

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.
THE ARTS AND SCIENCES, LITERATURE

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

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CHICAGO, MARCH 16, 1872.

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Original Poetry.

THE WORLD UNSEEN.

BY GEO. H. PROCTOR.

There is a world unseen,
From which we all may glean
Treasures rare.
It is not far away,
And bright is the display
Of angels fair.
Around our earth it lies,—
Too much for mortal eyes
Its splendors are.
Its people once were here,
And earthly hearts did cheer—
Now gone above.
But yet they can return,
Causing the heart to burn
With sacred love.
They come with words of cheer,
Drawing so very near
The lonely ones
As to impart sweet hope
To weary hearts which grope
In dark despair.
They're faithful unto death,
Watching the feeble breath
Until the last;
And then they bear away
The spirit from its clay
To mansions bright,—
Where you and I will go,
After life's fitful glow,
To peace and rest.
Then learn the truth to day,
And to the Father pray
More light to send.
Gloucester, Mass., Jan. 1872.

Remarkable Phenomena Attending the Death of Goethe.

The *Tafelrunde* (The Round Table) is a German Spiritual Journal, published at Washington, D. C., and admirably edited by Dr. P. L. Schucking. It is a model paper, filled to the brim with scholarly articles by the best German thinkers in this country. A late number contains an account of some occurrences at the death of the great poet Goethe, which are of deep interest, never before published. The article was written by an eminent professor in one of our popular colleges, who was an intimate friend of Goethe's family, an eye-witness of the scenes he describes, being none other than "N—" mentioned in the narrative. His name is withheld because he does not desire to become identified with Spiritualism. The following admirable translation has been kindly furnished by Dr. Schucking.

HUDSON TUTTLE.
Berlin Heights, Ohio.

The fear of being regarded as superstitious, has doubtless deterred many from disclosing occurrences of an extraordinary character in their own actual experience. A belief in supernatural events at the present time is ridiculed by some and assailed by others, as being contrary to reason and therefore impossible. But it has always been so. Whatever may have been the name or nature of the opposition to supernatural phenomena, whether under the guise of skepticism or materialism, atheism or positivism, the issue has always been drawn between a firm belief in a spiritual influence upon mind and matter and a total disbelief in such a cause, and, therefore, a rejection of its alleged results. But of late a modified view has been taken of what are called supernatural occurrences.

To deny the candid statements of persons of undoubted veracity in their daily life and conversation, supported by reliable evidence, is no longer thought to be admissible. To accept their statements and their explanations of the phenomena would involve an acceptance of a belief in them. To overcome the difficulty they are simply termed hallucinations or illusions,—the result of a disordered or morbid state of mind, but their supernatural origin is denied. Then there are others who account for them through animal magnetism, and still others who regard them as an extension of the dream world. But there is also a large class of persons, conscious in their convictions and honest in their intentions, who look upon such events as supernatural, as manifestations of a Divine Power, influencing the affairs of daily life, and overruling all to the good of mankind. Now, whatever may be the real truth in the matter, this much is evident, strange and unaccountable events are daily transpiring, whose meaning each one must solve for himself.

In the present sketch it is proposed to relate an occurrence connected with the death of Goethe, which, although known to quite a number, has never before been published to the world. And so well authenticated are the facts in the case, that a verification of the same may be made by applying to the witnesses,—many of whom are still living. Moreover, to strengthen this statement, the names of the parties will be given, save one, who will be known as "N—."

It will be remembered that Goethe died in the year 1832, leaving two grandsons by his

only son, August (the fruit of his marriage with Christine Vulpius), and Otilie von Pogwisch. Walter Wolfgang, who afterwards devoted himself to music, was at that time fifteen, and Wolfgang Maximilian, who afterwards studied law, was fourteen years of age. They were in charge of "Candidat Rothe" (candidate for the ministry) who accompanied them on a visit after the death of their grandfather, to the home of a friend, where the facts were stated, which we are about to disclose. This will necessitate a short notice of the place and its surroundings as well as of the persons who figured in the transaction.

The secluded village of Gross-Monra, famed for its mud (for there on account of it, the people were said to walk on stilts) is situated about three English miles from Coellea. It was about equidistant from Weimar and Erfurt, the former renowned as the classic center of Germany during the latter part of the last century, the latter as the place where Luther became a monk, but did not remain one. At Gross-Monra was located a private institution or boarding school, the fame of which had spread far and wide, and which was in charge of Pastor Abel, of the Lutheran Church, who was also the rector of the village church. At the time of which we are writing, Pastor Abel had under his charge about thirty lads who were called by the villagers "Die jungen Herren." The master of the village school at this time was Fessel. His immediate predecessor Rothe, had left two sons, one of whom had been a pupil of Pastor Abel's institution, and the other was the tutor of Goethe's grandsons—Candidat Rothe,—referred to above.

About the year 1830 or 1831, there removed from Weimar to Gross-Monra, a refined and cultured widow lady, Mrs. Professor Melos, with her two daughters, Ida and Mary, the former fourteen, the latter twelve years of age. Ida Melos afterwards married a distinguished German poet, who was exiled because of his revolutionary movements. It was customary to grant an Easter vacation to the pupils at Gross-Monra, and in the spring of 1832 all but two had availed themselves of this privilege, and had departed to spend this season of rejoicing, eminently German, at their respective homes. The two that remained at the school were Geussenhainer, afterwards a distinguished officer in the Prussian artillery, and N., our informant and authority. Shortly after the death of Goethe, "Candidat Rothe" came to Gross-Monra with his charge, Wolfgang and Walter, on a visit to Mrs. Melos. They were accustomed to spend a portion of their time with the two pupils Geussenhainer and N., and the latter in return visited them at Mrs. M—'s, where the time was spent in dramatic representation, etc. It may be interesting to state that Walter displayed a remarkable talent for comedy.

During these holidays Pastor Abel invited the young lads to a dinner party at the parsonage. There were present on that occasion, besides the pastor, Candidat Rothe, Wolfgang and Walter, Geussenhainer, N. and Hermann, son of Pastor Abel, who afterwards studied theology at Berlin. After the viands had been disposed of with a vim and gusto that can best be expressed by the German word "Gemuetlichkeit," the conversation, which had embraced a wide range of subjects, turned to the recent sorrowful event, the death of Goethe. It was then that Candidat Rothe related the extraordinary occurrences, as seen by himself and many others, which transpired during the dying moments of the poet.

As an introductory to this recital, we quote the following from "Lew's Life of Goethe":

"The following morning,—it was the 22nd of March, 1832, he (Goethe) tried to walk a little up and down the room, but after a turn he found himself too feeble to continue. Reseating himself in the easy chair, he chatted cheerfully with Otilie on the approaching Spring, which would be sure to restore him. He had no idea of his end being so near. It was now observed that his thoughts began to wander incoherently. "See!" he exclaimed, "the lovely woman's head, with black curls, in splendid colors, a dark background!" Presently he saw a piece of paper on the floor, and asked them how they could leave Schiller's letters so carelessly lying about. Then he slept softly, and on awaking asked for the sketches he had just seen. These were the sketches in a dream. His speech was becoming less and less distinct. In silent anguish the close, now so surely approaching, was awaited. It was during these solemn moments that a fearful whistling was heard around the house, sending a thrill of terror to the hearts of those who were gathered to watch the closing scenes of so marked a life. Thereupon a noise was heard proceeding from the rear of the premises, in the direction of a woodhouse. A few of the most courageous of those present, wended their way thither, to discover, if possible, the cause of the disturbance. Upon approaching the woodhouse or shed, a splitting of wood was distinctly heard within, though the door was secured by a padlock. This was unlocked and the search began. There was the ax and the wood, everything in order, but the noise had ceased. Scarcely had the door been closed again, when the noise was repeated more audibly than before. The investigators were awe-struck by this repetition, and silently returned to the mansion. Upon arriving at the main entrance they experienced another startling manifestation. It seemed as if a whole regiment of troops was marching up and down the stair way with a steady and loud tramp, and yet not a living soul was to be seen. This noise was continued for some time, gradually dying out, and apparently giving way to another occurrence, still more marvelous.

It seemed as if in a less frequented part of the house, a door unknown or long forgotten, slowly opened, creaking on its rusty hinges.

Then a beautiful female spirit-figure appeared, bearing a lamp, burning with a light-blue flame; her features were surrounded by a halo of glory. She gazed calmly upon the terror-stricken witnesses, sang a few stanzas of some angelic melody, and then disappeared; the door closing behind her, presented the same sealed appearance as before. In solemn silence the observers retraced their footsteps to the chamber of mourning, and there learned that the spirit had returned unto the God that gave it.

"The last words audible were: 'More light!' The final darkness grew apace, and he whose eternal longings had been for more light, gave a parting cry for it, as he was passing under the shadow of death."

Other noises were heard and many strange sights were seen in various parts of the house; but these occurrences, related by Candidat Rothe, were seen and heard by himself and others. When he had finished, the brothers Goethe assenting to his statements, Pastor Abel, who was by no means a credulous or superstitious man, but belonged rather to the liberal or rationalistic wing of his church, made the following remark: "There are, no doubt, many things in the future state of our existence, of whose nature and connection with our present life, we have not the slightest conception."

This reminds one of a passage in Hamlet: "There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

The impression made upon the little company was deep and lasting. The next day, Hermann Abel, accompanied by N., called on a visiting teacher, Spanous by name, a schoolmaster in the village of Backleben, an English mile or two from Gross-Monra. To him he related the whole affair together with his father's comments, and for some time thereafter it was the topic of conversation for the circle of friends.

We have stated the facts as heard by N., our informant. We have entered upon no speculations to account for these wonderful occurrences. Many will doubtless dispose of the whole matter by calling it a hallucination of the brain or a delusion of the mind, or what not. To others there would seem to be a very simple and rational explanation; and that is this: That, for a wise purpose, as in times past, supernatural manifestations are still given, whose meaning is not intended to be fully discerned; but whose actual occurrence, on many occasions, is intended as a rebuke to those proud, conceited, and one-sided minds, whose knowledge and belief are limited by themselves to that alone which is appreciated by the bodily senses.

Notes from Indiana.

BROTHER JONES:—Thinking that a word from this place in reference to the status of Spiritualism might perhaps interest some of the numerous readers of the JOURNAL, I have ventured to trespass upon your indulgence by requesting you to give this communication a place in your columns.

Spiritualism, to all external appearances for some time past has seemed, to say the least, at a stand-still. What the Angel World may have been doing for us silently and to us unknown, of course we are unadvised; but the spirits in the form seem to have become fossilized, and appeared as dormant as an antediluvian toad in a rock. Lectures, it is true, have been given occasionally; mediums for physical manifestations have visited us, at times creating considerable "rattling among the dry bones," and other sonorous instruments of mundane music, but have failed to arouse the faithful from that deep lethargy into which they seemed to have fallen. But as no earthly conditions are permanent, we have present reason to congratulate ourselves, that in obedience to the law of progress, a "change has recently come over the spirit of our dreams," exhibiting a revival of interest among the household of faith, and a return to that early love which animated them in other days.

This spirit has culminated in the re-organization of the First Society of Spiritualists, of the city of Terre Haute apparently on a more substantial and enduring basis than ever. The society is founded on the broadest platform of *Free Thought*—binding ourselves to no creed or dogma whatever, recognizing that "charity to all," is the only sure and enduring bond of fellowship possible among Free Thinkers, which we Spiritualists, of course, pre-eminently claim to be.

After the adoption of such a preamble and constitution as were necessary to enable us under the statutes of Indiana, to become a legalized body corporate, securing to us the benefits of such legal recognitions, we adopted the following resolutions, to be placed at the head of the list of member's names as a full and complete guarantee of the mental freedom of each individual member:

"WHEREAS, Difference of opinion, is the legitimate result of different organizations, therefore

"Resolved, That persons in affixing their names to this constitution and differing from any principle set forth in the preamble of the same, is not conscientiously bound thereby.

Officers were elected to hold until the first of April, when their successors will be elected to hold office six months. The present officers are as follows:

President, L. B. Denihie.
Vice-President, Jabez Smith.
Secretary, James Hook.
Treasurer, Allen Pence.
Parties wishing to correspond with the society should address the secretary, Jas. Hook. From the liberality of our platform, and the fraternal feeling of brotherly love that seems

to manifest itself among our members, we are led to believe that much good to our cherished cause will ultimately grow out of our little organization. In the absence of lectures, meetings in Pence's Hall every Sunday, at two o'clock, P. M. Strangers visiting the city are cordially invited to attend. The friends contemplate holding weekly circles at their circle room, for the purpose of developing the mediumistic powers that we feel confident,—and to some extent known exists in our midst. Indeed, we have now several mediums who might be made useful under favorable conditions, among whom allow me to make favorable mention of Dr. N. W. Benson, spiritual healer, he has performed some remarkable and instantaneous cures. He diagnoses from autograph or lock of hair, and prescribes the proper remedies.

As Brother Benson, like most other chosen "vessels of spirit power," is poor, his richest possessions being his *spiritual gifts*, we bespeak for him a share of the patronage of our spiritual friends who may need his help.

His address is A. W. Benson, Terre Haute, Ind. Terms, one dollar for diagnosis and treatment, and money refunded when not benefited.

The JOURNAL is quite a favorite here.

THE SEARCH AFTER GOD.

Brother Francis' Search after God, by the boldness of its utterances, has arrested the attention of many who had not even thought to question the existence of a Great First Cause.

Whatever may be the conclusion to which his Search will lead him, it is certain to awaken thought and agitation in an entirely new field, which cannot but result in the development of new ideas, calculated to benefit humanity.

J. R. BACKUS.

Terre Haute, Ind.

Spirit Pictures.

BROTHER JONES:—I well remember spirit mediums and tests, as far back as 1825. I have been moved upon by spirit influences since my childhood. With my experience of the last twenty years, I could relate many interesting facts of the return of mortals, who have put on immortality, and well-established proof of the "communion of saints."

We now possess many likenesses purporting to be the pictures of ancient and modern sages, heroes, poets, philosophers, popes, healers, prophets, kings, queens, and, perhaps, the largest gallery of the kind ever made by spirit power and control. The features are life size, and come at my mental call, without any living person's knowledge, of what or of whom I am asking at the time.

Some of these are recognized by artists, who are familiar with the best portraits of Dr. Franklin, Mozart, the great musician, and others. In the group is one of my spirit wife, who crossed the river thirty-three years since; this and two others, were presented me in August last, in California. The second, as Vashti, the beautiful queen, who lost her crown, by positively refusing to expose her personal beauty before the bacchanalian leger lords of India; in days then, as now, women's rights, as "citizens" were not recognized. The third and last of the gallery of pictures given me, assumes to be Pope Pius I, in regal attire. Mrs. Jewett recognized this picture instantly, as she sees Pope Pius clairvoyantly, and says he wears his cap as seen in this picture, fitting close to his head, of a bright scarlet color, with a gilt border all around.

The picture of Vashti is neatly executed, and, of course, beautiful. Each of these were completed within an hour, and I have yet to see or find that living artist who could perform the work equal to these in one month's time.

Previous to the drawing of these beautiful pictures, a fine test of the communion of spirits might be related.

In July last, at my rooms, in San Jose, Cal., at a circle, "where two or three had gathered together in my name," asking for divine intelligences, the spirit of my wife came, with others, and communed with us. I was advised to send a spirit picture of her to our sons, who are residing in Kern county. It was then hanging above us, in a nice frame on the wall; at the same time, the spirit promising another likeness of herself, through the mediumship of Mrs. and Mr. W. P. Anderson, spirit artists, who were then residing in San Raphael. I said to the communing spirit.

"Do you know that Mr. Anderson has been paralyzed?"

"Yes."

"Are you positively sure that I can have another picture of yourself, if I part with this one?"

"Yes; we know that the medium is paralyzed, and when you call for the pictures, we will restore him."

The first day of August, I arrived in Oakland, at the residence of Mr. Curtis. Within ten minutes, Mr. Anderson and family came in, much to my joyful surprise, and learned with much regret, that Brother A.'s spiritual gifts had been checked by a paralytic shock of several months standing, from which he had not recovered.

After the usual salutations, we entered private apartments together, and manipulated his afflicted limbs, until the vital forces returned. Suffice it to say, that the above-mentioned pictures were afterwards produced.

In this process of obtaining pictures from and through the invisibles, it is equally as necessary that Mrs. A. be entranced at the same moment when her husband is. These two form the battery, the positive and negative elements, and without these conditions, no pic-

tures can be made. Mrs. A. was at a neighboring house when one of these pictures was produced. As soon as she awoke from the trance, her first words were, "The picture is finished," and soon after, it presented to our view the Pope, as he might appear in modern life.

It was in New York City, at the house of the Anderson family, where I was first developed to heal, or it might be said, that the Great Spirit here gave us power over all devils (insanity), and to cure diseases.

Useful under favorable conditions, Mrs. Anderson ordained us to "go and heal the sick, and to preach that the kingdom of God is at hand," all of which we are striving earnestly to do.

S. W. JEWETT.

Rutland, Vt.

Haunted House in Kansas.

BRO. JONES: In reading the JOURNAL I see accounts of spirit manifestations of various forms and from different localities, and believing that you would like to hear from this quarter, I have taken it upon myself, as best I can, to give you some account of what the inhabitants of the spirit world are doing to convince us of an actual existence after the separation from the body. This is the first communication I have ever penned for publication, and all I want to do is to make you understand in the shortest way possible what has been doing here for the past half year.

Baldwin City lies fifteen miles south of Lawrence, on the L. L. & G. R.R. Baker University is located here—a Methodist institution. It is one of the oldest settled places in the State, and one of the most benighted and darkest places (spiritually) west of the Mississippi. Last September the natives were startled by a report that a certain house was haunted in which were living a respectable family, consisting of a man and wife. Raps were heard all over the houses also loud noises, such as opening and shutting of doors, groaning, sounds like dragging something across the floor, the latter noises occurring in the night, so violently as to compel the family to leave the house to its fate. Hundreds came to hear the rapping in the daytime, and among them some of the clergy. Nearly all heard and went away full of conjectures as to the cause of the strange something. One divine went home, and took down his Bible, and somewhere in it found that God at different times did permit evil spirits to come back to this earth. It finally became a settled fact among orthodox devotees that the devil had come to Baldwin. They warned their friends to keep away from it and pray muchly.

The family finally evacuated the house, but no sooner were they settled in their new quarters than the raps were again heard. The disagreeable sounds did not follow them—only the soft tiny raps. The family soon became used to this, and failed to see or smell anything that indicated the presence of his Satanic Majesty, but found that it was harmless, and would answer questions civilly and correctly. When they were seated at the table the rapping became louder and more distinct until it would tip the table. As soon as the lady was seated, with her hands on it, it would slide around on the floor,—and at length continue to do so without her coming in contact with it.

Within a few days past the manifestations have taken a new form. The lady when in her room, which is darkened, and with her eyes blinded, sees through walls, and goes into other people's houses and sees what they are doing.

Please tell us under what head of mediumship this belongs. She sees spirits both in day and night time; and is certainly a remarkable medium.

H. A. DONALDSON.

Baldwin City, Kan.

Quarterly Meeting at Cambridge.

Our "Quarterly" has come and gone, and a glorious and elevating time it was to those in attendance. We had conferences on Saturday and Sunday morning and afternoon. They were participated in with readiness, zeal, and interest. Sunday forenoon C. H. Doty read a carefully prepared lecture upon the subject of "Morning."

"The general expression of the audience," said the brother, "sustained the assumption that light was bursting in upon us, and it was time to work."

The chief topic of interest, of course, was the lectures of Mrs. H. F. M. Brown, the speaker for the occasion. "What good has Spiritualism done?" was discussed Saturday evening. "What of Life—here and hereafter!" Sunday afternoon. And "A Plea for the Children,"—Sunday evening. No description can convey an idea of these discourses. The easy, candid method of delivery, the facts, tests of illustrations, philosophies, lifted up the soul and carried it onward in an inspiration of joy. Both numbers and interest are increasing; and we look forward with anticipation to our next meeting, to be held at Geneseo, Saturday and Sunday, June 15th and 16th, 1872.

Cambridge, Ill.

THE popular superstition that overturning the salt is unlucky originated in a picture of the last supper by Leonardo da Vinci, in which Judas Iscariot is represented as overturning the salt.

EVERYBODY should read the JOURNAL: only \$1.50 a year to new subscribers before the 15th of April next.

As How a Reverend Divine Stole a Kit of Tools.

S. S. JONES.—DEAR SIR:—For several days past, much space in the Cincinnati papers have been devoted to a healthy exposure as to the "days" (many of them) doings of a reverend brother in the land, known to his flock as the Rev. Stephen Morgan.

This holy and pious theological journeyman in the salvation business, has been convicted as a thief, aye! "steal the livery of the Lord in which to serve his master the devil," or vice versa. Being a poor man, but, with all, anxious "souls for to save," he sagely concludes that, by "committing theft that good might come of it," he would,—with pious aforethought,—steal a kit of salvation tools necessary for an outfit, and go into the salvation aforesaid business; but, alas!

"The plans o' mice an' men gang aft agley,"—and, "being weighed in the balance and found wanting," he was, perforce compelled to "kick against the pricks," but couldn't kick the "swag" hard enough, and has, therefore, "fallen into the hands of the Philistines," leaving his terror-stricken and sorrowing lambs to seek a new past (or) ure. LEON SNIVELY.

Xenia, Ohio.

THE LARCENY OF PUBLIC LIBRARY BOOKS.

The trial of Stephen Morgan, pastor of the Cheviot Baptist Church, (he was never ordained, however,) charged with the larceny of books of the Public Library, took place, at last, yesterday, in the Police Court. The prisoner was surrounded by people of his flock, and quite a number of Welsh citizens, who appeared to sympathize deeply with the young man and to be ready to aid him in any extent in their power. The alleged facts as to the disappearance of the books from the library, and the finding of them, covered with paper, and with the labels effaced, on Mr. Morgan's premises, were substantiated by Mr. Poole, the Librarian, and Detective Orr. The defendant would not accept the services of a lawyer. He called no witnesses, merely making a brief statement himself. He had accumulated the books since the 1st of December, intending to return them. Previous to that time he had often taken books from the Library, but had always returned them. In reply to a question, the defendant stated that he covered up the Library marks in the books to avoid questions which might be asked him concerning them, and that he had put paper covers on them to keep them clean. He emphatically denied guilty intention.

The rather remarkable speech of Prosecutor Campbell, in stating the case, was as follows: "May it please the Court, I desire to say a few words to your Honor in regard to the case before proceeding to place the facts officially before the court. I do this for the reason that at one time, in conversation with the prosecuting witness, I had strongly urged upon him the reasons why I thought the case should not be regarded as one of ordinary theft, and that it should not be pressed by the prosecutor of this Court to a conviction. That conversation I conceive to have been the basis of some editorial matter that has since appeared, and that has gone a long way in manufacturing public opinion. In fact, word was sent to me that there was a strong element of the community that demanded the vigorous prosecution of this unfortunate man. It is true this man is young and without means, and is a comparative stranger to our city and country. He is not yet a voter. All these circumstances are against him. It is also true that the young man has connected himself with some church, and by industry has qualified himself for the position of a minister. This he accomplished without the aid of friends or money. And this is another circumstance strongly against him. It is also true that the property taken by him was intrinsically worth but a small sum, and not of the character that could be readily turned into money. If he is really a thief, this is also a circumstance strongly against him. He should have taken money, and a good deal of it. Is it any wonder that the parties who are to day seeking to forever blast and destroy this young man's future, for the purpose of building unto themselves a monument for their vigilance and disinterested use of the heavy clamor of justice, feel that they will be sustained by the 'vox populi' But, sir, it is not always that 'vox populi' is 'vox Dei.' The facts are that this man took, from time to time, books of references, etc., from the public library, until he accumulated about a score. They are found in his possession by the public librarian and a detective officer. The marks of the library are in some instances defaced, and in some instances the fly-leaves are pasted down over them. This, in my opinion, makes the technical case of larceny. But the 'gist' of crime is the intent; and I have strongly felt that there might be a reasonable doubt entertained as to the intent. The defense claims (and as he appears here without counsel, I conceive it my duty to present both sides to the court) that he was preparing for an examination that is to take place in the latter part of this month; that he had no means to procure the books necessary to prepare, no place to borrow them, and that in his desire to prepare for the examination, which he had been informed was to be a rigid one, he violated the rules of the library, and took from time to time such works as he needed. He claims that his intention was to return them.

"If that be true, the young man, while guilty of a serious indiscretion, did not commit larceny. But be that as it may, it is not an ordinary case of theft. There are grades in crime. The taking of money is one thing; stealing a loaf of bread or a bag of potatoes for a starving family is another. The taking of books from a public library and pawning them would be theft of a mean character; the taking of them under circumstances like the present I regard as somewhat different.

"The illegal taking of these books for the purpose of pursuing his studies, while almost every dollar of the small salary paid was given to support an aged and indigent mother, does not come under the most reprehensible of these grades.

"Prosecutors are usually regarded as persons having but little heart; but if I make any mistake I would rather it would be on the side of mercy than against it, even if I act against a strong public opinion."

Judge Carter disposed of the case by assuming that the man was guilty, and had to be punished under the law. He did not think that the circumstance of the case warranted severe punishment, and trusted that the prisoner would be benefited by this experience. The worthy judge then proceeded to punish, and administer justice by assessing a fine of twenty-five dollars—and immediately remitting it! Whereupon there was boundless rejoicing in Zion; and the prisoner departed, in the odor of sanctity and encouraged and inspired by the warm congratulation of his friends. Judge Saffin and Prosecutor Campbell mingled their tears, and Mose Wilson shot off a joke about Morgan winning that pool. It was an affecting scene.

ACTION OF THE LIBRARY BOARD YESTERDAY.

The board of managers of the public library met yesterday afternoon at half-past 4 o'clock, pursuant to a call issued by the librarian, Mr. Pool. There was present Messrs. Carbery,

Strunk, Tilden, Waters, and the president, Mr. King.

Mr. Pool, being called on to explain the object of the meeting, said he had himself been taking charge of the investigation that had been made into the recent case of book stealing, and what he desired was that if anything further was to be done in the matter, it should be done by express authority of the Board. Mr. Morgan has been found guilty in the police court of stealing the books, but no penalty had been inflicted. After looking further into the case, it appeared to be more aggravated than had at first been supposed.

In regard to the trial, Mr. Pool wanted to say that no fair opportunity had been afforded for the prosecution. He had furnished the Prosecuting Attorney with a list of witnesses, but they were not called, and the case was not placed fairly before the court. There was evidence ready by which it would have appeared that Morgan on several occasions came early in the morning, before any of the regular attendants were present, having a paper-bag with him, in which it was presumable he placed the books.

Mr. Tilden offered the following, which was adopted: "RESOLVED, That the Board approve the action of the librarian in the detection, arrest and conviction of Stephen Morgan for stealing books from the public library."

Mr. Carbery moved that steps be taken to further prosecute the case, provided that it could legally be done. If the Board allowed the matter to drop without making some effort to bring the offender to punishment, the property of the city would be exposed to raids from all persons who saw proper to come into the library and take books.

Mr. King did not believe it would be of any use to refer this matter to the Prosecuting Attorney of the police court. Probably the best plan would be to refer it to a committee.

Mr. Strunk was opposed to carrying the matter any further. He was inclined to think that this man, having been found guilty and fined, though not actually obliged to pay the money, stood before the community and the country branded as a thief, and that was sufficient punishment.

After some further discussion it was resolved to refer the matter of commencing a new prosecution against the offender to a committee consisting of Messrs. King, Tilden and Strunk.

A CONFUSED EASTERN GENTLEMAN.

Our worthy Librarian, Mr. Pool, (who, by the way, is a Boston gentleman,) was making his way out of the police court, yesterday noon, after seeing the Rev. Morgan, who had been convicted of larceny of books, escape without the payment of the nominal fine imposed. He was doubtless in a confused state of mind over the ways of our courts, and not in a condition to tackle a fresh enigma, when he was suddenly halted by a large, heavy set man in the picture business, a Mr. Brady, who, after slinging a few excited words at him, gave him a glancing blow of his fist on his (Mr. Pool's) mouth, which drew blood. Officer Orr happened to come up just then. Mr. Pool, evidently perfectly bewildered, and in much doubt as to the rights of the people west of the Alleghenies, turned a touchingly appealing look upon the officer, and asked, with an expression and tone that are described as having been execratingly funny in their simplicity and despair: "Has this man a right to hit me?"

The officer replied by hustling Mr. Brady down to the station-house, and requiring Mr. Pool to make an affidavit against him for assault and battery. Brady explained that he wanted to get even with Mr. Pool for having interfered with the sale of one of his pictures. When our reporter last saw Mr. Pool he was still in doubt as to the rights of people west of the Alleghenies.

WAS IT ACCIDENTAL?

In his plea in mitigation of his larceny of books from the public library, the Rev. Stephen Morgan said that the pasting down of the fly-leaves was accidental. We have seen, and others may see, for the books are on view at the library, the volumes he carried off stealthily in his carpet-bag. Take one volume as a sample: "Lange's Commentary on John." The fly-leaves were carefully pasted to the paper cover which he had put upon the book, and under the first fly-leaf, the label of the library had been taken out, a large piece of paper pasted over to cover the space, and on that he had pasted a card with the imprint of "Mr. Stephen Morgan." The librarian had marked in pencil on the blank side of the title page 300-6, being numbered three hundred of the Theological Library, and the sixth of the series; this had been carefully erased, so that every mark, as Morgan supposed, by which the book could be identified, had been removed. There is no evidence of accident. On the contrary, everything goes to show a deliberate purpose to keep the stolen volume and hold it as private property. In addition to be a thief, Morgan exhibited himself as a liar.

Now that Meyers has been acquitted and reinstated in the library, the Cheviot parson, who has been justified in taking things in the name of the Lord, should be reinstated, and the salaries of both raised. Such living examples of exalted public virtue and integrity ought not to go unrewarded.

The Gazette laboriously invites poor young parsons who need books to qualify themselves for the ministry, to take from the riches of its private library, not only without money and without price, but without asking. It would not regard such abstraction as theft. We should expect this elevated view of the morality of the transaction of an editor who is by common consent of the press of the United States pronounced "truly good."

The good and pious Benjamin Eggleston, we are gratified to know, appeared in the Police Court yesterday, to do a little poor good in the way of rescuing from the perils of the law the parson of Cheviot, who was accused of stealing books from the Public Library. It was just like Ben., whose penetrating eye saw below the technical legal offense a motive so truly laudable as to convert the transaction into an example worthy of the imitation by impecunious shepherds of hungry flocks. It must have been a metaphysical problem to Benjamin, however, that a man should so thirst for book knowledge as to steal when he could not buy. It is a kind of larceny of which, in his long public career, he has never himself been accused.

A CARD FROM A PROSECUTING ATTORNEY.

In your report of the Board of Trustees of the Public Library, the following appears: "Mr. King did not think it any use to refer this matter to the Prosecuting Attorney of the Police Court. Probably the best plan would be to refer it to a committee."

ing so. As Mr. King's remarks reflect on my conduct in the matter, I will suggest to him that there is another Prosecuting Attorney in this county to whom he may apply. Or if that is not satisfactory, he, or any gentleman connected with the Board of Trustees, may take charge of the second prosecution (as they might have done of the first) in the police court. I believe I did right in the last trial of Mr. Morgan's case. I did not think him guilty then. I do not yet. And I will venture the assertion that if Mr. Morgan is tried a second time before a jury he can not be convicted. The Board of Trustees may contribute all in their power so the self-glorification of the gentleman from Boston—Mr. Poole. And even my good friend the Commercial may present to the public his "gaping astonishment as the manners and costumes of the barbarians, who reside west of the mountains." Still believing I did right I will pursue the even tenor of my way.

I am in possession of all the facts, and confidently say that Mr. Morgan could not be found guilty by "a jury of his own country" of the crime of larceny, but I will assist them (by stepping aside) in trying the experiment.

Respectfully, T. C. CAMPBELL.

The Trustees of the Public Library have no heart; that is, they have none to be compared for tenderness with that of Mr. Prosecuting Attorney Campbell. It is their opinion that Stephen Morgan was a thief, and they propose to test the question whether, in this community, convicted thieves are to go unpunished because they plead in mitigation the good purposes that animate their larcenous propensities.

Campbell's plea for the right of theological students to steal with impunity in the Lord's name, and the arguments of Woolley and Fitzgerald before the Hamilton County delegation on the anti-Biblical tendencies of Schiff's Redistricting Bill, ought to be printed in a handy volume by the trust society for Sunday circulation. They are too precious to be swept with the ephemera of the newspapers into the wastebasket of oblivion.

It is perhaps well to say plainly to Mr. Prosecuting Attorney Campbell, whose card we print this morning, that a more ridiculous judicial farce has never been played before this community than that in which he figured when the case of the so-called Rev. Stephen Morgan, accused of stealing books from the theological department of the public library, was called for trial. It is so understood by those who have been at pains to inform themselves as to the facts. His legal opinion of the inability to convict the reverend thief before a jury, carries no weight with it, and in the public mind will render more questionable than ever his capacity to form a legal opinion of value in any case above the grade of notorious vagrancy and habitual drunkenness. His proposition to step aside and allow the prosecution, should it be resumed, to be conducted by another attorney, will occasion no regret; his effusion of heart, especially where an embryotic minister is concerned, creates too much confusion of head to make his services desirable.

ABOUT REV. STEPHEN MORGAN.

The resolution adopted by the directors of the public library, day before yesterday, in regard to a further prosecution of the parson, Stephen Morgan, will, without doubt, meet with the approval of all well-meaning citizens. A thirst for knowledge does not by any means justify the stealing of books—no more than a fancy for relics and antiques justify any one in abstracting articles of that nature from museums and cabinets of art. Even a pastor must not carry Communism so far as to carry books home in valises, entirely forget to return them, and even efface the labels in order to destroy evidence of their being public property.

The acquittal of reverend gentlemen who have been guilty of heinous crimes is now the order of the day. That class of rascals may insure the lives of three wives to enormous amount, as Smith did, and then murder them for the sake of the insurance money and go about before the law. In such cases all the reverend gentlemen in the country will sally to his rescue and manufacture public opinion to intimidate jurymen and stupid officials.

We unhesitatingly report that our observation takes to be true, that there is a larger per cent. of crime committed by clergymen in proportion to their numbers than any other class in society.—ED. JOURNAL.

"They Entertained an Angel Unawares."

Emma Hardinge Britten in her work entitled "Modern American Spiritualism," on page 279, relates the following in relation to Dr. McFadden and wife:

Titusville a neighboring town, is also a stronghold of belief. A curious evidence of healing power was exhibited in this place, and one which served greatly to popularize the cause of Spiritualism. The wife of Mr. B., a gentleman of large means and influence, residing in Titusville, had become, through a painful complication of internal ailments, a confirmed invalid; in fact, though quite a young woman, Mrs. B. had been confined to her bed for a period of over three years. Enduring the most intense suffering, and her case baffling all the skill of such medical aid as that wild district could supply, the unhappy lady cherished but one wish in her forlorn and hopeless condition, and that was, that death would speedily terminate her mournful existence, and relieve her friends and family from what she could not but feel was a heavy burden upon them.

Her tender and devoted companion, having become interested in Spiritualism, joyfully hailed the approach of all who professed that faith, in the hope that some amongst them, spiritually guided, might bring relief to his long-suffering partner, but months, and at length years, glided by without any realization of their vain hopes, which finally gave way to resignation on the part of the husband, and despair on that of the wife.

One day a singular couple of itinerants, husband and wife, presented themselves at the residence of Mr. B., claiming, rather than requesting, hospitality, on the ground that the male traveller was a healing medium, and had been sent there by the spirits, "to effect some great cure."

The man, whose name was "McFadden," did not seem even to know the sex or quality of the patient he was to operate upon, yet he insisted that he had "a work to do there," and as his mild and gentle wife seconded his affirmation, Mr. B., though without any very strong prepossession in their favor, consented to receive them for a while into his house. For the best interests of truth, it is well that the whole circumstances of this strange case should be fully understood.

seemed scarcely able to speak without expressions painful to the sensitive ear to listen to. His wife was mild, unassuming, and benevolent, and except for her association with her strange companion, would, doubtless, have proved a welcome visitor anywhere.

When first introduced to the bedside of Mrs. B., a highly refined and sensitive person, the medium was literally thrown back from her couch, as if with an electric shock, by the force of repulsion which the lady at once conceived for the strange operator. His wife, who stood by at the time, besought Mrs. B. to make an effort to overcome this intense disgust, frequently declaring that "they had been sent to cure her and must do their work, although her repulsive feeling would for a time inevitably hinder them."

In vain the lady strove to accept of this kindly assurance, and conquer her aversion to the rude operator. No sooner would he approach her than he fell back with the same singular magnetic force as before; and the two poles of a battery, scientifically arranged to exhibit the nature of repulsion, could not have operated with more marvelous power than the patient and her would-be healer. And still he persisted in his attempt, swearing, even with oaths, that he must and would effect a cure; that for such a purpose he had been sent, and without its accomplishment he would not depart on his way.

On a certain occasion, after a long and hitherto ineffectual trial, the rough doctor, aided by his gentle companion, succeeded in producing, by distant manipulations over the couch of Mrs. B., the charmed sleep. Awakening from this delightful somnolence, refreshed and invigorated, Mrs. B. remarked that she had not been so free from pain for three years, and that at length she was convinced the true physician to her malady had arrived. From this time the spell was broken. The intense magnetic repulsion being overcome, kindlier and more receptive influences supervened. The strange healer performed his work with grateful appreciation on the part of the lady, and rugged determination on his own, and within six weeks the bed-ridden invalid was once more in the midst of her family, performing, in perfect health and renewed strength, her household duties, with as much ease and capacity as if they had never been interrupted by her long and perilous years of suffering. Her cure was effected solely by the laying on of those hands from which a few weeks before she had shrunk with such loathing, but which she now humbly and gratefully acknowledged had come to her freighted with the inestimable boon of life and health. Mr. and Mrs. B. related this circumstance at a Pentecostal gathering, which had assembled to meet the author when lecturing a few days at Corry, en route for the far West. The snow was two feet deep on the ground, and still falling fast. The roads were almost impassable, yet the once bed-ridden lady had traveled in that inclement season above fifty miles to attend the author's lectures, and bear her grateful testimony to the beneficent character of Spiritualism and its missionaries.

The Difference.

BROTHER JONES:—As we have the misfortune to differ with our friends upon the source from whence individual existence is derived, perhaps we are drawing too largely upon your patience and indulgence, in our efforts to explain that difference through the medium of your columns. The importance of the subject and the bearing it must have upon the future for weal or woe, must be our excuse for persistence in these efforts. If, as we contend, all things are constituents of a universal being, in whom the sexes are equally represented instead of a supreme unsexed being that produced all things in some unknown miraculous way, our world, if analogy can be relied on, must partake of the same nature, and consequently sexual; hence all the different names made use of to represent opposites, may be summed up in the terms male and female. Spirit and matter, words men, correspond to the male and female in their outgrowths. Worlds are the first and lowest organized forms that elementary forces assume, and exist in all grades of refinement, while their various outgrowths represent the different processes through which the raw material passes in its upward course to the highest organized existence, the brain of universal being, and from thence, by reverse action, back to the starting-point a complete circuit of the universe.

We presume the editor of the Scientific Department of the JOURNAL, will sustain us in the assertion, that positive currents flow from negative sources, while negative currents flow from positive sources,—the two blending in one and constituting a perfect circle. This, we claim, applies to all forms of existence, from a unit to a universe; and if so, the relations existing between spirit and material worlds, are illustrated in this statement. They are the two halves of one whole, the night and day sides of a circle, whether existing as a planet or any other form.

To continue the parallel, we find, as the world, so all its outgrowths from lowest to highest are sexual; and as all these differ in degrees of refinement and still are derived from the same elementary forces, the process by which this is effected becomes the all-absorbing question, and in this evolution or development of one species from another, lies the ground of our difference. Instead of an immortal or unchanging germ being the base upon which individuality is founded, we claim that conception, the union of a positive and negative produces the germ of a new being; that what is thrown from the exterior by disintegration, is balanced by this central union; that while disintegration passes all grades of being to the spirit or day side of the same plane on which they exist while here, this union, by conception, raises them to the negative or night side of the next plane of existence above the one from whence they were taken, each species or plane of existence being the double of its immediate predecessor.

Our friends then, who are demonstrating through mediums, are on the day side of the same plane of existence that we are, and as sure as night follows day, and day follows night, they will leave that condition for the night side of a higher one by the same process that brought them and us all forms, ahead or behind us, to present conditions, union and disintegration, and this in opposition to the double-distilled nonsense, that there is a supreme unchangeable being that underlies and overrides the universe, and to whom all things are subject; a belief that has whitened the plains of earth with the bones of its victims; made desolate the homes of millions; held the many in abject subjection to the few; made labor and the laborer subject to a fictitious capital, (for proof, put a starving man between a bushel of gold and a bushel of potatoes, and see which he will choose), deprived the female of her just rights as the equal of the male, and prostituted her to the basest of purposes, thereby propagating a weak and effeminate race as the natural result; and still we close our eyes to existing facts, hug our chains and think we are at the top of the heap and shout hosannas to that which degrades us. The monsters of the early periods have not been absorbed in higher conditions. May we not hope that this relic of the past soon will be?

And now, please allow us to make a suggestion. As the BANNER OF LIGHT has a space in each number devoted to Questions and Answers by our friends on the other side, would not a column in the JOURNAL, devoted to the same purpose but open to parties on either side, tend to produce an increased interest in it by drawing questions and eliciting answers from a class of thinkers who have neither time, inclination, or capacity for lengthy essays? The tendency would be to condense thought and make the JOURNAL a home for a class of thinkers who are seldom heard of in any other way, and who would esteem it a valuable privilege. I would like to ask the following questions: Is the government of the universe a despotism or a democracy, a monarchy or a republic? Are the powers of government derived from the good, or independent of them? J. TINSLEY.

Voices from the People.

HENRY, MO.—E. Wood writes.—A preacher once said: "There were three kinds of poor in the world. There were the Lord's poor, the Devil's poor and poor devils." I suppose my (Orthodox) neighbors place me in the latter class; but as I am, I must have the JOURNAL. I have been scratching ever since the great fire, to raise enough to extend my subscription one year from the 15th of May next. I am 78 years old, nearly past work, and hard run. You will therefore excuse me for not sending sooner.

REMARKS.—Venerable brother, your "scratching" is duly appreciated. Many younger men than yourself, would do well to follow your example, and scratch together sufficient to pay the arrears honestly our due, which we stand in great need of. We thank you, venerable brother, for the remittance.

PIERCETON, IND.—D. Lichtenwalter, writes.—I became first a trial subscriber to the JOURNAL when it cost twenty-five cents for three months about four years ago, and have been a regular subscriber ever since. Have been a constant reader of the Harmonical Philosophy, which has knocked the bottom out of my Unitarianism. I expect to remain a permanent subscriber to your valuable paper as long as you pursue such an outspoken independent course.

MERIDIAN, MISS.—W. W. Shearer writes.—It is at any time a medium or lecturer happens to pass along this way, we would feel happy to entertain him or her free of expense for a short time, in order to "stir up things" in this Orthodox and benighted section.

LIMERICK, PENN.—John Ludwick writes.—I heard Mr. Wilson deliver two lectures in Springfield, and he gave me a nut that is hard to crack, as I wish the kernel, I think of no better way to get it than to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL.

TONGANOXIE, KANSAS.—A Dodge writes.—I will say that we are in want of a first-class best medium in this vicinity. We are famishing for the best of life. We are over-run with Unitarian hell-fire preaching, and the people will take for the lack of something better. I do pray that Bro. Francis's God will send along some such a medium as will set these Christian churches howling. The city of Tonganoxie lies midway between Leavenworth and Lawrence. Call on the subscriber, or Bro. Rice and find a home.

MARYVILLE, MO.—A. A. Noe writes.—I have given several courses of lectures since my arrival here, and have three other calls. I consider myself fairly initiated into the lecture field. If the invisible world can use me at any advantage for the promulgation of light and truth, all right, I am at their service.

KANSAS CITY, MO.—A. J. M.—writes.—The cause has prospered wonderfully in this city during the last year. Hundreds have been convinced of the truth of our philosophy, and the genuineness of the spiritual phenomena. At our circle held in this city, visitors never fail to feel the influence of spirit-power, and the ground is broken for the development of mediumship,—the veriest scoundrels being the first to come under its influence. Last evening, three were powerfully acted upon,—one made to sing, one shook like an aspen leaf, and the third had his arms and hands moved very violently, and thrown on the floor, being entirely conscious all the time.

NEODESIA, KANSAS.—J. S. Bernard writes.—Let me close by saying, march on, invincible May, attended as thou art, with a band of the pure and wise of the spiritual planes, you will surely overcome error and bigotry.

PORTAGE, UTAH.—George Cockrell writes.—For the enclosed remittance send the RELIGIO-PHILOSOPHICAL JOURNAL for one year to my address. I am not a Spiritualist, know nothing about them. I have seen a few copies of the JOURNAL, and the pieces "Search After God" fully coincides with my ideas, that I concluded to subscribe for it and search after truth.

BROOKLIN, MINN.—E. M. Rathbun writes.—I have been a reader of your valuable paper for the last two years by borrowing, and now when I can get it at half price, I had better add one subscription to your list, for I had rather do without my paper than your paper, for I am a Spiritualist all over from the crown of my head to the sole of my foot, and my wife is a healing medium. She has effected several cures of rheumatism and chronic diseases.

P. P.—of Michigan, writes.—I was just thinking that, by the help of Bro. Francis, I have at last found God. Out of the great heart of all things flows the true and all-wise spirit—God, permeating all things and filling all space—so, then, he is the all-power—there is nothing done that he does not do. I believe that every person, black and white, high and low, rich and poor, is a part of God, and together with all things wherein there is a life-giving principle combined, composes the one great whole.

C. Mitchell writes.—The time of my subscription has expired. Please have my paper discontinued, and oblige.

REPLY:—Your request will be complied with when you give your post-office address, which you failed to do.

MILWAUKEE, WIS.—R. W. Parker writes.—The cow that kicked over the lamp, is the God that burned Chicago, let Mr. Francis hunt her up, and turn her over to the Orthodox, to put in the Constitution.

MT. VERNON, ILL.—T. T. Wilson writes.—The JOURNAL looks as bright as a new greenback, and far exceeds in value bills of that character of any denomination. Could we but get a few good teachers, here, followed with a searching course of lectures, I am satisfied we would "wake the natives." Hope to be continually cheered with the bright face of the JOURNAL.

BRANCHVILLE, ARKANSAS. William Ross writes.—I feel a lively interest in your paper, and will do what I can for you in extending the circulation of it.

WYOMING, MINN.—J. W. Comfort writes.—Your liberality in sending the JOURNAL to delinquent subscribers, cannot be taken advantage of to your loss by any honest man.

BLOOMFIELD, WIS.—S. R. Darrow writes.—The JOURNAL has arisen from the fiery ordeal through which it passed, and comes to us laden with new gems of truth.

OTTUMWA, IOWA.—R. B. Lockwood writes.—I wish to say that I desire and expect to continue a life-long subscriber to your able and excellent paper, the RELIGIO-PHILOSOPHICAL JOURNAL.

WINTERSSET, IOWA.—G. W. Seewers writes.—I wonder if any of the clergy have asked their God if he is willing to be "put in the Constitution." Guess they have a faint idea that he is a creature of their own make, and that they can do as they please with him. And they don't even have the manners to say, by your leave, God. Wonder if they would agree with his health to be cared in the infidel instrument, the Constitution? Guess they had n't better undertake to cage him before he captures him.

LANSING, MICH.—J. N. Smith writes.—God in the Constitution. When, where, and to whom the God revealed that he is dissatisfied with our attitude to the American people, or that he wishes to change his headquarters from their hearts to the Constitution? Has he got weary of the Lamb to continually teased and ordered by the Lambs, to work for them which they are too selfish, proud, and lazy to do themselves? Does he wish to see himself up in the Constitution? Does he wish to be torn to shreds, and let them know how? But unless he reveals a wish for the change, do it not, lest he be angry and destroy this whole nation, for he would not like being left out so long and then come back on the rear end like an eighth corporal!

SUCY, CAL.—M. M. Thornburgh writes.—Should have renewed sooner, had not Providence scourged us with a drought in California last year. His wrath seems appeased, for we are having the rain falls sufficient to insure crops the coming season. Glad to see the dear old JOURNAL come to life-size again. The world cannot do without it.

Religio-Philosophical Journal

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CHICAGO, SATURDAY, MARCH, 16, 1872.

A SEARCH AFTER GOD.

The South American Horror—Solares, the "Man-God," Incites the Gauchos to Murder All Masons and Foreigners—Divine Revelation Doing its Devilish Work.

(NUMBER LXXVIII.)

In order to show more fully the evil effects resulting from worshipping a revealing God, we give the following account, taken from the New York Herald. In all ages of the world,—in the times past as well as now—the same baneful influence has followed in the trail of "divine revelations." In our next, we shall branch off into a new field of thought, unfolding truths in relation to that principle which takes cognizance of all our acts.

The horrid massacre at Tandil is in every one's mouth. A man, named Solares, born in Bolivia or Chile, forty years of age, of a pale copper color, and with a pleasant face, had settled near Tandil, a village in the Argentine Confederation, in a hut with two rooms, and had given out that he was a messenger of God. Previously he had resided in the province of Enter Rios, giving out that he could divine the future—foretelling deaths and, it is said, taking measures to give certainty to his prophecies. Finally he was driven away by the authorities, after trying him up and giving him a flogging.

He then went to Rosario, and thence to Azul, where he practiced his profession, asserting that he could cure the blind merely with his touch. There, however, he was arrested by the Justice of the Peace on account of the disturbance he was promoting, but released. Still his reputation remained to him, and he soon received a call to go to the estancia of Senor Ramon Gomez, situated fourteen miles from the village of Tandil, to cure the sterility of the wife.

Ramon Gomez was a cousin of the Justice of the Peace of Tandil, and was himself an official. Seeing him lodged with this official the gauchos began to yield implicit faith in his pretensions to be the Savior of mankind and the envoy of God. Soon his fame spread through the country, and the half savage inhabitants made it a kind of a pilgrimage to go to visit Solares, who received them in the hut which his protector had assigned to him. Sometimes upwards of five hundred persons were there at once, having come on horseback and in wagons, in search of the good services of the prophet.

In one room he lived, in the other was a number of images, and in the latter he received his visitors. Money he refused for himself, but he always advised them to make offerings to the Saints and the Blessed Virgin in his reception room.

The fame of Tata Dios, or Man-God, grew mightily. The people knelt before him and kissed his hands, worshipping him as though God himself, listening with reverence to his occasional preaching against foreigners, whom, he said were Masons and enemies of the Holy Catholic Church.

At last, on New Year's Eve, he called his disciples together and declared as follows:

The hour is come to kill the Masons, to finish with the authorities, and to open the prisons to release friends who will help us. And so soon as you have fulfilled your mission the rocking stone of Tandil will fall of itself, and beneath you will largely repay your pious zeal; if not the most terrible punishment will fall upon you and your children.

His congregation heard and applauded, and before daylight of Jan. 1, 50 of the 150 whom he had called to him assembled behind his white banner and set out on their deadly mission. At daybreak the beating of a drum aroused the inhabitants of Tandil, and they were told that some bandits had passed by, assassinating the people. They then saw in the square the banner of Solares, surrounded by some fifty gauchos on horseback, decked with belts and plumes who had already broken open the prison and released the only prisoner in it. In the square the gauchos met an Italian, whom they instantly killed. In the outskirts of the village they met convoys of carts driven by eleven vascons, eight of whom they sacrificed on the spot and wounded three. They passed the store of Vinus Enanus, and killed him and a laborer. Then went to the store of Mr. William Thomson, where they murdered a servant and an Englishman and his wife, recently married, shouting all the time, "Death to the Masons! death to all foreigners! kill and sack!"

At half past 8 they reached the store of Jean Chappard, a man greatly respected in his neighborhood. There they murdered eighteen persons, namely: The owner and his wife and four children, one of these 2 years old, another a child of 4 months; a girl of 14 years, a female and male servant, and a number of workmen employed upon the place. The details are too horrible to be given; suffice, that the child of 2

years of age was riddled with stabs, and a chair leg was found thrust through the body of a girl.

Meantime the alarm had spread. The foreigners and natives in Tandil gathered what weapons they could find, mounted and rode after the murderers with the fixed determination to pursue them to the death. By 4 in the evening they overtook them at Chaper, where they were taking tea and changing horses. The murderers prepared to fight, but first sent forward one of their numbers to parley.

The commander of the pursuers declared to them if they did not surrender no quarter would be given. Solares and his followers then took to flight, but were vigorously pursued. Sixteen met their deaths then and there, and five were captured, among them Solares, and in some hours afterwards nineteen more were secured—the rest escaped.

In the examination which followed Solares declared that he was innocent of the murders that had occurred, but the others unanimously asserted that he commanded them, that he had been seducing them for some time before to kill all foreigners, and that he had promised them immunity against balls by appointing themselves with ointment which he distributed to them in boxes. The prisoners were lodged in the prison, and were guarded by the inhabitants of Tandil; but in the night shots were fired through holes made in the prison, and Solares fell dead.

Various stories are told of Solares, which attest the credulity and superstition of the gauchos. Thus, he is said to have kept at his door, night and day, a saddled horse which received neither food nor water, yet kept always fat.

They also tell us that an estanciero brought to the Tata Dios a sick peon, the peon insisting on him doing so. The estanciero was told to return next day, but, before leaving the Tata Dios, he asked him to give a remedy for a suppurative disease he professed to suffer from. The answer was to return next day, and he would get it, but to be sure to ride his tamest horse. The incredulous estanciero complied with the recommendation, but when half way his horse threw him, breaking his legs. There he was found by the messengers of Solares, who had "divined" the occurrence and had sent men to his aid. On his arrival, the estanciero related what had happened, when the doctor told him that he (the Tata Dios) had purposely punished him thus for his incredulity and attempted trick, "but," said he, "to show that God grants me everything, arise, for you are cured; go home with your peon, who is also cured, and henceforth have faith." And both the estanciero and his peon returned home sound.

Another time they tell that a carter passing by with others laughed at the appearance of the Doctor, but had not gone a hundred yards before he dropped down dead. The Tata Dios, however, told his companions not to bury him, for next day he would resuscitate him, having only punished him for his mockery of God's envoy, and next day the carter came to life and rejoined his comrades.

On another occasion the grasshoppers and the drought were doing great damage, and the gauchos collected at the house of the Tata Dios, beseeching him to bring on rain. He told them to go home, and that on the day after the birth of Christ there would be no more locusts. In fact it rained on the 25th, and on the 26th the locusts were almost entirely gone.

In another case, a man down with rheumatism travelled some distance to see the Tata Dios, but found him absent. However, by the advice of others, he made a vow with all his heart, and before he reached home was cured.

These and other miscellaneous tales caused persons to come hundreds of miles to consult him, and he would frequently have two hundred consultations in a day. From them he took no money, but told them to lay their offerings, if not less than ten or more than fifty dollars, in a salver placed before the Blessed Virgin's image, which was in the centre of the chapel-room, surrounded by images of eight or ten saints.

The native journals, have, in general, poured their vitals of wrath upon the priests for the teachings which have produced the dreadful tragedy of Tandil. It is, unfortunately, true that the bigotry of the Argentine clergy is of the deepest hue, and that in many cases they do not even spare even direct instigations the Protestants. And the savage Gaucho, already filled with hatred for the detested Gringo, as he contemptuously terms all Protestants, is but too ready to translate the invitations of their religious guardians into such frequent acts of coldblooded and wanton murder, rarely punished even if capture ensues, that it is becoming a question whether emigration should not be warned from the river Platte, or whether the foreigners should not band together for self-defense, and, disregarding the authorities of the country, who have proved by their acts that they share the gaucho sentiment, and are ready to connive at the escape of gaucho murderers of foreigners, establish Vigilance Committees, whose action will embrace the authorities themselves if found wanting. The evil of the insecurity of life and property is great along the river Platte, and every day makes it more evident that trenchant work must be made with the perpetrators of the crimes and with those who favor the criminals.

[TO BE CONTINUED.]

Princeton, Mo.

A friend writing from Princeton, Mo., says he sent us seven dollars for which he has not received any acknowledgement. If the money came to hand we are very thankful. We thank him anyhow for sending it.

We would request him, whether it came to hand or not, to please write once more, and give his name. We have spent half a day among our letter files, in trying to find a letter of similar writing; but gave up in despair.

Never be too severe, brother, until you are quite sure somebody else whom you complain of, is as careless, at least, as yourself. Give us your name, and we will correct mistakes and be friends.

TIPTON, IND.

Another, writing from this place, says he sent dues for paper and we fail to credit him. He, also, fails to sign his name.

Mrs. Susan C. Waters.

This lady, feeling that she could not endorse the address of Mrs. Woodhull which was put forth by the Board of the American Association of Spiritualists, in November last, resigned her position as one of the Board, and now feels at liberty to publicly criticise the same. We would call attention to her article on the sixth page of the JOURNAL.

NOW IS THE TIME to subscribe for this paper. Only one dollar and a half a year to new subscribers.

The Duty and the Compensation.

In our last article upon the subject of reforms urgently demanded, we considered one of the greatest obligations that devolves upon government, to wit: the duty of "compulsory education" or "governmental guardianship," to the extent of requiring every child to be well educated, and taught to be self-sustaining so soon as age and strength would permit; that criminals and insane persons should be reclaimed by the law of kindness, which would bring into action dormant faculties of their minds, thereby raising them from the condition of criminals and madmen to the planes of honesty, sanity, and usefulness. We showed that crime is the result of undue stimulation of the base of the brain (often resulting from poverty and suffering), at the expense of the moral and intellectual faculties; and that insanity results from the undue exercise of certain faculties at the expense of others.

We have shown that scientific analysis will detect the cause of crime and insanity and prescribe a remedy; but better than all is the preventive: that is easily accomplished by the proper training of the youthful mind. We have shown that such a course of training, under the agency of governmental guardians, where parents neglect the duty, would lay the foundation for a condition in society which would eventuate in the dispensing with prisons, with the gallows, and we might add, with the great army of officials who are now required to protect life and property from the hordes of criminals great and small. The cost of the necessary governmental care would not equal the ordinary expenses now incurred in punishing offenders.

Further, we have shown in this series of articles that when government feels the necessity, and does put forth its fostering care for the protection and education of every child born into the world, the terrible crimes of *feticide* and *infanticide* will cease; they are the legitimate result of ignorance of the *laws of life* and depraved public opinion. Then the *laws of life* will be so well comprehended that the flinger of scorn will not be pointed at the little *irresponsible soul* that is born *outside of wedlock*, or in the *midst of poverty*; nor will the *minds of mothers*, during the period of *gestation*, be so fearfully excited as to what may be the *future* of their offspring, for the want of that care that *circumstances* may not *allow them to yield to their own offspring*, as is too often the case. Yet the charitable institutions of the present era are an index, in many particulars, of the *good time coming*, when more intelligence and less *religion* shall imbue the minds of the people.

A more thoughtful class of people are being developed than at any former period. Good men and women are being imbued with the spirit of kindness which is an earnest of governmental action in the future. Insane asylums are already being generally provided and maintained at public expense. *Homes for the friendless*, orphan asylums, old ladies' homes, homes for "fallen women," and homes for foundlings are being instituted in most of the large cities. This is a good beginning, and well—so far as it goes; to extend it to all, it must be a governmental work.

The goodness latent in the human soul only needs to be developed into action to banish suffering and crime from the land. If the same amount of money was expended to feed, clothe and educate children, that is used to proselyte people into the different phases of religion, the next generation would be free from ignorance, want, suffering, and crime.

We feel that this subject cannot be too forcibly impressed upon the minds of the people, as it lies at the very basis of the great reform that *Spiritualism—the Philosophy of Life*—is inaugurating.

It is a truth that this subject is to no little extent agitating the minds of the best thinkers of the age. Men and women are putting forth their best energies to do all they can for the little souls that are daily being left as waifs in the crannies, nooks, and corners of large cities, and upon the door-steps of farm-houses, by mothers who seek to cover the shame imposed by old theology, for yielding to passions innate in their natures, in the development of which they had no voice, they being creatures of circumstances.

Spiritualists who dare to open their mouths and speak, and put forth hands to work in such a glorious field of philanthropy as that of providing for the comfort and education of the *lovely and despised* and the little ones, will be blessed not only by their fathers and mothers in spirit life, but by angelic hosts who are now doing their best to awaken the holiest emotions of man's nature to love and sympathy for the unfortunate children of earth—be they infants or children of larger growth, even to the grey-headed sinner.

If our people would be united in their acts of love for the little ones that are daily being born amidst poverty and adverse conditions,—if they would unitedly put forth their best energies to accomplish this greatest of works, caring for suffering children, and manufacturing public opinion, which will result in a *governmental movement* to the end designated, their efforts would soon be crowned with unparalleled success.

For a moment contemplate the scene. Every child in America, no matter how or where born, no matter of what color or nationality, *well fed, well clothed, well educated* and all being trained in a line of usefulness that shall make them self-sustaining and competent in every sense to discharge all the duties of intelligent men and women in all departments of life! What a spectacle to behold! Spiritualists, what more noble scene can you desire to contemplate? What more noble work can you engage in?

Let this imaginary scene be actualized, and all the secondary objects now so much desired will be easily attained. This is a subject—

this is an enterprise that you have but to present to the best men and women in the world, no matter what their views may be of the hereafter; they will agree with you that it is of vital importance, and they will join with you in agitating it before the world. It has but to be perseveringly presented to be appreciated by all classes. The angel world will join in the effort, and even the sink-pools of vice will be converted to the policy and go for the reform.

If the movement be divested of all religious entanglements, and it is understood to be a movement entirely divested of *sectarianism*, there is not a soul, however *depraved by excesses*, that would not rejoice in the thought that his or her children were to be well educated, and well cared for, at government expense, until they were duly qualified to be self-sustaining, and eventually, *honorable citizens*.

At government expense? a narrow-minded, miserly soul will ejaculate. Yes, at government expense. It will be far cheaper to educate the little souls that now fester amongst criminals, in the *rookeries*, under sidewalks and in damp cellars, reeking with filth and obscenity, and abounding with pestilential diseases of our large cities, than it will be to suffer by their deprecation upon society, as they grow up to the physical stature of humanity, to say nothing of the expense of the army of officers that constitute the police forces, and for the conducting of prison-houses for the punishment of criminals for crimes natural to their growth, in the conditions now everywhere existing.

Yes, we say, let every child be well fed, clothed, and educated; and if parents will not do it, we say emphatically, let government require it to be done by public guardians.

Let older offenders against the welfare of the *body politic* be treated like children of a larger growth, under the laws of kindness, which shall *philosophically regulate* them, by giving incentives for the exercise of their higher faculties.

Let a revolution in the education of the people, by beginning with the children, be inaugurated. This will be a bloodless revolution. It will be a revolution in which the keen weapons of thought will be wielded to advantage.

In this warfare the stimulating power will be *love* for all that is *good and true*. It will be a warfare in which the opponents will rejoice *when they are conquered*. It will be a warfare in which *angel mothers, fathers, brothers, and sisters*, will all join, giving the philanthropist who makes such an aggressive warfare upon ignorance, that spirit of courage and perseverance that will inevitably conquer. It will be a warfare in which ignorance alone will have to be combated—an enemy that always is vanquished by, and disappears before the light of knowledge.

We were contemplating the scene at that period when the army of little ones shall have grown to the physical and mental stature of manhood; then none but sober, well-developed, well-educated, self-sustaining, moral, truthful men and women shall be found in America. Every child and youth that is *born* into the world under this government, shall be traveling the same road that the active man and woman had come over, with the superior condition that shall be developed by the united wisdoms of that generation over the present!

Is this task too great to be inaugurated by Spiritualists?—not in a sectarian sense, as we abhor that; it is but another phase of religion—but as true *harmonial philosophers*; as men and women who can comprehend the utility of learning, in all the avocations of life.

The *spiritual philosopher* sees good in all things, and it is the mission of intelligence to cull and combine for *practical use*, that which man's nature demands. In such an effort all good men will join heart, hand, and head.

We most earnestly protest against all efforts to *belittle the philosophy of life* by organizing it into a religious, sectarian, or political movement. On the contrary, we will apply it to all that is good. Every soul acts from the spiritual element that impels it onward, hence it is wise to concentrate that force, and apply it to a proper use. Manipulate it with thought tempered with brotherly love, and it will readily yield to wisdom's ways. Thus it becomes an ally in the enterprise.

Spiritualism truly is like the *leaven* hid in measures of meal; it is *leavening* the mass. The best men and women are imbued with its philosophy. A *practical work* outside of sectarianism, will be most heartily supported by millions of good men and women.

Practical work is what the wisdom of the present age demands. The best minds—the thinkers, care not a pin about national, state, or any other organization of a sectarian character. They demand energetic work that shall develop the minds of the people to an understanding of *living principles* that underlie all life, all action, that is good and true.

Mental and phenomenal Spiritualism is convincing the world that man is a progressive being; that as the mind is trained, so it will act; that as men pass from this life, so they enter upon the next; that as the nation is wise and good, so they attract, and are *en rapport* with the denizens of the next life. If they prefer the inspiration of the good and intelligent in the *next sphere of life*, they must aim for it in their every-day aspirations.

If there is a great mass of the American people who live in ignorance, in vice, in dissipation, they necessarily receive inspiration from those on a *similar plane of thought in spirit life*. This great truth must be impressed upon the minds of the people, so that they may realize the truth, that as they seek the beautiful, the truthful, the amiable, so their aspirations will be crowned or responded to by inspiration of angelic beings, occupying planes in spirit life, where the fruits desired abound.

Hence the corollary from the premise is, all children are well-cared for by our nation, so the angelic throngs which encircle the continent will be of the *pure in heart*, the refined, and the good, by the laws of attraction. The showers of inspiration will be wafted to our earthly shores, that shall imbue all our people with a degree of intelligence and goodness, that we are now incapable of even conceiving of.

Not Appreciated.

Our paper is not always appreciated. It is not religious enough for a certain class.

The nature and intellectual development of the members of the class referred to, will be readily appreciated by the perusal of the following letter from one who now owes one dollar arrearages, and seeks to get rid of paying it, by sending us the *missile*, of which the following is a true copy, *verbatim et literatim et punctuatim*.

feb. the 2. 1872
Editor, JOURNAL, please Stop Sending this paper, as I Consider it A curse to the human family I had not noticed the Notice for Sending: on papers with-out being Notified not to do So As i only signed for it for three months and I Expected it to stop at the expiration of that time
no. more papers!
E. John. Cass. po
hillsdale co. Mich—
Be Sure and Send no more papers as it A Curse to the World
to E. John

CARANA, KAN.—A. Lanther write in regard to the persecutions he receives as a medium, at the hands of the Methodists. Never mind that, dear brother. The devout Jews did the same thing to the Christian's incarnate God. He was a very fine medium for healing the sick, opening the eyes of the blind, and doing many marvelous things; hence, those who were remarkably *religious*, like millions, of the present day, accused him of having a devil in him; indicted, tried, convicted, and crucified him between two thieves. No doubt but many would like to do the same thing to you. Even that is not so bad as John Calvin did with Michael Servetus. He roasted him to death at Geneva, in Switzerland, before a fire made of green wood.

Can't you stand all the persecutions that the Methodists can inflict? They dare not take your life whatever else they may do. Have good courage, brother, the truth will carry you safely through.

Volume Eleven.

This number of the JOURNAL closes Volume Eleven of this paper. We shall publish several thousand copies extra during Volume Twelve, with the expectation that our readers will interest themselves in procuring during the present month new subscribers enough to require them all at the exceedingly low price of one dollar and fifty cents a year.

In No. One, Volume Twelve, we may inform our readers what we intend to do, to make the RELIGIO-PHILOSOPHICAL JOURNAL worthy of their renewed exertions for its extensive circulation.

Will not each old subscriber get one more one, at least, to commence the volume with next week?

The New Railroad Superintendent.

We are informed that Mr. M. Hught, formerly Superintendent of the Illinois Central Railroad, and lately Superintendent of the Pullman Car Company, was, on Friday, tendered, and yesterday accepted the office of Superintendent of the Chicago & Northwestern Railway, *vice* John C. Gault, resigned. Mr. Hught, though comparatively young in years is one of the most prominent and successful railroad men that the West has produced. Commencing a few years back as a humble telegraph operator for the St. Louis & Alton Railroad, by energy and intelligence he soon arose to the position of train master of the same road. Then he accepted the same position on the Illinois Central Railroad, where his merits were recognized at once by President Douglass, and he was promoted to the office of Assistant General Superintendent, and, upon the resignation of W. R. Arthur, Esq. about six years ago, he was made General Superintendent of the road. He continued to hold the latter office until about a year and a half ago, when he accepted the general superintendence of the Milwaukee and St. Paul Road, which position he resigned to take charge of the Pullman Palace Car Company.

MRS. BLAIR, the spirit artist, does not paint portraits; but the spirits, through her, do paint most beautiful flowers and wreaths of flowers, symbolically arranged.

Send her one dollar, and get a beautiful specimen of her work, executed while she is most thoroughly blindfolded. Direct to her at 34 Atlantic Block, Lawrence, Mass.

WANTED—A good steady boy of fair education, to do chores and assist about the office. He must be capable of reading ordinary writing, and of gentlemanly habits. None need apply unless he wants a permanent situation and has a desire to qualify himself for usefulness. Address— S. S. JONES, 150 Fourth Avenue, Chicago.

J. E. BURR, WEST LAFAYETTE, O., was located at Coshocton, in a notice published in No. 23 of this paper, inviting mediums to visit his town. It was a mistake which occurred at this office.

INVEST ONE DOLLAR AND A HALF, and send this paper one year to some friend.

LITERARY NOTICES.

Criticism on the Apostle Paul, in Defence of Women's Rights. By M. B. Craven. Barclay & Co., Publishers, No 21 North Seventh St., Philadelphia. Within this criticism is a vast fund of information of great importance to those who are examining the question. The ideas presented embrace a wide scope, and are expressed in the author's lucid style. It will, no doubt, do a vast amount of good by liberalizing the minds of the people.

Questions and Answers.

J. J. Morse, trance medium—Tien-Sien-Tie, controlling medium. In reply to a question, put on a previous evening, with reference to the formation of spirit-flowers, the following answer was given:—

Items of Interest.

—Mrs. Wilcoxson is in Kansas City, lecturing to enthusiastic audiences. —J. M. Holland is lecturing at Council Bluffs, Iowa, with good success.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

you have come, he impressed you to do so." This lady said her husband had been a Spiritualist, but she had been a Methodist and always rejected the idea.

Medium's Column. SEALED LETTERS ANSWERED BY H. W. FLINT, 34 Clinton Place, New York. Terms \$2.00 and three stamps.

WE WOULD CALL ATTENTION to the advertisement of a "Press and Type for Sale," in another column.

\$25,000 pledged to send this paper to new subscribers, for \$1.50 a year.

—Brother B. writes as follows from Topeka, Kansas: "When Dr. Taylor first settled in this city for the practice of medicine, and to speak for the First Society of Spiritu-

—Mrs. Robinson while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy.

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Written for the Religio-Philosophical Journal. TRUTH A LIE.

BY MRS. SUSAN C. WATERS.

Swedenborg affirmed that "a truth let down from heaven is a lie in hell." From this we may infer that he realized the distortions, refractions, and misunderstandings of truth that...

I remember that some of the inspired and revered prophets of the past uttered that which to-day stands for absurdity, and I am not quite certain that modern prophets, prophetesses, and John the Baptists, will all steer clear of the current of the same natural law...

Their authors tell us that if we are severe, sharp, radical, and extreme in our utterances, it will arouse attention and do much more good. Are we to understand this to mean that we must be extravagant, unreasonable, lay down untenable premises, make false statements, say ridiculous things, and utter unmeaning threats...

I accepted Tupper when he said: "Scorn not angelic truth because of her evil herald;" but I would spurn false philosophers, masked batteries, unmeaning thunder, and questionable modes of reform, though the diamond of wealth sparkle on the brow and the sceptre of authority be borne in the hand that presents them.

We hear much about casting our pearls before the unappreciating, but perhaps we too seldom question the value and genuineness of that which we present as pearls; and to-day among the world's martyrs do not those who are martyrs to their own misconceptions, misdirections, and errors, far outnumber those who are rejected and despised for truth's sake?

I'm inclined to believe that the world metes out no more criticism, scorn, or contumely, than is healthy as an antidote for radicalism and fanaticism. If we have got a supposed truth from heaven, so represented and understood that it gives the lie to genuine truth, it must be better that, in the words of Solomon, we should be "brayed in a mortar" to see if our "foolishness will depart" from us.

Doubtless, bigotry for a time suppresses and crushes out some glorious truths, but she also helps sift out much of the chaff of error; and we who are in search of truth have, perhaps, as much reason to be thankful for as to deprecate the test of scrutinizing intolerance to which new ideas are subjected.

At least, for one, I have no idea of moaning like a helpless wail because the hammers and chisels of thought come relentlessly down on the shapeless excrescences that deform the uncompleted statue of Spiritualism.

That statue is not the work of one nor of a few, for even its enemies help beautify its proportions, and make it stand out more divinely true and more gloriously beautiful. It is not worse that our cause should suffer at the hands of its enemies than at the hands of its friends, and to be unwilling to see our errors in the mind of an opposer, is to be bigoted in our adherence to the false and uncomely, rather than lovers of the true and beautiful.

Partisan and sectarian interests all sink into oblivion with the disciples of principles. Leadership is a claim unrecognized by them. The words "follow" and "lead," whether used by ambition or assumption, fall powerless on their ears, while the marshalling of forces and the promulgating of policies arouses no responsive action in their minds, for they feel that to be chained to the car of fanaticism is as objectionable as it is to be weighed down by the anchor of conservatism.

Whatever the ambition of leaders, however erroneous their policies, and however deluded they may be who for a time accept them, so long as the great bulk of Spiritualists, liberal thinkers, and friends of progress remain, as now, independent of leadership, organization, set policies, creeds, articles of faith, positive and permanent platforms, or fixed and unalterable theories, so long Spiritualism will have a healthy growth, unquenchable vitality, and permanent usefulness which no new aspirant for leadership can subjugate or control, and the bitter injustice of no opposer overpower or disprove.

There is a wide difference between following truth and following a particular conception of truth. The one is angelic and eternal, the other a reflection, which, like the ray of light, may be distorted by the medium of its passage and preservation.

Bordentown, N. J.

"The New Disgrace."

HUDSON TUTTLE—My friend: I have read with great surprise the articles from your pen entitled "A Protest" and "The New Disgrace," published in the RELIGIO-PHILOSOPHICAL JOURNAL, and my surprise increases when I reflect that the same hand that held the pen which wrote these effusions gave to the world those excellent books, "The Arcana of Nature," and "The Arcana of Spiritualism."

Why do you feel disgraced, my brother, at Mrs. Woodhull's election, if it is as you say, that the American Association of Spiritualists is representative only of the few score, more or less, of delegates, and "as a delegated body, organized to represent the millions of Spiritualists on the continent, it is the veriest sham the light of day ever shone upon?"

About how long since this association became a sham? Was it such in 1868, when the Fourth National Convention assembled in Cleveland? If so, who comprised the "ring" that then and there ran the concern, and who the "management" that gave you time to deliver one of your "orations" which failed to awaken such enthusiasm among the audience as you credit Mrs. Woodhull's short speech to have done at Troy?

If I have learned my lesson of fifteen years' study of Spiritualism correctly, the bottom plank in the platform of that faith is: "Let every tub stand on its own bottom."

Was any one disgraced by any of Mrs. Woodhull's predecessor's in office; or were they all patterns of propriety?

You assisted in the "management" of the Cleveland Convention—why were you not at Troy, that by your vote you might have broken

on that "lie," and prevented the "disgrace" which has fallen upon you?

Had you been at Troy, you might, perhaps, have saved yourself the "disgrace" of speaking thus unkindly of a woman who bears upon her brow the imprint of a kiss from Lucretia Mott, and whom Isabella Hooker addresses as her "darling queen."—for you would have known the assertion false that Mrs. W. "spoke in a tone of well-affected martyrdom for principle"; since, if you are the honest and spiritual man I have been led to believe you to be, you must have felt and known that her words were the spontaneous outpourings of a truthful and sincere soul. However that may be, I assure you that your intimations that the ballot was stuffed at Troy is untrue. There were three tellers appointed by the president, consisting of Mrs. E. Annie Hinman, Dr. L. K. Coonley, and myself. I acted as chairman of the tellers, and consequently I ought to know what stuffing was done. If you say it was I who stuffed the ballot, I reply that I had two as true and honest Spiritualists as America affords, to watch me and assist me in counting the votes.

You ask "how it was known that only delegates voted, or that they did not cast more than one ballot. Was there the least care taken to prevent, but, by the looseness with which the whole business was conducted, was not every facility afforded for ballot-stuffing?"

I answer, that on the final ballot every delegate voted at the call of his or her name by the secretary, the votes being put into hats held by the tellers. When all had deposited their votes, the tellers retired to an ante-room, and counted them. The result was announced from the platform by myself.

I did think I would say something of your remark upon "Joan of Arc"; but every Spiritualist in the land can see how weak you are there. Once deny that Joan of Arc or Mrs. Woodhull have been inspired by spirits, and by the same process of reasoning, I will convict of fraud every inspirational medium on earth.

What man of straw is this you set up when you say: "The grand flood of angel ministrations has not for its sole aim to give the ballot to woman or to make Mrs. Woodhull president of the United States of the World, nor to make men temperate, nor to free the slave, nor to break down the churches." Who said it had? Certainly not the American Association of Spiritualists, nor Mrs. Woodhull. On the contrary, when Conservatives cry out against side issues, Mrs. Woodhull, with numerous radicals to back her, proclaims the mission of Spiritualism to be so catholic that it ought to, and must permeate every department of human life.

Brother, let us have no more bickerings. The Orthodox world are laughing at us. Let us cease internal contention, while the common enemy is thundering at our gates with his "God in the Constitution" programme. Let us have peace within, and unite against the common foe.

CHARLES HOLT.

Warren, Penn.

Items from New York.

DEAR JOURNAL: YOUR associate editor, E. V. Wilson, has just closed an engagement here, having delivered four lectures and entertained us at two matinees during the past week. To say that our meetings have proved a success, would be using terms too tame to convey the truth of the matter; for during the time Mr. Wilson has been with us, several persons, in whose philosophy the spiritual has not yet dawned, and to whom the term "Spiritualist" is the synonym of meanness, endeavored by art and trick to entrap the speaker and prove him a vile pretender, they being troubled with the same disease which has rankled in the blood and brain of self-constituted "God's special" in all ages.

But the man Wilson was found equal to the emergency, every time coming off victorious, and sending them to their holes, and in one case a "special" went back into his hole, drew it in after him, and was not heard or seen afterwards. The lecturer came off victorious through the everlasting argument of facts.

Our friends here are well satisfied with the results of the lectures and readings. During Mr. Wilson's public labors here, he gave over one hundred clairvoyant and psychometric tests, ninety per cent. of which were honestly affirmed at the time of the giving, or rallied from the chambers of memory soon after the readings were made.

At one time some one charged that the man Wilson read a Spiritualist well, but failed upon "outsiders." But the only out and out failure made in reading was in the case of D. M. Covey, who is a "double and twisted, dyed in the wool" Spiritualist, and such is the verdict of all concerned.

We do not "put up jobs" for any one here, and do not intend to allow persons to "put up jobs" on us, if the court knows herself, and we think she does. The charges of collusion and deception in these matters are among the weakest arguments and are not worthy of consideration.

The lecturer closed his readings here by describing perfectly two persons in spirit life, whom he said had stood upon the stage several minutes during the last part of the lecture. One was at once recognized as a prominent man of our town by the name of Zena Clark, the other a clergyman, both well known and readily recognized by a large part of the audience. Many persons have pronounced the description perfect and say it is "wonderful, if there is no collusion." Some of our citizens came in with a determination to "beat," but their zeal waned as the trial progressed, and we judge that in future we shall receive their respectful hearing if they come to our meetings, and that we shall not be obliged to remind them of the patent fact that Spiritualists have the same rights under the law and before the law that they have. At first our meetings were much disturbed by those who are licensed to mob heretics, and we see now, as we see in history, that Christians, or those calling themselves such, are the only persons in society who do the persecuting and killing for opinion's sake.

At no time in our life have we seen or known of a band of Spiritualists going into a religious meeting, or any other kind of meeting, and disturbing the same by opposing and trying to break it up in a row; and we hope we shall never again be called on to speak of this matter to a Potsdam audience,—a city of seven churches! Let us pray!

Confucius was asked what might be said in favor of rewarding hatred by kindness. He replied: "In that case with what will you reward kindness? Return bad treatment with equity, and recompense kindness with kindness." One of his disciples begged that he would teach him to die well. He answered: "You have not yet learned to live well; when you have learned that, you will know how to die well." Some persons inquired of him what one maxim expressed the conduct proper for a whole life. He replied: "Never do to others what you do not wish them to do to you." This was spoken five hundred years before the birth of the man Jesus.

I was speaking of the lecturer Wilson, but

switched off to make a point,—backed up by which we may be ill treated in our meetings and out, in season and out of season, yet we as a people peculiar in our views, know that it is better to suffer a wrong than do a wrong; and although Christians may abuse our way of saying in a manner of evil against us, yet we who look in the perfect law of causes can readily understand the why of this, and pass on, ever willing to bide our time—work and wait. Every reformer, in every age of the world, has had to work his way through tribulation and venomous opposition. The writer of this communication can remember well when William Lloyd Garrison was dragged through the streets of Boston by an infuriated mob, backed by the Christian church, because he dared to proclaim in public the everlasting truth—Equality before the Law! And we all can remember when the same man was banqueting in the old world and the new, because he had advocated and stood up for the eternal inherent principle, Equality.

"God sends his teachers unto every age, To every clime, and every race of men, With revelations fitted to their growth, And shape of mind, nor gives the realm of Truth Into the selfish keeping of one sole race. Therefore, each form of worship that hath swayed The life of man and given it to grasp The master-key of knowledge and of love, Enfold some germ of goodness and of right."

Our friend Wilson wielded no carnal weapons, and succeeded. So may he ever do; and when he, with his compeers who are called to the same work, shall shuffle off the material, and enter more fully into the spiritual, may they continue to thunder the everlasting gospel of humanity in the ears of men and women, until they shall see and know of life and its objects.

S. C. CRANE.

Potsdam, N. Y.

Items from Kansas.

EDITOR JOURNAL:—Topeka has long since earned for itself the honor of being the centre and rallying point of Spiritualism in Kansas. While there are Spiritualists in every village and hamlet throughout the State, Topeka is the only point where a permanent organization exists and constant meetings are held. Experience has demonstrated to us the superiority of the plan of settling speakers. For one year and a half the angels ministered to us through the organism of Mrs. H. T. Thomas, a most exemplary lady and an excellent medium and speaker. Under her ministrations our society grew to very respectable proportions, but she crossed the shiny river and we were compelled for a season to depend on an occasional itinerant. Some three months ago we engaged Dr. T. B. Taylor, whose book, "Old Theology turned Upside Down," has obtained for him almost a national reputation. Mr. Taylor was a Methodist clergyman for over twenty years, but outgrew the confining fetters of creeds and dogmas, and as a consequence lost his head, figuratively speaking. He is now waging a determined and relentless warfare against the superstitions of old theology. He is a thorough Spiritualist, having been converted to our philosophy some three or four years before being decapitated by the "diet of worms," as the Doctor humorously denominates the Conference that expelled him from the ministry. Mr. Taylor has been treated very politely by the ministers of this city, with one exception. Mr. Mitchell, of the Methodist church, who is fast obtaining a reputation as a pulpit black-guard and coward, takes every occasion to assail, not only Mr. Taylor, but the cause of Spiritualism and its adherents in the city, many of them whose shoe-latches he is unworthy to unloose. Dr. Taylor has challenged Mitchell again and again through the newspapers and otherwise, to meet him and debate the points of difference between them, but in vain. Intrenched in "coward's castle," he unblushingly refuses to come forth to battle, virtually acknowledging his weakness and pusillanimity.

Alarmed at the progress of Spiritualism and Free Thought generally, the churches have united and procured the services of Mr. Hammond, the celebrated revivalist. They have rented the largest hall in the city, and will begin this week the grand effort to "win souls to Christ," whatever that may mean. How singular it is that men of ability and judgment in other matters, should be so warped and stupefied in everything pertaining to theology. Here is Mr. Hammond, a man of tact and great magnetic power, who, beginning with the children as being the most susceptible of influence, succeeds in psychologizing and magnetizing the minds and bodies of his hearers until they think and act as one man, and as he wills they should. It is simply an exhibition of psychology or mesmerizing, yet by common consent it is looked upon as an outpouring of the spirit of God; and Mr. Hammond is looked upon as being an especial favorite of the Almighty. How very partial God must be to thus favor one man above all others, when he could as well as not imbue all alike. Why not provide at least one man like Mr. Hammond in every town, so that a constant revival could be kept up and thus the majority could be saved to God instead of being turned over to the Devil as under the present management. I shall take considerable interest in watching the progress of affairs as connected with the coming revival,—every one acknowledges it is sure to come,—and if I find anything worthy of note, I shall not fail to make a mention of it. Dr. Taylor and Mr. Hall, a "Christadelphian" preacher, have arranged for a discussion after Mr. Hammond's series of meetings are ended. The question for discussion is:

"RESOLVED, That the Bible teaches Modern Spiritualism in all its forms, and that Spiritualism, as distinguished from Materialism, is true."

Dr. Taylor affirms and Mr. Hall denies. The latter gentleman is a shrewd, close and logical reasoner, and a very interesting discussion is anticipated. We have been having some very remarkable physical manifestations at a private circle in this city; an account of which I will defer until another time.

W. F. P.

Topeka, Kansas.

TO THE FUTURE LOOKS TRUE NOBILITY.

[These beautiful lines, signed "Helen Westery," were communicated to us some time since through Mrs. Emma Powell, writing and test medium, 703 Chestnut street, Philadelphia. Should you deem them appropriate for a corner in the bright and sunny-faced JOURNAL, perhaps their inspiring sweetness and hope will bless many others as they have us.—W. D. Reicher.]

Why should we weep, and from the light of day, Hide our despairing faces in the dust? Or idly sit with folded hands and mourn The vanished glory of departed dreams— The end of our ambitions and of hope— The toppling down of the bright goal of years— That for which we waited, toiled, and yearned, Starved, and in silence suffered cruel wrong— Trod down the roses blossoming next our hearts, In striving for the garlands out of reach, That hid a hell of thorns beneath their mask Of blushing buds and raptures of perfume? Why should we weep? For happier hands than ours In the far future, waiting silently, Beyond the rosy glimmer of the dawn, Shall gather up the broken strands anew, Of baffled projects and defeated aims, And weave them into bright, victorious wreaths Of fame and fortune for all coming years, Immortal as the sun and moon that crown.

Junius Unmasked.

I would call attention to a very lengthy and egotistical article in the Chicago Evening Journal, of Feb. 10th., by E. C. Towne, and copyrighted. He bases his copyright on a "discovery" as he calls it, but his discovery is based upon a blunder in dates, which if he has any self respect, will operate as an eternal quietus on him. Here in 1761 came to the vicinity of London in the capacity of assistant in school. His son in law recently deceased. Then for a period of years he was an exciseman at Lewes," etc. The fact is, he came to London and taught school in 1765—not 1761, and his wife died in 1760. From the above blunder he draws a blundering conclusion in regard to the time Mr. Paine went out of government employ. He says: "It is this period (when he was an exciseman at Lewes) was eight years as one account before us declares, it closed just before Junius began to startle the world, and we know of nothing which Paine was engaged in during the three years of the Junius letters." He then goes on to say: "At the same time (when the letters were begun) Paine had ceased his labors in the excise, and was a citizen of the world, living doubtless in some humble retreat, but free to move as occasion required. Domestic ties no longer restrained him for he parted from a second wife" etc. If Mr. Towne had read the New Am. Cyc. Art., Thomas Paine or even Junius Unmasked, carefully, he would not have so disgraced himself by writing two columns upon and copyrighting the above blunders. The facts are: Mr. Paine entered into the excise employ the second time in 1766, and did not quit it till 1774, at which time he parted from his wife. But Mr. Towne would have us believe he left his wife for over two and a half years before he married her. If Paine wrote the letters of Junius, he was in the government employ and would be better enabled to obtain his information as a detective than he would out of it. But Mr. Towne says, being out of government employ Mr. Paine obtained his information of Franklin, which is speculation founded on falsehood.

I feel for the literary reputation of Mr. Towne, for he has not only exposed his mental weakness in reasoning and want of information in statement, but has also exposed himself to the just ridicule of his fellow men, in his vain assumption of gifts which nature has never bestowed upon him.

COMMON SENSE.

Chicago, Ill.

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TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire of hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.

For sale at this office, \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

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one of the finest in the United States, dotted with villages, beautiful country residences and parks, and abounding in fine natural scenery...

"VALLEY FORGE!"

Oh! what recollections of the past rushed through our brain on hearing this name called. In a moment we were with the heroes of the Revolution...

WALT WHITMAN,

"Blow again, trumpeter;—conjure war's wild alarms! Swift to thy spell, a shuddering hum like distant thunder rolls."

Lo! where the armed men hasten—ho! mid the clouds of dust, the glint of bayonets—I mark the rosy flash amid the smoke—I hear the cracking of the guns!

I see the grim-faced cannoniers—I mark the rosy flash amid the smoke—I hear the cracking of the guns!

All is gone, when one of those grand old stars—the noble thirteen—drop out of their brilliant constellation. The setting broken, their glory gone, the Union lost!

"ROGER FORD!"

shouted our breakman, disturbing our dream, bringing us to a sense of our position. We grasped our carpet-bag and hurried out of the cars.

NUMBER ONE.

To a man, a keeper of the village tavern, we gave a close reading of character, marking his likeness to the father and mother; also giving three dates in his life, of marked importance.

NUMBER TWO.

An old man, a Christian (we believe an exhorter in the church) got up to leave, and as he arose, there stood with him a woman and little boy, and as he stepped into the aisle to go out, we said, "The man now leaving please wait a little."

One Dollar and Fifty Cents.

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Then, readers, this Christian wheeled on his heel and left the hall. A man then spoke, saying, "He has lost a son, such as you have described, and I put up a fence around his grave."

Thus this Christian man sought to, and did avoid the truth. Why? Because it conflicted with his religious dogmas.

Ah, Christianity! you have many sins of omission and commission to answer for in that day, when you stand before the soul-mirror of your future!

Two boys were seen and identified, who were drowned some years ago.

E. V. Wilson's Appointments for March.

We will speak in Watertown on Saturday evening, Sunday afternoon and evening, and Monday evening, a seance—the 9th, 10th and 11th. We will be in Moravia on the 13th and 14th. We will lecture in Rochester on the evenings of Friday, Saturday, and Sunday P.M., at 2 1/2 o'clock; also Sunday evening at 7 1/2 o'clock, the 15th, 16th and 17th; in Ellicottville on Monday, Tuesday, Wednesday, and Thursday evenings, the 18th, 19th, 20th and 21st; in Nile, Allegany Co., on Friday, Saturday, and Sunday, also Sunday morning, the 22d, 23d and 24th; in Pultneyville, N. Y., on the evenings of Friday, Saturday, Sunday and Sunday morning, the 29th, 30th and 31st.

All the above places are in the State of New York. We will speak in Erie, Penn., on Friday, Saturday and Sunday evenings, April 5th, 6th and 7th; also on Sunday afternoon at 2 1/2 o'clock.

Look to your Accounts Carefully.

Our mail list is now in type, correctly as we suppose, with exception of new subscriptions or renewals that have come to hand within the last two weeks.

It is our design that every subscriber look carefully to his or her account as found printed upon the yellow slip attached to the margin of the paper, or upon the wrapper. If any one does not understand the manner in which their account is kept, turn to the head of the first column of the fourth page, and study it well so as to fully understand it, and then if our account with you is not correct, write and tell us explicitly wherein there is a mistake, and it shall be corrected.

It is probable some subscribers may not have been properly credited since the fire, but we have every letter that has been received, and can easily correct any mistake on having our attention definitely called to it.

We desire to correct all mistakes immediately and have every persons account appear as it truly should—hence we say report definitely any mistake that may be observed, immediately on reading this notice, and oblige yourself as well as the publisher.

Again we say if anyone has subscribed for the paper and fails to get it, advise us of the particulars without delay and the paper shall be sent immediately for the full length of time subscribed for.

If anyone gets two copies where one is ordered, inform us of that fact and oblige.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him.

Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, ten cents, and send the same off to them in the first mail. Each of them will report in this JOURNAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little mite will not be missed by the donors. In the aggregate it will make these suffering brothers comfortable for a whole year—aye, more, angels will smile upon and bless you for this deed.

Who refuses to comply with this our special request? "Echo only answers, who," we trust.

Baker and Kent.

The following sums have been sent to this office during the past week, instead of directly to them as they should be. Friends will please send directly to Austin Kent, Stockholm, N. Y., and Joseph Baker, Janesville, Wis.:

Table with 2 columns: Name and Amount. Includes E. Bazley, New Philadelphia, Pa. \$12.63; A. W. Patrick, " 10; Mary A. Hains, " 30; W. R. Evans, Carversville, " 10; Catherine Jacobs, Shelby, Mich. 15; M. B. McBride, each. 13 1/2; John Wattens, each. 12 1/2; both Glenwood City, Ill. 70; Fred'k Schrader, Martinton, Va. 70; W. R. Bennett, Fairfield, Iowa. 30

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Then, readers, this Christian wheeled on his heel and left the hall. A man then spoke, saying, "He has lost a son, such as you have described, and I put up a fence around his grave."

Spirits go to person and cure the sick.

Mrs. A. H. ROBINSON.—Having seen your card in the RELIGIO-PHILOSOPHICAL JOURNAL, as healing psychometric and business medium, I felt inclined to drop you a few lines relative to an old lady who is now nearly 66 years of age, and who has been badly afflicted for about 17 years. She has become almost discouraged from making any further effort to get healed.

Chillicothe, Ohio, Jan. 30th., 1872.

Mrs. Robinson diagnosed the case and prescribed a remedy. The following is the report of results:

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Yours sincerely, Lemuel L. Freeman.

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