel; that reform and progress are factors in full activity in the Spirit-world; that the family compact is known and fully recognized after the stroke called death; that every well defined conception in gestative life is an immortal soul; that after the conception of a child, is the birth of an immortal soul; that infants on passing from this world into spirit-life are taken in charge and cared for in loving tenderness, thus maturing into adulthood; that the impenitent or wicked are not eternally punished, but are educated into a better life; that there is no need of a waste basket in nature, or of the resurrection of the old body, but that the soul or spirit moves out of the old into the new body, thus getting rid of the leaky condition of the old one; that honesty, morality and truthfulness are virtues calculated to make good men and women in this life and angels of peace and mercy in the after-life; that men and women who, all their lives have been villains, do well to commence reforming before entering into the Spirit-world, but are not as good as those who were never guilty of crime either in this world or in the world to come; that not one or three days' repentance and the belief in the efficacy of the power to save sinners from a fiery hell, through the blood of Jesus, will warrant us happiness, but the whole life devoted to good deeds and works, and that morality will crown us with eternal happiness; that God is a spirit, and heaven and hell conditions of reward and punishment; that men and women are children of a common Father, whose soul is love, and all his works are good—a spirit in whom we live and have our being; that this world is the primary life—the future the objective one; that men and women are the temples of the living God and that his spirit dwells in these temples; that the Divine Spirit hates nothing, but loves all things; that perfect love casteth out all fear, hence we do not fear the future, but look forward to a happy existence through good works beyond the stroke called death; that all evil is but undeveloped good; that God is in all things, hence could not die for our sins without all nature dying; that not one human soul can ever be lost, without losing the whole, hence every human being is destined to become a perfect being through progression in the immeasurable goodness of infinite life; that reason is a sure safe-guard against any delusion, fallacy and fanaticism; that faith is not to be relied upon in our dire extremity; that a proper generation needs no regeneration, hence only forced maternity can be considered a conception in sin, and an unloved child an iniquitous birth.

Thus teaches Spiritualism, therefore is it not a misnomer to be called a Christian Spiritualist? Every true Spiritualist must accept one of these two systems. If he accept Christianity, then he is not a Spiritualist; if the latter, then he or she is not a Christian. If he or she rejects both, then they are Atheists or Free Thinkers.

Let us make the line distinct and clear. We are saved by our moral nature, good works, and without the blood of Jesus. The Christian is saved only through the blood of Jesus, and not through his moral teaching, or Christians' moral nature.

Can we be a Christian and a Spiritualist at the same time without violating the primary teachings of Christianity or Spiritualism? We hold not. What says our friend the "Christian Spiritualist?"

To-morrow may never come to us. We do not live in to-morrow. We cannot find it in any of our title-deeds. The man who owns whole blocks of real-estate, and great ships on the sea, does not own a single minute of to-morrow. To-morrow! It is a mysterious possibility not yet born.—Chopin

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.)

VI.

THE SPIRITUAL SIGNIFICANCE OF SCIENCE.

In a world of miracles Science is impossible, simply for the reason that the forms of that world would stand in no consecutive order.

In a world of miracle there is no possibility of Science. There is no possibility of endless culture for the intellect and the heart of man.

What is the object of Science? I answer: It is the extension of human consciousness into the world of phenomena, and inward into the world of power, or reason.

It is a magnificent delusion viewed from the mere external scientific standpoint. Learning and Science lose their significance. What do we aim after? Not merely the extension of our consciousness into the external world.

The tendencies of Science are toward the spiritual. Men, in their scientific researches and investigations, are very much like persons who have been asleep.

I said, the tendencies of Science to-day are spiritual. We will take, for instance, chemistry. When you come to the last chemical analysis, you find the apparently so tangible and solid substances evaporating and becoming attenuated.

At first every Science is gross, deals only with the outside, and with that only in shreds and patches. The progress in the Science of Man indicates this tendency.

He laughs at Spiritualism, while he confesses that the tendencies of physiology are directly into the spiritual realm. The spiritual mind does not stop here at all.

I remember once distinctly psychometrizing a letter written by Andrew Jackson. It was handed to me by Mr. Sparr, proprietor of a hotel in St. Louis.

Dr. Buchanan, of Cincinnati, years ago attempted to reduce psychometry to a scientific system, and partially if not fully succeeded.

Now let us look at the Spiritual Philosophy, and see if we have a basis of facts upon which the whole revolution in the intellectual and moral world proceeds.

seen the scientific physiologist admitting that the power which moves the nervous system is imponderable, intangible; that the nervous system is not moved directly by the agency of the external magnetism of immensity, but by the operation of the interior magnetism which he himself calls the soul.

Now we proceed a step further. Let us examine, for instance, the brain of man—the cerebral structure—and what do we discover? Gall himself laid the foundations of his phrenology by the correctness with which he was able to delineate the characters of persons from the organs.

(To be continued.)

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Try the Spirits, If They be of God.

BY GENERAL J. EDWARDS.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I am glad that the JOURNAL and the Banner, although located a thousand miles apart, each contains an editorial leader in their respective issues of the 3rd inst., on the same subject; that is: Are honest, genuine, unconscious, trance mediums ever used by evil spirits to practice fraud upon honest investigators?

If it be true that evil spirits can at times use honest, genuine mediums while in the unconscious trance state, to palm off fraudulent manifestations, that fact itself establishes the power of spirits to return, communicate and produce phenomena.

The risen Jesus visited the disciples who were in an upper chamber, with the doors closed, fearing the Jews, and Spiritualists possess the knowledge through experience, that if the spirit of Jesus was in his physical body, he could not have passed through the walls of the building, and then as suddenly vanished out of their sight.

If John had not understood the fact to be that all grades and conditions of spirits could return to earth and manifest to the children of men, why the necessity of his recording the injunction: "Try the spirits, whether they be of God?"

Jesus of Nazareth took Mary Magdalene by the hand, out of whom seven devils had been cast, and who had been caught in the act of adultery, and retained her in his confidence and association during his ministry.

In my experience, I have generally come in contact with a good and pure class of spirits; yet I have met with dark undeveloped ones, bowed with repentance and humility, seeking the right way, and to know the truth under the general law of progression.

If, under certain conditions, an evil spirit could get possession of a medium, and through that organism perpetrate a practical joke on a certain class of sitters wise in their own conceits, I do not see why they should not have the right and power to do so.

I hold tenaciously to the truth that all grades of spirits can and do return and hold intercourse with mortals; because modern Spiritualism is iconoclastic in its purposes. I want it to break, as it surely will, that "old image" in the Romish church that none but good spirits return through their church, the priests holding the keys of Peter to bind or unloose whom they please.

I know, Mr. Editor, you are honest and sincere in your position taken. I am glad you have the courage to do

so, and arouse investigation on so important a point as the one under consideration. You are doing a great good to the cause of truth. Fear not the end, if the truth is the object sought.

A Universal Republic vs. A Universal Monarchy.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

Differing as I do, with both the science and religion of the day, on fundamental principles, as a subscriber and contributor to the JOURNAL from its earliest date, please allow me space for a brief explanation of the grounds of difference.

Trace life backward through the animal, vegetable and mineral to the elements represented in heat and cold and in the expansion of the one and contraction of the other, you find what has heretofore been attributed to a supreme invisible being, viz., the source of motion and consequent life; that heat and cold are interchangeable, is demonstrated in the heat of summer and cold of winter and in the positive and negative of all conditions of being.

But analogy does not end with the animal, for if the spirit sphere of the vegetable—the top—is the material sphere of the animal, strict analogy teaches that the spirit sphere of the animal, is the material sphere of a still higher and more refined grade of beings, bearing the same relation to the animal that the animal bears to the vegetable.

Interchange between matter and spirit constitutes one universal being of all; it bridges the chasm that is constantly widening between materialists and Spiritualists, and which thirty years or thirty eternities will fail to do, on the assumed supremacy of spirit over matter.

We need not look back of the supremacy dogma to find the falsehood that neither party suspects to be wrong, and legitimate parent of the endless contention derived from it, and the cause is too transparent to be much longer overlooked.

From time immemorial mankind have been trying to look through nature to find a God beyond; with what success the past history and present condition of the world gives evidence that is anything but complimentary to the belief or the intelligence that sustains it.

In action balanced by reaction, we have a law that never fails. When that is left for the supremacy dogma, the flood gates of discord are opened. If the organic law by which we exist as individuals, is universal in its application, there never was a being on this or any other planet, that was not the effect of interchange between the seen and the unseen, between spirit and matter.

Standing alone, so far as I know, on the broad platform of a universal republic against a universal monarchy, or spiritual oligarchy, a balance of powers vs. supreme power, the powers that govern derived from the governed instead of from a being that is independent of them, all higher beings combinations of and derived from lower ones, by the same organic law that higher numbers are combinations of lower ones, with cause and effect inseparable and convertible, and we have a series of facts that challenge refutation, and as such are respectfully submitted by

J. TINNEY.

Westfield, N. Y.

Reflections on the Death of a Friend.

BY HENRY T. CHILD, M. D.

My friend, Benjamin K. Palst, left a request that I should preach his funeral sermon, and he had his sister write to me and express this desire.

On these solemn occasions when we stand in the presence of the open coffin, it is fitting that we consider not only the question, What is Death? but that grander and more sublime one, What is Life?

Of the bright eternal morning by the weary spirit quail'd, Shall make all the joys and sorrows of this short life journey seem

Our brother realized the grand truth of immortality, and had no fear of death. He knew that "he who follows truth carries his star in his brain."

Looking upon life in this light, is there any cause for mourning and lamentation? Should we not rather rejoice, be exceedingly glad that to us is given this inestimable boon, and that our souls are expanded and unfolded in the knowledge of that immortal existence which has been bestowed upon us?

Being the recipients of such a rich inheritance from the hand of the heavenly Father, there can be nothing to fear; on the contrary, we should be bold and brave in the fulfillment of life's grand mission, the realization of its happiness and that preparation for new duties which are continually opening before us.

There is no death, 'tis but a shade, Be not of outward loss afraid, There is no death, it is a birth, A rising heavenward from the earth.

We look over the earth and see it not as a vale of tears, but as a bright and beautiful garden in which the soul learns many of the grand lessons of life and from which when freed from the mortal body, which chains it down to earth, it goes into the more lovely gardens of God, there to bask in the sunshine of the eternal, and realize the unspeakable joys of a life of endless progression.

We cannot mourn for him who has thus been promoted; but we should rather rejoice with the angels, over the birth of his spirit into the realms of unending bliss, and attune our lives to the highest harmony that we are capable of, moving on towards that beautiful home which lies before us, and which we may all reach by living in accordance with the divine law which is written in every human soul.

This is the lesson of the hour, which comes on this solemn occasion, and which we should all heed, for by so doing, we not only clear away the mists and clouds which may have surrounded the future, but we shall have such clear and unmistakable revelations of truth as shall cast a halo over our lives, and illuminate our pathway, as well as those of others.

With the knowledge thus attained we shall walk in strong but humble confidence in the all-protecting arm of the Infinite, and, assisted and guided by the presence of loving angels, our lives shall be filled with "joy unspeakable, and full of glory."

Spirit Guidance Denied by the Church.

It became known that a member of a dissenting body was a Spiritualist, and straightway the priestly power proceeded to cast him out of the synagogue.

Overtures were made to him by the proselyting agent of another sect that he would enter their fold. "But I have been cast out of the last for being a Spiritualist," said he. The agent would consult his minister about it. That dignitary waited on the lost sheep, who proceeded to make explanations. The spiritual guide—that is, the minister—could not understand these explanations. It was the devil—not spirits of good people. "But," replied the lost sheep, "a house divided against itself cannot stand. I was saved from soul-destroying, God-dishonoring sin by spiritual warning from my ascended mother. If the devil did it, by all means let us have more of such work, and I think the devil's dominion would soon contain fewer inhabitants.—Medium and Daybreak

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