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

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

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THE WONDERFUL DR. SLADE.

Full Exposure of His Spiritual Tricks and Traps.

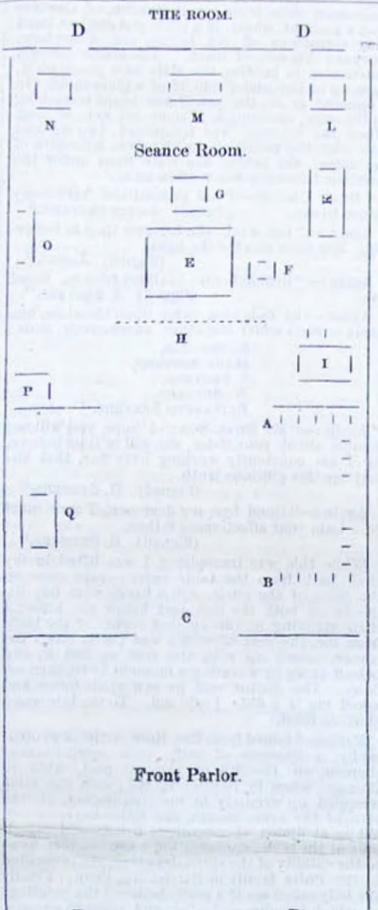
[From the New York Sun.]
Doctors Slade and Simmons are famous. They have been famous in certain circles for several years; but have become particularly famous within a few months by reason of sundry remarkable phenomena attending their practice, indicating a supernatural partnership in working if not in practice.

DR. SLADE
is in the prime of life, vigorous, active, keen as a razor, and sly as a fox. Through his many admirable qualifications for business, he experienced but little difficulty in getting under weight in the metropolis as a champion practitioner of mediumistic wonders. But there came a day of gloom to Slade, a day of despondency, of doubt, of almost despair. The Sun which shines for all, price two cents, sent forth to the world, last fall, a revelation of wonders performed in the little-out-of-the-way village of Moravia, never dreamed of in Slade's philosophy. There the spirits of the departed assumed to appear face to face before mortals, and to speak again with the natural voice. Moravia had a secret that he must divine; with this object in view he temporarily closed his establishment, and, carpet-bag in hand, started on a pilgrimage to

THE CAYUGA COUNTY MECCA.
Arriving there he assumed the meek and lowly air of a seeker of truth. He didn't tell old Keeler that he suspected a trick. Not a bit of it. He was one of the most credulous visitors to Mary Andrews' dark room. He called up the ghosts of all his ancestors, and pretended to recognize each in turn as it was presented. But with all the keenness of his keen nature he scrutinized each face in turn as it appeared, and noticed all the surrounding circumstances. By his assumed credulity he won the confidence of old Keeler and Mary Andrews, and was permitted to remain day after day enjoying the communion with absent ones with a devotion that few manifested. The whole house was open to him, and in the intervals of sittings he was free to make observations and take notes, which he did to the fullest extent. He even went so far as to approach the medium with a proposition that she should come to New York, where a wider field would be open to her, and under his direction she could reap an abundant harvest of greenbacks. But Mary Andrews didn't nibble at this bait, and Slade having gathered all the light and knowledge he could returned to New York.

THE WHISPERED RUMOR.
Soon after Slade's return home it was vaguely whispered through the circles of the faithful, which, thanks to the TRE SUN'S revelation, were agitated about the Moravia developments that the spirits were dissatisfied with the arrangements at old Keeler's house, and would soon transfer the theatre of their physical manifestations and bodily visitations to New York. This whispered rumor was, of course, gladly received and generally believed. In the mean time Slade began experimenting and making preparations to entertain the ghostly visitors. All his patrons were carefully advised that great changes were in progress; that the day was fast approaching when the spirits would exhibit themselves to all comers in his rooms; and that everybody would be able to see and converse with their lost friends. One day Slade brought in some black cambric, and summoning his housekeeper, instructed her to cut it up and sew the breadths together so as to form a square screen, in which an aperture was cut sufficiently large to admit of a human face. This screen, when finished, was hung on the Doctor's private room, and that for a time was the last of it, so far as anybody but himself knew. But Slade spent a great deal of time in that private room by himself, evidently practicing the performance he subsequently brought out. All the time, however, he continued to promise his expectant patrons that the spirits would soon show themselves, and his controlling spirit would confirm the promise by the authority of the unseen power.

THE NEW HOME OF THE SPIRITS.
But for some reason or another, not yet fully explained, Slade found his Twenty-second street home unsuited to the new business he was preparing, and accordingly pronounced that the spirits directed him to remove. He secured a house in West Forty-second street, near Seventh avenue, to which he removed, professedly under spiritual direction, on the 10th of October last. This is an English basement house, with stairs in the centre, the parlors being on the second floor. On the ground floor is an entrance hall, leading back to the staircase and dining room, which occupies the rear. The room in front, opening off the hall, is used as a reception room and office. Here Simmons presides and collects the fees. The bill of charges is conspicuously posted on the wall of his room, and includes the following items:
Sittings, materializing, \$5 00
Sittings, ordinary business, 3 00
Sittings, medical consultation, 2 00
Medicine, per bottle, 12 00
Medicine, two bottles, 20 00
Board per week, includ'g med'ne, \$30 and 35 00
Board per week, awaiting development, 20 00
Slade's room is the rear apartment on the second floor, or what would ordinarily be called the back parlor. This floor is divided into three nearly equal sized rooms, the middle division being a sort of hall-way, containing the stairs leading both up and down. The general features of this floor, and of Slade's operating or seance room, can be gathered from the following diagram:



- A. Stairs to first floor.
- B. Stairs to upper fl'rs.
- C. Folding doors.
- D. D. Windows.
- E. Table for sittings.
- F. Slade's chair.
- G. Visitor's chair.
- H. Cambric screen.
- I. Wardrobe.
- K. Lounge.
- L. Marble stand and silver pitcher.
- M. Sofa.
- N. Ladies' writ'g d'sk.
- O. Grate and mantel.
- P. Attache.
- Q. Piano.

HOW SLADE DID IT.
When Slade moved into this house he caused a new cambric screen to be made considerably larger than the first one. It is about six feet high and four and a half wide, and is suspended from a string or wire stretched across the room just within and in front of the folding doors opening into a seance room. These folding doors are reinforced with heavy drapery on the inside, which is drawn close when the doors are shut and the performance begins. The windows of the room are also covered with heavy curtains. In fitting this room for business, Slade caused a large wardrobe to be set in it in the angle formed by the dividing partition and the west wall, convenient to the position he occupies while displaying his wonders. Directly behind him and close to the wardrobe is a lounge, as seen in the diagram. These articles of furniture and their positions are important. Slade always occupies the chair indicated by the letter "F," and requires his visitor to sit in the chair "G." He admits but one visitor at a time, except occasionally in the case of a husband and wife who are particularly credulous.

THE FIRST GHOST.
It was sometime after Slade moved into this new house, and had completed all his arrangements, before he mustered up the courage to produce his ghosts. His first attempt was of an experimental nature. He found a lady who had been a friend of his deceased wife, and who was not a Spiritualist, and induced her to sit several times, at each of which sittings the pretended spirit of Mrs. Slade would make communications to the lady, finally promising her at a certain time to appear and show herself. At the appointed time the lady was present, and Slade was in his seat. A single flame of gas in the chandelier over the sitting table was burning dimly. The room was shadowy and motionless before the visitor's eyes, while the opening in its upper part was barely discernible in the gloom. Presently Slade broke the silence by saying:
"Oh, what beautiful spirits! The room is full of them!"
The lady could see no spirits, and so expressed herself.

"Over there," said Slade, pointing to the opposite corner; "over there by that writing table," thus directing his visitor's gaze from himself and from the screen. "There, now, they are moving along by the grate. Don't you see them? They are so beautiful! They are dressing themselves now."
The lady searched with her eyes in the direction indicated, but could see nothing. Presently a motion of the screen was perceptible, and in a moment more a face appeared at the aperture, but was immediately withdrawn. Again it appeared, but was again as quickly withdrawn.
"That's 'em," said Slade, meaning his wife. The lady thought it did resemble her former friend, and called to it to appear again. It did show itself again, when both agreed that it must be the former Mrs. Slade. The lady was convinced that she had seen her old friend, and

left the room persuaded that there was a reality in Spiritualism. At Slade's request she wrote an account of the seance and the apparition to the *Banner of Light*, painting it in glowing colors and vouching for the verity of what she had seen. Her communication was printed, and Slade was thus introduced to the world as the metropolitan producer of spiritual visitations. It was a big card, has been well played since, and has yielded handsome returns.

A HITCH.
But just at present there is a hitch in the Slade & Simmons ghost manufacturing shop, and the spirits fail to respond to the summonses of the faithful. In the guarded language of the head of the establishment, the conditions are temporarily disarranged. The spirits are great sticklers for conditions, and require that the utmost harmony shall prevail among all concerned in order to the development of their powers. But a flood of suspicion has been thrown upon Slade's operations, and until these are removed the wary ghosts provokingly maintain a respectable distance from the place. It is not the intention of this article to relate the sights that have been seen there, nor the wonders produced, but merely to strip the show of its supernatural coloring and expose it to the world in its real guise of humbuggery. Therefore many interesting incidents of deception are omitted, and the simple denouement is hurried on.

SLADE'S CONTROLLING SPIRIT.
Slade, as a medium, professes to be controlled by an Indian spirit whom he calls Owasso. He also has another familiar spirit whom he styles Dr. Davis, who influences him occasionally in delicate medical cases. But Owasso is the great spirit who bosses matters generally, and has particular supervision of the facial show. Owasso is careful not to show himself, but possesses Slade's body, and uses his linguistic powers when he has anything to say to mortals, making very bad Indian talk, and much worse English of it.

COMMON SENSE.
Among the visitors to Slade's room in search of ghostly apparitions were some people who had common sense, and an ability to add two and two and make four. These noticed sundry peculiarities about the show that were not altogether natural and easy. Thus it was a common experience with visitors that Slade prefaced the actual appearance of his ghosts by directing the attention of the sitter to the opposite corner of the room—to the vicinity of the writing desk, as indicated in the diagram. This was a small matter; but as it occurred at every sitting, no matter how frequent the sittings were, and was the common experience of all visitors who compared notes, the circumstance became at least suspicious.

Another usual and common experience attracted attention. During the preliminary sitting before the ghosts were ready to display themselves, Slade usually became entranced, when Owasso, the Indian spirit, would possess him and retail wisdom in doses to suit the mental condition of the sitter. These doses of spiritual wisdom usually abounded in laudations of the "glorious truth" of Spiritualism, or the "happy reality" of the manifestations about to be given, with an indefinite amount of face-slapping, chair-turning, garment pulling, and other curious manifestations interlarded. Then the medium, Slade, would become apparently exhausted, and the spirit would direct him to take some medicine. On this Slade would rise from his chair and turn to the wardrobe, as indicated on the diagram, which was at his left hand and just out of range of the visitor's vision, and opening the door engage in sundry operations, the nature of which could only be judged by the sounds, which, however were made to represent the handling of glassware, as if getting a drink. Then he would return to the table seemingly refreshed, and soon after the show would proceed. Whether that visit to the wardrobe was for the purpose of arranging machinery or to let out a confederate to take his position behind the screen the reader may judge. In any event the performance in that respect was a bungle that would have made old Keeler and the Moravia ghosts blush and repudiate the bungler.

THE DISCOVERY.
One day an unusually shrewd visitor, in passing out of the room after the doors had been thrown open, noticed something white lying upon the floor behind the screen. He picked it up, and found it to be a fragment of illusion lace. The presentment of a female had been shown to him during the sitting, and the visitor remembered that the neck and shoulders of the apparition seemed, in the dim light, to be lost in a misty film. In this material fabric he fancied he had discovered the secret of the shadowy form; but he said nothing, though resolved to repeat his visits, and follow up his investigations.

COL. FISK'S GHOST.
On another occasion the rotund figure of the late Col. Fisk was shown, all resplendent with gold lace and toggery of war. Other faces were also shown, including the female with the misty form. After the close of the seance the visitor managed to leave the room with great deliberation, though without attracting Slade's attention, who was occupied within the room. On passing the screen the visitor stopped, and on a hasty search of the floor underneath the aperture found not merely fragments of lace, as before, but bits of silver tinsel, spangles, thread, pins, and other dubious nothings, that served to give a substantial coloring to the ethereal things that had been shown. Thus the visitor became firmly convinced that what had been seen as spiritual, was, in reality, the veriest sham and humbug. Still a close mouth was retained, and opportunities for further investigation sought.

THE TELL-TALE SPOOL.
In due time another sitting was had, at the conclusion of which the visitor, who by this time had established familiar relations with Slade and was not looked upon as a skeptic, made free to leave the visitor's chair and take a seat upon the lounge behind Slade's seat. Of course this was a bold movement, but was accomplished in such a nonchalant manner that no notice could be taken of it. Once on the lounge the visitor's time was diligently employed. Though facing the doctor, and conversing with him with seeming earnestness, the intruder's hands and feet were diligently employed. The doctor seemed nervous and fidgety and desirous of getting away, but his visitor was not to be driven off by hints. Finally, in running his hands along the edge of the lounge with seeming carelessness, the visitor struck something that felt suspicious. Without betraying, by a look, his discovery, the fingers soon traced a delicate thread leading away toward the screen from a spool, secured in the folds of the upholstery of the lounge. The spool was secured with but little difficulty, and a subsequent examination of it showed it to be filled with fine black silk, a thread of which would be absolutely invisible in the uncertain light of that room. This discovery absolutely satisfied the visitor of the cheat that was being performed. Still there was yet lacking proof positive, which could only be obtained by the discovery of the figures themselves that were used to represent the spirits, and which there was every reason to suppose the doctor kept carefully locked up in the wardrobe.

A SIGNIFICANT FACT.
One further and most significant fact was gained by a comparison of notes among visitors. (It will be remembered two visitors, unless man and wife, were not admitted at the same time.) This fact was the singularly uniform character of the spirits shown, indicating a scant supply at the doctor's command. Thus there was a single baby, judging from its size, though it was supplied with a change of garments to suit varying circumstances. Then there was a beautiful blonde young lady, with curls, and another of about the same apparent age, who was a brunette, and these two were required to answer for all young ladies who might be summoned to the spirit land. The imagination of the visitor, and the gloomy, shadowy light of the room, were required to fill up the bill and challenge a recognition of the apparition as the desired one. Then there was an old man who stood as grandfather to all comers, and an old woman was equally as accommodating as a grandmother. These, with Col. James Fisk, Jr., made up the company of the establishment. The interchange of experiences and observations among visitors revealed the paucity of the stock company, and led to the firm belief that these six figures, or some of them, were used for all comers.

A GREAT DISCOVERY.
The suspicions of the genuineness of the performance finally reached the inmates of the house, of whom there were a number staying there as boarders, at the exorbitant prices mentioned above. Among these the matter became a subject of conversation, and finally an investigation was resolved upon. This was easily realized, but not so readily executed. The seance room was carefully guarded, or in Slade's absence, the wardrobe and other hiding places in it were carefully locked. But it so happened a couple of weeks ago that the doctor passed out, leaving a key in the wardrobe. The committee of investigation were on the alert, and quickly had possession of the room. The wardrobe was found to contain a demijohn filled with the quack medicine Slade retails to his patients at \$12 per bottle, a few empty bottles, and a goblet. The key of the wardrobe was found to fit the closet in the lower part of the writing desk, and in there was found Col. Fisk's uniform, Slade's Indian outfit, a mass of illusion lace, and several masks corresponding to the faces shown as spirits. The masks were not critically examined, nor their number ascertained, the committee being disturbed at this point in their investigations by approaching footsteps, and compelled to beat a hasty retreat. But the daring explorers did not escape without discovery. They were seen leaving the room, and in their haste the door of the closet was left open. It was thus clear to Slade, who came in at the moment, that his secret was out.

OWASSO'S TALK WITH A WHITE SQUAW.
Slade was too good a tactician to make a row at this important juncture in his affairs; but still he couldn't pass it in silence. What should he do? That was the question that troubled him sorely. At last he summoned his partner Simmons to a conference with him, and finally Simmons' son, who has been charged with being Slade's accomplice in the deceptions, was called in. After a prolonged secret confab one of the investigators was summoned, the message to her being that Owasso wanted to see her. The lady responded promptly. Slade pretended to be in a trance on her entrance, and controlled by the Indian spirit, who challenged her as follows:
"White squaw been in here?"
The lady repudiated the charge.
"White squaw been in that closet!" repeated the knowing savage.
Still the lady denied her charge. She was thereupon dismissed and another lady summoned. The second lady happened to be out of the house at the moment and could not respond. The first lady, however, on seeing that somebody must be charged with the illusion, boldly resolved to face the music and shoulder the responsibility. So, going back to the room, she pretended to have lost no faith in Spiritualism, and called for Owasso. Owasso promptly took possession of Slade and

announced his readiness to hear what the "white squaw" had to say. The lady thereupon acknowledged her prying conduct and the reasons that led to it. Instead of being angry, Owasso, through Slade, seemed greatly amused at the circumstance.
"Owasso no blame white squaw," he said. "White squaw all right. White squaw think she find something. Make her doubt. But white squaw mistaken. This great reality. No humbug. Medium had masks for other use. Medium would have shown them to white squaw soon."
This and other silly responses were poured into the lady's ears to dissuade her from the conviction that the paraphernalia she had found was used by Slade in producing what he terms "materializations," and to end the scene the lady professed to be satisfied, and left the apartment. Subsequently Slade gave her three separate excuses for the presence of the masks, all different from the excuse made by the pretended Owasso. But she was so disgusted with the whole performance that she left the house for good.

AFTER THE DISCOVERY.
Of which Slade assumed to make so light, his "materializations" came to a sudden end. In excuse he says that the "conditions" have been somewhat disturbed, but that the spirits have not deserted him, but will manifest themselves even more brilliantly than before in a short time. But he is very watchful of his apartments now. A Mr. Martin, of Boston, who has been boarding at the house for a number of weeks awaiting development as a medium, and who, strangely enough, had never been permitted to see a spirit, is now placed in charge of the room when Slade is away, and is required to remain there constantly to keep out intruders.

The business has been a profitable one to the operators, probably quite as much so as any confidence operation in the city. A short time ago he had a gentleman there named Aiken, from Pittsburg, whom he toled along from week to week, bleeding him without mercy. Under the thin guise of the Indian spirit's controlling influence, Slade told this gentleman that he must get an elegant diamond cross for the medium, which Aiken went off and purchased without questioning. He also wrung large sums of money out of the same victim, who only detected the swindle when he had been thoroughly robbed. Similar instances might be multiplied almost indefinitely. In fact, Slade's victims were usually men or women of means, and many of them were educated people who ought to have known better than be caught by such a glaring humbug.

THE SPIRIT PORTRAIT.
One article in Slade's house on which he prides himself greatly, is a portrait of his deceased wife. This occupied a conspicuous place on his parlor wall, and is shown to all visitors as the work of the spirits. And thereon hangs a tale. When he was living in Jackson, Mich., there was a female photographer there named Mrs. Geer. This woman took Mrs. Slade's photograph. Subsequently Mrs. Geer removed to Detroit and set herself up as an artist in oil paintings, particularly portraits. When Mrs. Slade died, Mrs. Geer hunted up one of the photographs of that lady she had formerly taken, and with her camera reproduced it at life size. This she colored in oil and sold to Slade. As Slade knew that none of his friends had any knowledge of the existence of a portrait of his wife, he laid the plan of producing this as a spirit painting. He intimated that the spirits had told him that at a certain time they would present him with such a picture, and invited a number of them to his house to see it. He had previously removed the canvas from its frame, which was left standing empty in the parlor. In due time, when the company had all arrived, he pretended to get under spiritual influence, and was directed to go into a dark closet. He went in, and remained there with the door closed for a long time, then came out with the canvas in his hands. The picture was pronounced a perfect one of Mrs. Slade. The company, of course, believed what Slade represented to them—that the spirits had guided him in producing the picture during the time of his retirement in the closet; and all his dupes to this day look upon the picture as incontrovertible evidence of the reality of modern Spiritualism.

(See notice on editorial page.)

Orthodox Lunacy.

A young man kicked up a remarkable bobby in Mr. Beecher's church Sunday before last, and after a considerable muscular exercise on the part of the deacons and tithing men, was put out upon the sidewalk, and transferred by a convenient policeman to the station-house. He set up a series of yells and yelps exactly in the middle of the deacon's prayer, putting him entirely out, and recalling the thoughts of the unworshipful congregation to the things of earth again. There was great excitement for a time. All were in a panicky state but Mr. Beecher. He waved his hand over the congregation as a prophet of the old time would wave his hand over the people. And after the young man's forcible ejection, remarks on the evil of rum-drinking were in order. It proved, however, that there was nothing of the sort in the case. The offender was simply a lunatic. Had he entered Music Hall, Boston, when the Spiritualists hold their big assemblies there, and showed off his irregularities in that kind of style, the papers the next morning would have been filled with reports in detail of spiritual lunacy, trying to make it appear that the young man was a lunatic on account of the teachings of Spiritualism.—*Banner of Light.*

Original Essays.

CELESTIAL SPHERES.—NO. 10.

BY D. G. MOSHER.

Disembodied spirit forms are smaller than were their physical cast-off counterparts. Spirit substance is a component part of all physical forms, independent of the spiritual organism.

The monads of this spirit substance occupy space among the monads belonging to the spirit organism; the former being separated from the latter at the birth of the spirit organism, the monads thereof approximating, effecting a reduction of the general form. The spirit organization, however, has lost none of its organic substance—obstructions only being removed. The grosser the form, the greater the dimensions, and the less development.

The primeval organic, vegetable, and mineral forms of the earth, were of gigantic growth, and correspondingly gross and undeveloped.

This principle unfolds the fact that all the organic forms of the spirit sphere are dwarfed, and correspondingly progressed in every respect. This law is the same in regard to the super-spirit forms—thus onward infinitely.

This reduction in size, is in some measure proportionate to the increase of numbers. Our quickening power of locomotion is also increased in a similar ratio, until we can outstrip the electric current of the physical sphere, and onward infinitely.

A single unbeam contains innumerable myriads of organic forms, each possessing life, animation, intelligence, and power, infinitely beyond our comprehension. "The sum of all forms and degrees of forms, is spirit," and constitute the divine essence.

All physical substance is an aggregation of spirit infinitesimal life-forms. All spirit substance is an aggregation of innumerable myriads of super-spiritual, infinitesimal, animated forms. All super-spiritual substance is the sum of innumerable aggregations of intellectual forms—thus onward infinitely.

Microscopic research reveals the fact that all physical substance, however inanimate to our superficial visual organs, is an aggregation of innumerable life forms, or at least includes within its outlines innumerable animated existences. These microscopic life forms are of one degree, while that portion of a substance pervaded by these life forms beyond the visual range of the microscope, is of another degree,—the same as the inhabitants of a densely populated city is of one degree, and the materials of which the city is built is of another, or as we are of one degree, and the infinitesimal life forms of the food we eat is of another degree.

In this connection it may be profitable to at least mention a fact or principle that has as yet engaged but little thought.

The elements that are required by all animated forms, are valuable as food in proportion as they contain infinitesimal life forms, that are digested, assimilated, and thereby become serviceable in the repletion and construction of the numerous processes and tissues of the animal organism.

If this is a fact, it may be asked,—how is it that cooked food is more economical than that which is uncooked, as the action of heat must necessarily destroy these microscopic life forms?

We answer, the grosser of these forms are too gross to be serviceable as materials for the constructive processes, and they are consequently unappropriated, and rejected as waste material. The grosser of these forms are destroyed by a certain degree of heat, while the smaller or more perfect forms resist this degree of heat, and are preserved intact—the grosser forms being more easily disposed of in a dead state by the digestive organism.

We are inclined to the opinion that no infinitesimal life forms that are discoverable as yet by our physical visual organs, assisted by even the most powerful microscope, can enter into and become a part of the organic structure of a life form of our degree, and be preserved in a living state.

When alimentary substance is submitted to still greater degrees of heat than is required in the ordinary cooking process, then the more refined infinitesimal forms are destroyed, and the substance so submitted, becomes worthless as aliment for the physical organism, only as used in the mechanical structure of the osseous or mineral formations.

The miniature life forms that are appropriated by our digestive organs are each an innumerable aggregation of germs, that originally existed in the primeval rock, or were contained within the atoms composing the granite, and are entirely beyond the reach of any digestive organisms of the animal or human kingdom of our degree. These primeval germs are developed only by the grosser organic forms of our degree, assisted by a gradation of numerous degrees of celestial life forms, or, these primeval germs may be liberated by chemical process as unorganized elementary matter, and be at once appropriated by the physical, spiritual, or celestial organic forms of our degree. A grain of sand can no more be appropriated as constructive material by the physical organism, than can a prodigious boulder be used in the construction of an ordinary dwelling-house without disintegration.

The inert, infinitesimal formations of all life forms, are built up (as cities and towns are built up) by the activities of infinitesimal life forms, that are endowed with the same mechanical ability, and directed by the same or similar intellectualities, as the mechanics and intelligences of our degree (who are no other than infinitesimals of the "stupendous" astronomical structure), embracing not only a vast conclave of physical, planetary forms of apparently inert matter, but these are teeming with innumerable myriads of living and intellectual forms, each of which performs a part of the labor and intellectual requirements in the construction of this "stupendous" organization, which in every respect was conceived, organized, constructed, and is being elaborated, exactly in accordance with the same immutable laws as are brought into requisition in the conception, organization, and construction of a human or animal organism.

The atomic primary organic structure of a life form, is a stellar or astronomical organization, typical of a spiritual organization previously formed. The infinitesimal life forms of this parent stellar organization, are the directors in the formation of the infinitesimal stellar forms composing the infantile physical stellar organic counterpart, and in their elaboration and unfolding.

The stellar atoms of our physical bodies were at one time undeveloped, and as destitute of living activities upon their surfaces as was the little planet upon which we dwell, before the development of life forms upon its surface. Before the formation of our physical planetary organic structure, the parental spiritual planetary structure existed as an organized form.

BEAR IN MIND THAT THE RELIGIO-PHILOSOPHICAL JOURNAL is furnished to all new subscribers for \$1.50 per year.

The New Departure.

BRO. JONES:—In the RELIGIO-PHILOSOPHICAL JOURNAL, of March 2nd, your correspondent, J. H. S. Severance, M. D., is moved to express her views in favor of Mrs. Woodhull's teachings, endorsing general freedom in matters of religion, politics, and the social relations.

"Talk of freedom as a cause of impurity in social life—nonsense—it is the only means by which purity becomes possible."

To an inverted and superficial mind it may appear—"illogical and senseless"—to suppose it can come through any other channel; but this is the only way that purity is to become possible, with all due deference to the opinion of your correspondent, I most confidently affirm it will be a long, long time before the eyes of mortals will be gratified with a sight of that precious and much desired article.

I think it very possible that at some period in the far distant future, mankind may become so developed in wisdom as to become a law unto themselves, but until then, restraint of some kind against lawlessness, avarice, selfishness, licentiousness, malice, and crimes of every sort is indispensable, as a check against the abuse of privileges, by such enactments as the wisdom of the age and the nature of the case demands for the protection of society and the preservation of peace and good order, and in particular as relates to marriage, the social, and affectional relations.

Can it be possible that any man or woman needs to be told what would be the condition of society if all laws and enactments (defective as they may be) were repealed, and perfect freedom (such as your correspondent says is the only means by which purity becomes possible) proclaimed throughout the land? Why, the very brute creation might turn in disgust from the scenes that would follow and be the inevitable result of this "perfect freedom of the social relations!"

I am constantly meeting with the remark that "the affections are free; that they are independent, and above law or legislation." Does any one that has five grains of common sense dispute this proposition? Of course not! It is the abuse; and when perverted, and allowed to run into crimes and excesses, that creates a necessity for laws and statutes to regulate the affectional and social relations, and not the natural and legitimate use.

Infanticide and the desertion of infants and children is a great and crying evil in the land. In the name of humanity, and for the credit of the race, shall we remove what few penalties the law imposes as a check to this most revolting of all crimes? Shall the cry of the countless thousands of little victims returning and deploring their untimely and unnatural exit from this their rightful condition and primary state of existence, be increased and go unheard? Shall the gates be thrown wide open, and "freedom of social relations" be left with no guards, no checks, no restraints? Heaven spare the hour when such a state of things shall obtain, and be approved and recognized among men!

Your correspondent further says: "I glory in the woman for the work she is doing. Don't worry, Brother Eddy, about a division of the works, for there can be no division where there has never been any union."

When I first ran my eye over this article, I regarded it as an emanation from an insane mind, and thought it unworthy any serious notice. Its publication, however, having given it some importance, passing it in silence might by some be construed into a tacit consent to its absurdities. I therefore will say briefly in reply:

Before this disturbing element (the Woodhull excitement) made its appearance, there was a greater amount of harmony, concert of action, and union of purpose, existing in the great spiritual family, than had ever been witnessed before in the history of the world, among so many millions of people of diversified minds, dispersed throughout the civilized world.

The ambassadors now among us commissioned from the higher life, and who have in charge the work of establishing the spiritual gospel on this planet, have selected as a means of carrying out their mission, so far as we can judge from what has transpired thus far, first, the spiritual press, that mighty engine for the dissemination of thought and information; then the speakers as they are called from one field of labor to another, where the soil is prepared to receive the seed, which in due time will yield its abundant harvest; and finally the mediums with the diversity of gifts, come in to answer that demand which alone can reach the condition of the Materialist, and meet the objections induced by intolerant, intensified skepticism. It is not required of Spiritualists to crowd the "light," but to let the irresistible and elevating influence of its teachings do the work, and on all suitable occasions where a willingness is expressed to receive, unfold the beauties it has in store for the children of earth, with the countless blessings that have been reserved for humanity in this the nineteenth century, without stint or measure.

No one disputes the right of Mrs. Woodhull or any other person to project and carry on as many reforms as they can find baskets or budgets to hold them; but when the bold, unblushing attempt to make Spiritualism a pack-horse, is made with a view of spreading and carrying into public favor a lot of dangerous, treasonable, and disturbing elements, I, for one, shall object to any such arrangement.

The mission of Spiritualism is a work peculiar to itself, and of itself, and can not be made accessory to, or accountable for, the delusions of a fanatic or the treasonable projects of a perverted ambition.

D. A. EDDY.

Likenesses on Glass.

BRO. JONES: permit me to inform you of some very startling spirit manifestations in this part of Ohio. Last fall, at the house of Mr. Amos McDaniels, about five miles from here, all at once, spirit faces came upon his windows, which attracted hundreds of people to witness them. Some would be recognized as the likenesses of deceased friends. Many people would go from Athens every Sunday to see them. Some could not see them, whilst others could. This created a great excitement in this part of the country.

At the county poor-house, on the windows, faces and figures of men and women have been seen. I was there a few days ago, and as we were in the sitting room, all at once, a lady said: "Let us go and see if we can not observe some new development." We did, and saw a man and woman, as plain as life, on the glass. One of the servants got a cloth and tried to wipe it off, but could not.

CHAUNCEY BARNES.

Mount Nebo, Ohio.

Aggressive.

"A great and eminent danger is threatening Chicago in particular, and the rest of mankind in general."

Brother Jones, I now raise the alarm, and give you all warning. I saw in one of the newspapers on my table an extract from the Advance, one of your Chicago religious journals, of the following import: "The elder says, 'We must no longer act on the defensive—we must take the aggressive!'" That is all; but in this last word is a world of meaning. What will become of all our poor infidels when this giant intellect aggresses? I tremble even to think of it!

The language quoted indicates that this lamb-like editor has always been a quiet, peaceable, non-resistant man, and always in favor of all having a fair chance in the pursuit of their vocations. But the idea of aggression implies that he is now, for the first time, going to "take the animal by the horns," and take him down.

But this same Advance (Stand-still) would be a more appropriate name started out on the aggressive. It was gotten up by some of the disaffected Christians of the Northwest, to crush out the New York Independent. They designed to do this from the fact that the Independent was getting too much liberalism into it to suit the narrow views of "stand-still" Christians. But that paper did not "crush out" worth a cent. The effect of this crushing onslaught was to double the number of subscribers to the Independent in two years.

Did I ever tell you how this Advance man aggressed once on a dead woman in this neighborhood? I think I never did; so I will tell you and your readers now and here.

When the Advance was first started, my wife's mother, widow Sally Jones, of this place, subscribed and paid for the paper two years (in advance). Before the time expired, she died. I was appointed her administrator. My wife was her only living child. We took the paper from the office regularly, and it was sent on after the time expired, and we took it six months longer. At that time we thought we had had enough Advance nonsense, and I so wrote the editor, and sent the money to pay for it to that time, and stated to him that Mrs. Jones had been dead six months, but the paper came on as usual. I did not take it out of the office. The postmaster returned it to the editor, marked: "Not taken out." Still it came. We never took it out afterwards. The postmaster wrote the editor a letter, informing him that Mrs. J. was dead. Still it came. Sometimes we sent for our mail by a neighbor, and the postmaster's deputy would send it, and perhaps a dozen Advances would come. Those we used for wrapping paper and to kindle fires. Thus things went on for two years. Then a printed notice came, duly made out, directed to the dead Sally Jones, asking her to send immediately to the Advance company the amount due from her for two years, namely: \$4.00. But as Mrs. Jones was a firm disbeliever in Spiritualism at the time of her death, she has never communicated to us that she desired us to pay the amount demanded. But the Advance man meant to have it. He wrote to the postmaster that if the money was not paid within a given time, to put the demand into the hands of a magistrate for collection, and here the matter rests.

I neglected to say that the editor forwarded to me a receipt for the money I sent, which was in full to the time I ordered it stopped. At the end of it was written these words: "All right," and I now have this receipt, to prove the truth of all I have said here.

I have been thus particular in details to try to show that the man is dangerous when on the aggressive, and if he would for two years "aggress" on a dead woman, what will he do when he aggresses on the whole infidel world? It makes me faint when I think of our awful condition, and I can almost hear the crashing thunders of his pious denunciations.

Perhaps you had better appoint a large committee of your most influential citizens, of both sexes, to go on their knees to him, and beg of him in the name of the holy St. Patrick not to aggress; call his attention to the calamity of your late great fire, and beseech him not to again censure you by the fierce breath of his nostrils. But if he will aggress, I suppose that we shall be obliged to "stand still and see the salvation of the Lord."

His first effort, I think, will be to get "God and Christ into our National Constitution. If he succeeds in this, it will lead to the cultivation of hemp (see Mary Dyer's case) and the manufacture of whips, shackles, and branding-irons—to the building of dungeons, racks, and pillories, and such like Christian articles.

The Advance sighs for the days of "primitive Christianity,—such, I suppose, as they had in New England one hundred and fifty or more years ago, or when Calvin burnt Servetus for the "honor and glory of God."

"Let us have peace!"

Truly yours, in spite of Advances,
T. J. MOORE.

Starfield, Ill.

C. L. James on the New Departure.

BRO. JONES: As a Spiritualist in the most legitimate sense of the word, I would like to say something of the "New Departure," or "Disgrace."

Whether Mrs. Woodhull was fairly elected, or not I neither know nor care. But I am sorry a Spiritualist of Hudson Tuttle's calibre should take the view he does of the deeper question, whether Spiritualism should commit itself to the cause of moral progress. No religion which has neglected to do so—no merely speculative, theoretical religion—ever amounted to anything. Even Brahminism must have been originally as much a social, moral, and political movement as a religious one. Such, too, were Buddhism, Zoroasterism, Judaism, Mahometanism, Christianity, Protestantism, Methodism.

Lord Bacon tells us in different phraseology that a sect which has no social, political, or moral aim "will not spread." In the history of all religions a time has come when the doing element has either choked the body, or sloughed off without hurting it. Such was the experience of the Jews with the Sadducees and other sects; of the Christians with the Gnostics, etc.; of the Protestants, with their heretics; of the Methodist Church, with its pro-slavery party.

Now the time has come for Spiritualism to say whether it will go in for liberty, justice, and virtue, or whether it "cares for none of these things." The fraction which maintains the latter view will die; and if it could prevail would kill the Spiritualistic revival now so happily inaugurated.

Yours for truth,
C. L. JAMES.

Alma, Wis.

Concrete Buildings.

EDITOR JOURNAL:—The undersigned having, in consideration a project of no less importance than the erection of any number of concrete buildings in your city, desires information as to the existence of gravel (the coarser the better) in your place. Gravel can be had in sufficient quantities and at reasonable rates as filling or thereabouts, he will contract for the laying of 1,000,000 cubic feet at

two-thirds the cost of brick, and warrant it to be equally as durable, and when finished off in imitation of cut stone is equally as beautiful, besides much more impervious to fire. As evidence of the truth of the latter statement, I will mention an instance that occurred in a neighboring town.

A concrete malt-house and brewery combined, three hundred feet in length, was burned a year or two since, without injuring the walls to the amount of five dollars. The wood-work has been replaced, and the house is in active operation as good as new, which cannot be said of brick. By an ingenious method of combining concrete and iron, a roof is rendered as proof against fire as the walls. The writer having had considerable experience in these matters, knows whereof he affirms.

LOCKLIN M. WILSON.

Batavia, N. Y., Feb. 22, 1872.

REPLY:—Gravel, in unlimited quantities, is to be found on the shore of Lake Michigan, which bounds the city on the east.—ED. JOURNAL.

Spirit Tests.

Ere my arrival in New York from Baltimore, being in a better place on a visit with my sister who is a member of the Episcopal church, she and I had some talk regarding Spiritualism, whereupon she pronounced it sacrilegious and wicked to be prying into, and being associated with, such heresy. Will not say she flung called it heresy, but the application was the same in effect—said it was wicked. On my arrival at Dr. Slade's, he took me into his room used especially for private seances with him. Immediately the doctor said, you have many spirit friends accompanying you. As it will be tedious to enter into detail, I'll briefly state facts. The following messages were written on a common slate, with pencil thereon, of size less than a grain of wheat, in a plain and distinct hand with signatures of my father and a nephew, "beyond this vale of tears." The *modus operandi* constituted in holding the slate with pencil on it, close up to the under side lid of a plain table. In a moment or so, the pencil was heard scratching on the slate, sounding as if some one were writing. When the message was completed, two distinct taps with the pencil on the slate was indicative of the same. On taking the slate from under the table the following was written on it:

"DEAR UNCLE:—I am present and have many things to say. (Signed) JAMES SEEVERS."

Again:—"Let aunt take her own time in believing. She soon will see the light. (Signed) JAMES."

Again:—"Remember me to all my friends. Good bye. (Signed) J. SEEVERS."

Again,—the following came upon the slate, one name written under the other successively, thus:

"E. SEEVERS,
MARY SEEVERS,
S. SEEVERS,
W. SEEVERS,
ELIZABETH SEEVERS."

Again:—"MY DEAR SON:—I hope you will not trouble about your sister, she will in time believe, for I am constantly working over her, that she may see this glorious truth. (Signed) H. SEEVERS."

Again:—"Good bye, my dear son, I now must go. I am your affectionate father. (Signed) H. SEEVERS."

While this was transpiring, I was lifted in my chair back from the table twice—raps came on the back of the chair; spirit hands were felt distinctly on both my legs just below the knee; a chair standing at the angling corner of the table from me, the seat of which was partly under the corner, raised up with the seat against it, and poised there by wavering a moment or so, then set down. The doctor said he saw spirit-forms and asked me if I did. I said not. To me this was a glorious feast.

Having obtained from Bro. Rose, artist in photography, a likeness of self, with spirit-likeness thereon, on the 9th of August past, while in Chicago, when in Baltimore, Md., with the same wrapped up securely in my coat-pocket, on the 14th of the same month, the following occurred. While at dinner at a brother's lady and myself only at the table, conversation arose between us as to the validity of the spirit-drawings, etc., executed in the Potts family in Harrisburg, Penn. Finally the lady asked me if I really believed the paintings of which I spoke, as seeing, and spirit-likenesses, were executed by the spirits. I told her I had no reason to doubt it. Ten or fifteen minutes after this, I took the photograph from my pocket, and the following was written upon the back of it:

"Oh brother! that you may be awakened of that. I still am about you, and still enjoy a happy life. I and four brothers are about you and have given you impressions." (Signed) JOHN SEEVERS."

His brother died in August, 1824. He was a man of a warm and sympathetic heart, "I and four brothers" making five, were the number in the spirit-world,—it was correct.

J. N. SEEVERS.

Dean Clark in the South.

Directed by the powers above, I have come "away down South in Dixie" to sow the seed of truth and progress, where bondage not only of negroes, but of white men as well, has existed for so long a time. Physical bondage of a race has been extinguished, but mental bondage to superstition and the animal appetites still holds sway over a large portion of the Southern people both white and black, and "Missionaries" must needs be sent from more favored and progressed portions of our common country to educate the "fallen" to a higher condition of thought and life.

It seems to be my destiny to be one commissioned for this purpose, and in compliance with many messages from the workers in the Higher Life, I have entered upon the arduous duties of a pioneer, to do what I can to change the old order of things. My first lecture in the South was at Goldsboro, N. C., where Bro. Frank White had sown the seed of spiritual truth, but mostly "on stony ground"—for but few could be found to take interest, and I made but a short tarry—giving one lecture in a cold house to a small audience, for which I took a—severe cold and the munificent sum of 85 cents! Being thus richly rewarded, I went on my way to Columbia, S. C., at the solicitation of Bro. D. White (Secretary to Attorney General Chamberlain), a Northern man and a true Spiritualist.

I gave three lectures at Columbia, but the first two were thinly attended, owing to the deep-seated prejudice both against my subject and all Yankees, one of whom I was suspected of being. My lectures created considerable talk about town, however, and were attended by some of the best minds in the place, among whom was the Secretary of State. The last lecture was very well attended, and evidently produced an effect that will not cease. Bro. White, paid Dr. Green, formerly from Worcester, Mass., paid me generously, and I was hospitably entertained at the "Central House," kept by Rev. D. B. Clayton, a Universalist minister, who is "one" with us, except in the evidence which he has not had.

From Columbia I journeyed on to Columbus, Ga., where I had received an invitation to come from Bros. C. H. Jones and T. T. Edmonds. Here I have given a week-evening lecture and one on last Sunday, stirring up a general commotion throughout the place. But as the friends have to pay \$30 per lecture for a hall, and there are but very few to foot the bills, and those poor in this world's goods, my stay has to be limited. One of the two daily papers, gave a column and a half synopsis of my first lecture, and the editor gave me the benefit of a leading editorial in which he thought he had answered me effectually, but I deem it but "boy's play" to meet all such criticism.

Despite all of the ignorance, superstition, materialism and animalism of Columbus, there are several noble progressive souls here, and I know that the agitation I have produced, will redound to the progress of our cause, and the few brave pioneers will, ere long, find their efforts to spread the truth richly rewarded. I go to Atlanta from here, where I hope to achieve much good, and if possible, put Spiritualism upon an organic basis. I hope to receive calls from many other places ere the her I am intending to go. My address for a short time is box 470, Atlanta, Ga.

Yours for truth and progress,
DEAN CLARK.

Columbus, Ga.

Voices from the People.

ADDISON, N. Y.—E. Tallmadge writes.—Mr. Jennings says the JOURNAL is by far the best spiritual paper that he ever read. He never saw it till I gave him one to read.

TIPTON, IND.—N. W. Parker writes.—I consider the JOURNAL as the true index of man's future and immortality, and Spiritualism as the only religion that has ever proven to man his immortality.

GLENWOOD, MO.—John A. Beamer writes.—Should you be able to find a test medium, who would come here—for we are all ripe to investigate Spiritualism—let him or her address J. A. Beamer, box 22 Glenwood, Mo., stating the amount of compensation expected.

OSKALOOSA, IOWA.—M. M. A. Stafford writes.—We profess to be strong Spiritualists and your paper is highly recommended for advocating this doctrine. We live in a corner where such doctrine is unpopular, and yet we are doing all in our power to aid the glorious cause.

IOWA FALLS, IOWA.—G. McMillen writes.—Believe me, dear friend, it was not from my carelessness that I was made to appear so unfavourable on your books. Thankful for your kind indulgence, hoping that I may never be placed in such a situation again.

REPLY:—Thanks, brother, now is just the time that the remittance is needed. Are glad we were able to serve you to your satisfaction.

FREMONT, IND.—O. P. Dodge writes.—I was a reader of the JOURNAL, No. 18, Vol. 1; went through the Republic, or rather, got through alive, but much exhausted, not to say disgusted; but by the blessing of God, I was spared until I fell in with the JOURNAL anew, since which date I have renewed my strength.

YORK, PA.—Jacob L. Kuehn writes.—We have had E. V. Wilson lecture for us three nights during February. Spiritualism has been rather dead here for a long time, but great interest seems manifested at present by the people here, judging from the audiences. I advise the friends everywhere, to keep Bro. Wilson at work.

AURELIUS, N. Y.—Lynn Smith writes.—The JOURNAL is doing all sorts of good. How orthodox trembles. People are inquiring into this new idea of things. Mediums are developing in all parts of the globe; and a glorious time is approaching, when all sensible people can hold communion with dead spirit friends.

MIFELIN, WIS.—Hiram Bickford writes.—Myself and family have written quite a number of communications this winter through Planchette, from the spirit world, which are very satisfactory to us. Those purporting to write have showed themselves to the medium. Many of them are persons whom we were acquainted with here while living; my own father and mother and several others of our acquaintance.

ORA LABOR, MICH.—C. J. Gillingham writes.—The reason I have not obtained more subscribers is, the most wealthy belong to the churches. Some have gone so far as to forbid me to enter their house, and forbid me to give any spiritual books or papers to any living with them. But nothing could have worked better—it has made me more friends than any other thing that could have been done.

MARYVILLE, MO.—A. A. Noe writes.—I have just closed a course of lectures in this place. I think I can awaken some interest in this section of the country, and can, perhaps, get several more subscribers. I received the RELIGIO-PHILOSOPHICAL JOURNAL to-day,—the first one I had looked upon since I was at your office. It was to me a welcome visitor. I scan its columns with a great degree of satisfaction.

FOREST CITY, IOWA.—J. C. Bonar writes.—The great humbug Spiritualism, or the works of the devil, as it is generally termed by self-styled bigots, who assume to themselves the title of the chosen few, who alone are entitled to immortality, is getting to be quite a bug! It buzzes around here just as well when the thermometer indicates 26 degrees below zero as when the sun shines, and all is pleasant.

BAINBRIDGE, IND.—B. F. Corwin writes.—There is very much in the JOURNAL that I enjoy exceedingly,—especially all of the anti-orthodox and anti-evangelical portion published,—notwithstanding I was early bred intensely orthodox. I am an entire disbeliever in the miraculous or supernatural, but I am not a believer in Spiritualism yet contented if spirits ever did communicate to the human race, they can now; if not now, they never did.

DUBUQUE, IOWA.—M. M. Chandler writes.—Allow me, through your columns, to say a few words in favor of our esteemed Bro. L. F. Cummings, who is itinerating in Iowa at the present time, and spoke in this place last Sunday morning (Feb. 25th), and Monday evening on the subject "Immortality Demonstrated." He is powerful controlled and speaks with a great deal of force. Mrs. Mattie Hulet Parry was with us the last few days of January, delivered five lectures,—she was able, argumentative, radical, yet what she might call conservative, but just what we needed.

PRINCETON, KANSAS.—C. E. Davis writes.—I shall continue to take the dear JOURNAL as long as I can pay for it. Please accept my heart-thanks for sending it so long on credit. I have decided that if some one can give \$25.00 to spread the JOURNAL broadcast over this beautiful land of ours, that I will give all of my time for few weeks at least, trying to get subscribers. I would say to Bro. Francis, if he finds the 6 that burned Chicago, he had better have him indicted for murder at once, and stop this shoddy innocent blood, before he gets angry and come down upon some more of his children that he loves so dearly.

SACRAMENTO, CAL.—Mrs. P. W. Steph writes.—It seems as though I can hardly clothe without saying that we are having a grand renewal of the agitation of thought in this city of 14 plains. Our hall is crowded to its fullest extent each Sabbath afternoon. There are many private circles held also, and two public ones, that convene several times each week. Faces on windows have really become so common, that they cease to attract interest. There came one on the window of car No. 17 of the Pacific Railroad, that came to stand in a shop for some time, that attracted considerable attention. It represented a man who had been wounded. Another came on the transit glass,—developed itself while a house was being built.

UPPER STILLWATER, ME.—A. Rigby writes.—I want to say a few words in relation to Mrs. A. Blair, who has been stopping at my house the past two or three weeks. We have not had a medium in this part of the country that has created such an interest and excitement as she has. Her painting in public, blindfolded, astonishes the skeptic, and confounds the wise. None who see her paint, says humbug, deception or collusion but, of course, there are always some that will attribute everything of the kind, to that "clove footed" gentleman! But when they come to have sitting with Mrs. Blair, and have all of their family described and their names given, and all represent in a beautiful wreath, why! it cannot be the devil—he is not acquainted with our family—he could not have known anything about our little babe that never breathed in earth-life. So awa goes their devil, for some one else.

VAN BUREN, ILL.—J. R. Harris writes.—Th M. E. Church here are making a desperate effort to get up "a one horse" revival of that played-out superstition popularly called "religion," with the avowed purpose, as the preacher says, to save precious souls from hell! I attended with the design of "speaking a word for Jesus" according to the gospel of common sense, provided a suitable opportunity offered and an invitation was extended to me, but the leader was very careful to put his invitations in such a form as to exclude me, and politely kept still. I understand that the Baptists have "doubled teams" with the M. E. Church in the place, in order to make a long pull, and a strong pull, and a pull together, as a last desperate effort to get the "ark of the Lord" out of the slough in which, for the present, it seems to stick fast. I calmly await the result. I gave a course of liberal and scientific lectures in that village last winter, and perhaps threw a few stones into the "ark," which probably added some weight to its weight, and accounts, in some measure, for the difficulty experienced in getting her started.

Religio-Philosophical Journal

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CHICAGO, SATURDAY, MARCH 23, 1872.

A SEARCH AFTER GOD.

The Acts and Incidents of Life Recorded—No one can Escape the Effects of his Transgressions.

(NUMBER LXXIX.)

Having taught an important lesson in a few previous articles, in reference to the evil effects and debasing influences that follow in the trail of divine revelations, inspired word of God, sacred books, etc., we propose now to branch off into a new field of thought, and teach an important lesson.

On all sides at the present time, this question is exciting an unusual interest. A few bigoted religionists, those who wish to attach divine authority to all the acts of life, are striving to have an unknown God acknowledged in the Constitution. They are too ignorant of his nature to comprehend his wishes, and their minds are so crowded with illiberal notions, that they conceive it would be a great blessing to this nation to acknowledge the Christian's God as the only one in existence really worthy of notice.

Leaving these bigoted religionists, these sectarians, who are constantly introducing an element of discord in our midst, we will let our mind wander in a new field of thought, culling therefrom one of the grandest lessons of creation.

We have, during seventy-nine numbers of the JOURNAL, searched many conditions of life in all departments of the universe, in the earth below and in the heavens above, among those star-lit orbs that deck the sky, and in the little molecule of matter that is crushed beneath our feet; in all the departments of nature, we have fearlessly advanced, endeavoring to unveil the Divine Architect of the Universe.

To some of the children of earth, there is no God! They never pray! Their voice never goes forth in tremulous accents toward the throne of God, expecting a tender response will come therefrom—they are Atheists! Others believe that Nature, that every molecule of matter is incorporated with a principle that they designate as God—they never pray; they have no prayer-answering God! Others entertain the opinion that a divine influence extends throughout all space, and through its instrumentality worlds are formed, and are launched in their respective orbits, and through its power all things are sustained—these pray; their God is prayer-answering! If not, why do they bend their knees, why turn their eyes toward the "throne of grace?"

Is it true that there is no supervising intelligence, no being in existence that takes cognizance of all our acts; that beholds the missteps of life; that superintends the destinies of nations; that guides and directs the footsteps of the children of earth? Around us, is it one dark, dismal, impenetrable blank, a vast desert of nothingness—nothing there that takes cognizance of the acts of Earth's children, or records them in indelible letters in such a manner they never can be erased? The licentious, those whose ways are dark, who seek to do evil rather than good, would prefer to have their deeds blotted from the record, forever expunged from existence, so eradicated, that in future years they never will rise forth to confront them, to censure them, or point the finger toward them in condemning terms! There is no God sitting upon a throne, that takes cognizance of the children of earth, that notices the falling of sparrows, or who numbers the hairs of your heads; there is no Infinite Creator, that records your acts or superintends your general conduct—notwithstanding that, there is a monitor that faithfully records each thought, that transcribes each act; that imprints in unfading letters all your doings in life. You, vile wretch, that, under the cover of night, commit your crimes, steal, rob, and murder, do you expect to escape punishment, to evade the retributive hand of Justice, or that your acts will not be made known? Lay your plans in the darkest cellar, or in some desert place, away from the habitations of man; seek the

most secluded place imaginable, to concoct your schemes, and still they are recorded, each thought transcribed, each motion engraved, each word imprinted in unfading letters! Murder, steal, sally upon your victim when the moon and stars have shut off their light, and black clouds have draped the heavens; perpetrate your deed of violence when no one is present to see you; kill your intended victim; smash every bone in his body, let the earth absorb his blood, and the fire burn his body, until not a vestige remains; let the groans of the victim vanish on the wild winds, or echo from the rough rocks; let all the children of earth be wrapped in slumber save you and your victim, and still it is all known! The hand of violence can not conceal its destructive work! The tender entreaty of the victim may vanish tremulously on the breeze, but never become extinct. Think you, Reverend Selby Watson, that when you approached your wife to commit a horrid murder, that you would escape notice? Where was the all-seeing eye, the all-hearing ear, the all-sensitive principle that pervades all nature? Ah, when you, pious scoundrel, approached your wife, struck her senseless before you, smashed her skull into a thousand pieces, and saw your aged companion writhing in death, did you think that Christ's blood would atone therefor? Did that minister of the gospel who whipped his little boy until he died, expect to escape the penalty which his crimes merited? There is an ear that retains sounds that does not hear them; an eye that records incidents that does not see them; a hand that transcribes scenes yet makes no motion; a principle that paints in burning letters an account of all the acts of life, yet can not read the same. Foolish man, to suppose you can escape the penalty of your rash acts! You, Reverend Selby Watson, can not escape the effects of that horrid deed! There is a God, if you choose to call it such, that has recorded your most secret thoughts; he has transcribed to his vast volume all your plans; he has delineated as on canvas, all your acts as connected with the murder of your aged companion. Oh, what a horrible spectacle! The scene chills us! The blood flowing from the wound he inflicts, and the cry, the tender entreaties, the appeal for mercy—what a scene! All are recorded. The blood retains its color, the protruding eyes their ghastly expression, the face its wild, disfigured look—to a canvas, as it were, our God has transcribed the whole scene. Really, did you think that our Search would result in casting a dark pall over the world—in relieving humanity of obligations? If so, you will be badly mistaken! You, Rev. McWilliams, beware! You preached, did you? Tremulous was your voice when you prayed; and your countenance seemed to be shadowed with a serene, heavenly expression! You hypocrite! you vile monster! you licentious "Christian," did you think when you seduced a member of your own church, sought her under the garb of Christianity, and accomplished your vile wishes, that the blood of Christ would wash away your sins, annihilate them, and allow you to take a high seat in Paradise? Your own wife, in consequence of your acts, became a raving maniac! You sent her to the insane asylum, where she remained two years. Finally relieved, she returned home to see her own children, on whom she poured all the affections of her ardent nature. She knocked at the door of her own house; but this ministerial monster would not allow her to enter to see her children, but drove her away! Finally, the county where he resided became indignant, tarred and feathered him, and rode him on a rail. Think you he will escape? Poor man; we pity him! The history of his earthly career is recorded; the scenes as connected with his debauched life can at any time be brought forth illustrated, to present to him.

You Spiritualist, beware! There is an eye that does not see, yet transcribes all your acts; an ear that can not hear, that records all sounds; a hand that can not move, that paints in vivid colors all the incidents of life. Go to the top of the high mountain, above the storm cloud or the lightning's flash—far above the toiling millions of earth, to cliffs that the eagle only can reach—and there murder your companion, and still all the incidents connected therewith are indelibly recorded. Escape—ah! foolish to think so! All around us, on the mountain cliff, down its deep gorges, in the remotest caverns—everywhere, this eye, this ear, this hand, this God, passively does his work. He praises no one; he chides none.

TO BE CONTINUED.

Preposterous Proposition.

The Postmaster-General has issued a circular requesting newspaper, book, and magazine publishers, and all letter-writers, to add the name of the county in directing all such matter when sent by mail.

This proposition is pandering to ignorance, and should receive the unqualified disapproval of every intelligent citizen of the United States. It is undoubtedly true that a very considerable proportion of postmasters and postoffice clerks are very ignorant. Such have received their appointments as compensation for blowing and striking for some other ignoramus or political trickster, who has been elected to Congress or to some other official position, but that is no reason why the people should be required to take a retrograde movement, to accommodate themselves to the capacity of ignorant servants, and we do not intend to do it. To change our mailing machine, so as to give the county in every address would subject us to an immediate expense of not less than seven hundred dollars, and an extra expense even thereafter. We prefer to help pay the schoolmaster. We go in for compulsory education,—beginning with the postmasters.

Governments are Instituted for the Welfare of the People.

Governments are instituted among men to promote the general welfare of all. They are, or should be, based upon the common consent of the governed. Yet there is a variety of opinions in regard to the propriety of many measures adopted by governments. The general voice of the people is supposed, and intended, to be expressed through their legislative bodies in the passage of laws by which they are to be governed; hence, when we speak of a government, we mean the people who live under and are subject to specific laws and legislative enactments imposed by common consent.

With this explanation, the reader will understand that in considering the duties of governments, in our recent articles, treating upon the subject of "Compensation for Calamities," in which we have discussed their obligations to every child that is born into material life, we meant simply this: if parents do not—no matter from what cause—properly care for their offspring, the people, through their legally constituted public guardians, should, at the expense of the public treasury, perform that duty. The compensation for such services will consist in the greatly increased number of human souls—properly physically developed, mentally and morally educated, and made useful, producing citizens, capable, in due time, of becoming producers far in excess of what they would have been if neglected, as a great mass of children now are. Hence, it will be readily seen that neither individuals singly nor collectively are to be impoverished by the compulsory education of all the children.

We have, also, seen that our plan contemplates a basis of education in all branches of literature, husbandry, and every other department of the arts and sciences, leaving religion to be inculcated, if at all, by the parents, after the old and usual manner, entirely free from all governmental interference.

This is an age of inventions, and how much more so would it be if ignorance was banished from the nation! If every child was properly fed, clothed, educated, and made in early youth self-sustaining,—thereby freed from all temptation to crime,—how much more thought would be bestowed upon those subjects that tend to man's welfare, than is the case under existing circumstances!

Such a people would be closely en rapport with a highly developed spiritual circle of untold millions of angelic beings, who would inspire with thoughts to be embodied into actualities, in mechanical inventions, that would accomplish the work now, to a great extent, performed by manual labor. Then will be ushered in an age when thought will, by the simplest appliances of the human hand, put in motion mechanical structures that shall make the elements through machinery do the labor now performed by unnumbered millions of human souls.

Then the toiling millions, who now scarcely gain a comfortable subsistence, will find their tasks lightened, their homes comfortable, their families well fed, well clad, clean, healthy, cheerful, happy, and wise. Dissipation and crime will then be known no more. Insanity will disappear from among the people, as in that day cares, anxiety, and mental derangement will cease, all conditions inducing the same no longer continuing to exist.

The suffering in the present and past ages—aye, the greatest calamities that have befallen mankind through ignorance—will eventually have outwrought a true and legitimate mission, by arousing thought, and carrying into execution intelligent means to avoid the same in future. Such knowledge is a mine of wealth inexhaustible—the only wealth we can carry to the next sphere of existence.

In contemplating this subject, who that appreciates the beauties of the Philosophy of Life, does not feel thankful from his or her innermost soul that he or she lives? Spiritualists above all others,—and we might say Spiritualists alone,—can fully comprehend the thought, and rejoice in the knowledge, that eternal progression is the birthright of every human soul.

The beauties of this material life are magnificent beyond all comprehension, and yet, how much more beautiful is the spiritual plane to which we are all tending, and from which our loved ones gone before, send us words of love and greeting.

But let us contemplate results that will follow from the general diffusion of knowledge among all classes of society—even to every child, without an exception. Contemplate the fact of hereditary transmission of qualities from parents to children. All have a natural right to propagate their species. To become the parent of immortal souls is the grandest attainment of life; but pause a moment, and consider the responsibility. Is there a parent in any civilized country, so depraved in intellect, that he or she would not much rather have that child of his or hers intelligent and healthy than dwarfed, physically or mentally? Every parent is proud of the beauty, health, and intelligence of his or her children. Then take into consideration the fact that as the mind and physical constitution of the parents are developed, so their children, in relative proportions, will be what all must most earnestly desire.

Let these and numberless other grand thoughts be presented to the consideration of the people by every Spiritualist, and the good work suggested will be sooner inaugurated; once inaugurated, all good men and women will agitate the subject until it is carried into practical operation.

The mission of Spiritualism is to enlighten the people, to induce thought, to arouse to action, to break down the partition walls that divide men from one another, and to unite them in every great and good work. It has no warfare against individuals anywhere; but its warfare is against institutions everywhere which tend to cast in society, or negatively allow ignorance to exist.

Spiritualism believes men and women are true to the teachings they have received and the conditions ante-natal, and of every-day surroundings,—not to be treated unkindly, yet energetically reminded that there is a better way yet to be learned.

The realities of a future life are demonstrated to Spiritualists. The philosopher, the thinker, finds a use in this demonstration. He sees that Infinite Wisdom has placed the two worlds in juxtaposition, for the good of both spheres, to act and react upon each other,—thereby developing the minds of souls mortal and immortal. These thoughts, when duly weighed, will be found refreshing to the soul. Untold millions, with the experience of myriads of ages, send forth their inspirations to the dwellers of the second sphere, of fewer years, and lead them onward and upward to the appreciation of great truths far beyond mortal conception. They in turn give us their experience, and inspire us to noble deeds, for the development of our fellowmen. So in time those who in infancy, or before maturity of experience in this life, have been cut off prematurely, come in close rapport with mortals, to gain that knowledge which the shortness of material life denied them.

For a moment contemplate the fact that, as the inhabitants of earth are surrounded by, or come in contact with, spiritual beings, so they are depressed or elevated in thought according as those beings are intelligent or ignorant. Hence, the inducement for every reflecting mind to put forth a persevering effort to educate, to cultivate, every human soul on this plane of life, that no ignorant, debased, debauched, individual may go to spirit-life, to return through the obsessing powers, naturally possessed, to learn that which it ought to have learned before it left its own body.

Again, review the fact that the law of affinity is founded on an immutable principle, and if ignorance abounds upon this plane of life, the ignorant on the spirit-plane, no matter of what nationality, will be attracted to them, and will inspire them with their own debased thoughts; while, on the contrary, if a people are wise, the same law of affinity obtains, and the result is, good and wise spirits are attracted, and their inspiration is poured out upon the people.

Who that can comprehend the Philosophy of Life,—who that feels that he or she is a Spiritualist,—does not see the great inducement for energetic action in enlightening the people; and realize that all the calamities the inhabitants of earth have ever suffered were blessings in disguise, provoking thought, which results in the development of mind—the only capital we can carry to the next life?

But this life is at present the main theme of our investigations,—how to be a numerous, a great, a good people. We have already hinted at so much, tending to the good time coming, that we will close this article with the positive impression that we shall have more to say in coming numbers of the RELIGIO-PHILOSOPHICAL JOURNAL, upon this and kindred subjects.

The New Volume.

Our readers are fully acquainted with the JOURNAL, as it has from week to week reached them, presenting on its ample pages articles in reference to the past, present, and future life. With this issue, we commence the publication of a new volume; and in so doing, strengthened by the assurances of good wishes from friends, we desire to say, that the RELIGIO-PHILOSOPHICAL JOURNAL will continue to be worthy of the patronage of Spiritualists and liberal minds in all quarters of the inhabitable globe. To-day, wherever there exists communication between the United States and any part of the Old World, not a week passes, that the mail-bags thereto, do not contain for precious freight the RELIGIO-PHILOSOPHICAL JOURNAL. England, Germany, the Sandwich Islands, China, etc.,—all are being illuminated by the genial pages of this angelic messenger, as it goes forth like an Angel of Light, animated and enriched by the versatile minds of its numerous contributors. It gives no uncertain sound, and always makes its benign influence felt. The JOURNAL is aggressive. Through the instrumentality of its scintillating rays, the dark places of superstition are illuminated, and its blows against old Theology and the corruption that exists among the clergy, are being felt among all religious denominations. It is truly a spiritual paper. While heartily indorsing all other reformatory movements of the day, the field of spiritual phenomena and the laws embraced therein is so extensive, as to require our undivided attention. Having emerged once from the hands of its enemies, and later, from a terrific fire, it now goes forth with renewed vigor and inspiration, more worthy of the patronage of the world than ever before.

Our series of articles, prompted by the great fires in Chicago and the Northwest, under the general head of Calamities, Compensation, and cognate subjects, will be continued so long as our inspiration upon that important theme, shall prompt us to agitate practical reforms, especially those which legitimately devolve upon Spiritualists, as the leaders in this the spiritual dispensation.

The Search After God, with this number commences a new chapter, and will unfold during the next twelve weeks, many grand truths held in reserve. Although having reached its seventy-ninth number, the interesting climax aimed at by the spirit who so boldly inaugurated it, has not been reached.

The forthcoming numbers of the Search will be especially interesting, and will contain a fund of information required by every reflective mind. They can be read and understood by new subscribers without the previous articles, and will open their minds to a realization of the beauty and grandeur of creation, and alone, they will be worth the subscription price of the paper for one year. They will portray the crime that exists among

the clergy of all denominations, and will explain how duplicates thereof are preserved for them to gaze upon in the spirit world. This Search was inaugurated by one who has long been in spirit life, and will be conducted by him to a successful termination. In addition, the essays on scientific subjects, the lectures from some of our best speakers, the wonderful tests and incidents given by one of the greatest mediums of the day—E. V. Wilson, the department of Brother Child, always interesting, and the Scientific Department, by Brother Carr, accounts of spiritual manifestations in all parts of the country from its hundreds of contributors, and the searching analysis that characterizes its footsteps in the domain of science, renders the JOURNAL not second in interest to any other Spiritual paper. We now furnish it to new subscribers at \$1.50 per year, and on those terms, our subscription list should be doubled within three months. Will not every one of our friends interest themselves in our behalf, and obtain at least one new subscriber to commence with this volume, and thereby aid in the promulgation of truth?

The Slade Exposure.

We give the space of our first page to the well-written and apparently truthful expose of Dr. Slade's trickery. If it be a truthful statement of facts, there can be no doubt in the minds of thousands who have in years past, witnessed unquestionable spirit manifestations through his mediumship, that the "thirty pieces of silver," and the love of vain glory—being considered the greatest medium of the age, has led him to forget that the truth only will serve a wise purpose in elevating a man in the scale of humanity, without sorrow and regrets.

We place the most essential portions of the New York Sun's article before our readers for their perusal. They can judge as well as we can of its truth.

It is but just to say, that the Sun has treated spirit manifestations—those that were really and unquestionably genuine, with marked respect. If this expose is made in the same spirit, and only with a desire to expose and weed out impostors, we most heartily tender the Sun our thanks; and every lover of truth should do the same thing.

While our columns are ever open for the vindication of all truthful mediums, and while we believe that genuine physical spirit manifestations are doing more than all other phases of spirit communion to convince the world of the truth of Spiritualism, we feel that a Judge who will betray the truth for self-laudation and money, is to be detested as the vilest of impostors.

Let it be distinctly understood that we speak from knowledge, when we say that Dr. Slade is a good medium for two phases of mediumship, one is the playing of the accordion by spirit power alone, and the other is spirit-writing on the slate, without the aid of mortal hand. We have in those particulars tested his mediumship, as thousands of others have, beyond controversy.

Our columns are at the service of Dr. Slade, to make defense against this professedly truthful and crushing expose of the New York Sun.

Let him give a straight-forward explanation of all points made against him. From our many years experience and observations with men, we have no hesitation in saying a very strong prima facie case is made against him. If he can clear up each and every point, it will serve as the best free advertisement he has ever had.

As a journalist that has ever stood by him, our co-laborer, Bro. E. V. Wilson, has stated his reputation as a man of truth and veracity, but a few weeks since, upon a deception—deception it was—most cruel; a deception—if deception it was—which should consign Slade and Simmons to an unenviable retirement from public patronage. All truth-loving, sensible men and women will join with us in demanding a full reply from Dr. Slade to every point made against him; a reply so full as to leave no doubt of his honesty and truthfulness as a medium.

We will suggest that if any point is unanswered, such point will surely be represented, with redoubled convictions in the minds of the people, that it can not be answered; hence it will be wise to cover the whole ground.

We may be permitted to state further, that no circumlocution, or interference by others will be admissible. Stern, straight-forward facts only, will serve to exculpate Dr. Slade from the charge of being the most vile impostor that occupies the position of an honest medium for spirit communion.

Microscopes.

We have a number of orders for the Household Microscope—No. 1660, on our books, which we hope to fill in a few days,—as soon as the importers can get them out of the custom house. We are also obliged to announce an advance in the price of these instruments to \$6.00, owing to their increased cost in Paris. We are greatly pleased with the universal satisfaction the microscopes we now handle are giving, and the small advance in No. 1660 will not deter any one from purchasing. The orders now on our books, and all received prior to the receipt of this notice by our readers, will be filled at the old price.

NOW IS THE TIME for those who do not want the JOURNAL any longer, to pay up arrearages and order it stopped. It is no pleasure to send it on credit to those who do not wish to pay for it.

ELI F. BROWN will lecture in Kansas City, Mo., during May. A lyceum is to be organized through his efforts. Mr. B. will arrange with other places in the West for the summer months.

Letter from Annie Lord Chamberlain.

BRO. JONES.—Please state that I am an agent for "The Western Star," to be published by Mrs. Emma Hardinge Britten, and will be pleased to receive names, with amount of subscription, through the mails or otherwise. Will duly credit each one, and should any thing occur (I am a *spirit* there will not) to prevent its being published, I pledge myself to return the FULL amount to each one that favors me with their subscription.

All who are willing to assist in presenting a high-toned work, portraying the beauties of the Spiritual Philosophy, are earnestly requested to manifest their interest, by subscribing liberally. I do not desire particularly to appear in your paper presenting the claims of this work, and would suggest, if you think well of the enterprise, that you give it a support under your editorial authority, as your influence, and that of your paper will be so much more efficient than anything I can say.

REMARKS.—Yes, dear sister, we hail with pleasure the publication of the magazine referred to, by our sister Britten, and hope she may meet with that patronage which shall be a guarantee of success; thereby avoiding the anxiety and financial embarrassment that has been the experience of those who have failed in similar enterprises.

Our impression is, it will be found that a power upon the spiritual plane has much to do in the prolongation or shortening of the lives of such newspapers and magazines.

It is very certain that the movement now recognized as the intercommunion of the two worlds is irresistible. Hence it is more than likely that all attempts to trail that movement into the service of, and to use it as an adjunct to other movements of a sectarian, political, or for self-aggrandizing character, will be, as they ever have been, failures.

We speak from observation and experience. Our beloved RELIGIO-PHILOSOPHICAL JOURNAL was inaugurated by a circle of intelligent spirits; from the same source it received its name, and entered upon its mission. And yet it would seem, that even as the sturdy oak of centuries growth, became stronger and well-founded upon the bosom of Mother Earth, by frequently encountering storms that nearly uprooted it in its early growth, and at times made it gnarly and unseemly in appearance, even so the JOURNAL encountered storm after storm, which in the estimation of many, was destined to completely overwhelm and strike it from existence! Yet we, well knowing of its spiritual origin, and having foreseen its ultimate unparalleled success from the beginning, have never for a moment lost confidence in its permanency.

Indeed, though again the powers of hell, metaphorically speaking, should be arrayed against it, it can not be moved from its sphere of usefulness. The consuming fires of a burning Chicago, could not delay its weekly visits to its many thousands of admirers and patrons for a single issue.

We feel, ay we know, that its unparalleled growth and strength amidst the most determined opposition of selfish men, has been the natural result of its loyalty to the power invisible.

Its revilers and their organs have gradually sunk into oblivion, until nearly all have disappeared altogether, or are upon the verge of that fate that has overwhelmed their cotemporaries, while the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT have from day to day, received new support and fresh inspirations from both spheres of life, typical of that interblending of the material and spiritual spheres, which is characteristic of this new dispensation.

It is, perhaps, peculiarly the province of this paper to advance thought that may even startle the veterans in Spiritualism. Some, indeed, may find too strong meat for their digestion, but thanks to the wisdom of the age, there are millions who do daily receive that spirit of inspiration from the higher life, that makes them hunger and thirst for that mental and spiritual bread and wine which flows through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL.

Our sister Emma has long been a messenger, conveying great words of love and truth, fresh from the *supernal spheres* to mortals. That her sphere of usefulness may be greatly enhanced and enlarged through her new medium for reaching the minds of the people, is unquestionable. We hope it may be based upon eternal principles, that under no circumstances may it be led to swerve one jot or tittle from such principles, for the sake of public or individual applause or pecuniary considerations. Being ever loyal to the spirit of eternal truth, its life, growth, and usefulness will be absolute and certain.

EDWARD I. WALTON, FARMINGTON.—What State do you live in?

Items of Interest.

—Miss Sarah Wilhelm is at Davenport, quite ill. —There are fears of a popular uprising against the Jews in Nicaragua. Each sigh drives a nail in your coffin there's no matter of doubt; And every downright laugh as surely draws one out. —We would call attention to Bro. Child's department. Read what he and the spirit of Paine have to say in relation to the 24th anniversary.

—Dr. Cumming, the famous London preacher, has in the press of Carleton & Co. a sequel to his "Great Tribulation," entitled "The Seventh Vial." —The Rev. F. J. Hewwood, of Bangor, Me., writes a letter charging the Unitarians with a conspiracy to get possession of the Baptist churches in Maine. —We have received a report of an interesting lecture delivered at Kansas City, Mo., by Mrs. M. J. Wilcoxson, which we shall publish soon.

—A new English edition of the Prayer Book changes, by a typographical error the verse in Psalms: "Thou hast broken my bonds," into "Thou hast broken my bones." —Dr. E. B. Wheelock has been giving lectures in Miami county, Kansas. His wife—a medical clairvoyant—is journeying with him. Their address is Pleasanton, Kansas. —Dr. R. Bolton, we learn, is having very good luck in healing the sick on the electro-magnetic principle. Bro. Bolton answers calls to lecture, also. Address him at Peoria, Ill.

—Robert Dale Owen's "Debatable Land" is selling the seventh thousand. "Heart Hungry," Mrs. Westmoreland's novel, is already in its fourth edition. Carleton & Co. publish both. —Out of sixty owners and renters of pews in the Unitarian Church, New York, of which the Rev. Mr. Hepworth was pastor, only seventeen have followed him in his late change in church relations.

—"The Little Giant Clothes Washer" is the name of a novel, and we judge from description, highly useful machine, just patented by our friend P. B. Bristol, of Auburn, N. Y. We shall have more to say about the machine hereafter. —Dr. E. E. Perkins, who started from Kansas City a short time ago, in company with his wife, has been suddenly compelled to return, on account of business. Mrs. Perkins will continue her labors, sowing the good seed of Spiritualism. She has delivered several lectures with good acceptance at Brookfield, Mo.

—R. S. Cramer, of New Boston, Ill., writes: "I feel it my duty to say a word for E. V. Wilson. Five years ago last fall he held a séance here. A spirit controlled him, claiming to be Thomas Paine, who then and there claimed the authorship of the "Junius Letters" and the "Declaration of Independence"; and said that the world would yet acknowledge his claims."

—Jesse H. Soule writes from Stillwater, Minn.: "Mr. and Mrs. Pope, of Morristown, have lately made a visit to this place. Mr. Pope gave one lecture; Mrs. Pope gave three. They were of a high order, and gave very general satisfaction. None of the habits, show signs of backsliding, except a few who are having an unusually severe time cutting their teeth. Hammond is also conducting meetings in the penitentiary. After he gets all the convicts converted, he will doubtless feel sufficiently assured of his irresistible power to go to work on the Kansas Legislature."

—Plymouth Church, N. Y., has realized \$90,000 from the sale of pews this year. The salary of Mr. Halliday has been raised somewhat. He does the "baptizing, marrying, and burying," while Beecher reaps all the glory. Supposing this \$90,000 should be devoted to assisting the poor sewing women in New York city, would not far more good be realized therefrom than from the sermons of Beecher? We think so.

—An exchange contains the following: "A hardened sinner who itemizes for the Kansas City Times says: 'Elder Hammond is doing a good work in Leavenworth, Kansas. It is said that he has converted a newspaper man, and intends to go to work on Jennison. About five hundred children have been converted, ranging from six months to five years of age. None of the habits show any signs of backsliding, except a few who are having an unusually severe time cutting their teeth. Hammond is also conducting meetings in the penitentiary. After he gets all the convicts converted, he will doubtless feel sufficiently assured of his irresistible power to go to work on the Kansas Legislature.'

—The following account of "Peter-worship" was given by the Rev. Mr. Spurgeon: "I saw gentlemen wiping his toe with their handkerchiefs and kissing it, old women being helped up to do the same, and little children lifted up to follow the same example. There, also, was the chair in which Peter never sat, and people bowing down to pay homage to it. It was, in truth, a big Joss-house; an idol-shop, and nothing better. It was not the worst image house in Rome; but it was bad enough, and whatever might be said by those who turned to and professed the Catholic faith, if they were not idolaters, there are no idolaters on earth."

—An ignoramus assuming the name of "Prof. Starr," has been around the country, catering to orthodoxy and claiming to explain Spiritualism. The Independent, of Bedford, Ind., speaks as follows of him: "He is generally conceded to be the grandest impostor, and most unmitigated hypocrite, that ever stopped in Bedford. We have already given him more space than he deserves, and only a sense of duty that we owe to the community, permits us to burden our columns with his name. The effrontery with which he ordered the marshal to take Jewett Messick and James Carlton down stairs by the collar, is only equalled by the willingness with which he signed Keigwin's document. His audience, collected from our Sun-day schools to the extent of one hundred, were all engaged and performed better suited to a third-class Bowery theatre, than his audience. We would just advise him in the future to be a little more particular about his promises; issue no paper he can't redeem; order no more men led down stairs; and, above all, to be a little more particular in the details of female character."

—A remarkable case of premonition is related and vouched for by the Jamestown, Chautauqua county (N. Y.) Journal. Its statement, in brief, is this: Frank Car field, who was killed on a railroad train recently, was engaged to be married to a young lady of Jamestown. The young man parted from her on the morning previous to his death, and left her in unusually good spirits. At the breakfast table next morning, a marked change was noticed in her appearance, and on being questioned, she related a dream she had, in which she saw her lover fall under the car wheels, which crushed him in a terrible manner, mangle the left leg and arm. The entire circumstance was distinctly impressed upon her mind, from the moment he fell until his death soon afterward. Her mother, of course, discredited the dream, and sought to drive its impressions from her daughter's mind, but with very indifferent success. During the day the news of the young man's death were received, the circumstances of which corresponded, in every particular, with the young lady's dream.

—The Earl of Pembroke has published a volume of sketches of travel, under the title of "South Sea Bubbles." The most noticeable thing in the brightly-written book is the dissertation on the missionary work in the South Seas. This the Earl regards as a grand mistake, and has not scrupled to express his opinions with a frankness that is said to have horrified his devoutly Catholic mother, Lady Herbert. The missionary rule is declared to be a complete despotism. Where the central government is a strong one, Protestantism seeks to succeed best; where it is weak, Catholicism makes itself supreme by rules chief of people alike. "The hypocrisy of nominal converts is a besetting sin." The Earl says: "I am afraid that the South Sea natives are apt to live two lives,—a church and a natural one,—and usually the missionary reports the church one. I was much struck with this in one island where I attended divine service, and saw all the chief ladies of the land taking notes of the sermon with big pencil on foolscap paper, and looking as if butter would not melt in their pretty lips. I gazed sadly on them, thinking that much better fun I should have if I had visited the island fifty years sooner; but I was comforted the next day when I saw the identical saintly creatures manly executing the most improper gambols, all as wild, savage, and amorous as they were in the days of Captain Cook." The present need of the South Sea Islands is the development of the soil, and the necessary demand for steady industry. To do this, capital is essential, and yet the missionaries, in some cases, take away from the people, year after year, almost a total of \$2,000, being \$2,500 above the current expenses of the mission for the year, to assist in sending the glorious Gospel of Christ to regions beyond. Beyond where?—Chicago Tribune.

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.

The 31st of March.

Twenty-Fourth Anniversary of Modern Spiritualism, with a Communication from Thomas Paine.

How swiftly rolls the tide of time, onward from the mighty past, into the great unknown future, stopping momentarily in the ever-living present. Our little barques rush onward, it seems, with increased rapidity, as each stroke of the clock of time notes another year gone.

If we are alive and awake, we stand upon these fleeting barques, holding the receding past in one hand and grasping the in-coming future with the other, looking, however, with intense interest upon the living present.

Twenty-four years have rolled away, since the first tiny rap awakened earth from its slumbers, and tolled out the dawn of a new day. Twenty-four years of earth's history, richer and grander in all that makes life noble and divine, than any century of the past, in which the angel world has been casting up pearls continually, for which some have, like swine, been disposed to turn and rend them, while many have realized the glorious truth and gathered these pearls to deck their immortal brows.

We would speak to those who heard the first notes of this mighty bell that was to ring out over the world, and proclaim liberty to all the inhabitants. Oh, blessed privilege! Are you aware of the mighty and majestic river of truth that then and there sprang forth on the mountain sides of earth's best and holiest conditions, and started with a force that must go on and on, forever? Its waters may become turbid by the conditions of the soil through which it passes, but they, in themselves, are pure, and sooner or later, all this sediment of error and wrong will settle, leaving the waters pure and clear and fit for the healing of the nations.

Have you been drinking of these living waters all these years and made little or no effort to give them to your fellowmen? If so, they have not healed you, and made your souls to expand and bloom as they would, had you been faithful pioneers and laborers, seeking to give this to the world. We know that the angels have been working earnestly, faithfully, in season and out of season,—wherever they could find an opportunity to break the chains of superstition, and open the windows of the soul, that the light of heaven may come in and bless the world. We know there have been strong men and noble, earnest women, who put their hand to the plow at the very first sound, and who have never faltered nor turned back for a moment,—and these know that the angel world ever blesses them for their earnestness and devotion. Then, too, there are thousands and millions, who were not awakened at the first grey dawn of the morning, but on whom this beautiful light has fallen with its rich blessings, and who are devoted and faithful in their labors for its reception and its spread among mankind. We are glad, and our heart rejoices to know that the army of the Lord,—the band who have chosen freedom and the right, are marching on, and gathering hosts of new recruits day by day.

As we look over the world and see this grand army of earth's children sustained and supported, as it has been by the angel world,—an innumerable company of men and women made more perfect, by their ascension to the higher life,—we know that before us lies the great victory of truth over error, of light over darkness, of good over evil,—and we know that, with each onward step in the great march of life, there is that gained that can never be lost!

Now, stopping for a moment at the twenty-fourth mile stone on our journey, let us buckle on the armor and move forward with firm step, marching ever to the music of the angels,—keeping time with the grand roll of eternity,—bearing onward the great flag of truth, with the emblems of purity, and love, and harmony inscribed upon its folds. If we have stopped upon the banks of this mighty river to pick up pebbles and cast them at each other, let us do so no more. Let us resolve to march right on, and let us strive not to soil its waters by any impurity in our lives, but living in the atmosphere of the angels, knowing that they see our inmost thoughts, and read the intents of our souls. Let our lives be true, and noble, and angelic here, and we may be certain that they will be so in the hereafter.

Having written this for a noble patriot and earnest worker, whose hands have never been idle in this life or that beyond, stood smilingly by our side and said, "You have written well, send it forth to the world; and let me add that, standing on the other shore and looking down through the misty haze that envelops humanity, we must congratulate ourselves and you, upon the wonderful success that has attended the introduction of spiritual truth in the world in the last quarter of a century. I need not refer to the efforts of those men who lived in the days that tried men's souls, to lay broad and deep the foundations of social, civil, and political liberty. They are becoming better appreciated every day, and by none more than the Spiritualists.

That there have been mistakes and failures we are well aware, but notwithstanding all these, there have been evidences furnished, to satisfy millions, that man does not, cannot die; that life is a continuous stream, and death, but a ripply wave upon its shore,—a sparkling cascade, which, when understood, will not be feared. More than this, we rejoice that, in the bridging of the pathway between the two worlds, we have not only made ourselves known to the inhabitants of earth, and absolutely proved the continuance of life, but we have thereby opened the way for mankind to be much more effectual in their ministrations to us.

"The world does not realize the value and importance of the grand work of 'preaching to spirits in prison.' Nearly every spirit that enters this life is under the necessity of returning to earth to receive from those who remain, the means of starting on their progress into harmony, which is heaven.

"If, as mediums, you have found discord,—if there has been suffering entailed upon you, it is but an expression of the condition of the spirits, or yourselves. It is necessary that mankind should suffer on account of undeveloped conditions, until they learn the great lesson of preparing for higher conditions by doing the best they can under all circumstances.

"The crimes of society, its ignorance and folly, are sending millions to untimely graves, and causing a vast amount of suffering. Until this is

remedied, sensitive men and women must bear heavy burdens and go mourning on their way.

"Spiritualism, while it tells of the future, and gives grand and noble lessons to humanity, is not a wider scope. It teaches that immortality is not a thing of the future alone, but of the present; and that the immortality of the future will be tinted and shaded by the immortality of the present.

"The grandest lesson that humanity can learn to-day is, to live right;—the past is gone, the future will take care of itself, but the present—the ever-living present, demands thought and labor. Earth's children are building—ever building temples for their spirits to dwell in,—temples that make or mar the happiness of that spirit.

"We who have suffered through ignorance of these great laws, are returning to give our experiences; and if we can tell you how to avoid the evils which have obstructed our pathway, we shall be able to outwork our mission, and leave behind the burdens which we had laid upon our spirits.

"Do you realize that every day and every hour you are either freeing your spirits from the chains of materiality, and educating them for the higher and holier purposes of life, or are binding them with chains that shall hold them still more firmly within their grasp? Spirits who have not lived up to the light which was given to them when in the form, find it necessary to return and endeavor to impress upon others the importance of this work; and where they can accomplish this they are enabled to advance.

"We realize that this open intercourse between the two worlds is not alone for the benefit of humanity, but is equally important to the dwellers in the spheres. There is not a soul here but may find through this communion, the means of rising into higher conditions, and realizing grander and more perfect happiness, thus laying the foundations on which they are to build their heavens.

"While, therefore, you may rejoice in the truths which are given to you from the spirit-world, remember that we are also made better by it,—that the practical benefits of these revelations are mutual; earth and the spheres are bound closer together, and the progress of the one is linked with that of the other. We can go onward only as we carry you with us, and you cannot move upward without elevating us. So the universal brotherhood of man lives and moves together, and each onward step of the marching hosts vibrates throughout the entire family of God in the spheres and on all the earths."

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WANTED a correspondence with parties desirous of starting a WOOLLEN FACTORY. A factory in this town work alone, as there is none within fifteen or twenty miles that amounts to anything. This is a great wool-growing country. The undersigned would furnish the Building, Power, and Situation toward such end. An early correspondence solicited. JOHN SPENCER & SON, PAINT VALLEY, Holmes Co., Ohio. v11 n16 9t

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One who can describe disease with leading symptoms, locate the same when in rapport with the subject in person, one who is willing and can be scrutinized with any reasonable test by the skeptic; one who is willing to be called on before a public audience to demonstrate facts; one who is willing to give at least two-thirds of their time to the business; and also is willing to travel with a Magnetic Healer and an Electrician. A single lady preferred, either young or old, but one who can give their attention to the business. I will either engage on salary or go in partnership, for not less than one year, nor more than three. Address THOS. S. WILSON, Box 134, Wabash, Ind. v11 n24 3m

BLASPHEMY.

Who are the Blasphemers, THE "ORTHODOX CHRISTIANS," OR "SPIRITUALISTS?" BY THOMAS E. HAZARD.

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. PLINT, 34 Chilton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.

J. WM. VAN NAMEE, M.D., BOX 5120, NEW YORK CITY, will examine patients by lock of hair, un-til further notice, for \$1 and two stamps. Give full name, age, and one leading symptom of disease v11 n13 1t

MINNIE MYERS, Test and Business Medium, will receive calls at all hours from 9 o'clock A.M. to 9 P.M., except Sundays, from 2 to 4 P.M. Terms \$1.00 a sitting. Residence 169 Fourth v11 n15 1t

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MRS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years practice in examination and treatment of the sick, may be consulted at her office, 1567 Washington Street, at the corner of Northampton, Boston, Mass. Hours from 10 to 4. Examinations spoken or written through the medium's hand, \$2.00. People at a distance inclose lock of hair and \$2.00 for complete diagnosis of case and prescription of remedies. Sealed letters to spirit friends answered. Terms, \$2.00. v11 n22 1t

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Will diagnose disease and give prescriptions from a lock of hair or photograph, the patient being required to give name, age, residence, etc. A better diagnosis will be given by giving him the leading symptoms, but sceptics are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letters can be forwarded to him. Terms \$3.00. Money refunded when he fails to get in rapport with the patient. v11 n17 1t

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Treats the sick by magnetic touch, and the use of appropriate magnetized remedies. Also makes clairvoyant examinations. Patients to be treated by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to or address, SAMUEL MAXWELL, M.D. 72 South Sixth St., Richmond, Ind. v10 n17 1t

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Will give to those who visit him in person, or from photograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation, \$1.00. A. B. SEVERANCE, 457 Milwaukee St., Milwaukee, Wis. v7 n13 1t

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Box 201, New Boston, Ill. Wonderful Psychometrist, and Clairvoyant Physician, Soul-Reader, and Business Medium. Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription which, if followed, will surely cure. Can trace stolen property, tell the past, present, and future, advise concerning business, and give written communications from spirit friends. Diagnosis of disease with prescription, \$2.00. Communications from spirit friends, \$3.00. Delineation of character, with advice concerning marriage, \$1.00. n1 v10 1t

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148 Fourth Ave., Chicago. 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. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and a description of the disease of the sick person, when she will not only return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought in rapport with a sick person through her mediumship, they may give her immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an internal remedy or an external application. It should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that secures the cure.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accord her aid, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

Terms.—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$5.00. Answering Business Letters, \$3.00. The money should accompany the application to insure a reply.

BY D. P. KAYNER, M.D.

All human operations are only so far correct as the mind rightly perceives truth and applies its principles to use or practice.

You may enquire here, "What is Truth?" We answer: It is the various workings, effects, and results of Nature's universal and harmonious law in all things, varying only as action differs in the different stages of development or degrees of refinement.

What, then, are the obstacles in the way of arriving at the truth through the medium of the outer or physical senses?

We answer:—All motions are subject to the influence of surrounding circumstances, which shape, to greater or less extent, all their operations. Add to this the fact that the condition of the medium itself, with the degree of development, moulds it a "vessel to honor or to dishonor," and you will begin to perceive how unreliable all the physical senses must be.

The brain is constructed upon the principle of an electro-magnetic battery—the cerebrum corresponding with the positive side, and the pons and medulla oblongata, and the cerebellum to the zinc or negative pole, and the double nerves to the wires by which the electrical current is completed.

Now, through the medium of these telegraphic nerve-conductors, all outer intelligence is conveyed to the mind as it is pictured or impressed on the physical brain. Hence, when we put forth our hand to touch an object with our finger, we say it feels hard, soft, hot, or cold, as the intelligence is telegraphed and conveyed along the reflected nerve fibrille and daguerreotypied upon the mind which feels and realizes sensations according to circumstances. So, too, with the physical sight. The impressions made upon the retina by the object is telegraphed along the optic nerves and pictured upon the mind. Thus also, the vibrations of sound, falling upon the tympanum or drum of the ear, is continued along the auditory nerve and telegraphed to the mind. Taste also is the impress of the gustatory nerve, as the medium of the mind.

Now, let your minds recur to the fact before mentioned, of the ten thousand strings of the human system, wrought by changes in the combination of the primary elements, and the certainty of disease when any of those combinations are deranged in the least, and that the correct mediumship of the physical senses is impaired by the slightest jar, and you can begin to perceive at once the uncertainty of the outer senses, when the slightest and most trivial surrounding circumstance may derange their primary elements, and destroy, in whole or in part, their truthfulness.

That this is a correct view of the subject is a matter of every-day demonstration. From a slight derangement of the kidneys, liver, or stomach, the gustatory nerve may cease for a time to perform its office, and articles either lose all taste, or all taste alike. From slight impurities in the blood, the optic or auditory nerves may become affected, and sight or hearing become partially or wholly lost. Or the brain becoming slightly diseased, the vision becomes double, or reflects upon the mind the distorted and deranged images of the objects before it.

The question now arises: "How can these outer evils and physical errors be overcome and truth be drawn from the fountain head?" We answer, that as there is no feeling, sensation or perception, independent of the mind, that the mind when acting free from and independent of the physical senses, can perceive all truth within the scope of its comprehension correctly.

This state is spiritual sight, or CLAIRVOYANCE.

That it is not the physical finger, but the finger of the soul, that feels; not the visible eye, but the interior eye of the mind, that beholds,—the mind that hears, tastes, and senses, is fully demonstrated by this solitary fact, which I witnessed several years ago.

When but a lad, being in company with another boy, a little older than myself, we were in a pantry where the good housewife was warming her pans of frozen milk on a small furnace, for skimming. The lad lifted the smoking pan from the fire to his mouth and commenced drinking, when suddenly he let it fall, screaming, "I have burned my mouth!" and immediately spit from it a lump of frozen milk!

Now, this simple fact, fully demonstrates that the mind alone feels, and that the impress the medium receives and imparts may directly reverse the actual sensation.

What, then, is the human mind? We have already shown that the difference between man and the brute was the union of the spirit of mind with the spirit of matter. We observe also in nature successive steps of development, more and still more refined—earths, minerals, vegetables, animals, man.

Now as the conditions of a higher existence are supplied by all below it, it necessarily follows that the germinal essence, or spiritual emanations of all the inferior formations enter, in a highly refined state, into the formation of the superior; and as man is the connecting link between earth and heaven, or the visible material world and the spiritual state, it follows that the human mind is the unfolded rosebud of the universe, the crowning apex from nature's fruitful womb, the grand reservoir of all perfected materials.

We find, then, beyond or within the physical organism, when we look from the effect to the cause, a more refined and exalted material or principle constituting the thinking, or reasoning power, or soul.

Still beyond, in the vast depths of unfathomable immensity and stretching through illimitable space, is the Divine Mind, constituting the breathing, animating, and vitalizing principle of nature,—the sustaining center or germinal soul of the universe, from whence issues the germs of mind, or seeds of reason, principles which are developed into independent existences through the elaboration of the indestructible and refined materials of the universe, working in and outworking through the physical organism to the individualization of the soul, or mind, to an immortal entity.

Here, then, man's duties and relations commence to be plainly pointed out. The combined vitality and intelligence of the universe of worlds, Spirit or God, is the Central Magnet of the universe, and charges all true minds with the magnetism of love and harmony in proportion as they are refined, just as a common grand magnet will charge other common magnets.

In proportion, then, as our minds become developed, or refined, we will be drawn toward the Central Magnet of Universal Life and Goodness, and become charged therewith, and the life-principle thus imparted to us will also give us power to draw from all things around us increasing vitality—enlarging our relations and extending and spreading the emanations of love and harmony continually.

Man was designed for a harmonious being, and anything short of that state is, but the imperfection of his development. Disorders are

the result of incongruities, and require the refining operation of the heaven of truth to work them clear, or eradicate evils from our lives.

To do this, our true relations must be observed, and the laws of nature strictly obeyed. To be harmonious, we must be natural. Nothing can be more plain, and yet nothing so little understood.

The herb is natural, and the laws of its nature are lived out. The tree is natural, and it is in harmony with earth, and air and sky.

Man, too, should be natural, for nature is truth—and man should be truthful. He should cultivate the good and true within him, and obey the laws of health. He should develop the love and wisdom principles, and establish harmony within, above, around.

St. Charles, Ill.

Notes from Ohio.

It has been some time since I have spoken through the columns of your valuable paper to my friends throughout the west; but I've not been idle. Although not commissioned by man to preach the eternal gospel of progress, I know the bright angels lead me into the dark avenues of earth life to minister to the wants of humanity. My experience may be interesting to some and stimulate others to "go and do likewise." I have been in Clinton Co., nearly a year, and reside within five miles of a little sectarian town called Wilmington. I held seances and lectured for the people in the vicinity till at last my fame got noised abroad, and I was invited to speak in their school-houses and churches, till it aroused the ire of some of their so-called Christian teachers, and they strove to silence us by their slanderous reports. Still the lever of spiritualism was working, and many came to my home and received consolation from the dear departed,—and many shackles dropped from their bigoted and creed-bound spirits.

To hear the rejoicing of a few, and the true lives they are leading to-day, well repays me for the abuses of preachers and people. Some few have been expelled from the church, but not before they were ready and willing to leave. An M. E. preacher attended my seances for three weeks, and became a reader and thinker, until at last I shocked him by speaking of the man Jesus in his pulpit; but gave him a more perfect character than he had done the Sunday previous. He came to the conclusion that I must be possessed of a devil to call Jesus anything but God, and made it his business to go amongst his flock and advise them to have nothing to do with me. But sometimes sickness comes to christians as well as infidels, and I trust the magnetism we impart will act as a passport to a higher life. Another preacher of the same creed whose desk I had filled, warned his people against the wolf in sheep's clothing, and urged upon them not to visit nor employ me, and that he never wanted to stand in a pulpit where I had stood again. He called upon me with another Methodist divine, as he had said, to argue the subject of spiritualism; but not one word did he have to offer. All my advances had no effect and in the meantime, I had a fine opportunity to dissect him clairvoyantly, and then felt to pity rather than blame, and made up my mind that I would remain quiet, for I had no wish to get into controversy with one that had so weak a brain, for he would only prove a disgrace to Spiritualism, rather than a blessing. But, woman-like, I must give vent to my feelings, and I cured him in three months of a disease that had baffled the old school practice for nine years. Of course he had a good opinion of our healing and clairvoyant powers. My experience has not all been of a dark character. Another M. E. preacher has been seriously investigating spiritualism for the last year, received some tests through my organism, and as he was always radical (never adopting the divinity nor the resurrection of the body), he has made it a constant study, and the result is, he not only knows the reality of spirit communion, but has become a finely developed medium; gives many tests, and can see, and talk with the dear angels. He has sent in his resignation to the M. E. Conference, and in April will be free! He has made the Bible a study for thirty years, and is now prepared to discuss its merits and demerits, and is doing it with fine success in a private way.

I hope the friends of progress will give him work to do, for he is a born radical and a true friend to all reform. A Presbyterian Elder has received the beauties of our Philosophy, and has become a good healer and inspirational medium, and has no objection to a woman's speaking in the churches. Yours for Truth and Right, JULIA A. STARKEY.

Wilmington, Ohio.

Notes from Alliance, Ohio.

In consonance with the stirring movements of the inhabitants of this world, the denizens of the Summer Land are also moving. At Alliance, Ohio, there is an element that will electrify the false conditions of society. There are mediumistic elements in this enterprising town of five thousand inhabitants, of sufficient power, when brought out, to shake down the walls of Jericho, or of modern superstition. There are in this place an intelligent, and numerous company of Spiritualists; and persons of free thought, who are not so feeble in the knees as to prevent them from facing the music of these latter days. Six or eight churches lift their steeples towards the visible heavens; and the chimes of Sunday bells ring out a requiem to their departed glory.

In company with R. M. Sherman, a medium for physical and intellectual spirit manifestations, I had the pleasure of spending a week among the hospitable free thinkers of Alliance.

The presence and power of angel visitors from the land of souls cast a boulder into the pools of thought, the vibrations of which has started a wave, outward bound, that will unceasingly roll till it lashes the cliffs of the eternal shore. The tests given were numerous, and satisfactory. The tiny tear caused its way down the cheek of many faces as test upon test was given of the real presence, as well as the living identity of loved ones, long gone from their visible presence. The most obdurate skepticism melted like wax before a heated furnace. While the medium was tied hands and feet, and put in a sack securely tied, the most remarkable demonstrations went on from within the cabinet; such as showing hands of different sizes, talking, and lecturing through the trumpet on subjects, and in a manner calculated to elicit the consideration of the scientist and the philosopher, as well as the religionist.

Long will we remember our visit among the free thinkers of Alliance; and now seated at our cottage home in Cardington, Morrow Co., Ohio, bless the angels for the good news they offer to humanity through the instrumentality of R. M. Sherman's mediumship. In the front room of our quiet home stands a large cabinet where visitors from abroad have the rare opportunity of a cordial welcome to "a feast of reason and a flow of soul," in the veritable presence of loved ones from the other side of earth life. Whosoever will, let them come and slake their thirsty souls at the fountain of living truth that flows for all. T. M. EWING.

Cardington, Ohio, March 1, 1872.

Peculiar Manifestations.

EDITOR JOURNAL.—Having just received the enclosed letter from home, I consider it but a duty we owe our cause, to present it to you without comments. I will say, however, a few words in explanation of some of the leading characters and features: The large tin is a common sheet of tin, in which I have often seen spirit faces, like photographs. Emma is my daughter, aged 8 years; Horatio is my son, 14 years of age; Freddie, my youngest baby, and Ellie, (Eldridge) my little son who died last September, aged 24 years. He had never worn boy's clothes. Soon after his death, Emma exclaimed to her mother: "Oh, ma, here is one of Ellie's little hands right on mine! Oh, come and look at it!" But his mother saw nothing. A. D. WOODMAN.

Chicago, Ill.

MR. WOODMAN: Dear Friend!—It is with much pleasure that I sit down to pen this to you. First, let me say, we are quite well—Nettie excepted. She is getting much better. Yesterday, Mr. Woodman went to Mr. Downey's house. In the afternoon Emma wished to look into the tin, which, by the way is an oyster can that Horatio got, and with the contents treated us to an oyster supper one afternoon, and it being bright, I asked him for it, and placed it on the shelf in front of the large tin. I had noticed the tin can several times; it was becoming dark colored—unusually so. Emma seated herself some five yards in front of it, and looked at it a short time, when she saw the picture of a man, and described him very minutely. I saw the same figure. In the course of half an hour she began to see beautiful lights and colors of every hue. Then in a few minutes she saw flowers, very beautiful, all over her hands, and intermingled with the lights and colors. Presently she saw an eye, then directly a face among the flowers. She was highly pleased with the first lights she saw; but the face excited her into perfect ecstasies. She described everything at the time she saw it, which kept her busy every moment. She thought that we could see the same as she did, and would exclaim, "Look at the beautiful flowers! Oh, how sweet they smell! How beautiful! how beautiful! Oh, Mrs. Horton, can't you see them? The pretty things!" Then when the face became visible, she cried out in perfect delight, "There's my grandmother! She's holding up a beautiful scarf! It is prettier than anything I ever saw! It is covered with flowers and other ornaments!" Presently her grandma put the scarf around her neck, which gave her another occasion for a burst of joy. Then she saw with her grandma, a little girl, very pretty and attired in a very handsome manner, and covered with roses. They had wreaths on their heads and bouquets in their hands. Emma frequently said, "They are strewing flowers all over the house! Everything is covered with flowers!" Then the visitors seated themselves near the bureau, and Emma stepped up and began to talk with them, and said, "Grandma, won't you kiss me? Oh, she did kiss me, for I felt it on my cheek!" The little girl also kissed her in the same manner, and this was repeated a number of times. Horatio then came in from school. Emma ran to him and told him that visitors were present, and who they were, and that they were adorned with flowers and roses of every hue and color, and she held up her hand for him to smell of the fragrance, but he could see no flowers. Then he asked me if there was any cologne in the house, or anything of the kind, for said he, "I can smell it!" Then Emma declared in great glee, "Oh, it is the roses you smell!" Shortly she came to me and said, "You are all covered with the roses; don't you see them?"

In this manner we spent the whole afternoon, when I arose to prepare supper, it being nearly sunset, and I desired Emma to set the table, for I thought she had been under the influence long enough. I had spread the cloth. She then darted like an arrow to the cupboard, and said, "The little girl is with me; she is helping me!" Then the influence left, and Emma came to her normal condition, and the first she spoke was, "Oh, 'tis n't pretty here at all."

To-day we had another seance, still more touching; the same visitors, accompanied by the same dear little absent one, whose form you so recently committed to the care of mother earth. The scene was most affecting. She described him sometimes climbing on his mother's lap; then from one to the other; then upon the high chair; then to his ma and upon her back, and then put a pair of ear rings in her ears. Emma describes the ear rings as very pretty. She saw him try to speak in his mother's ear, but she could not hear the least sound. The last thing she saw him do was to go up to Horatio and put a wreath of flowers on his neck; then they departed.

I have not told you half, but Emma will when she sees you. Fraternally Yours, PAULINA HORTON.

God—Narrow-mindedness.

How strange it is, that mankind in the full blaze of the civilization of the nineteenth century, have no higher conception of God than that which has been handed down to them from a semi-barbarous people, who lived in the dim mental twilight of three thousand years ago. It seems almost incredible that reasonable beings can be so duped by a hireling priesthood; but such is the fact. The scientific developments of this age reveal to the thinking mind the impossibility of the existence of the puerile and malignant idol God of the Jews. How true it is that the mass of mankind take their religious ideas by inheritance, as they take their names. Many persons who possess more than ordinary intelligence in other departments of knowledge, are not one whit in advance of the old Jews in their Theology.

How is this? Education explains it. From their earliest age the religious ideas of their parents are impressed upon their minds, and while they are allowed to exercise free thought on any other subject, they are taught to believe it is wicked to think outside of the old beaten track in religious matters. If they should dare to question the veracity of the ridiculous and absurd scriptures of the Jews, their trained consciences would thunder against them the anathemas of an angry and jealous God, who dare not allow any common sense scrutiny into his ways.

Thus men are not only educated, but constrained to ever follow in the old-beaten track, without any progress in this direction. Hint to such a one that you have a higher idea of religion and God, than is taught in the old book, and he looks upon you as an infidel, and a very bad man. No purity of character can compensate for the wickedness of your unbelief. I have had men flee from me as if they feared contamination, with a holy horror depicted upon their countenances. Such narrow souls put me in mind of an instance given by Dr. Watts in his "Improvement of the mind." Traveling one day in the rural districts of England, he accosted a lad who was in his teens, and whom he knew had never been outside of his own country. He asked him if he believed the world to be flat or round? The lad replied: "It is flat; anybody could see that."

"How large do you believe the world to be?"

asked the Doctor. The youth replied he "did not know; but thought the edge was about twenty miles off. He could see where the sky comes down!"

There is another instance of narrow-mindedness, given by the same author which many Christians put me in mind of. At an early period in the history of England, one of her kings sent two ambassadors to one of the courts of India. The Indian king received them hospitably and showed them his white elephants, the tropical fruits and other curiosities of his country. He then asked them to tell him something of their country. They told him amongst other things, that at certain seasons of the year, the water in the rivers and lakes in their country, became so hard that his white elephants could walk upon it; and that instead of rain during these seasons, little flakes as white and light as down would fall and cover the earth one or two feet deep. These tales so enraged the Indian king, who had never seen nor heard of the phenomena of a northern winter, that he sent them back, with a letter to the English king, in which he stated, that he could not receive such intolerable lies into his court.

How often I find Christians who denounce spiritualism as the greatest of humbugs. Ask them if they have ever seen any of its phenomena; and they reply impatiently, "we have not, nor do we wish to." Such are as capable of forming a correct idea of spiritualism, as the boy was of the extent of the world, or the Indian king, of a northern winter. All they know of religion and theology is what they have seen and learned within their own narrow circle. Like their celebrated long eared animal type, they are content to bray as their ancestors brayed, without any idea of progress.

Amongst all the various ideas of God, in, as well as outside of Christendom, including the so called heathen, I regard the Jewish idea the most illogical and the lowest. They make him mendacious, vindictive, malicious, jealous, vain, fickle, intolerant, wrathful, revengeful, mean, (see his treatment of his only friend Job) inefficient, contradictory in character, haughty, weak-minded and ill-natured. Hence I say, that the scientific developments of this age makes the existence of such a God fortunately impossible.

Is it any wonder that those believing in such a God, manifest those wicked attributes that fill Christian society with intolerance and in-harmony—fill our prisons with felons—make our insane asylums, bed-lams, and feed our gibbets? "Like God, like man," is an old and true maxim.

And because the virtue and intelligence of the people have grown beyond the narrow sphere of such an idea of God, priestly intolerance now seeks to cram down our throats, the nauseous and demoralizing dose, by force of law; thus to repeat the cruel inquisitorial experiment of the dark ages. Will they succeed? Not while the power to resist remains with the people. JOHN J. TAYLOR.

Attica, Indiana.

An Earnest Appeal.

Believing that there are those in our country who are dissatisfied with the popular "Religion," and desire something better themselves, and are prepared to sympathize with, and are liberal enough to give "aid and comfort" to those who are struggling under the combined burden of poverty and persecution for the lawful exercise of the liberty of conscience in withdrawing from the ministry of the popular religion of the day, I feel compelled, much against my will, to make my case known, and believing that this appeal will not be in vain.

I spent seven years of my early life, and all the means that I possessed, to fit myself for the "ministry." I preached seven years faithfully and earnestly for the "Salvation of souls,"—carressed and flattered wherever I went, believing verily that I was doing God's service.

But the light of Truth at length broke into my darkened mind, deeply convincing me of the unreal and fabulous character of the entire system for which I had labored and spent so much.

This placed me in a dilemma. I was urged to hide my new convictions, to dissemble as many others were doing in like situation. I was kindly informed that if I left the ministry I would starve—my name would be cast out as evil. Of course I hesitated, it was human to do so. But I earnestly investigated, and became more and more convinced that,—let come what might, starvation or death, I at least, could not stultify my reason, and outrage my conscience, by continuing to advocate a system that I was deeply convinced was not only false, but hurtful, and inimical to the best interests of man. I withdrew. I had a large helpless family, and as I had been unable to lay by anything, of course, I was left utterly destitute. As I could not get into any profitable business, I went to work with my hands, at whatever I could find to do. So by laboring on a farm, teaching school, and occasionally lecturing, I have managed to secure a scanty subsistence for myself and family for two years.

I have suffered on in silence, still hoping for a better day, but it does not come. The night before me seems long and dark.

I now feel that it is a duty I owe to my family, to make my case known. I am willing and able to work. But the labor of one pair of hands is inadequate to the support of ten of a family. What I desire is, a position in business somewhere that will yield me a competent support, or to borrow means from some one who has it to spare, and is willing to assist a brother in real need.

My fond hope is to go west where land is cheap, and secure a home for my family. If any one who may see this, feels interested enough in my case, if they will write me, I will refer them to prominent men in this vicinity who have known me for years. In the meantime I would be pleased to receive calls to lecture anywhere convenient to the line of the C. B. & Q. R. R. Respectfully yours, J. R. HARRIS.

Van Buren, De Kalb Co., Ills.

"For six months he has kept me and my child from starvation, and I have never seen his face," said a weeping woman, holding a little child by the hand, as she pushed through the throng up to James Fisk's coffin in the vestibule of the Grand Opera House. "Kept us from starving," she repeated, "and I want to look upon my benefactor!"

Brigham Young is reported in failing health. He was born in Whitingham, Vt., June 1, 1801. He first announced himself a convert to Mormonism in 1832, and was ordained an Elder at Kirtland, O. He was made by Joseph Smith one of the Twelve Apostles, and succeeded the Prophet in the Presidency in 1844, removing to Salt Lake in 1847.

The Divinity-man who stole books from the Cincinnati Library, has been tried by a "Religious Council," which has ordered him to replace the stolen volumes, and to be reprimanded before his whole congregation, and to give evidence of being penitent. These terms being complied with, the young gentleman will be ordained.

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 MEERKER, 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 effectively destroyed my appetite or desire for tobacco. DAVID O'HARA, 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. BAKER, Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukegan, 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.

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Frontier Department.

R. V. WILSON.

Our Eastern Tour--No. 8.

On Thursday, January 25, 1873, we left for Camden, N. J., and are now reading this sheet of paper on which these thoughts are written--not long ago it was a green poplar tree, growing in the State of Maryland,--carried by water via Philadelphia to Roger's Ford, on the banks of the Schuylkill, at an expense of \$9 a cord, and delivered at the paper mills, and then worked into paper of the finest quality. We were in and through the works, and know whereof we write. There are two establishments on the banks of this river, each doing a fine business in making paper out of wood; a cord of wood making about one thousand pounds of paper. Is there anything impossible to man? Who shall bar his progress!

On Thursday and Saturday evenings, January 25th and 27th, we gave seances in Camden, N. J., to good audiences, giving many fine tests,--among which the following are worthy a place in our department:

To a man we said: "We see by your spirit of an old man. He is tall, spare, and of dark complexion. His hair is iron-gray; his brow broad and receding. He died many years ago. We also see a hillside home or country. It is a fine estate. The mansion is a fine one, standing in a fine park of trees. We then described the building, gates, walks, etc. This spirit now shows us a package of papers. He takes one of them out of the package and holds it out to us. On it we read: 'The Last Will and Testament of ---, 1781.' On the second paper we read: 'Covenant and Bond, 1804, with ---.' These papers are of value to you, and you are looking after them. They are far from here, in another part of the world. They are secreted in an attic-room, in the mansion on the hillside. That we saw and described."

"I am Mr. H---. Many here know who I am. I recognize the spirit. All the statements are strictly true. The Will was dated 1781, the Covenant and Bond, in 1804. They are of great value to me and others, and the supposition of all concerned are, that these papers are secreted in the mansion on the hillside."

"Mind reading," from a voice.

To which Mr. H--- replied, "Not by any means, sir, for I was thinking of a matter entirely foreign to the communication just given by Mr. Wilson."

To a lady we said: "Here is with you a man,--describing him. He was a physician. He is Dr. Henry."

"I recognize him well. You are right in your statement, sir."

To a man came two spirit sisters; were fully described and readily identified.

To an old man came a loving little girl, just as she was in health and life, before death called her home. Then she stood forth in all the pride of well-developed, pure womanhood of spirit-life, exclaiming, "My father, I live to love you, and will meet you in joy ere long in the Summer Land!" This spirit was fully recognized.

To a young man we said: "We see you when twenty years old. It is afternoon of the 16th of August. Here is a heavy blow given you from behind; it looks to us like a handspike in the hands of another man. The blow is a glancing one, hurting your head and left shoulder as well as arm."

"You are right, sir; and the blow came near killing me. Had it fallen fully on me, I should not have been here to-night."

"What day of the month, and what month of the year, did this accident occur to you, sir?"

"On the 16th day of August, in the afternoon of the day, I remember well the time."

"We see by this man a boy--his son. This son, when fourteen years old, was drowned--he would be twenty six years old if living to-day."

"You are correct," replied the man.

These are but a few out of seventy-two tests given on these evenings in Camden. Thus the work goes bravely on.

Our meetings have been a grand success in the City of Brotherly Love,--beginning with one hundred and seventy-four hearers, concluding our engagement with a full house--every part of it full. We were well paid, treated like a prince, and houses open for us in a dozen places,--amongst whom we enjoyed the hospitality of Dr. Child, Bros. Shumway, Rogers, Wise, Thompson, and de Hass, whose whole-souled kindness we shall long remember. May angels be their guides here below, and in the end, welcome them to the All-Father's House.

The meetings in Philadelphia, through one mishap and another, were about fun into the ground at the close of the winter of 1871. During the past fall up to January, the success of the societies and speakers have been very good, indeed; but January, 1872, was, and has been a grand triumph in everything, and to all concerned. The collections on Sundays and on Monday evenings amount to a trifle over \$300, paying in full every expense,--hall hire, advertising, and speaker. We venture the assertion, that, for the first time in the history of Spiritualism, under the ministrations of our "first-class speakers," the societies in Philadelphia have not had to put their hands into their pockets to meet the excess of expenditures over receipts for any one engagement. This is as it should be.

There are many good mediums in Philadelphia, among whom we received good advice, and some fine tests. First on our list is Mrs. Katie B. Robinson, of 1123 Brandywine street,--a good medium and true woman; and her guiding genius, White Feather, a spirit of the dusky race of the red men, so rapidly disappearing from the face of the earth, soon to be known only as immortals. We can say in truth and honesty, to many of our friends, if you go East during the summer and are in Philadelphia, fall not to call on Katie B. Robinson, it will pay you well, and you will hear good news from the Summer Land.

Second on our list, is Mrs. S. A. Anthony, also a good medium, of whom we wrote in our former communication. Our friends will do well to call on her. We received a very fine communication from her. She can be found at S. W. Cor. Seventh and Catharine streets.

Third, we find Mrs. Sarah M. Buckwalter and Jacob L. Paxon, healing the sick, causing the lame to walk, and feeding the hungry souls of time, at 1027 Mt. Vernon street, with both physical and mental food. Long may they continue in their good work.

Dr. T. Rhodes, ever faithful and earnest in his work as a healer and developing medium, may be found at No. 1005 Race street; also our friend and brother, David S. Cadwallader, has his office at this place,--where one can always find a large assortment of liberal books, spiritual papers, liberal tracts, and mineral waters. Remember and

do not forget the place, No. 1005 Race street, Philadelphia. And, finally, our singers and singing--for a wonder, we have lost the card of the leader, Mr. ---, hence, forgotten his name, which we should not have done if we had not trusted to his card; but we express our thanks for the able manner in which he conducted our singing, assisted by Mrs. Bush, who presided at the organ. The congregation joined in the singing.

The Sunday afternoon public circles are a specialty of the meetings in Philadelphia. They are ably presided over by Dr. Child, and are calculated to do a world of good; and the attendance always large, averaging four hundred during each session in January. The good behavior and order in these public circles, cannot be excelled. The Spiritualists of Philadelphia still live. Sister Fannie Allyn spoke for the society during February; and we are creditably informed that her audiences were larger than ours, hence, we are bidden,--and do not always come out a head of woman, when she undertakes. Well, Fannie, sister ours, we yield this point; and bid you God speed, in our glorious work!

Friendly Advice.

An esteemed friend in Southern California, advises us to discontinue the JOURNAL as soon as a subscriber's time, for which he has paid has expired. Very good advice for our pecuniary interest. But it is a fact that thousands of our subscribers find it impossible always to renew before such time as paid for has expired. We do them a great favor, as thousands of letters testify, by continuing the JOURNAL to them.

Shall we wrong such poor but honest people to save ourselves from being imposed upon by a few knaves? That is the question; and we answer, no. We prefer to be generous to the poor, and expose the cheats, even if they are professed Spiritualists. The "Black List" answers a good purpose for such.

J. L. Potter's Report.

BRO. JONES--My report for February is as follows: Places visited--Le Roy, Etna, Granger, Big Springs, Watson Creek, Spring Valley and Rushford; number of lectures given, 21; number joining association, 6; amount received in collections and yearly dues, \$53.36; expenses, \$3.75.

Our cause is progressing all through the State. Some startling developments are taking place, both in mediumship and in opposition. At Cherry Grove a Miss Myres has been developed as a medium. She was brought out very rapidly. Being brought up under the tutelage of the Dutch Reform Church, her control was at once pronounced to be the devil. Their preacher could not preach or pray him out. The spirit could preach as good Dutch as the priest. The girl was finally forced to leave home. She found a home at Charles Hanson's, where her control was being turned to usefulness. The opposition soon found a willing tool in one Peter McCrackling, a member of the Legislature, helping to frame laws to govern the people of Minnesota. Said Peter came with the girl's father, and advised him to take her home. The girl not being willing to go, she was dragged from the house as you would drag a dog, and this honorable Peter said to the father, "I will stand between you and all harm." When such men as Peter McCrackling are allowed to make our laws, and head mobs to drag mediums from circles, what can we expect of the rabble? Let the people of Fillmore county look to the character of the men they elect representatives hereafter.

At Granger, the spirits have been doing wonders. Last March I was there, and recommended the forming of circles, stating that they could have the evidences of the truth of Spiritualism at home, just as well as to be without them. From this they have developed several good mediums, while many are believers now that would not listen to us one year ago. One of the shining lights of the Methodist church has been developed as a medium, and has asked for a letter from the church. This has brought holy wrath upon her head from their dear, pious pastor. He says Spiritualism is of the devil, and William Denton is a deluded child of said devil, because he has published that lecture, "Be Thyself."

At Big Springs we had some startling manifestations. A young lady was developed the first sitting, the spirit of a Miss Starks taking control, giving her mother some splendid tests. Going to a foot-rug, the spirit said, "I made this." She caressed her parents as tenderly as when one among them. This young lady is in good hands, and we hope to hear more from her soon.

The cause of Spiritualism can not prosper with the circles and tests left out, any more than a watch can keep time without a mainspring or balance wheel. Every phase of mediumship must be developed. How little it costs to sit an hour with friends, desiring angel presence. Through such means, thousands have been made to see the light, whose genial rays are shining with immortal beauty.

My address is Northfield, Minnesota. The above is respectfully submitted to the spiritualists of Minnesota. J. L. POTTER. Rushford, Minn.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL: For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort--or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all of the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged because it was the first application that had been felt upon the scalp,--it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and now I have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired. M. K. SMITH. Springfield, Mo.

Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.--Ed. JOURNAL.

Tobacco Antidote--Testimonial.

SISTER A. H. ROBINSON: I have been a constant slave to tobacco all my life. It has appeared to be a part of myself from my earliest infancy; and though my parents never used it, I was badly marked with it; and now at forty-seven I can say that during that time, except when making powerful efforts to stop the habit, constantly used it, smoking or chewing, or both at once.

Now I will say that I am acquainted with friend Henry L. Lewis, of this place, who has used it for fifty years. One box of your antidote, he tells me, has eradicated all desire for tobacco, and, apparently, all need of the stimulant; but I have tried other remedies, which have failed. I fear yours will also. But I will try this once more. If it cures me, there is no one alive that it will not cure, and then I wish to become both local and general agent for your antidote. S. A. THOMAS, M.D. Penville, Jay Co., Ind.

REPLY.

DEAR SIR: I to-day send you a box of my Tobacco Antidote.

Ante-natal conditions, unexplainable, reaching back to your ancestors, perhaps for several generations, produced a similar "condition" in your organism.

Through experience you are now developed to a plane of thought so that you desire to conquer your natural appetite for the loathsome weed. The Antidote, chemically compounded by scientific chemists in spirit life, through my mediumship, will enable you to accomplish your desire. Follow the directions on the box implicitly. If the appetite for tobacco is not entirely satiated with one box of the Antidote, try a second or more, if it should be necessary. Use the Antidote only when the appetite for tobacco is inordinately keen, never touching tobacco after once using the Antidote.

Mrs. A. H. ROBINSON.

Chicago, Ill.

Passed to Spirit Life.

Passed away to the bright spirit home, in which he had the utmost trust and confidence, February 1st, 1873, J. H. Steele, M.D. He had a long protracted illness, and was a great sufferer for many months, but the constant presence of loved ones gone before, were his only comfort and support, and at last they bore him with them, almost unperceived, so gently and peacefully did he sink to sleep.

In Burville, N. Y., January 18th, of diphtheria, Lynn Eddie, youngest son of C. E. and L. E. Jones, aged three years, passed to the spiritual plane of life.

Dearest Lynny, thou hast left us, But this precious thought we love, Whilst we mourn thee, thou art happy In thy blissful home above. Angel Lynny, canst thou see us Weeping, mourning now for thee? It would comfort us to know that Thou couldst often near us be. Twice before the dark death angel From our sight a treasure bore; Little Lynny, hast thou met them On the distant shining shore?

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CHAP. III. Of the conditions necessary for the production of the somnambulic state, with instructions how to effect it, etc. 1st, of the instructor, or "operator"; 2d, of the patient; 3d, instructions; 4th, of the sensations experienced by those who enter this state; 5th, of their awaking.

CHAP. IV. Theory of this state.

CHAP. V. Of the somnambulic proper sleep.--Of a partial state of Artificial Somnambulism.

CHAP. VI. Phreno-Somnambulism.

CHAP. VII. Of the senses.--Motion, or the power to move.

CHAP. VIII. Of the functions of the faculties. 1st, Consciousness; 2d, Attention; 3d, Perception; 4th, Memory; 5th, Association; 6th and 7th, Likes and Dislikes; 8th, Judgment; 9th, Imagination; 10th, Will.

CHAP. IX. Of the peculiar functions of perception in the different faculties while in a natural state. 1st, of the peculiar functions of perception when in the state of Artificial Somnambulism; 2d, The functions considered when in a state of Artificial Somnambulism: 1st, Consciousness; 2d, Attention; 3d, Perception; 4th, Memory; 5th, Association; 6th and 7th, Likes and Dislikes; 8th, Judgment; 9th, Imagination; 10th, Will.

CHAP. X. Of reading or knowing the mind. 1st, Illustration; 2d, Illustration.--Theory of Dr. Collyer's Mental alchemy or electrifying.

CHAP. XI. 1st, of the identity of other mysteries with this state; 2d, of the mysteries practiced by the modern magicians of Egypt; 3d, of the Mysterious Lady; 4th, of the earth-mirrors, first earth-glass, second earth-glass; 5th, Second-sight; 6th, Phantasms.

CHAP. XII. Transposition of the senses.

CHAP. XIII. Natural sleep.

CHAP. XIV. Artificial Somnambulism.--Trance.

CHAP. XV. Of Intuition.

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CHAP. XXVII. Obstetrical cases. Conclusion.