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

VOLUME XII.

TAB.

l dis-sus-keep keep this this sling

the Ost.

ster re-ith. om full pts \$1.

(S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

CHICAGO, APRIL 20, 1872.

\$3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS.

NUMBER 5.

Original Loctry.

THE ANGEL.

Pem Improvised by Mrs. M. J. Wilcoxson, at the Close of a Lecture Delivered by her on Sunday Afternoon, March 3d, 1872, at Kansas City, Mo.

[Phonographically Reported by George Gatrell.] atown the heights, the golden heights, an angel made

his way: ge passed me with his glory-lights, upon the throne of

I wondered why, as on he sped, such magic change was and why the scorched and desert sand so quickly turned

For whereso'er his shadow fell,-on mountain plain, or

sveet bowers uprose, and holy songs were sung by happy yo more the eagle talons rent the flesh of helpless child;

No more the charge of martial hosts rang out in conflict wild: No more the dring warrior became the vulture's food;

For more the covenants were dipped and signed in human blood. But down the heights, the golden heights, the radiant

glory swept; and into every darkened room of life that glory crept. Le! where the simoon's wasting breath had swept across

and buried in a funeral pyre the cities of the land, Lephyrs caressed the blushing flowers, and played among

the curls Of sunny-faced and smiling babes, and laughing boys and girls.

Where the track of the sluggish stream was fringed by

Thown out beneath the crushing weight of Juggernauts and thrones,

life's river in transparent stream flowed musical along, and on its verdant banks there played the lion and the

The shining angel from above shed beams of pentecostal

And poured them forth on every soul, Making the sick and wounded whole. And as he flung his censer wide The whited sepulchres beside. I heard a sullen, smothered groan Come from the altar and the throne: "O rocks and mountains, fall on us, And hide us from the wrath-The swift-avenging law-of Right,

That crowds this glory-path!" sinter and fainter were the moans of these, the selfcondemned:

lorder and louder were the songs of emanci, ated men. laked them for the angel's name. "Is he of earth or heaven?"

'Of both," said they; "for we believe, and unto us 'tis given

To know the mystery of godliness, to love and under-

his is the Just and Holy One that passeth through the

'And if I go I will return '-these were the words he said Then last he sat and supped with them and blessed and brake the bread. Te know it is the Second Christ, for now his power we

leides, he promised when he came he'd make the peo-

ple free, and give us homes, and feed us all from out his bounte-

ous store, Indenter in and abide withus for ever, evermore."

DEFENSE OF DR. SLADE.

BY J. SIMMONS, HIS BUSINESS PARTNER.

EDITOR JOURNAL: Sir:—In a previous number of the Journal you have been pleased to spread lefore your readers a purely sensational article world from the New York Sun, entitled "The Wonderful Dr. Slade." That you was pleased to publish it, is evident from the spirit manifested in the language of your editorial, to which you invite special attention. You say your columns are at the service of Dr. Slade to take his defense against the professedly truth-fil and crushing expose, and you desire him to the a straight-forward explanation of all the Joints made against him.

Has a point been made against an individual 5 some person announcing to the world that bey suspect him of deception? This is evi-We may be permitted to state further, that to circumlocution or interference by others will be admissible." This also seems to be a teparture from established rules; that is, to re-paire the accused to establish his innocence uphis own testimony; for you say that any outhis own testimony in the admissible. Inashach as my name was freely used, both in the
him article and your editorial, it seems that I
hay, with propriety take the wingss stand and
him it my testimony in this case; therefore, I
has you will, for the information of the readhas you will, for the information of the readsystem of the Journal, as well as in justice to system of the read-system of the system of the system of the read-br. Slade to take such course in the matter as hown feelings may dictate.

llaving preserved a copy of the Sun, con-taining the, to you, well written, and appar-ally truthful expose of Dr. Slade's trickery, I am well enabled to take up the charges in de-tail. Before proceeding, however, allow me to say—and I wish the reader to bear this in hind—that the writer of the so-called expose has never inside of our house; but a representtive of the Sun did have a sitting with Dr. Sade, an account of which appeared in its columns in the latter part of December last. It may also be proper to here mention the time when these manifestations through the meditumship of Dr. Slade commenced, a period of which the Sun reporter must have been illy

advised, as the sequel will prove. We took up our residence in this city in the month of October, 1870. Soon after we had become fairly settled, Dr. James North, a gentleman of cul-ture and ability, who previously had frequent sittings with Dr. Slade, called and proposed to renew his investigations. It was arranged that he should have certain hours upon stated evenings of each week; and from that time on during the following winter, he had regular sittings with Dr. Slade, at which spirit forms were often seen moving about the room. Dr. North has often described them to me as being plainly visible, and yet transparent, for he noticed as they passed between him and a large picture that hung upon the wall directly in front of him, that he could see through the form, and could also trace that distinctly upon

Dr. North has preserved notes of these sittings which he will publish, should his health permit, which, I am sorry to say, is very poor, so that he has been obliged to abandon these

investigations for the present. Soon after Dr. North commenced these regular sittings, Dr. Crowell also begun a series of sittings with Dr. Slade, which has been continued quite regularly up to the present time, with the exception of a few weeks during the warm weather last summer. Learning from him that he has recently written a short sketch of his experience with Dr. Slade for publication in the Banner of Light and the RELIGIO-PHILOSOPHICAL JOURNAL, I will now proceed to analyze some of the statements by the Sun reporter, that you seem to dignify in your editorial by assuming that they are points made against Dr. Slade.

First, then, the statement as to his visit to Moravia, the Cayuga county Mecca, is an absolute falsehood-an event that must have existed entirely in the fruitful imagination of the apparently truthful writer. Dr. Slade has never visited Moravia. All the twaddle about his movements and doings at the house of Mr. Keeler, are false, from beginning to end.

Next comes "the bill of charges," which you seem to consider an essential portion, by place ing it before your readers, therefore a point, and must be answered. In your editorial we are told that if any points are left unanswered they will surely be represented with redoubled convictions in the minds of the people that they are truthful. My statement to this point is, that no such bill ever existed. The only one ever put up in our office or reception room, still occupies its conspicuous position,

and is as follows: For the information of visitors, Dr. Slade can be consulted at the following charges for

each person: Medical examinations......\$2 00 Consultations on business...... 3 00

Sittings from 9 A. M. to 9 P. M., every day, except Saturdays.

I now ask your readers to compare this with the grand array of figures in the Sun's article, which I trust will satisfy their minds on this

The appearance of the first ghost: this point has already been answered. However, for the benefit of your readers, I will notice this particular case—the experiment with the lady friend of his deceased wife. For full particulars of that experiment or sitting, I refer you to a letter written by this lady and published in the Banner of Light, sometime in the month of December last, over the initials, C. L. C., her name being Clara Lorette Case. The next point made by the Sun is "a hitch

in the ghost manufacturing shop of Slade & Simmons, and the spirits fail to respond."
This is also false. Not a week has passed that he has not given sittings for materializa-tions, at which the spirits did, and still continue to respond, with steadily increasing power. Really, this seems like fighting a shadow, not-withstanding you have deemed it essential, and placed it before your readers; consequently every accusation is a "point," and must be refuted; therefore, something must be said about those Indian costumes. Well, it is true that we have two Indian costumes; it is also correct, that on New Year eve, Dr. Slade dressed in one of them, and did entertain a few friends in our parlors; and it is true, too, that this same lady whose suspicions were poured into the capacious ear of the Sun writer, wore one of these costumes to a masquerade party, in the city of Jackson, Mich., to my certain knowledge, over six years ago, and there was not a time during the months that she remained in our house, that she did not know where they were as well as she did at the moment she claims to have discovered them in the closet, under the Doctor's writing desk. So much for

We have now reached a point in this won-derful expose that demands especial attention. deriul expose that demands especial attention. It is this: Parties become at least suspicious; some of whom have the ability to add two and two, making four. Is it unusual for persons visiting mediums to be suspicious? and is it not strange that this person who was so well acquainted with the workings of our business to be able to furnish the Sun reporter with what has already nish the Sun reporter with what has already been referred to, if there was any truth in it, that she should have waited until this late hour without being at least suspicious?

The next charge is, that "the Doctor would become entrapped and leave his rest and so to

become entranced and leave his seat and go to the wardrobe and represent that he was getting a drink." He undoubtedly represented just what he was doing, for I have seen him leave his seat for the same purpose long before this wardrobe or curtain had an existence. However, the Sun's warries and a second by when these manifestations through the medi-tenship of Dr. Slade commenced, a period of which the Sun reporter must have been illy eyes and ears open, and not be deceived. On upon being asked ting with Dr. Slade eyes and ears open, and not be deceived. On answered, "No."

the other hand, Dr. Slade has taken extra pains to afford every facility possible to satisfy his friends on this question. So that the following may be taken as an average statement of those who have sit for materialization since the appearance of the well written article in the Sun. Now I know the manifestation to be genuine; for Dr. Slade insisted on, or allowed me to put up the curtain myself, and during our sitting I never let go of his hands, and then as soon as the forms disappeared, I went behind the curtain, and I know that no deception was practiced.

We have now come to the unusually shrewd visitor who, in passing out of the room, found a fragment of "illusion lace," and fancied in this material fabric he had discovered the secret of the shadowy form, but said nothing, his silence being the first evidence of shrewdness that I have been able to discover in this professedly truthful and crushing expose of the New York Sun. I will venture to say that of the skeptical persons who visit mediums, nine out of ten consider themselves unusually shrewd, and here we have at last found one, as

evidenced above. "During this ominous silence, Col. Fisk's ghost, whose rotund figure was shown, all resplendent with gold lace and toggery of warafter the scance the visitor finding fragments of lace as before, together with bits of silver tinsel, spangles, thread, pins and other dubious

nothings.' He now became convinced, but resolved on keeping a close mouth. We can readily understand that we have again met our unusually shrewd friend. As only the essential portions were copied in the JOURNAL, this point must not pass unnoticed. Dr. Palmer of this city, and Mrs. Daniels, of Boston, were the persons who sat with Dr. Slade, and claim to have seen the spirit form of Col. Fisk. Allow me here to give you the statement made by Mrs. Daniels at the Spiritual Conference, held in Apollo Hall, in this city, on Sunday, March 24th inst. Mrs. Daniels said that she had been absent from this city, and seeing this so called expose of Dr. Slade in the New York Sun, she felt it both a duty and a pleasure to embrace the first opportunity of bearing testimony of its falsity in this particular. She then gave a description of the manifestation as follows:

"The first to appear was a large, well formed hand, having a diamond ring on the third finger. Then the hand was thrust up so as to show the wrist and forearm, which was in shirt sleeve, the wristband being fastened with a diamond cluster, or stud. His face next appeared at the aperture, turning so as to afford a view of every feature, even the back of his head, at times raising so as to show the breast. He was said to have assumed twelve different positions, in neither of which did he appear in uniform, but in every instance was in shirt sleave, with-

out either coat or vest." What now becomes of the gold lace and toggery of war? When the shrewd gentleman concludes to open his mouth, I presume he may be able to inform us what his suspicions

Thus we brand this point a falsehood, and pass to the next in order, which is the little spool; it is a point, and must be answered. This very industrious lady, whom the Sun reporter denominates the committee of investigation, carried the spool of thread into the Doctor's room herself. Whether she left it purposely or not, is immaterial. The circumstances are these. Dr. Slade requested her to sew some buttons on the bottom of his pants for the purpose of strapping them down. She complied with the request, the Doctor having the pants on at the time. When she left his room, she left the "tell-tale spool" upon the sofa. Its "tale" has since been published in the New York Sun, and copied in the Religio-PHILOSOPHICAL JOURNAL.

But I must hasten to the next point, wherein we are informed that "notes are compared, when it is found a significant fact is gained, which fact was the singularly uniform character of the spirits shown, indicating the scant supply at the Doctor's command. The interchange of opinions and observations among the 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

Here comes the startling announcement that a great discovery was made; that in the absence of the Doctor, the aforementioned committee of investigation entered his room, and there in the wardrobe found a demijohn filled with quack medicine that Slade retails at \$12 per bottle; and that in the lower part of the writing desk 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, as the committee at this point claims to have

Mr. Editor, has it ever occurred to your mind that a person who would thus betray a friend, would also lie? Judging from your editorial, I should say not; for you inform your readers that the Sun article is apparently truth-

Now for the facts: The denijohn found in the wardrobe contained alcohol, and never while in our possession has it contained anything else; neither does Dr. Slade retail medicine by the bottle at any price whatever, although he administers to his patients such remedies as in his judgment the case may require. That Col. Fisk's uniform, or a number of masks were found, is also false. With the Indian outfit was one mask, which is the only one this self-appointed committee ever claimed to have seen, and she so stated before the Conference in Apollo Hall, and then and there, upon being asked if the face she saw while sitting with Dr. Slade resembled this mask, she

What now becomes of the number six? also, of the number not ascertained? Neither is it true that she was disturbed while examining the room, or that she or any other member of our family was ever prohibited from going into that room whenever they pleased, is also false. On the contrary, this lady has repeatedly occupied this room all night, sleeping upon the sofa, which is so arranged that it may be converted into a bed; and finally she admits that she lied in what she says about the Indian's talk with the white squaw. This is also a portion of the Sun's article, deemed essential, and copied in the JOURNAL, and still in your edito-

rial you say this is apparently truthful.

At this stage of the proceedings, after having enjoyed the hospitalities of our house for months, she finds it convenient to become disgusted. Doesn't it strike you as being rather late in the day? It certainly does me, and I only regret that her sensitive nature had not received the shock much earlier.

We are then told that Mr. Martin is left in charge of the room. This happens to be Albert Morton, Secretary of the Liberal Tract Society, of Boston. Mr. Morton addressed a letter to the New York Sun, refuting the statement concerning him, which that paper recused to publish. It has since been published in the American Spiritualist.

We have now to speak of the diamond cross. Have patience, for "the end draweth nigh." I will say of Mr. Aiken that he is a gentleman of fine abilities, and as an investigator, patronized Dr. Slade to some extent, and, to use his own language, to further express his gratitude for what he had received, he decided to present Owasso this diamond cross, which was done while the Dr. was entranced, accompanied by appropriate remarks by Mr. Aiken, and as appropriately responded to by Owasso. The committee of investigation said subsequently, that she did not see why Mr. Aiken did not give her that cross, instead of giving it to that Indian Comment is unpresented. dian. Commert is unnecessary.

We come at last to the closing charge, in this well written, apparently truthful expose, THE SPIRIT PORTRAIT,

without repeating all that is said about it-only calling your attention to this fact: that in the Sun article it is set forth as an oil painting. Mr. Editor, the painting still hangs upon our parlor wall, bearing its silent, though truthful testimony of the falsity of every word that was said about it. Instead of being in oil, and on canvas, it is pastille, and on paper, and was produced, or painted, through the mediumship

of Dr. Slade, as claimed by him. In conclusion, I am compelled to say, that in each and every charge, throughout this entire array, I am unable to discover a single sentence wherein may be seen even a shadow of evidence that the writer intended to tell the truth; and so long as it was confined to the columns of the New York Sun, and its class of journals, I deemed it unworthy of notice; but when copied into the RELIGIO-PHILOSOPHICAL JOURNAL, supported by an extended editorial, in which you demand an explanation from Dr. Slade to all the points, it strikes me that I also have equal claims upon the columns of your

paper.
Therefore, being associated with Dr. Slade, and my name being freely used in that connection, both in the Sun article and your editorial, as I have said at the commencement of this, I have taken up the points, or charges, in detail, and I now ask you to give this as conspicuous a place in the JOURNAL as you did the so-called

REMARKS:-It is with great pleasure that we give place to the foregoing in accordance with announcement in our last issue.

The article in the New York Sun, the substance of which we copied into the JOURNAL and called upon Dr. Slade to deny or explain, produced a tar more serious effect upon the minds of the readers, Spiritualists not excepted, than Mr. Simmons seems to realize. This paper having ever stood by all honest mediums for physical manifestations, it has been a target for that class to aim their shafts at who do not believe in that phase of spirit power. Consequently our office, for a week, was flooded with copies of the Sun containing the expose, and letters calling upon us to publish the same. The feeling was general among the Spiritualists that an explanation was demanded. It was then, and is yet our opinion that an explanation from Dr. Slade, or a denial of the points made against him, only would satisfy the public. One of his friends wrote us that he had recommended him to "maintain a dignified silence." Misplaced dignity, in our opinion.

We believe Dr. Slade to be an honest man. We know him to be a most excellent medium. We credit Mr. Simmons' denial for the reason that we know of Dr. Slade and his medium-

The burthen of proof to sustain the Sun's base charges of imposition is clearly changed, and it now devolves upon that journal to sustain its charges against Dr. Slade by direct proof, and we, in behalf of Spiritualism, defy it to make such

A SPIRIT'S TESTIMONY FOR DR. SLADE,

Bro. Jones:—I feel duty bound to send you the following for what you may deem it to be worth, coming, as it does, from an entire

Early this evening, at this table on which I cheering terms of the progress of Spiritua am writing, a lady friend, a gentleman, Mr. and the fidelity of his co-workers in the co-workers in the co-workers.

L., my wife and self, sat down to hold a circle. Ere long, and for the first time in weeks, Mr. L. was fully controlled by a spirit, who gives his name as Rev. John T. Boyd, a native of New York city, an Orthodox Congregational preacher, afterward settled in Muscatine, Iowa, removed to San Francisco, and died there, August 25th, 1855, aged forty-seven years. The reverend gentleman is no stranger to us in the spirit. He has controlled Mr. L before, and by the soul-inspiring eloquence of his broad and liberal prayers, with one of which he always terminates an interview, and the sound wisdom of his counsel, we have come to regard him with feelings of deepest love and respect.

I will not intrude upon your space by detailing all that was said in this intensely interesting interview, but proceed to the main point prompting this communication:

I asked, "Are you familiar with the extraordinary manifestations now going on at Mora-

"I am, sir; perfectly familiar with them." "Do you consider them genuine in all re-

After a short pause, "In the main they are genuine." "Then, there is some trickery practiced to

facilitate them?" Another pause, "In the main they are genuine, and are but as a foretaste of what shall

ere long be revealed to mankind." I continued: "To-day, in the Religio-Phil-OSOPHICAL JOURNAL, of the 23d inst., I read the New York Sun's expose of Dr. Slade's trickery. Are you acquainted with those manifestations,

"Yes, sir; I am thoroughly acquainted with them, and pronounce them genuine-all that

they pretend to be." "And has there not been the slightest fraudulent instrumentality? Was the 'expose' one of the Sun's sensationals?"

"There is not one shadow of truth in the Sun's allegations concerning Dr. Slade and his manifestations."

"Were you acquainted with Dr. Slade?" "Yes, sir; I knew him personally. I esteem him as a good man, an honorable gentleman, and a true and valued friend of our Spiritual

Not knowing the Doctor's full name, I in-

"Dr. Robert Slade," was the reply.

I am positive that no one at this table ever heard of or saw the Doctor's name in print, but Respectfully, Jas. S. Howe.

Meridian, Miss., Mar. 25, 1872.

A WORD IN REGARD TO THE SLADE EXPOSE. Having read an expose in the Journal in reference to the Slade expose, I would respect-

fully submit a word which may contain a new idea to some of the readers of this estimable advocate of free religion. We believe the purport of the editorial before mentioned to be, that if Henry Slade will take up the expose, item by item, and give a satisfactory explanation of each, he will be acknowledged the best free advertised medium in the United States; and that whatever item he may leave untouched will be regarded as one which he can not explain.

We read in the last number of the Journal Bro. E. V. Wilson's call to Slade for an explanation or acknowledgment of deceit intentional, and we understand Bro. W. to believe the manifestations witnessed by him on the 11th of January, 1872, to have been a fraud, produced by some means known only to Slade & Co. Now, the idea we wish to convey to Bro. W., is this: could not the highly clairvoyant power which he, himself, undoubtedly possesses, and which has rendered him so famous as a seer, in conjunction with the power which Slade does undisputably possess, and which has given to the world his wonderful slate writing, have produced genuine manifestations on the occasion of the before-mentioned visit, when, had Slade been sitting with a person not a medium, the manifestations might have been entirely fraudulent. It seems not unlikely to me that Bro. Wilson witnessed veritable manifestations by his own clairvoyant power, even should it be demonstrated without a doubt that Dr. Slade has been led by the desire for gain or renown, under the influence of dishon-est spirits to fall from his high estate to that of an imposter. Let us hope, however, that he will respond to the calls of his former coworkers, and come out with an explanation or acknowledgement of error.

BILL U. SHEARMAN.

THERE is nothing so beneficially educating to a young man as the companionship of sis-ters. They laugh him out of those little awkwardnesses of manner, which otherwise might become habitual. They refine him unconsciously in all matters of taste and politeness.

They nip the little buds of puppyism, which under any other circumstances might flaunt their flowering before less partial eyes. When brothers refuse to accompany their sisters, in order to dance attendance upon other young ladies, let them remember who made them presentable and agreeable to "the other young

Woman can more keenly than man "taste the pure enjoyment that results from the mere growth and exercise of good feelings." Who so well as she knows how much more true pleasure is in one peaceful moment of modest goodness than in all the excitement that waits on the gaudy game of ambition? She is never so happy as when doing most and asking least.—Alger.

A VERY encouraging letter received from Mr. W. Meredith, of Liverpool, speaks in cheering terms of the progress of Spiritualism,

Original Essays.

THE TWENTY-FOURTH ANNIVERSARY. Address to the Spiritualists Assembled at Terre Haute, Indiana, March 31st, 1872.

BY ROBERT DALE OWEN.

[Reported for the Journal.]

FRIENDS:-Some one has recommended that a man should spend each recurring birth-day in a review of his past life, and of the progress he had made up to the close of its last year. Is it not well so to spend the birth-days of Spiritualism? Or if that term seem inappropriate—since Spiritualism is coeval with man himself -we may at least say the days which, in this new country of ours, may, the most appropriately, be so called.

In the eyes of the civilized world, where does Spiritualism stand to-day? Is she despised? Is she respected? Has she won a reputable position among the other phases of religious faith? Let us see.

Twenty-four years ago, this very evening, when the most modern phase of Spiritualism first showed itself in a hamlet near the small town of Newark, and for many years thereafter, the popular notion grew to be that a supersti-tious epidemic, originating in Western New York, overtook millions of weak men and women, first in these United States, then in Europe or other parts of the world, creating in them a most unphilosophical belief: Namely, that there had appeared among us a modern dispensation, under which there were occurring marvelous events, without example in the past and especially vouchsafed by God to this, his favored generation. The assumed theory was, that this new faith was the mania for the time, soon to pass away, like a hundred other ephemeral delusions.

But after a season, and particularly during the last few years, thoughtful men have been discarding such a theory, plainly perceiving that facts disprove it. Spiritualism has indeed, seemed, from time to time, to be crushed to earth; but each time it has risen again, like a strong man refreshed from sleep. Now it is only Truth that persistently resists abuse, de-traction, ridicule; and that rises, all the stronger, for revilings and persecution. Error

"dies among her worshipers."
Recently another theory has superseded the first crude notion, not only among the thoughtful and the religious, but among that careless class, the fashionable. A few days since I received the number for March 13th of the (New York) Home Journal, the chief organ in this country of the last named class. Its leading editorial of two columns, headed "The Debatzble Land," gives as fair a view as I have seen, of what the outside world, when it is disposed to be candid, now says of us. Perhaps some one at the close of this address,

will be kind enough to read it to you. Other

influential journals have taken similar ground.

So far as all this goes, it supplies evidence of a great battle fought and substantially won. This article, without accepting the ultramundane explanation of spiritual phenomena, assigns to Spiritualism a reputatable place as one of the great religious elements of the day; regarding it, in fact, as a phase of religious faith called forth in the nineteenth century by a reaction from the Materialism of the eighteenth. It speaks of science as the Materialistic element of the day; opposed, in its skeptical tendencies, by Spiritualism, which (to use the editor's own

has won its success in our own country where it arose, and in the chief centers of culture in England, France, Germany and Russia, the strongholds of the scientific movement, and the very focuses of the deepest insight and severest scrutiny."

Such admissions indicate a great victory. If we follow it up with prudence and courage, no man can predict how far we may go. Let us cast our eyes now across the Atlantic

and see what is going on there. Sergeant Cox (to those unfamiliar with English law-titles, I may say here, that the term Sergeant marks, in Great Britain, the highest legal rank under a Judge) Sergeant Edward Cox, author of a small English work in which he admits the phenomena, but ascribes them to an unknown power called by him "Psychic Force," is an eminent London lawyer. The editor of the Journal says of him and his theory:

"His Psychic Force, which he puts forth as a new discovery, is at present exceedingly indefinite, beginning where muscular force ceases, and covering the phenomena of the will and mind in their most individual and personal qualities. Essentially is it but a substitution of a generic term for a specific one. The pass-word of one party is: 'Spirits, are you present?' while that of the other is: 'Psychic Force, will you communicate?'

"Sergeant Cox, however, is exceedingly careful to assure the public that he is no Spiritual-ist—even that he rejects their theories as absurd. Nevertheless, we can not help assigning him a place among the believers—the uncon-scious ones at least. His book may be taken as the best representative of the newest phase of the movement, while the older, more sentimental and religious form of development is fully set forth in Mr. Robert Dale Owen's volume on the 'Debatable Land.' We can not but believe that these extremes will both be benefited by their nearer relations and better acquaintance. The one will lose something of easy credulity and indiscriminating senti-mentalism, while the other will cast off something of the exuviæ of materialism which now hold his vision too close to the opaque

I should be very glad to shake hands with Mr. Cox, and to have a long talk with him, and I do not doubt that we should both be benefitted. I am quite content that my book should be regarded as "setting forth the older, more sentimental and religious form of development" of the spiritual movement. Nor am I disposed to deny that I may (as the editor alleges) be too easily credulous, and too indiscriminately sentimental. We all have our idiosincrasics.

idiosincrasies. I am not sensitive about mine. I have corresponded with Mr. Wm. Crookes, who has taken the lead in English scientific experiments in Spiritualism. Like Mr. Cox, he still ascribes spiritual phenomena to "Psychic Force;" but he is now experimenting with Kate Fox, one of the best mediums in the world; and he has written to me that he will not hesitate to give to the public whatever conclusions future experiments may justify. I be-

clusions future experiments may justify. I believe that he will keep his word, even though, in doing so, he may, for the time, imperil a high scientific reputation.

It is to be admitted, on the other hand, that the great majority of English scientific men still reject the phenomena. The editor of the Home Journal handles their prejudices without

gloves. He says: "Where a Socrates might recognize a divine voice, or a Milton rejoice in the companionship of 'millions of spiritual creatures that walk the earth unseen,' the purblind earthworm nat-urally can find nothing but delusion in others, with an addition of conceit in himself, that he

society," in the city of New York? Am I not justified in saying that, if we act with foresight and courage, we must needs succeed?

With foresight, I repeat. We must look over the whole field. We must look out, and make clear to ourselves, our true religious position. We should bear in mind, also, how we reached it

The chief accessions to our ranks are from what used to be called "infidels;" and it was natural, and to be expected, that these men should bring with them into their new belief, some of their old prejudices. Orthodoxy had claimed for Christ (what he never claimed for himself) that he was one of the persons of the Godhead. Rejecting this unfounded claim, Godhead. Rejecting this unfounded craim, Materialists have been wont to run into the opposite extreme, declaring that "Jesus was no better than other men;" scarcely equal (some of them would say) to Confucius or Socrates.

I, myself, was once a skeptic; and, though I always reverenced the character of Christ, my estimate of that character was less exalted, in my younger days, than since I became a Spiritualist. Formerly I did not believe that he performed the wonderful works ascribed to him: but Spiritualism, showing me similar wonders, has convinced me that he did.

Again, though it be true that Spiritualism does not countenance Orthodoxy-that the doctrines of vicarious atonement, imputed rightcousness, original sin, a personal devil, and an eternal hell are not to be found in its communications; yet, so far as my experience goes, there is not one of the grand teachings coming to us from Christ himself which is not endorsed in revealings from the other side. And I know of no other Teacher, ancient or modern, of whom the same can be said. Socrates, perhaps, came the nearest to it.

I regard Christ-I say it with reverence-as the great Founder of Spiritualism. He gave to the world its highest phenomena. He taught the world every one of it noblest lessons. In attestation of its most sublime truth—the doctrine of immortality-he appeared, after death,

Socrates, guided by his guardian spirit, was a forerunner. He was as the morning star in the heaven of Spiritualism, preceding, by nearly five centuries, the Sun, rising upon the spirit-

I speak of the teachings of Christ himself, simple and unalloyed, substantially as we find them in the three synoptical gospels, Matthew, Mark and Luke, the earliest records we have. And if any one think I am saying too much, let him read the three biographies carefully, keeping his mind, the while, free from all obscuring glosses, and all disfiguring adjuncts, whether coming from Paul or from any other source; making allowance, also, for more or less of error and inaccuracy in the biogra-

It is more difficult to do this than you may, perhaps, imagine. Christianity has been so perverted from its original simplicity by dogmatic commentary, so overlaid and shrouded up by misguiding irrelevancies, and we have been so long accustomed to take it supinely at second-hand, instead of free and pure from the lips of its Teacher, that it requires a vigorous effort to shake ourselves loose from the precon-ceptions that have led us and our neighbors grievously astray.

Our opponents are wont to say of us that we seek to substitute Spiritualism for Christian-I do not believe, except of a small minor-daily diminishing, there is any truth in

As a general rule, with exceptions, however, Spiritualists are not Orthodox. As a general rule, also with exceptions, Spiritualists are Christians, in the primitive sense of the term. And, as a general rule, too, Spiritualists are Christians, not because of the historical proofs of Christianity, but because of its internal evidences, and because of its accordance with their own highest teachings from the spiritual

Historical evidence many centuries old, sometimes suffices to establish the date of records, I think we have sufficient proof that the three earliest gospels existed, substantially as we still find them in the latter half of the first century. And that is about all that historical proof can do for us in the matter. For the rest we must trust to the spirit of the Record itself, when tested by our own moral sense of uprightness and justice—the highest of earthly tribunals.

We shall do well, also, in this connection, to note one acknowledged fact, of grand outline,

familiar to every educated man. It is this: In what is usually called the civilized world, millions will say, if asked as to their religion, that they are not Catholics, millions more that they are not Protestants; but, excepting the five or six million Jews, we shall not find there one man in a hundred who, if he has any relig-

ion at all, will say he is not a Christian.

If the Spiritual teachings, first heard in Galilee eighteen hundred years ago (aside from alien creeds), be not the religion of civiliza-tion, it has no other. What we may justly call the most enlightened portion of the world clings to these teachings, despite the deadening and retractive influence of alien creeds.

Spiritualists believe, also, that if we seek in a fitting spirit, we may obtain, from a higher phase of being, a supplement to the teachings of Christ. Of course it is very heterodox to

Orthodoxy believes in the Book, the whole Book, and nothing but the Book. Yet, as happens in regard to many other heterodox things, our belief in this matter is strictly

If you read the record dispassionately, you can hardly fail to become convinced that Christ never intended his system as a finality. He said to his disciples, just before he went to his death, "I have many things to say to you, but ye cannot bear them now." Then he added that, after his death, the Spirit of Truth would lead his followers "into all truth." Whether this specifically meant that his own teachings would, when the world could bear it, be supplemented by other truths, coming to us from the spirit-world, I do not assume positively to say, but I think that interpretation of his words is much more reasonable than any

On another occasion, Jesus declared that spiritual signs should follow those who believed in his words; that they should do the works that he did; and greater works also. Orthodoxy restricts the application of all such sayings. Christ himself never did; and I prefer, in this, to follow Christ rather than his com-

Do not imagine, however, that I would have Spiritualists subscribe to any set creed, heathen or Christian. As a modern Scottish Divine, speaking of the religious belief of the day, has expressed it: "Men thirst not less for spiritual truth, but they no longer believe in the capacity of system to embrace and contain that truth as in a reservoir. as in a reservoir.

I think some of our Spiritualists need a frank word of caution in regard to this mat-There are those who, with the best intentions, are too prone to set up, and trouble themselves about filling a spiritual reservoir. All such attempts must result in

tion of the Spiritualists of the United States, numbering, perhaps, some two or three hundred,—no, nor if it numbered ten times as many thousands,—can, by resolving this or that for the millions who are at home, think-ing for themselves, do aught but mischief. We neither question their zeal nor impugn their motives; but we do deny their authority. We want no spiritual ruler set over us; whether his or her title be High Priest or Pope, Ecclesiarch or President. I, for one, recognize

If every resolution adopted in such a convention were just the right and prudent thing, still to pass it, in virtue of authority assumed to be delegated by seven or eight millions of people, does harm instead of good.

I have taken great pains, in a recent work which has already had a wide circulation, to set forth, in fourteen paragraphs, what I conscientiously believe to be the great leading principles on which intelligent Spiritualists unite. But if I were present at such a convention, and if any delegate should move to adopt these as the true principles of our belief, I should myself speak and vote against the

There is another danger incident to these self-constituted conventions. It is that they are sometimes tempted to assume the right to endorse, for all Spiritualists, either in terms, or virtually, principles and opinions-both just and important perhaps—which are not essentially connected with Spiritualism. This is an

I have my own very decided opinion as to what policy of divorce is the most just and merciful in itself, and the most conducive to public morality; I approve, substantially, as I have elsewhere freely said, the policy touching that matter which has governed in our State for the last half century. I have carefully observed its practical effects on our own population, and I am satisfied that these are all that could be desired. Yet if, in any General Spiritual Convention a delegate should propose to endorse, as sanctioned by Spiritualists, the very laws I thus approve, I

should, if present, protest against the proposal.
So again, I firmly believe, as I hope many of you do, in woman's right to suffrage, and in the prospect of its speedy recognition. But what would you think of an attempt to obtain a vote pledging the farmers of Indiana to support such a measure, at some meeting of your State Agricultural Society? For everything, in its order, there is fitting time and

I beg of you, however, to take note of my exact position in this matter. I trust no one so far misconceives my sentiments as to imagine, for a moment that I object to the free discussion of any subject connected with human welfare, not in our spiritual newspapers alone, but in any public meeting where Spiritualists may chance to come together. To an enlightened Spiritualist, nothing that pertains to humanity or its sufferings, or its improvement, can be indifferent. But that is not, in any sense, the point at issue; it is something quite

For the Spiritualists of the United States to elect a set of persons empowered to speak and act for them, is impracticable, even if it were expedient, and would be utterly inexpedient and mischievous, even if it were practicable. But in the absence of any such election, or any pretense of election, I recognize neither the right, nor of course the propriety, that any public body—let it assume what title it will—shall take upon itself to determine, as by the authority of the Spiritualists of this country, a single article of belief; or to commit the Spiritualists, as a body, to any side issues whatever. We condemn in the orthodox leaders their spiritual usurpation. Let us not ourselves imitate what in others we condemn.

I would have our public lecturers, also, speak on all occasions, boldly indeed, but modestly and unassumingly also. I would have them, more especially, avoid all bigotry and all uncharitable attacks on the honest opinions of others. Let us build up an edifice convenient and beautiful. Then the old, wornout tenements will be deserted in its favor. We need not trouble ourselves to pull them

A few words more, in connection with the foregoing remarks, may be useful here. I by no means overlook the important results which may be obtained by concert of action. In union there is strength. There are useful and legitimate associations of Spiritualists,-of which our own State Association is an example-its trustees incorporated for business purposes, and the Association itself never assuming to dictate beyond its proper sphere. We shall all bid Godspeed to such a society, when it occupies itself in spreading abroad Spiritual tracts, or in encouraging and aiding volunteer lecturers, going forth, as the Seventy didwithout purse or scrip, too, sometimes-to preach glad tidings far and wide; or when it undertakes other similar duties.

The great utility of such an association, in a different field, has been recently shown. Robert Barnes, a wealthy merchant of Evansville, left, by his will, to the Trustees of the Indiana State Association of Spiritualists and their successors in office, for an orphan college, an estate valued at half a million of dollars. I may add that though, as usually happens in such cases, the heirs contest the will, there is the fairest prospect that the original intentions of the testator will be carried out.

In expressing my opinions of what I deem the mischievous results of a General-Synod, speaking and acting as by authority of the Spiritualists of the United States, I have been governed by a strict sense of duty. And what I have said has been spoken with regret because good and true friends of mine, who have done much for the cause, have been aiding in this movement. Yet I think I know them well enough to say that I am confident they will receive my strictures in the same spirit of charity in which I shall always receive any strictures of theirs on my own

public conduct. The general view I take of the matter may be thus summed up. What may properly be called Spiritual Epiphanism, is spreading as fast as its wisest friends desire; but it is spreading not as a sect-nor ever, I trust, to become such-not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently through the agency of daily intercourse, in the privacy of the domestic circle. It pervades, in one or another of its phases, the best litera-ture of the day. It invades the churches already established, not as an opponent, but as an ally. Its tendency is to modify the creed, and soften the asperities of Protestant and Romanist, of Presbyterian and Epis-copalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to leaven with invigorating and spiritual-izing effect, the religious sentiment of the age; increasing its vitality, enlivening its con-victions.

I would not, lowever, be understood as expecting that Spiritualism will effect all this, except in measure as its rich mines are wisely worked; nor as asserting, in a general way, that we, of the present generation, are worthy recipients of its revealings. There

culture necessary to exercise judiciously the right to vote. In either case there is but one remedy: the millions must be educated up to the occasion.

The time to which I wished to restrict this address is exhausted, and perhaps I have said enough toward marking the importance of this phenomenal movement, and assigning to Spiritualism itself definite character and fitting place among the religious beliefs of the day. Though not a sect, it is doubtful whether any sect, exerting peaceful influence only, ever spread with the same rapidity, or made its mark during so brief an existence, on the hearts of so considerable a portion of man-kind. It has already asserted its position. Though its truths are disputed still, yet, except by the ignorant or the hopelessly bigoted, they are no longer despised. The idea is gaining ground that its occult agencies may richly repay earnest research. The essential is that the whole subject should be studied in its broad phase, as one of the vital elements of an enlightened Christian faith.

PROGRESSIVE COMMUNITIES.

BY J. W. EVARTS.

CHAPTER IL-ORGANIZATION.

The first step to be taken in all successful organizations, is to possess the means necessary to reach the object to be attained; and the means necessary to establish a progressive community, as in all other unitary schemes of a philharmonic nature, consists, first, in a sufficient number of concordant minds, male and female, in equal proportion, who practically live on the same plane of life with each other and who think from the same standpoint of reasoning with each other relative to life's vital issues; and second, a sufficient amount of material power-cash capital-to provide for the material wants of those concordant minds in such a way that neither the spiritual nor the material will be warped or dwarfed in their development at either's expense-that the soul and its temple may be whole and symmetrical in their proportions.

The means once secured, the next step will be to seek the locality where man's physical wants are the most easily supplied, and there project whatever pursuit will the most easily provide for these wants, and secure the greatest happiness. It is an historical fact that the most fertile localities of the highest altitude have given rise to the highest order of culture, the most superior inventions, the purest inspirations of poetry, the soundest philosophy, the finest music, the most perfect knowledge of science, the best conditions for spiritual communion, and the most harmonious minds.

Whatever the will of man may be, immutable circumstance fills one scale of life's balance, and life's powers are made significant by the manner in which the judgment selects its con-

Italy, Greece, Persia, Palestine, Germany, France, Britain, and New England evince the effect of material fertility and altitude upon the progressive development of the human soul. Harmonial unity being the highest condition possible to earth-life, its dwelling-place should be in an atmosphere free from the infections of physical disease; from malaria and impure water, from mineral, vegetable, and animal poisons; from political and religious oppression; from intellectual, social, and religious persecution, and from the desolations of self-

With a location selected, most befitting the dwelling-place of exalted souls, let the concordant minds be twelve, twenty, fifty, or hundreds,-it matters not how ma there is unity of purpose, -each one representing a given amount of available capital, the result of organization will prove prosperous or otherwise in proportion to the amount of practical wisdom exercised in business mat-

A community may select mechanics, arts, manufactures, commerce, or agriculture, as its pursuit, or all combined; and if the receipts thereof do not exceed expenses to the extent of premia on all capital invested, then the failure must be chargeable to business inefficiency or, if the pursuit be agriculture, as it is the case with the producer now, and as it ever has been, the seller is not the priser of his own

As the material success of joint-stock unions depends upon the receipts giving a marginal covering of all expenses, with interest upon all capital invested, and striking a dividend to every share; therefore, each representative of any industry, solitary or unitary, must set the price on his, her, or its article of traffic; and agricultural unity will never attain its greatest success, or the plowman realize the high order of his calling, until the producer exercises the power of prising every product according to cost of production.

Organization for material ends, then, must have a safe financial basis; and whoever would utilize the races, let them beware, when they provide for the affections, that they do not subvert the dominant interests of the intellect. The intellect, unless pauperized or demented, seeks the control of its own achievements; and to organize men and women upon any plan where the individual achievements of the intellect are circumscribed, would militate against individual progress, and subvert the two prime powers of nature, attraction and repulsion, causing that resistance which a free soul ever gives to its transgressor.

It is individual freedom, then, and individual control of the material achievements of the intellect, that must be provided for, in a social and industrial unity; and to secure this ideal, each integral of the ephemeral, the material, must be moved by representative thought—each dollar must be quickened to vote for its own protection.

Thus in a unity of one hundred members, only fifty of whom are stockholders, those fifty would close all financial questions, and mobilize all their material power, by whatever order of representative authority they may confirm. In all other interests, all above whatever age the unity may designate, would be entitled to full individual influence: forsooth it should be, in every growing unity, amply provided for every natural aspiration to attain a higher degree of excellence and power, by the use of the fruits of industry, than it is ever possible in social

Labor fully and promptly recompensed places the laborer on the path to infinite possibilities of material comfort, and infinite privileges of intellectual attainment and spiritual

He or she who enters a social unity without material power, with health and industry, and with full value of each hour's work, can, beyond the stipulation of life's needs, reach that apex of material success only attainable under the shield of co-operation and protective

"There is no excellence without labor;" and in an agricultural unity, of from one hundred to three hundred souls, with from one thousand to three hundred souls, when the thousand to three thousand acres of land, a high degree of excellence is only attainable by assiduous toil; and yet compulsory labor is incompatible with individual freedom,—it must be with an addition of the hammer, accepts no revelation but that of the hammer, the blow pipe or the scalpel."

Synods, presbyteries, convocations, assemble to prescribe forms of faith to their respective sects. An Œcumenical Council convenes at years ago, that sentiments like these would be years ago, that sentiments like these would be published to-day in a leading organ of "good" ye not like unto them. No Œeneral Convenional convenio

Let him who hath not faith in the divin principles that underlie human life, read! and let him who nath the read! Through attractive industry winds the path that leads to human redenvision; from what? From lower ticker forms of life.

to higher forms of life.

In an agricultural unity all are consumen of articles of value. Let a price be fixed on all articles of value. Let a price be fixed on all articles of consumption, and if any one consumes any of said articles, without a full return to said unity of the value of the articles. consumed, a trespass is thus made upon the consumed, a trespass collective individual means of said unity; and to obviate such trespass full value must b received for every expense. "The poor we have always with us;" but all persons above a definate age should be self-sustaining. A price can be fixed upon all labor, and upon all expense; and thus shield all from trespass, and free all from trespassing, and to all secure individual freedom. vidual freedom.

The centralization of one hundred souls would unite the expense of twenty isolated homesteads, say at \$10,000 each, aggregating \$200,000, one half of which would purchase 2,000 acres of land, at \$50 per acre half will erect a mansion, coupled with the 4,000 acres at \$25 per acre. The other labor of those interested, and the necessary buildings and machinery to work this number of acres, and leave a contingent fund of \$10

The advantages derivable from this unity of material power are multiform: the relief of woman from drudgery by the employment of professional cooks; the equality, mentally socially, and politically, of the sexes; the commission of middle-men reduced on merchandise; the arts perfected without patronage; knowledge gained without difficulties; the poor made rich by just reward; the sick healed without expense; the weak sustained by the strong; fraternal unity attained, and the ministry of angels realized.

Chapter third will demonstrate "Sociology" on the ascending scale. ----

A STRANGE STORY. An Adventure with a Dog's Ghost near

a Haunted House. BY EDWIN ABNER DAVIS.

The following remarkable story was related to me by James Trout, a gentleman of unquestionable veracity, now living in the town of Palermo, Kansas. In questioning him, I hinted that he might have been the victim of delusion or imagination, which he stoutly denied, and said that what he had told me was the truth, all of which he was willing to relate again under oath. He could not possibly have been deceived in relation to the apparition,

that it was not an illusive mirage, or a deceitful

imagination. Mr. Trout's story is as follows:

"In the year 1845, I was living in Madison County, Ohio. Between Vienna and Brighton

there stood, a little way from the road, a brick

house which bore the reputation of being haunted, and many were the tales told of strange, ghostly apparitions seen in that vicin-It had long been untenanted. No one could live there. People moved out faster than they moved in. It was said a man had been murdered there, and that his ghostly form, together with that of a large uog, kept nightly vigils about the premises. Very many people told me they had seen both dog and man near the haunted house. I did not believe in ghosts or spirits, and treated their stories with ridicule. I always thought that when a man was dead, he was pretty d-n dead-no fear of his appearing to any one again. been working at Vienna at coopering, and having some work to do at Brighton, I slung a few tools over my shoulder and started. I happened that I came to the haunted house about nine or ten o'clock in the evening. The moon was shining brightly, so that it was nearly as light as day. I was not thinking of the house at all. In fact, in those days I paid little attention to ghost stories, and had no fear of anything. When I arrived directly opposite the house, I saw in the full light of the moon a large dog coming from the house straight toward me. He stopped at the road and commenced to slowly trot backwards and forwards in front of me. I thought this very strange,-and laying down my tools, I picke up a stone in order to frighten him away. tossed the rock at him, but he took no notice of it, and finally got up to within three feet of where I stood. I then picked up my broadax in my left hand and with my right commenced throwing stones from off the macadam ized road with all my might at the dog, and noticed that most of the stones I threw, well entirely through him! I must have thrown, altogether, over half a bushel of stones at that

dog, or ghost of a dog. I was puzzled, and recalled to mind th strange tales I had heard in reference to this so-called haunted house which stood about \$ hundred yards off, looking gloomy and desolate I expected to be confronted with the spectro of the murdered man, but I saw nothing more

After throwing at the dog until I was tiredand while gazing intently at the apparition with wonder and surprise, the dog slowly trotted off, and finally disappeared inside the

I am confident the dog was possessed of nei-ther flesh or bones, because I witnessed stone after stone go through him as plain as ever I saw anything in my life, and there in that bright moonlight, I could not possibly have been been mistaken. That sight was the stranges I ever saw in my life, and I was forced to the conclusion, that if man has a spirit and can come back, animals can do likewise.

St. Joseph, Mo.

-Spirit pictures are beginning to appear on the chart in Virginia City, Nevada. An exchange says: "The ple thre is that of a personage of venerable aspect, dresso in black, and of a solemn if not sad expression of cost tenance. It is not a dim picture, nor does it require the least stretch of imagination to make it out. It should but the head and neck-no outline of shoulders ball visible. * * A crowd lingered about the winds until it became quite dark, and applied all the tests the occurred to them, fully satisfying themselves that the thing was neither a photograph nor a picture pasted spo the pane. * * * There is no humbug about this will dow-pane ghost-it is there, and all may satisfy the selves in regard to it, as to its being a manufactured genuine, or an accidental ghoet. formed that the picture bas been recognized by a of resident as a strikles likeness of a friend of his who will frozen to death on American Flat, in the spring of 186 He is positive as to the picture being that of his friend

and declares the likeness to be most perfect." The latest prediction is that this world is !! end on the 13th of July, 1921, at 3 minute 13 13-17 seconds past 7 o'clock in the mornist Let not the prophets be discouraged. Prophets will be seen must be verified, and some of them will be it yet.

The Roman Catholic Tablet does not ento a very high respect for those high Epison lians who wish to be called Catholic, but are hypocrites, and adds: "If they we olear their skirts of the crimes and filth calumnies and lies of the Protestant more their sincerity in the protestant in their sincerity in the protestant in the protestan ment, and prove their sincerity in the of the world, they must leave their Protests sect."

Arts and Sciences.

8Y.....Y. A. CARR, M. D. SOUTHERN DEPARTMENT.—Papers can be obtained and subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

Isomerism.

SCIENTIFIC-SERIAL NUMBER TWENTY-FIVE.

Q. These strange facts in isomerism, offer a large margin for all classes of deductions. How are we to determine the truth or falsity of those we encounter among the true and false teachers and speculators of scientific pur-

A. The all-wise purpose of your being has endowed you with investigative power amyly sufficient to conduct you on the pathway of truth. If you, with all these provisional advantages, espouse and advocate false deductions, it is clearly your own fault, and you must ultimately see and feel that you alone are to blame.

Q. I admit that self culture should be the

paramount purpose of this life. Yet the masses are starving for a proper knowledge of these things, and all through the stultifying impress of false teachings. Where is the fault and remedy?

A. The chief fault arises out of the undeveloped nature of humanity's transition state here, and its comparative inability to penetrate beyond the general exterior of things. The remedy is, to emancipate ourselves from all thralldom of this kind, and through true interior self knowledge, endeavor to teach all in our reach to do the same. Close analytic comparison and consistent, rational uniformity, scarce ever fail to test and accept any truth we are prepared to receive and appre-

It is known we conceive by prototype, and reason by comparison, and every day's experience proves at least, to the truly observant and appreciative Spiritualist, that all our selfaspiring knowledge, founded on such a basis, rests under the intuitive impress of superior, higher, or more positive surroundings.

Q. Does the inter-electro chemical force, of which you recently spoke as governing in the elaboration of the vegetable kingdom, govern similarly in the elaborrtion of the animal kingdom?

A. Precisely the same law of action; yet the food of the one is inorganic, and the other organic. To make this answer more clear and comprehensive, it becomes necessary to explain, that the air, fire, water of the spiritual in the mortal form, is derived from the organic food used, and the light, heat, and magnetism, standing as sentinel in outdoor nature, overlooking, aiding, and sustaining vegetable elaboration, are represented by the head, heart and lungs and the indoor nature of animal elaboration.

Q. I was just congratulating myself on being relieved of the necessity of asking any other question, but your last suggestion opens a new and still more important field: the idea of deriving spirit food from organic food, and still more strange, that the brain, heart, and lungs should serve the functions of light, heat and magnetism. I can perceive a seeming semblance between light and heat and the brain and heart, but must ask of you an explanation as to some of the particulars in which the lungs elaborate and resemble mag-

A. It is known there is 80 per centum of nitrogen in the atmosphere, and from what we know of elements, their formative source, duality, and functions, we assume by that nitrogen is a compound of the reflexes of the positive sun and negative earth, and that these positive and negative reflexes so radically interblend, as to defy all outer means of decomposition, or analytic separation, really sustain the same relation to each other as the zinc and copper plates in the battery action, and that there is an inter-electro chemical action necessarily going on between these plates, as there are between similar plates in all other ele-mentary condition. I hold all elements, socalled. are necessarily dual.

It is known the human lungs consist of a most wonderful structure, of some six hundred millions of cells, separated by dividing films of from one two-thousandth to one fourteenthousandth part of an inch in diameter. It is known that it is the function of these cells and dividing films, to effect the most powerful decompositions, usually termed "endosmosing" action.

It is further known, that the blood containing the organic, though as yet unvitalized, food, in passing through the lungs, is only separated from the air in the lungs, by the films, or these six hundred millions of membranous cells, and thence from some cause becomes vitalized, assumes a bright purple cast, is freed from all affinities, thrown back through the left auricle and ventricle of the heart, and thence along the arterial apparatus, until rassing the capillary system, where the nerves attending the arteries stop, and the original affinities of the blood come in play, producing what is called the function of nutrition and calorification. Keeping the facts in the premises strictly in

view, the application and general reason for my position is this:

First the decomposition of the oxygen and nitrogen of the lungs by the endosmosing ac-tion of the six hundred millions of cells, liberates sufficient electricity in current form, to guard, protect, and defend the blood from all external affinities, to such points of the system as have through this instrumentality ordered supplies.

The outer phase of this inter-electro chemical supervision we call, for convenience sake, the magnetism of electricity in motion, and hence the lungs may in this respect, be said to elaborate and represent the indoor nature of outdoor magnetism, founded on unceasing motion.

Q. Am I to understand, or infer from your remarks on the vitalizing force of the lungs, that they exert a general vivifying effect upon the other organs, functions, and the system

A. My remarks may not have implied as much, yet, my experimental observations bear out the conclusions. I feel assured a proper knowledge and use of the lungs would readily relieve nine-tenths of human suffering from physical, and almost as great a proportion of mental, disease.

The following simple experiment, if promptly practiced, will prove of incalculable benefit to all who may adopt it, for the removal of any form of incipient feelings of op-

Should you take a severe cold and have a headache, or any other attendant sensation, take a position facing the fresh air, and begin to breathe as full and deep as you can, when you have reached about ten deep, full inspirations, you will feel very much oppressed, and want to quit breathing deep; let this feeling, however, be a reminder that you must continue. When you shall have breathed near twenty full, deep inspirations, you will begin to gape inordinately, and feel something more inclined to breathe. When you have breathed about thirty times, you Should you take a severe cold and have a

from the glands of the throat, and dormant gases from your stomach; and if an ordinary attack, by the time you shall have inhaled forty of these deep, free, full inspirations, you will feel entirely relieved of whatever the nature of your affection may have been. Should your attack be very severe and obstinate, and of a typhoid character, you may have to continue till you have breathed from sixty to one hundred or even a greater number of these deep, free, full inspirations.

This simple, costless, and in the main, pleasurable experiment will, according to my practical experience, relieve nine out of ten incipient stages of disease, and more than half of the confirmed stages of disease requiring re-vitalization. It will not cost anything to try it, and you may rest assured it is harm-

Q. If this is a fact, why has the world slept so long in ignorance of it?

A. I am not prepared to say; yet, a practical experience, founded upon a knowledge of the nature, character, and function of the lungs, has, at least, proven this all-important

Q. Would it not seem from this view of the case, that everything in a great measure depends upon the lungs?

A. Yes: since all else seems to cease when we cease to breathe life-sustaining air. Q. Is there anything else that might be

used to advantage in the same connection? A. Yes, various things, according to the nature of the case-such as the exertion of the will, magnetic passes, free use of pure water, and healthful exercise.

Q. What physiological reasons have you for basing your treatment on the lungs rather than on the will?

A. Many facts. The lungs are unceasing in their action, and the will is not. The lungs elaborate the health status, and control the moving powers of the system, in a motherly, soothing, constitutional way, and the brain

New Advertisements.

* * * * * * * * * * * * * G. A. MOORE,

SIGN PAINTER. 52 THIRD AVENUE, CHICAGO. * * * * * * * * * * * * *

ISSUED

HON. R. G. INGERSOLL'S GREAT ORATION ON

"THE GODS." Price 50 cents.

"There can be but little Liberty on Earth while men worship a Tyrant in Heaven.'

"AN HONEST GOD IS THE NOBLEST WORK OF MAN." *** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

VOICE OF PRAYER. A POEM BY W. S. BARLOW, AUTHOR OF "THE VOICES."

This little poem is fully equal to any of Mr. Barlow's best efforts, and should be read by everybody
Printed on fine tinted paper, with blue-line border Price, 25 cents; postage 2 cents.

* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago

A \$5.00 Book Given away for \$1.25!

Postage prepaid. 350 pages bound in cloth. Illustrated with an engraving of Correggio's celebrated picture of The Victim of Temptation, and twenty-five other very costly and instructive cuts. Marasmus; o., Self-Im-MOLATION.—The perusal of this section alone, will save millions of lives from premature graves. Send to Dr. Andrew Stone, Physician to the Lung and Hygienic Institute, Troy, N. Y.

ment by its compilers.

Philosophy of Creation,

THE

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit-World. By Thomas Paine, through the hand of Horace Wood, Medium. Price, 35 cents; postage 4 cents. For sale at the office of this paper.

THE

APOCRYPHAL NEW TESTAMENT. Being all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and not included in the New Testa-

Price, \$1.25; postage 16 cents. * For sale, wholesale and retail, by the Religio-Philosophical Publishing House 150 Fourth Ave., Chicago.

AN EYE-OPENER.

"CITATEUR PAR PIGAULT."

Le Brun, DOUBTS OF INFIDELS,

EMBODYING THIRTY IMPORTANT QUESTIONS TO THE CLEBGY; ALSO FORTY CLOSE QUESTIONS TO THE DOCTORS OF DIVINITY.

By Zepa.

Price, in cloth, 75 cents; postage 12 cents. In paper, 50 cents; postage 4 cents.

CRITICISM ON THE

THEOLOGICAL IDEA OF DEITY. BY M. B. CRAVEN.

Contrasting the views entertained of a Supreme Being by the Ancient Grecian Sages, with those of Moses and other Hebrew writers; and blending Ancient Judalam, Paganism, and Christianity into a common original. PRICE, \$1.00; postage, 16 cents,

* For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, 150 Fourth Ave. Chicago.

One Hundred and Forty-two Illustrations.

"The Fountain: With Jets of New Meanings."

BY ANDREW JACKSON DAVIS. Read Jets! Read Jets! Read Jets!

Beautiful Paper, Fine Press-work, Superior Binding Price, only \$1.00; postage 16 cents,

Ritustrated with One Hundred and Forty-two Engravings *.* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Ernest Renan's Works.

The Life of Jesus, The Life of St. Paul,

The Lives of the Apostles.

These three remarkable books, by the great French Philosopher, are attracting the earnest attention of all readers.

"They are of great power and learning, earnestly and honestly written, beautiful in style, admirable in treatment, and filled with reverence, tenderness, and warmth of heart."

Price, \$1.75 each; postage 20 cents. * For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

WARREN CHASE & CO.,

614 NORTH FIFTH STREET, ST. LOUIS, MO., Keep constantly on hand all the publications of the Religio-Philosophical Publishing House, Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular you have breathed about thirty times, you will, perhaps, sneeze, the tears will start freely from your eyes, the dormant secretions freely freely from your eyes, the dormant secretions freely f

Mediums' Directory.

The Religio-Philosophical, Journal, being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of residence of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

It is a lamentable fact that some mediums so far forget It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and

friends, and justly so, too, and all equally honest and useful in their place.

Mrs. S. E. Coles, 679 Hubbard St. * ‡ Mrs. M. A. Bruhn, 515 State St. Drs. S.L. McFadden and wife, 186 W. Washington Mrs. C. L. Moody, 83 Butterfield street. \$\pm\$ Minnie Myers, 169 Fourth Ave., up stairs.\$\pm\$ Mrs. Phebe C. Norwood, 63 N. Halsted St. \$\pm\$ Mrs. A. H. Robinson, 148 Fourth Ave. \$\pm\$ Mr. Rose, State street. \$\pm\$ Mrs. S. T. Vibber, 693 Indiana Ave. \$\pm\$ T. J. Wilbur, 460 W. Randolph street. \$\pm\$ Mrs. Mary E. Weeks, 1253, State St., \$\pm\$ Philadelphia.

Philadelphia.

Mrs. S. A. Anthony, 223 N. 9th street.

Miss A. M. Bulwer, 1233 S. 11th street.

Mrs. A. Reynolds Blankley, 1329 N. 8th street.

Peter Beitel, 229 N. 12th street.

H. P. Blaker, 513 S. 10th street.

Mrs. Sarah M. Buckwalter, 1027 Mt. Vernon street.

David S. Cadwallader, 241 N. 11th street.

Miss Emily Dick. 222 Race street. Miss Emily Dick, 323 Race street. Mrs. Glanding, 1712 Warnock street. Mrs. Annie Goodfellow, 412 Enterprise street.
Mrs. Ginsinger, 1230 Catharine street.
Mrs. Miller, 1717 Eric street.
Mrs. M. Mc. Laughlin, 1009 Federal street.
Miss Mitchell, 234 Spruce street. Mrs. Mock, 612 N. 10th street.
Mrs. Mock, 612 N. 10th street.
Mrs. Jennie Martin, 1315 N. 16th street.
Mrs. Murr, 1532 Cherry street.
Miss Anna Murr, 1532 Cherry street.
Mrs. Mary Palmer, 1450 N. 11th street.
Jacob L. Paxon, 1027 Mt. Vernon street.
Mrs. Powell, 429 Spruce street. Samuel Paist, Hanover below Girard street, Mrs. Katie B. Robinson, 2123 Brandywine street, J. H. Rhodes, M.D., 910 Spring Garden street.

Boston.

Mrs. J. M. Carpenter, 1567 Washington St.*

Mrs. Carlisle, 94 Camden street.* ‡ Mrs. Carlisle, 94 Camden street.*‡
Dr. H. B. Storer.
Mrs. Julia M. Friend, 116 Harrison Ave.
Mrs. S. J. Stickney, 333 Tremont street.
Dr. Main, 226 Harrison Ave.
Mrs. A. C. Latham, 292 Washington street.
Freeman Hatch, 8 Seaver Place.
Mrs. L. W. Letch, 97 Salisbury street.
Mrs. Marshall, 39 Edinboro street.
W. H. Mumler, 170 W. Springfield street.
Mrs. A. S. Eldridge, 1 Oak streetMrs. M. M. Hardy, 125 W. Concord street.
Samuel Grover, 23 Dix Place.
Mrs. F. C. Dexter, 231 Tremont street. Mrs. F. C. Dexter, 231 Tremont street.

Mrs. H. C. Aurand, 157 Sixth Ave. Mrs. H. C. Aurand, 157 Sixth Ave.
Jennie Danforth. 54 Lexington Ave.
R. W. Flint, 34 Clinton Place,
Miss Blanch Foley, 275 6th Ave., bet. 17th & 18th sts.*

Charles Foster, 16 12th street.

Miss H. N. Read, 157 Sixth Ave.
Mrs. H. Seymour, 140 Bleeker street.
Dr. Slade, 210 West 43d street.

Mrs. J. Cotton, 247 E. 31st street. Mrs. J. Cotton, 247 E. 31st street. J. William Van Namee. 420 Fourth Ave. Mrs. A. C. Smith. Mrs. A. Swift.

Bloomington, Ill.

Miss L. S. Crosby. ‡ Miss Helen Grover. ** Mrs. M. E. Getchell, 413 E. Main street. Dr. Mary Lewis. Detroit, Mich.

Mrs. Cartwright, 410 E. Fort street. * + Mrs. Moliere.; Mrs. Emma Martin. Genesee, Wiz.

Mrs. E. W. Balcom. * ; Mrs. F. A. Logan. Milwankee, Wis.

A. B. Severance, and Mrs. J. S. Severance, M.D., Milwankee street. W. W. Herring, 452 Market Square, Milwankee. Wie Mrs. Carrie B. Wright, 440 East Water street. Rockford, Ill.

Samuel Smith, box 1239. Mrs. M. Colson. Richmond, Ind. Francis S. Haswell, 26 N. Marion street Dr. Samuel Maxwell, 72 S. Sixth street.

St. Charles, Ill. Mrs. Leonard Howard.*; Mrs. Leonard Howard.*‡
D. P. Kayner, M.D.*

Miscellaneous.
J. W. Kenyon, Watertown, Wis.*†
Mrs. N. K. Andros Delton, Sank Co., Wis.†§
Lodema Atwood, Lake Mills, Wia.
M. A. Amphlett, Dayton, Ohio.*
D. Atkinson, Marietta, Ohio.†
Jennie Adams, box 1209, Kansas City, Mo.*
Mrs. Mary E. Beach, San Jose, Cal.
Mrs. E. A. Blair. 34 Atlantic Block, Lawrence, Mass,¶
Dr. H. Butler, Wellsboro. Tioga Co., Pa.*
M. K. Cassien, 185 Bank St., Newark, N. J.*
Mary J. Colsom, Belvidere, Ill. §
Mrs. J. F. Currier, Cincinnati, Ohio.†
Mrs. Calkins, Green Garden, Ill.†‡
Bell A. Chamberlain, Eureka, Cal.
A. Y. Castle, Brooklyn, Mo.*
Mrs. J. M. Drake, 24 Hofiman Block, Cleveland, O.
J. B. Dunton, Vineland, N. J.*
Doherty and Purcell, Indianapolis, Ind.¶
George W. Dunton, Algona, Iowa.‡
J. W. Ellis, Atlanta, Ga.†
Mrs. E. K. Eversol, Springfield, Mo.‡
Wm. B. Fahnestock, Lancaster, Pa. (Statuvolance),
B. W. Freeman, 116½ S. High St. Columbus, O.*
David S. Fuller, Davenport, Iowa.*†
Alonzo Fairchild, Schenectady, N. Y.*
J. B. Fayette, Oswego, N. Y.¶
J. B. Fayette, Oswego, N. Y.¶
Mrs. Wm. L. Gay, Canastota, New York.*
Mary Goe, Renick, Mo.*
Dr. J. C. Howes & wife, Center St., Marshaltown, Ioa.*
Dr. J. M. Holland, 206 Upper Broadway, Council Bluffs, Iowa.*
W. H. Hatch, 128 Kearney St., San Francisco. D. P. Kayner, M.D.

Dr. J. M. Holland, 206 Upper Broadway. Council Bluffs, Iowa.*

W. H. Hatch, 128 Kearney St., San Francisco.
Judge D. L. Hoy, Mobile, Ala.
U. S. Hamilton, Beloit, Wis.*
Dr. E. Heal. 82 Whitehall street, Atlanta, Ga.*
Jennie Ferris

Minnie Jefferson \(\) Traveling.\(\)
Minnie Jefferson \(\) Traveling.\(\)
Mrs. S. A. Jeamer, Bridgewater, Vt.\(\)
Dr. P. T. Johnson, Ypsilanti, Mich.*
Mrs. H. R. Knaggs, Traverse City, Mich.*
H. S. Johnson, Wautoms, Wis.*
B. E. Litchfield, New York City.*
Mr. and Mrs. Leland, Taunton, Mass.\(\)
Mrs. H. B. Leonard, 11 Onasco street, Auburn, N. Y.\(\)
Mrs. H. B. Leonard, 11 Onasco street, Auburn, N. Y.\(\)
Mrs. R. E. Moore, care W. Chase \(\) Co., 501 North
bth street, St. Louis, Mo.\(\)
J. H. Nolan, Waterville, N. Y.\(\)
Mrs. A. Nosbit, Cannonsburg, Mich.\(\)
Mrs. A. Nosbit, Cannonsburg, Mich.\(\)
Mrs. A. Rogers, Lewiston, Mc.\(\)
Nettle Pine, South Bend, Ind.\(\)
Mrs. S. A. Rogers, Lewiston, Me.\(\)
N. B. Star, Port Huron, Mich.\(\)
Isaac Jackson Bloan, Covington, Ind.\(\)
Mrs. A. B. Severance, Whitewater, Wis.\(\)
Mrs. A. B. Severance, Whitewater, Wis.\(\)
Mrs. A. B. Severance, Whitewater, Wis.\(\)
Mrs. L. W. Sanford, Decatur, Mich.\(\)

Mrs. P. W. Stephens, east side of 4th street, and J. Sacramento.
Mrs. L. W. Sanford, Decatur, Mich.
H. R. Sherman, Gahanna, Ohio.;
M. M. Turner, L.L.B., St. Louis, Mo. Annie C. Torrey, Houston, Texas.;
A. Thomas, Lynden Station, Ohio.
Dr. Simon Van Etten, Orning, N. Y.
Warren Wight, Waterloe, Seneca Co., N. Y.
Mrs. Fanny Whoelock, Pleasanton, Kansas.;
Mrs. E. Wallis, Bayonne City, N. J.

* Healer.

Healer
Developing.
Spirit Artista.
Psychometrist.
Business and Test.
Writing and Drawing.
Physical Manifestations.
Answering Sealed Letters.
Solemnizing Marriages and attending Funerals.
Published.
True

Is Spiritualism True?

A LECTURE BY PROF. DENTON.

Price 15 cents; postage 2 cents.

• • • For sale, wholesale and retail at the office of this paper.

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT.
34 Clinton 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, until further notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease vii ni3 tf

MRS. S. A. R. WATERMAN, 67 Mul-berry street, Newark, N. J., will answer letters sealed or otherwise, give Psychometric Delineations or Reading of Character, from writing, hair, or photo graph. Terras from two to five dollars and four three cent stamps.

DUMONT C. DAKE, M.D.

Analytical Gure, Chronic Diseases.

NO 64 TWENTY-POURTH STREET, CHICAGO, ILL.

DR. JOHN A. ELLIOTT, THE HEALER,

Is at 35 Bond street. Call from 9 A.M., to 5 P.M. Will examine patients at a distance by lock of hair, and prescriptions will be given where they will apply. Magnetic remedies prepared and sent by express on moderate

Inclose \$2.00 and two stamps, with lock of hair, full name and age, with one leading sympton of disease, and address care of box 5120. New York P. O.

DR. GEORGE B. EMERSON,

PSYCHOMETRIC AND MAGNETIC PHYSICIAN.

Worcester, Mass.

SPIRITUAL CLAIRVOYANT.

RS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable suc

cess during many years practice in examination and treatment of the sick, may be consulted at her office, 1567

Washington street, 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. Scaled letters to spirit friends answered. Terms, \$2.00.

Clairvoyance.

Dr. P. T. Johnson examines diseases by receiving a lock of hair, name, and age, stating sex—\$1.00 accompanying the order. He also prepares a sure antidote

for opium and morphine eaters; three months will cure the most inveterate case. Charges, six dollars per month. He also prepares a sure cure for ague, 50 cents per bottle. Will be sent by express. Address him at Ypsilanti,

D. W. HULL,

Psychometric and Clairvoyant Physician

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.

ters can be forwarded to him.

Terms \$3.00. Money refunded when he falls to get in rapport with the patient.

v11 n12 tf

Dr. Samuel Maxwell.

MAGNETIC PHYSICIAN

TREATS the sick by magnetic touch, and the use of

The Well-known Psychometrist.

A. B. SEVERANCE,

Will give to those who visit him in person, or from autograph, 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

DR. ABBA LORD PALMER

Box 201, New Boston, Ill.

Wonderful Psychometrist, and Clairvoyant Physician

Soul-Reader, and Business Medium.

hair, without a failure, and give prescription which, if

Can trace stolen property, tell the past, present, and

future, advise concerning business, and give written com-

Diagnosis of disease with prescription, \$2.00. Commu

nications from spirit friends, \$3.00. Delineation of character, with advice concerning marriage, \$1.00.

DR. C. A. BARNES,

PRACTICAL MAGNETIC PHYSICIAN,

FOR ALL CHRONIC DISEASES.

1184 Prairie Avenue, CHICAGO.

Dr. C. A. Barnes is successful in curing Catarrh, Asthma, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb, and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rhenmatism, Bronchitis, Dropsy, Hemorrhoids, Felons, all kinds of Lameness and Weakness of Limbs, Scrofula, Ague, and Paralysis; in fact, every form of disease that is curable has been and is treated successfully by this Healing Process, and it is doing a work in the way of Healing the Sick that the regular practitioners of the day have utterly failed, using the remedies they do in the treatment of disease.

MRS. A. H. ROBINSON.

Healing, Psychometric, and Business Medium

148 Fourth Ave., Chicago.

Mns. 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 curlosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will with out delay 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 en rapport with a sick person through her mediumship, they never fail to give 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 be it 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 science takes cognizance of.

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

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 accomplish the same, 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.

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

THE MAGNETIC TREATMENT.

OEND TEN CENTS TO DR. ANDREW STONE.
Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

Can diagnose disease by likeness, autograph, lock of

72 South Sixth St., Richmond, Ind

A. B. SEVERANCE.

457 Milwaukee St., Milwaukee, Wis.

Dr. Dake's Health Journal malled free to any address.

v11 n14 tf

vlin25tf

u10 n17 tf

v10 n17

v7 n13 tf

followed, will surely cure.

munications from spirit friends.

A New Scientific Work SAFENA

OR THE

MENTAL CONSTITUTION.

In Mental Science the world has had a surfeit o worthless speculations. It now asks and needs exact and positive knowledge, such as guides the Astronomer, the Mechanic, the Chemist, or the Physiologist, to certain success in his labors. The discoveries set forth in this volume answer this great need. They bring order out of chaos, and reduce all mental action and laws to exact mathematical statements. Thus they open to us a new world of thought and life, for the mental laws relate us to every sphere and every act of duty and pleasure. The truths here explained are of supreme interest and importance to all classes of persons. Not only is this the case with regard to its general ideas, it is also true of their special applications. The farmer, the cook, the mechanic, the architect, the artist, the literary man, the statesman, the teacher, and the parent, will each find here new truths which relate to his special duties or pur-

BY ARTHUR MERTON.

The condensed style of the author has enabled him to treat each of the many topics embraced in this volume with great clearness. For example, in the second chapter the reader will find the Signs of Character described. and to get the same knowledge elsewhere, he would have to purchase a volume costing five times the price of this. Developed to cure diseases by drawing the disease up on himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination \$1. Thirty exercises to draw disease at any distance. \$10. Manipulations, \$2.00 each. Treats patients at a distance by letter, by inclosing the sum, giving your name and address. So the Word Analysis, in the seventh chapter, and the Laws of Conjugal Love, in the sixth, are equally examples of condensed and lucid statement.

suits. An examination of the table of contents will at

once show this to be the case.

The Safena has about 200 pages, well illustrated with engravings. Price, in cloth, \$1.00. Sent by mail post-

. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

THE BIBLE IN INDIA. HINDOO ORIGIN OF

Hebrew and Christian Revelation.

TRANSLATED FROM "La Bible Dans L' Inde,"

BY LOUIS JACOLLIOT.

EXTRACTS PROM AUTHOR'S PREPACE:

"I come to show you Humanity, after attaining the loftiest regions of speculative philosophy, of untrammeled
reason, on the venerable soil of India, was trammeled and
stifled by the altar that substituted for intellectual life a
semi-brutal existence of dreaming impotence.

India is the world's cradle; hence it is that the common
mother in sending forth her children even to the utmost
west, has, in unfading testimony of our origin, bequeathed
us the legacy of her language, her laws, her morale, her
literature, and her religion. To religious des
potism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations.

Aware of the resentment I am provoking, I yet shrink
not from the encounter. We are no longer
burnt at the stake."

Price \$2.00; postage, 24 cents.

* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Prof. Wm. Denton's Works.

RADICAL RHYMES. In answer to repeated calls the Author has published these Poems. They are written in the same bold and vigorous style that characterizes his prose writings. Price \$1.25; postage 12 cents. 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 o address, SAMUEL MAXWELL, M.D.

THE SOUL OF THINGS; OR PSYCHOMETRIC RE-SEARCHES AND DISCOVERIES. By Wm. and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular fav-or. Every Spiritualist and all seekers after hidden truths should read it. Price \$1.50; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURE of OUR PLANET. A great scientific work. Selling rapidly. Price \$1.50; postage 20 cents. THE IRRECONCILABLE RECORDS; OR GENESIS AND GEOLOGY. 80 pp. Price, paper 25 cents; postage 4 cents. Cloth 40 cents; postage 8 cents.

WHAT IS RIGHT? A lecture delivered in Music Hall, Boston, Sunday Afternoon, Dec. 6th, 1868. Price 10 cents; postage 2 cents. COMMON SENSE THOUGHTS ON THE BIBLE, For common sense people. Third edition—enlarged and re-vised. Price 10 cents; postage 2 cents.

CHRISTIANITY NO FINALITY: OR SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents; p. 2 cents. ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10 cents; postage 2 cents.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE Price 10 cents; postage 2 cents. BE THYSELF. A Discourse. Price 10 cents p. 2 cents. IS SPIRITUALISM TRUE? Price, 15 cents; postage 2

*, * For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

REMARKABLE WORK

ROBERT DALE OWEN.

-:0:-

The Debatable Land BETWEEN THIS WORLD AND THE NEXT. By Robert Dale Owen. Author of "Footfalls on the Boundary of Another World," etc.

CONTENTS: Prefaratory Address to the Protestant Clergy. Book I. Touching communication of religious knowl-

BOOK II. Some characteristics of the Phenomeus. BOOK III. Physical manifestations.

BOOK IV. Identity of Spirits. BOOK V. The Crowning Proof of Immortality. BOOK VI. Spiritual gifts of the first century appearing

A large, handsome volume, beautifully printed and bound. Price, \$2,00; postage free. * For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Avenue, Chicago.

HERMAN SNOW.

319 KEARNEY ST., (up stairs) SAN FRANCISCO, CAL., Keeps for sale the RELIGIO-PHILOSOPHICAL JOURNAL

And a general variety of Spiritualist and Reform Books at Eastern prices. Also, Orton's Anti-Tobacco Preparation, Spence's Positive and Negative Powders, Adams & Co.'s Golden Pens, Planchettes, Dr. Storer's Nutritive Compound, etc. Catalogues and Cir-

Remittances in U. S. currency and postage stamps received at par. Address HERMAN SNOW,

SAN FRANCISCO, CAL. FOOTFALLS

BOUNDARY OF ANOTHER WORLD, With Narrative Illustrations,

BY ROBERT DALE OWEN,

Formerly member of Congress and American minister to Naples. Author of "BEYOND THE BREAKERS," "THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT," etc.

This invaluable work, first published some years ago, has always received much attention, and has passed through many editions. The new interest for the writings of this talented author, created by the great success of The Debatable Land, causes a desire in every one not before familiar with "FOOTFALLS," to at once obtain

Cloth, 12 mo. 522 pp.

Price, \$1.75; postage, 24 cents.

Pror sale, wholesale and retail, by the Religio-Philoophical Publishing House, 150 Fourth Avenue, Chicago.

Sponce's Positive and Negative Powders for sale at this office.

Zeligio-Philosophical Fournal

EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, ASSOCIATE EDITOR.

TERMS OF THE Religio-Philosophical Journal.

\$3.00 per year, in Advance-\$3.50 at end of year. Fifty cents for Three Months on Trial. TO NEW SUBSCRIBERS.

Religio-Philosophical Publishing House. All letters and communications should be addressed to S. S. Jones, 150 Fourth Avenue, Chicago,

NEWSPAPER DECISIONS.

Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it, until payment is made, and collect the whole amount—whether the paper is taken from the office or not.

8. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facte evidence of intentional fraud.

In making remittances for subscriptions, always procure a draft on New York, or Post-Office Money Order, if possible. Where neither of these can be procured, send the money, but always in a Registered Letter The registation fee has been reduced to fifteen cents, and the resent registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail. All Post-masters are obliged to register letters when requested to do so.

Those sending money to this office for the Journal should be careful to state whether it be for a renewal, or a new subscription, and write all proper names plainty.

Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names entered on the subscription books, without the first payment in advance.

the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "John Smith 1 Dec 0."

CHICAGO, SATURDAY, APRIL 20, 1872.

A SEARCH AFTER GOD.

Guardian Spirits-Full of Hope-A New World.

(NUMBER LXXXII I.)

Do not be alarmed, inquisitive mind. The Search so boldly inaugurated will be crowned with success, and the world will rejoice in the result. The human mind, so inquiring in its nature, is ever impatient, ever ready to ostracise others for opinions they may entertain which do not exactly coincide with their own. By some we are regarded as a vile Atheist, carrying the readers of the Journal to a bleak, dismal shore, where no divine wisdom permeates any condition of life! Why don't we come to a conclusion at once? Why travel in all conditions of life; in all departments of philosophy; in the earth beneath us, and the heavens above? Why illustrate at all? Why not present to the eager mind, the inquiring soul of the scientist and investigator the solu-

tion of this problem at once? Nearly four hundred years ago, when a dark pall, as it were, rested upon the world, and humanity had the most contracted notions in reference to Deity, a frail bark might have been seen, borne along on the ocean's wave, as if on some highly important mission! We see surrounding that frail bark a circle of guardian spirits, and with joy manifested on their features, they exercise a controlling influence over those who had so boldly ventured on the hitherto untraversed ocean. Columbus commanded that ship! Noble man! a pure and unspotted soul was his, and upon him that angel band showered their magnetism laden with hope and cheer! His mission was grand, his triumph certain. How he persevered in his efforts to procure a vessel and the necessary means to prosecute his voyage! He knew there was a country unexplored by the Europeans, across the ocean; and inspired by those who had him in charge, he never faltered. He ventured boldly forth, and in a few days he observed that his compass varied. This alarmed his crew. They became stubborn; would not obey him, and demanded to be conducted back to their own native country. But Columbus, equal to the occasion, explained the cause of the strange manifestation on the part of the compass, and for a short time satisfied his mutinous crew. Finally they refused to proceed further. They regarded his scheme as visionary, and believed that destruction only awaited them. Columbus threatened, remonstrated, and plead with those who had promised to obey his orders. Nothing but one vast expanse of water greeted their vision. They yearned to see their own friends; their home had its attractions; the Gardens of Castile they loved, and with one voice they demanded to be conducted back to Spain. Finally he promised that if land was not discovered within three days he would return with them. Ah! ere three days had elapsed, land was discovered! The impatience of his crew came near defeating his grand scheme. He could not discover America at once; nor can we come to a conclusion at once in regard to one of the grandest themes that ever received the attention of the mind of man.

We are simply an instrument which a spirit is using, and he is compelled to be concise in his statements, and to proceed with the greatest care. He can only proceed step by step, slowly plodding his way along, gradually pre paring the minds of the people for the conclusion, which in due time he will present to them. Like the crew that Columbus commanded, they would have us discover God at once, or ingloriously retrace our steps!

Full of hope, sanguine of success, determined even as Columbus was, we shall proceed

mined even as Columbus was, we shall proceed onward, believing that success in some direction will eventually crown our efforts.

But supposing we find no God! Supposing we land our readers on the dark, dreary, cloudy shores of Atheism, where no God exists; where one vast desert waste greets the vision; where one long night of despair and anguish exists: what then? Ah, we cannot land you outside of that which actually exists! Don't be alarmed; but follow us carefully in our meanderings, and we shall land you in a New World of Thought—a World of Thought as new to you as America was to Columbus.

Knowledge the World's Savior. Theological Stumbling-Blocks.

In considering the subject of the World's Savior, in our last issue, we were led into a further consideration of the benefits to be derived from compulsory education. The necessity of educating every soul that belongs to the American government, we have hastily alluded to in several articles of this series, and still our mind is deeply impressed with the importance of further urging its utility for the consideration of our readers.

Great reformatory movements are agitating the minds of the people, and it is a fact worthy of note that most of these movements are headed and led by men and women who scarcely ever advance a thought that is based upon reason, or even good sound common

Most of their movements are based upon out-croppings of old theological, mythological fantasies, which recognize a personal, changeable, angry God and a wily, cunning, adversary who is continually out-generaling God by superior strategy.

These movements have their use. They serve to agitate thought; and by the agitation of thought divisions ensue in the ranks of old and fossilized systems,—the result of which is to weaken their power to enslave, and the promotion or formation of new sects based upon a higher truth, eventuating in greater freedom of thought and expression thereof.

But when we survey the philanthropic movements of the present age, even in the most unenlightened countries, how seldom do we find an organic movement whose central object is sufficiently humanitarian to embrace every child that is born into the world-or even every child that is born into the State where such a benevolent humanitarian organization exists!

Every movement is based upon some plan that shall redound to the upholding of "our church," and that is the central object always to be kept in view, while the reformatory movement is quibbling to entrap those who compose the rank and file, and furnish the dimes and dollars for officials and the embellishment of the institution.

Instead of the central object of reform being symbolically represented, high-sounding words euphoniously expressed, as a creed, system of faith, or basis of belief, are to be subscribed to and revered as a cardinal virtue. Instead of striking a blow at the root of so-called evil, and extirpating it, the new reformatory project is engrafted into the old sect.

Evil so-called is undeveloped good. All means which have heretofore been adopted for reforming the world have been based upon a myth coeval in antiquity with the Adam and Eve era-an era in which the inhabitants of earth were so ignorant that they did not know the difference between nakedness and being

The Philosophy of Life presents to the thoughtful the great truth that here is a grand system of harmonial development that pervades all nature-all matter and mind; that change is common to all things; that in the human kingdom men and women are developed in degree of intelligence as their surroundings are developed; in other words, as the mind of man is developed, so are material things made subservient to his ease and comfort; that so-called evil arises from the undeveloped condition of the mind-an incapacity to make use of the elements and materials with which nature abounds, in such a manner as to induce soulgrowth without pain of body and torture of

Hence, as we have so often repeated, progress has been made as a result of extremes righting themselves. Progression being a law of life, can but develop goodness as a finality, even under the most adverse circumstances. But for that immutable principle, it would have been impossible for the human race, which at first appeared but little above the brute creation,-showing little or no conception of right and wrong,-to have ever made progress to the degree now witnessed. And but for this law of unfoldment or development, the domesticated animals, plants, vegetables, and fruits now so useful, palatable and nourishing would only be found in their wild, crude native condition.

The savages, wild beasts, and wild fruits, in the human, animal, and vegetable kingdoms, are now found, as evidence of our position; and even these seemingly undeveloped specimens are really far removed from and in advance of earth's first productions.

The Philosophy of Life presents the great truth to the world, that all things in nature, all things that exist, that ever have existed or ever will exist, are subject to this great and immutable principle of progression; that the law of development is universal, and all seeming evil results in universal good-however severe and painful the ordeal experienced; as the revolving emery-wheel when applied to the corroded steel, causes the scales to be removed and the fire to fly, to the end that the clear, brilliant polish may appear, even so the trials of this life induce thought which refines and purifies the soul-the casket of the spirit. But to accomplish the same end without the terrible suffering and trials of past ages is the mission of Spiritualism. To that end it strikes

at the root of all evil-ignorance. It seems strange to the superficial observer, that ignorance, should be denominated the root of all evil. It is not surprising that it should be deemed a strange doctrine, inasmuch as all "religious" teaching is in effect, that the world in its infancy was a Golden Era-a Garden of Eden-an Elysian Field-a world of beauty and innocence—and that infancy is an age of purity, happiness, and the most desirable of

any period of life. Old Theology is noted for teaching lies rather than truths. Her means of restraint is ignorance instead of knowledge; her protection from evil is the threat of corporal punishment from the hand of an angry God. Instead

of freedom of thought, which ennobles the soul, she prescribes creeds and systems of faith and a basis of belief, as the foundation of organisation, for social and moral develop-

RELIGIO-PHILOSOPHICAL JOURNAL.

The Philosophy of Life, on the contrary, teaches the highest state of mental and moral culture, as the only Savior-as the only means of grace-as the only plan of salvation worthy of consideration. To that end, it proposes to extend the system of common free schools, so that every child that is born shall be cared for with the utmost tenderness that is known to human sympathy; so that each and every one shall be nursed, fed, clothed, educated, and made self-sustaining; so that every one shall at the age of twenty-one years possess all the qualifications necessary to future usefulness as a firstclass citizen; and his or her usefulness, in the mean time (from birth to majority), shall have completely balanced the books with the public guardiaus, leaving no indebtedness upon either

When Spiritualism shall so far have accomplished its mission, is it probable that old Theology will have the power, or presumption to endeavor, as she now does, to crush freedom of thought, as is manifested from the following report, taken from the Louisville Courier-

An estimable lady member of the Walnut Street Presbyterian Church has been summoned for trial before the church session under an old Mosaic code, for avowing a belief in Modern Spiritualism.

She was cited to appear for trial on March

16th, the following being the citation with its allegations of the charge, specification, and reference to Bible texts that are claimed to justify such action: Louisville, Ky., March 4, 1872. Common fame accuses you, and you are hereby cited in name, and by order of the Ses-

sion of the Walnut Street Presbyterian Church, on the 16th day of March, 1872, at 5:30 o'clock, afternoon, to answer to the following charges against you: Charge,—That you are guilty of violations of the First, Second, and Third Command-

Specifications,-In this, that on the 6th day of February, 1872, you asserted to Rev. Dr. J. S. Hays, and Elder Thomas J. Hackney, your unqualified belief in Modern Spiritual-

Witnesses, J. S. Hays and T. J. Hackney. Scripture References,—Lev., xx., 6; Deut., xviii., 20-14; Deut., xviii., 58-59; 1 Chron., x., 13-14; Gal., v., 20; 1 Timothy., iv., 1-2; Rev., xx., 15-28.

By order of the Session. No response being made to this citation, the following was served on the lady:

LOUISVILLE, Ky. March 16, 1872. You are hereby cited a second time, in the name and by the order of the Session of the Walnut Street Presbyterian Church, to appear before them at said church, on the evening of Monday, April 1st, 1872, at 5:30 o'clock, to answer to the charge against you, as specified

in former citation served on you.

And you are also notified that if you fail to appear at the time and place appointed, the Session, besides centuring you, will, after assigning some person to manage your defense, proceed with you as if you were

By order of the Church Session. The Commandments thus alleged to have been violated by an avowal of belief in Modern Spiritualism, are: First Commandment; Ex. xx., 3: "Thou

shalt have no other Gods before me."
Second Commandment; verse 4: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that

is in the waters under the earth." Third Commandment; verse 7: "Thou shalt

not take the name of the Lord thy God in The texts that are held to sustain this

church procedure are: 6. ¶ And the soul that turneth after such as have familiar spirits and wizards to go a whoring after them, I will even set my face against that soul, and I will cut him off from

among his people.—[Lev. xx., 6. 10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

11. Or a charmer, or a consulter with familiar spirits or a wizard or a necromancer. 12. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them from before thee.

thy God.
14. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do.—Deut. vxii, 10-14.

13. Thou shalt be perfect with the Lord

58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God. 59.—Then the Lord will make thy plagues

wonderful, and the plagues of thy seed, even greater plagues, and of longer continuance, and sore sickness, and of long continuance.-[Deut. xxviii, 58 and 59. 13. ¶ So Paul died for his transgressions which he committed against the Lord, even

against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it.

14. And inquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jessee.—[1 Chron., x., 13

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.—

Gal., v., 20. Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doc-

Speaking lies in hypocrisy; having their conscience seared with a hot iron—[Tim., iv., And whosoever was not found written in the Book of Life was cast into the Lake of

Fire.—[Rev. xx., 15. To the second citation the following reply was sent by the lady:

LOUISVILLE, Ky., March 21, 1872.

Yours is received. I will be ready for church trial on Monday, April 1st, at half-past 5 o'clock, P.M., provided I can have the privilege of bringing my own attorney; otherwise I shall consider the trial a sham affair, and have nothing to do with it. Please inform me whether this very reasonable request can be granted. Yours, for the right, —

Are there any Spiritualists in the United States who really desire a union of Church and State? Are there any Spiritualists who desire to subscribe to a creed, a confession of faith, a platform of principles, which admits him or her to fellowship on due examination and assent to the same, and subjects him or her to charges of heresy, trial, and expulsion, if, perchance, he or she should afterward embrace another grain of truth which conflicted with the grounds of fellowship? If so, he or she can easily find such an opportunity-and that, too, without applying at the door of the great failure-the American Association of Spiritualists!

A Failure.

The Banner of Light says: "That the history of the National Association of Spiritualists has proved it to be a failure no sane mind will deny."

We most cordially endorse the statement. The Association itself is a failure; its President is a failure; its candidate for the presidency of the United States is a failure, and The Crucible, that nailed the whole scheme to its mast-head, virtually saying, we pledge our little all-sink or swim-survive or perish, is a failure, and any other scheme for organization which requires a candidate to pass "due exam ination," and assent to a creed or confession of faith (which if he is lucky he will outgrow the next day), will in like manner prove to be a failure.

Answering Sealed Letters.

Recently we have received letters condemning mediums for answering sealed letters, and yet, at the same time, admitting that the letters sent for answers had not been opened or tampered with. But it is claimed that the medium reads clairvoyantly and answers responsively, but gives no tests.

From experience we can say nothing upon the subject, as we never yet sent a sealed letter for answer. Such answers have been sent to us for inspection. They are written on thin paper, from right to left, and can only be read by turning the paper back to, before a light, when they are easily deciphered.

That the mediums are honest, we have not a doubt. But we do believe that the spirit that controls the hand of the medium to write reads the sealed letter, and answers often without the presence or knowledge of the spirit addressed.

Blame the spirit if you will, but don't blame the honest medium. The phenomena is worthy of investigation, and many have told us that they have had the best of tests from deceased friends through such media. Spirits know well what their mission is, and will doubtless perform it, regardless of censure.

We know spirit communion to be a demonstrated fact. We need no sealed letter tests. We meet our spirit friends and commune with them through various phases of mediumship, and get tests of identity beyond controversy. If we were yet skeptical, as we were in the early days of our investigation of the Philosophy of Life, we might resort to the sealed letter tests, and be greatly strengthened thereby.

The different phases of mediumship for spirit intercourse are all important. That phase which is unsatisfactory to one investigator meets the wants of another. We know what mediums have to encounter, and never shall knowingly do violence to their feelings when we believe them honest, unless by so doing we can clear up suspicions that wrongfully rest upon them.

Time Extended-\$1.50 per Year.

Our good friend who proposes to pay us one half of every new yearly subscription to the Journal, says to the world: "My proposition shall stand good until the first day of January, 1873. On receipt of \$1.50 from any new subscriber, enter his or her name and send the RELIGIO-PHILOSOPHICAL JOURNAL for one year, and I will pay the balance-an equal sum-to you, on demand.

"The fearless, independent spirit manifested in your columns is a guarantee that the right men are in the right place. I will stand by you until all who feel too poor to pay full price for the Journal can secure it at the cost of the blank paper—until they know more about it.

"Go on, my brother, and men, women, and angels will bless you for the good work you are doing."

Yes, we will go on; that shall be our watchword. We will proclaim the good news of a world's Savior-a knowledge of the Philosophy of Life. We will aid, to the best of our humble ability, the angelic world in their great work of impressing the thoughtful, the mediumistic, to great and noble deeds, in freeing the minds of the ignorant and enslaved from their bondage; by spreading knowledge, until the minds of the most lowly shall be illuminated with truth; and until ignorance, superstition, and their concomitant horde of evils, shall be

banished from existence. Such is the mission of the Religio-Philosophical Journal, and it shall go, for one year, to all new subscribers who send in their \$1.50 subscriptions between now and the first day of January next.

Spirit Likenesses.

Brother W. H. Mumler has kindly sent us a spirit photograph. Mrs. Lincoln recently went to Mr. Mumler's gallery, No. 170 West Springfield street, Boston, and sat for a spirit picture. The result was, not only her own photograph, but a perfect likeness of the late President of the United States, and her son Thaddeus, who died, as will be remembered by our readers, soon after he and his mother returned from Europe.

The likenesses are quite plain and perfect, Indeed, it is a piece of work that must silence skeptics upon the subject of spirit photography. The spirits stand behind Mrs. Lincoln, and yet the President's hands are placed upon her shoulders in front. The hands, although perfect, are so transparent as to show

the dark color of Mrs. Lincoln's dress ben

Brother Mumler promises us several other specimens of his work in a short time, which will add very much to the attractiveness of our reception-rooms. The public are respect fully invited to call and examine them at the convenience.

The Boston Investigator,

The oldest reform journal in the United States is published every Wednesday, at 84 Washington street, Boston, Mass., by Josiah P. Mendum; edited by Horace Seaver. Price \$3.50 per annum; single copies, seven cents Specimen copies sent on receipt of a two-cent stamp to pay the postage.

It is more than probable that the devotes of old Theology used to hate the Investigation with the same intensity that they now do the RELIGIO-PHILOSOPHICAL JOURNAL.

The Boston Investigator in our youthful days was read by us with a great degree of satisfac. tion. Its independence of character just suited us. It told wholesome truths then as now, of the iniquity practiced under the cloak of religion In those days the creed bound religionists of old Massachusetts controlled popular opinion Courts of justice transcended constitutional lim. itations, and sent Abner Kneeland, the then editor and proprietor of the Boston Investiga. tor, to prison for blasphemy. He said: "The Unitarians believe in a God. I do not," That was the extent of his crime. His impris. onment broke down his physical constitution, and he soon after passed from this plain of

Put it upon perpetual record, and let it be remembered by future generations that the last victim which old Theology punished for blas. phemy was Abner Kneeland, the editor of the Boston Investigator. And let that paper haves liberal support in commemoration of its founder, as well as for its intrinsic merits in exposing the wrongs practiced in the name of Christianity for the glory of Moses' God.

The Gods.

Hon. Robert J. Ingersoll has published an Oration on the Gods. It is the sharpest little book that has come from the press for many a

Every reader of the Journal that has the least desire to get knowledge upon the subject of God-making, or has the least suspicion that "an honest God is the noblest work of man," should send fifty cents to this office for the work referred to.

The following is an extract from the first page of the book:

"Nearly every people have created a god, and the god has always resembled his creators, He hated and loved what they hated and loved, and he was invariably found on the side of those in power. Each god was intensely patriotic, and detested all nations but his own. All these gods demanded praise, flattery, and worship. Most of them were pleased with sacrifice, and the smell of innocent blood has ever been considered a divine perfume. All these gods have insisted upon having a vast number of priests, and the priests have always insisted upon being supported by the people, and the principle business has been to boast about their god, and to insist that he could easily vanquish all the other gods put together.

"These gods have been manufactured after numberless models, and according to the most grotesque fashions. Some have a thousand arms, some a hundred heads, some are adorned with necklaces of living snakes, some are armed with clubs, some with sword and shield, some with bucklers, and some with wings, as a cherub; some are invisible, some would show themselves entire, and some would only show their backs; some were jealous, some were foolish, some turned themselves into men, some into swans, some into bulls, some into doves, and some into Holy Ghosts, and made love to the beautiful daughters of men. Some were married,-all ought to have been,-and some were considered as old bachelors from all eternity. Some had children, and the children were turned into gods and worshipped as their fathers had been. Most of these gods were revengeful, savage, lustful, and ignorant. As they generally depended upon their priests for information, their ignorance can hardly excite

our astonishment. "These gods did not even know the shape of the worlds they had created, but supposed them perfectly flat. Some thought the day could be lengthened by stopping the sun; that the blowing of horns could throw down the walls of a city, and all knew so little of the real nature of the people they had created, that they commanded the people to love them. Some were so ignorant as to suppose that man could believe just as he might desire, or as they might command, and that to be governed by observation, reason, and experience, is a most foul and damning sin. None of these gods could give a true account of the creation of this little earth. All were wofully deficient in geology and astronomy. As a rule, they were far inferior to the average of American

presidents. "These deities have demanded most abject and degrading obedience. In order to please them man must lay his very face in the dust. Of course, they have always been partial to the people who created them, and have generally shown their partiality by assisting those people to rob and destroy others, and to ravish their wives and daughters.

"Nothing is so pleasing to these gods as the butchery of unbelievers. Nothing so enrages them even now, as to have some one deny their existence.'

INTER-OCEAN. -Our readers will find in another column the prospectus of the above named daily and weekly Chicago newspaper.

CEPHAS B. LYNN, traveling correspondent of the Banner of Light, gave as a call last week. His presence always yields a genial influence in

MR. CURRAN, the well known artist, of Rochester, says: "I have read 'MAYWEED BLOSSOMS," and consider it worth its weight in gold."

D. W. HULL gave us a call a few days ago, on his way to Kansas City, fresh from his triumphs over the arrogant Orthodox minister who met him in debate, at Crawfordsville, Ind. W. R. Jewell, assisted by about fifty Orthodox ministers, was his opponent in debate. The victory was awarded to Bro. Hull.

BEECHER AND SCIENCE.

A Sharp Thinker on the War

Path.

India-Rubber Interpretation of the Bible.

Lecture delivered on the Rostrum of

the Religio-Philosophical Journal

to Its 100,000 Readers.

BY JOHN SYPHERS.

READERS OF THE JOURNAL:—I have just now perused an article from Henry Ward Beecher, on Science and Theology. He complains that science seems likely to undermine the Bible and destroy its foundation. On that point, I work him very correct. Science is a correct

hink him very correct Science is a correct

reading of nature, or a correct understanding

and use of natural principles. The better we

can read the great book of nature, the more sci-

The Bible was written in the dark ages-

ong before the mysteries of creation had been

lived by man. The inspiration of its authors

and not make them infallible. Inspiration

sever did confer infallibility upon its recipi-

ents. Neither Moses nor Paul were either of

them as highly inspired upon religious subjects as were Shakspeare and Blackstone upon poe-

Science has laid aside all the ideas and sys-

tems of knowledge that was generally believed

in the times when the Bible was written-laid

side their ideas of nature, the solar system-

astronomy, geology and everything else,

and it must change their ideas of religion also,

for upon this subject they were more widely

mistaken than upon any other. Strange, in-

deed, if the ancients were so badly mistaken

apon every other subject, and yet, upon the

most mysterious subject of all others (the sub-

ject of religion), that every word they spoke or

wrote, was literally true, and must remain and stand forever. The man who thinks so is not aware how bad he is fooling himself.

Mr. Beecher seems to have lately determined

what thousands have long ago discovered, that

"To-day there hangs an amount of doubt, un-

certainty and uneasiness around the subject of

religion that cannot be computed." He also says that the great question—"Is there a God?"

is thundering about the ears of the clergy in

way and manner never dreamed of before.

esce we will have.

try and law.

ed at ah ts. nt es

07 10 of

He complains that "Believers, in their petty disputes about the trifling matters of Theological Geometry, are playing into the hands of their enemies, and knocking down their own bulwarks!" Again, he says that "Although my whole life has been spent in the study of the Scriptures, yet, I am not competent to properly investigate them." Rather discouraging to common folks, I should think. If so sharp a Theologian as

Henry Ward Beecher, after a lifetime of study, and the wearing out of one good, first-class pair of brains, cannot understand the Scripjures, what on earth are the illiterate and the common people to do? How plainly this de-

claration of his must prove to every thinking mind, that the destiny of the world does not hinge upon that Book in any way whatever, and yet, he says that " a state of doubt is

But great men always make great mistakes. To doubt is the beginning of wisdom. Doubt

leads to investigation; investigation leads to discovery, from which follows wisdom, demonstration and progress. He cries "nonknse" to the man who argues that we must

take the Bible just as it reads. Now I should reply to Mr. Beecher, that we must take it as it reads, or else do the next best thing that we

can, and that is, go to guessing; and when it comes to that, one man's guess is just as good is another's, for we have no standard by which we can determine which guess is right, or which one is nearest the truth.

From this guessing at the meaning of the Bible, have sprung all the creeds that have cursed the world. Catholicism is one guess; Protestantism another guess; Presbyterianism another; Baptistism another; Methodistism another; and Campbellism, Unitarianism, and Universalism still others; and still the story is not told. These are all rival institutions of that great House now so beautifully divided

against itself—all striving, quarreling and de-bating with each other—declaring that their creed—their interpretation of the Bible—is the only correct one, and that all the rest are

These different guesses of the self-styled followers of Jesus, the non-combative, non-resistent, meek and lowly Lamb, have differed so widely from each other, that their votaries, in their heathenish ignorance, forget the noncombative character of Him whom they claim to be their founder, and did actually enter upon the war-path, and proceed with the spirit of iends to kill, slay, flay, massacre and shed each other's blood. Look at the millions of lives lost in the wars of the Crusades—by one party trying to possess the country which they said contained the (worthless) grave of Jesus-their

who took the sword should perish by the Nobody knows, not even the authors of the arious creeds themselves, that they are posi-

founder-who, while alive declared, that "all

fiely right, while almost everybody now knows but they are all wrong.
But again, Mr. Beecher says "That the Bible is full of facts, but those facts must give vay." This declaration has the true ring of infidelity. Listen to him on Creation:—"The Bible says, that in six days God created the Heavens and the Earth, but the Rocks told a different story." I, of course, admit the truth of this declaration—two different stories, but which will Mr. Beecher swear by—the story of the Bible, or the story of the Rocks? Perhaps he will do, or try to do like Hugh Miller and others-blend the two stories together, and of

oil and water together, as these two stories. Geology, with her sacred deposit of fossilifer-ous remains, petrified metals of Creation, tell the only true story upon the subject. Eons of tges has the creation of this earth been going on, and yet the work is not completed. The creative forces which slowly evolves worlds, have not yet exhausted themselves. When Scitace first began to demonstrate this fact, Theologians grew wrathy, and gave Nature the lie, buthe book of nature triumphed, and the book

the two make one. But he can as soon mix

of men had to yield. A long and devastating war arose between these two parties—between Theology and Ge-ology; between Science and Religion; between

Philosophy and Ignorance.

But at a late day, old Doctor Chalmers came cost upon the field of battle and cried with a to the field of battle and cried with a load voice, saying "Hold on!—Hold on! and rest your bleeding cohorts, while I declare to you my great discovery, which will put an end to this war, and settle the difficulty between the Bible and Science forever!" The clergy all had their breath in silence, but motioned the Doctor to arise and explain

Doctor to arise and explain. Chalmers:—"My dear reverend friends, I have made the most astounding discovery of modern times—simply this, that the words of the Bible contained in the Mosaic account of Creation are made of India-Rubber, and can be attentional to the contained in the Mosaic account of Creation are made of India-Rubber, and can be attentional to the contained in the contained stretched out to words without end! The six days of creation were not days at all, but great

Chalmers, the great peace-maker, who thus puts an end forever to the quarrel between Science and Religion," But there is no reconciliation between the two-old Doctor Chalmer and his humbug discovery to the contrary, notwithstanding.

Five grains of Reason, and three grains of Common Sense, will enable any man to see that Doctor Chalmers' discovery was no dicovery at all, but merely a begging of the whole question; a sham—a humbug, and a fraud! Mr. Beecher backs up the Doctor in this humbug, and says: "We take the six days for gigantic periods, and then Theology and Geology agree." Oh yes! Mr. Beecher; take the demonstrations of Science, and clothe the words of the Bible with them, and then cry out "Look! see how the Bible and Science agree!" Theologians who argue thus, are literary thievesstealing the livery of Science to clothe their Bible in. It is simply inventing scripture to suit their case. What cannot they prove if we allow them to go on thus?

But Moses himself, who wrote the Book of Genesis, had no such an idea. He had no idea of gigantic periods. When he spoke of a day, he always meant our twenty-four hour day, or from one sun-rise to the next. His days were composed of an evening and morning. Are gigantic periods composed of an evening and a morning? The Jews may be supposed to understand their own scriptures better than old Doc Chalmers, Henry Ward Beecher, or the whole host of black-coated clergymen combined together. They always understood the six days of creation as literal days, and laugh at the idea of gigantic periods gotten up within the last fifty years by Chalmers & Co.

If the six days were long periods, then the seventh day must have been a long period also. But the Jewish Sabbath was kept in memory of the seventh day. Did they keep it for a long period, or only for a single day? This shows how the Jews interpreted their own Scriptures. But if the six days of Creation mean long periods now, then they always meant long periods. It follows then that the Bible upon this subject has never been understood-neither by the Jews nor anybody else-until within the last fifty years. If these modern expounders are correct, then nobody ever understood correctly that book upon which they affirm the destiny of the world hangs.

But beautiful, pure, star-eyed Science-the world's only saviour, and civilizer-has always had the bloody hands of ignorant religionists clutching at its pure white throat!

But as Abraham Lincoln once wisely declared that "This country must either be all slave or all free," so, we declare that this story of Creation must become either all Bible or all Geology. There can be no mixing up of the two stories together.

Hugh Miller tried to reconcile these two stories once, and the sad result was that he crazed his brain, and with a pistol blowed off his own head. But if Science and Religion were not antagonistic to each other, then why did they persecute and prosecute the great and good Gallileo and his followers. He made astronomical discoveries, which the clergy deemed contrary to the Bible, and hence they went for him on general principles; and fourteen long years of his pure and precious life were spent within the dark walls of a dreary prison, and all at the hands of an ignorant, heathenized, persecuting Church. Science has beautifully laid the Mosaic account of Creation upon the shelf.

His account of the origin of man, too, how laughable! He thinks God made him out of a bit of Asiatic mud! Yes, mud was good enough for man, but God must have a nice piece of bone to make a woman of. He chloroformed Adam, and then by a masterly surgical operation, cut a rib from his side, in order to have something nice to make a companion for him. But it seems, from the account, that God had forgotten to make any clothes for this beauti-ful brace of human birds whom He had created. Adam, getting his eyes a little open, discovered his nakedness; and seeing that the Lord had made a small mistake in the way of duds, began to feel a little ashamed, and so sneaked away to the back side of the garden and hid himself. How strange it seems, too, that in so small a place as a garden, the Lord could lose this man of his, and go bellowing about—calling at the top of his voice—A-d-a-m, where art thou?!! God's clairvoyant and allseeing eyes must have been in an eclipse about that time, or He could have seen His man, even if He had been bid behind a mountain. But if God did actually lose the man He made and placed in that garden, then He cannot be a God. And again, if God pretended that He had lost him, and yet knew very well, all the time, where he was, then He is playing the hypocrite, and cannot be God. But this story of Creation, as told by Moses, when studied in the light of Science, resolves itself into a laughable farce—a trumped up account—a mere fiction, gotten up for the world to rest their minds upon, until men should progress far enough in scientific discovery to enable them to read correctly, the great Book of Na-ture, and discover therein the only true history

Moses, in his account, puts in a little afterthought, which he came very near forgetting. He expressed it thus:—" And He made the stars also." A little thing in Moses' eye, but modern science has demonstrated that these six words contain more than any other six words in the

whole Bible. Those great starry worlds were to Moses' mind but little flecks of diamond dust-scattered promiscuously over the firmament on high.—Little holes through the sky, to let the glory shine through! But those little shining points of the ancients have proved to modern men to be great and ponderous worlds-many hundred times larger than the one on which

we dwell. But Moses records the making of all these stars as a part of the fourth day's work, thus showing conclusively, how ignorant he was of the things which he was writing about.

Jupiter is thirteen hundred times larger than our world, and must have taken God seven thousand eight hundred days, or twenty one years to have created it. And as He must rest every seventh day, and refresh Himself, this would take over twelve hundred days, or three years more, to be added to the time.

Saturn is eleven hundred times larger than our earth, and would, consequently, take the Lord God over seven thousand days to build it -that is, taking the six days He was employed in making this earth as the standard of His ability, and presuming that He paid strict at-

tention to business! And thus we might go on throughout the endless train of the starry hosts, which Moses supposed from their smallness, only employed a few spare moments for the Lord to create, and which he came very near forgetting to mention in his history.

Oh ignorance where are the charms
That fools have oft seen in thy face?
To the ancients you gave no alarm,
But now you're a horrid disgrace.

CHAS. W. STEWART is now lecturing on the Spiritual Philosophy, at Kirksville, Mo.

Sign Painting.-Whenever any of our Then the clergy lifted their eyes to heaven, and cried with a loud voice—"Long live Dr.

The reation were not days at the days of the days friends want very nice, or plain sign painting done, they will do well to examine the advertisements in this paper; for instance, see

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.

Let Every One Sweep Before His Own Door.

(A Paraphrase.)

Do we heed the homely adage, handed down from days of yore,

'Ere you sweep your neighbor's dwelling, clear the rubbish from your door." Let no filth, no rust there gather,-leave no traces

of decay,— Pluck up every weed unsightly, brush the fallen leaves away!

If we faithfully have labored thus to sweep without,

Plucked up envy, evil-speaking, malice, each beset-

Weeds that by the sacred portals of the inner temple grow,—
Poisonous weeds the heart defiling, bearing bitterness and woe;

Then, perchance, we may have leisure o'er our neighbor watch to keep— All the work assigned us finished, we before his door may sweep; Show him where the mosses clinging—tokens ever

of decay,—
Where the thistles, thickly springing, daily must be cleared away.

But, alas! our work neglecting, oft we mount the judgment seat, With his fallings, his omissions, we our weary

brother greet; In some hidden nook forgotten, searching with a careful eye, We the springing weeds discover—some slight blemish there descry.

For his slothfulness, his blindness, we our brother harshly chide, Glorying in our strength and wisdom, we condemn him in our pride;

Ask not why he has neglected thus before his door Why grown careless, he has slumbered, failed his garden-plot to keep.

On the judgment seat still sitting, we no helping hand extend To assist our weaker brother his short comings to amend;

For his weariness, his faltering, we no sweet compassion show-From our store no cordial bring him, no encouragement bestow.

But, while busied with our neighbor, urging him to ceaseless care-Calling to the thoughtless idlers, to their labor to repair-

Lo! unseen the dust has gathered, weeds are

growing where of yore Flow'rets rare and sweet were blooming when we swept before our door. Ah! how easy o'er our brother faithful ward and watch to keep,

Harder than to share the conflict, "by the stuff" at home to stay-Easier far to sit in judgment than to humbly watch

and pray.

But, alas! before our dwelling hard indeed to daily

.....

On the Wing. Blessed is the angel of health! After five weeks imprisonment and suffering, we are again out in the beautiful and genial sunshine; and, as the flowers come forth we hope to grow stronger Brother and sister, A. J. Davis and wife, have been with us for a week past. He is just as full of sunshine and genial wit, as ever, and it is good to be with him. He tells me that he has laid his pen aside for a time, and he and his wife, whose countenance is always a benediction, intend traveling for a year. They would like to lecture, and

surely they ought to have the opportunity. They are trying to sell their beautiful home in Orange, and expect to be able to do so this spring, and then they will be free. Thorean said, "If a man owned a cow he was a slave to her, he must go home twice a day to milk her;" and the man who owns a house is bound to it; he cannot be

free. "Blessed be nothing!"

Emily L. Bishop,

Passed on to the higher life, from the residence of her brother, in Lumberton, N. J. This young woman has been an intense sufferer for many years. She was developed as a medium, and her life was made much more happy by this

genial influence. On the 24th of January, we attended her funeral, on which occasion there was a large gathering of friends-and seldom have we felt a stronger impression of spirit presence. We spoke freely to the friends on the subject of Spiritualism and its glorious teachings, which have robbed death of its sting, and the grave of its victory. It was a very solemn and impressive meeting; and the spirit of our newly risen friend spoke to her relatives and the assembled multitude, and gave them much wholesome advice. Truly, though dead as to the outward, she speaketh, and bids us look up higher and behold the glory and beauty of the Summer Land-the home to which she has been translated, and from which, in the fullness of love which

characterized her, she greets all her friends. The memory of the just is truly blessed, and, when with it comes the consciousness that they are not gone, but in the true reality of life are with us, then can we look forward in confidence to

meeting them in their home above. "Not shadows in a shadowy band, Not others, but themselves are they. And still we think of them the same As when the Master's summons came;
Their change the holy moonlight breaking
Upon the dream-worn sleeper waking—
A change from twilight into day."

Carrie Goold.

IN MEMORIAM,

"Suffer little children to come unto me and This consoling text, when interpreted to mean the passing away of our children, has a very different significance to that which it has when we

understand it to mean, as it really does, the return

of those blessed ones who are "all ministering Carrie Goold, the subject of this notice, is the only daughter of Richmond and Mary Goold, of Philadelphia. For thirteen summers and winters, had she gladdened their household with her sweet and spiritual presence-and there was so much of the latter-that it made us feel that she was not long for this world, but that, like a beautiful flower, ripened by the early sun, she was soon to

be transplanted to the spheres above. On the 17th

of February, 1872, after a brief illness with scarlet

fever, she passed away. Soon after she was taken

ill, she said: "Mother, don't worry about me, I

am going home."

gifted medium, Lizzie Doten, was read to 1 er every

"GONE HOME."

"They called her, from the better land. And one bright spirit led the way. She saw the angel's beckoning hand, And felt she could no longer stay.

O white-robed Peace! thy gentle cross Gave to her trusting heart no pain, And that which is our earthly loss, Is unto her, eternal gain.

"God is a Spirit'—we can trust That she has left earth's shadows dim, And laid aside her earthly dust,

To grow in likeness unto Him.

'God is a Spirit'—'God is Love'—
And closely folded to his breast,
Her spirit, like a tender dove, Shall in His love securely rest.

"Oh, it was meet that flower-wreathed Spring, With forms of living beauty rife, Should see the perfect blossoming Of this bright spirit into life.

The flowers will bloom upon her grave,
The holy stars look down at night,
But where bright palms immortal wave,
She will rejoice in cloudless light. "O, sweeter than the breath of flowers, Or dews that summer roses weep, Deep in these loving hearts of ours

Her blessed memory we will keep. Bright spirit, let thy light be given, With tender and celestial ray, Beaming like some pure star from heaven, To guide us in our earthly way.

"Clad in thine immortality, E'en now we hear thee, joyful sing-O Grave, where is thy victory!
O Death, where is thy sting! Pass on, sweet spirit, to increase In every bright, celestial grace, Till in the land of love and peace, We meet thee, dear one, face to face."

She remarked at times after this was read, Mother, when I am gone home, you will read this often, and you will know that I am near you."

During her illness she was often favored with beautiful visions of the inner-life; saw and conversed with her spirit-friends who were around her; frequently announcing familiar names of deceased friends and relatives, some of whom she

had never known or heard of. The spirits presented her with flowers and food which she would indicate by raising her hand to

her head, and speaking of it. She frequently called her mother's attention to certain points in the room, saying that she saw beautiful bright stars there, and afterward spirit forms appeared.

She would say, "Why mother, don't you see them?"

She had no desire to get well.

Even with all the sweet consolation that our religion of Spiritualism brings in the positive evidence of the presence and loving influence of the dear ones gone before, there are ties which cannot be severed without pain; and, though we know full well that,

"There 's not a charm of soul or brow, . Of all we know and loved of thee, But lives in holier beauty now,

Baptized in immortality." Yet, it is a triumph to be able to say, as these parents do: "We would not have her back in the form, for we know she is better off." The consciousness of her presence and love is a balm to the wounded spirit, and the evidence that she gives us of the beautiful home to which she has gone, does more than anything else to satisfy the bereaved ones, and bid them look up higher and thank God that He does "Suffer little children to

come unto us and forbids them not." "An Ounce of Prevention is Worth a Pound

of Cure." H. T. CHILD, M. D.-Dear Doctor:-Some time ago you made a request (as chairman of a committee, appointed at a meeting of "The American Association of Spiritualists," held at Troy, N. Y., from Sept. 12th to 14th, 1871) through the columns of the Religio-Philosophical Journal, that you

would receive information in regard to the treatment of insanity by "magnetism."

As I have never been able to relieve confirmed cases of insanity by the laying on of hands, and for many reasons do not believe that such a result is possible, I have directed all my efforts to its prevention, upon the principle that "An Ounce of Prevention is Worth a Pound of Cure."

That we may understand the proper meaning of the term insanity, let us examine the nature of this distressing condition. The term insanity is a general one, and necessarily as imperfect as our ideas in regard to it are in-

definite,—for there may be a partial state, or persons may be "wrong" in a single faculty, or slightly demented—from a "kink in the head," or "a bee in the bonnet," to idiocy, or from delirium, hysteria; melancholy, moral and religious insanity, to mania in its worst form.

The brain is the seat of the disease and being The brain is the seat of the disease, and being composed of functions, derangement may take place in one or any number of them, either from

ennui or over excitement, so that an endless diver-

sity of mental disorders may arise. A Correct classification therefore, seems to be impossible, for all kinds run one into the other.

It will, however, be sufficient for our purpose here to know that, where there is something wrong, or a "screw loose," the machinery will not work well; and the best way to avoid the consequences is to prevent the screw form getting

quences is, to prevent the screw from getting loose, or the mind from being injured. I know of nothing that will so effectually prevent all hallucinations, cerebral irregularities from pain, and functional disturbances, or irritations in various parts of the body, whether from absolute injury, atmospheric change, exciting or depressing causes heat, cold, a want of confidence or imbecil-

ity, etc., as being able to enter the statuvolic condition at will. You know full well, that the pain resulting from You know full well, that the pain resulting from the spark of a locomotive in the eye, can be instantly relieved by throwing the eye into the insensible condition, independent of the rest of the body; and that a whitlow upon the finger, can be "put back" effectually by the same exercise of will-power. These beneficial effects independent of relieving the pain in your poisoned hand were lately experienced in your own person.

I have seen chores, epilepsy, neuralgia, nervous

will-power. These of relieving the pain in your poisoned hand were of relieving the pain in your poisoned hand were lately experienced in your own person.

I have seen chorea, epilepsy, neuralgia, nervous affections generally, blindness, lameness, fevers, inflammations, hip-disease, dyspepsia, hysteria, melancholy, and even lock-jaw cured by entering the statuvolic condition; and there can be no doubt that if persons were taught the true mature of the condition, and how to enter it at will when young, that all these diseases, as well as many others, insanity included, could be prevented by the proper use of statuvolence, so as to remove or prevent the causes which produce them, or when produced, to relieve them at will.

If, in a religious point of view, all those who have been misled by false teachings in regard to the powers of Christ, were to learn that the same powers of clairvoyance, mind-reading or elearnindedness are possessed by all who enter this condition, and that when in this condition, spirits can aid, impress and control them to do wonderful things, such as were done of old, "and even greater things" than were then effected, they would not now be maniacs—priest-ridden bigots, or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental slavery. Even or subject to any species of mental s

At her request, the following poen, by that | prisons be unnecessary, for lack of inmates, that now fill them, with objects, too abject and revolting in their moral, as well as in their physical

condition to contemplate. Teach the rising generations statuvolence, and as you do so, insanity and the physical infirmities of man will give way to the nobler qualities of his mind, until the earth shall truly become a paradise for all Gaves of the control o for all God's children.

In the Religio-Philosphical Journal of the 27th of January last. I have been asked quite a number of questions which the learned correspondent cannot answer himself. I will ask him another by way of sharpening his perceptions, viz: Is it magnetism that, after winding up a clock, makes it go, or is it a quality in the spring, If the gentlement of the control of the

If the gentleman will carry out the idea, he will be able to learn why one class of nerves are voluntary and the other involuntary. What makes the heart beat, the circulation flow, the liver

secrete bile, the stomach digest and the brain act?
In this connection, I would again remind those who believe and advocate the magnetic doctrine, that arrogance and ridicule are not logic; and that in the future, I will not answer any correspondent who makes me say what I never uttered. It is who makes me say what I never uttered. It is begging the question too hard to assert outside of facts, and but a poor dodge to gain capital.

Fraternally,

WM. B. FARNESTOCK.

Lancaster, Pa.

Passed to Spirit Life.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to the higher life, March 12th, 1872, Letitia, wife of Jas. H. Armstrong, of Prairie Green, Iroquois county, Ill., aged 48 years and three months.

Passed on to the higher life, March 30th, Wm. Brown, aged 32 years, two months and ten days, of consumption. For many months he was a patient sufferer; yet his faith in the sublime truths of the Harmonial Philosophy was his solace, and though it was hard to bid adieu to his young wife, his aged purents, and all his loved friends, yet with an unfaltering spirit he walked down the shadowy vale, and crossed the silent river of death, confident that he should become a ministering spirit to the dear ones left on earth, and the first to greet them. on the sunny shore of the beautiful Summer Land.

LITERARY NOTICES.

The Outlook, a new and neatly printed magazine, is upon our table. Its first volume commenced with April, 1872, and promises to promote the cause of cducation, temperance, and whatever else good men of every belief acknowledge to be for the welfare and improvement of man, If it makes good its promise, and its appearance and terms seem to warrant that it will, we predict and wish that it may receive a liberal patronage, and wield a good, pleasant and great influence. \$2.00 a year. Address The Outlook, box 115, Chicago, Ill.

Old and New contains in the April number, among other matter of value and interest, some curious statements (in Mr. Hale's introduction) about the Japanese, and the letter of credence of the Japanese ambassador to this country from his Imperial Japanese Majesty, Moutsouhito, is correctly printed in the Washington Correspondence, while the address to the House of Representatives is given in the Introduction. Mr. John Burroughs, a singularly agreeable writer, discourses about early spring in "A March Chronicle." Dr. Bellows examines carefully and sensibly "The Break between Modern Thought and Ancient Faith and Worship. There is a very taking account of the wonderful wealth of the famous "Silver Islet Mine," on Lake Superior; and quite an elaborate history is given of a queer German controversy over two pictures attributed to Holbein.

Amount previously acknowledged.......\$651.50 Mrs. Maria Hance, Wyandotte, Kan..... 2.00 A. R. Crandall, Xenia, O...... 1.89

A. W. Lindsay, Joliet, Ill. 50

Mrs. B, H. Roberts, Stockton, Cal. 1.00.

Widow's and Orphan's Fund.

Baker and Kent. The following sums have been sent to this office during the past week, instead of directly to them as they should be. Friends will please

send directly to Austin Kent, Stockholm, N.Y., and Joseph Baker, Janesville, Wis.: Amount previously acknowledged......\$18.55 S. B. Cheney, Boswell, Ind., each60

Special Motices. The Tree of Life, the Throne in Heaven, and the New Jerusalem.-The first true explanation ever given of these will be found in the "SAPENA." 200 pages; cloth,

\$1.00. See advertisement.

Dr. Jones, the Healer. EDITORS RELIGIO-PHILOSOPHICAL JOURNAL: I wish you to inform the public, especially the afflicted, that Dr. Jones, now in Atchison, Kansas, is making the lame to walk, the deaf to hear, the blind to see, all through his strong magnetic powers, and that he has been successful in some of the worst cases on record, one of which is a case of St. Vitus' Dance, which baffled the skill of learned physicians, but gave way at the laying on of his hands. So rejoice, ye afflicted, for there is health for you in the magnetic touch of Doctor Jones. Hereafter his whereabouts will be noticed in the JOURNAL.

R. N.



THE Tenth Volume of Wood's Household Magazine begins with January, '72. It is edited by Gail Hamilton, S. S. Wood, and H. V. Osborne, and includes among its regular contributors, Horace Greeley, Gail Hamilton, Thos. K. Beecher, Dr. Dio Lewis, Dr. W. W. Hall, James Parton, etc. Harriet Beecher Stowe, Brick Fomeroy, John G. Saxe, Major Genl. Kilpatrick, Petroleum V. Nasby, etc., write for it occasionally. Terms, One Dollar a year. In clubbing, three first-class periodicals are given for the price of one of them. The most liberal Premium List ever published. No periodical is more frequently or favorably mentioned by the press. "Wood's Household Magazine is one of the monuments of business enterprise which mark the age."—Methodist Home Journal, Philadelphia, Pa. "It has been improving ever since we knew it—a good criterion for the future,"—Courier, New Market, Canada. "It is a marvel of cheapness and first-class quality combined."—New York Times. Specimen copy sent free to any address.

S. S. WOOD & CO., Newburgh, N. Y.

Our Correspondence.

Items from Lois Waisbrooker,

Bro. Jones:—One week ago yesterday and to-day I attended the Mediums' and Speakers' Convention at Lockport, which was a pleasant and harmonious meeting. The Spiritualists of Lockport have met with a severe loss in the person of C. Stacy Mack, a promising young lawyer, who had the moral stamina to declare his convictions in the face of all opposition. Would that this could be said of all who are convinced of the falsity of old theories.

Among the speakers present were Mr. and Mrs. Woodruff, of Eagle Harbor; J. G. Fish, of Avon Springs; Cephas B. Lynn, Banner of Light local editor, etc. Dr. Bruce, of Lockport, who has long been known as one of the faithful, is a good healer, and as active as though perpetual youth (instead of more than seventy years) was his inheritance; and his good wife is equally youthful.

Among the many good things said at this Convention was the remark from Mrs. Woodruff that nothing was too good to carry a body in, which contained an immortal spirit, provided that honor, or the rights of another were not sacrificed. And Cephas B. Lynn said that Spiritualism had given religion its naturalization papers.

By the way, I see by recent numbers of your paper that

THE CRUCIBLE

has boiled over and thrown Moses out. Really, Moses, you are very unfortunate in your busi ness matters, and I am so sorry for you. Can't you "settle the question" as to where the difficulty lies? Please try your intellect in that direction, and tell us why you fail in newspaper enterprises every time. Is it because you lack persevering grace, or is it because people combine to cheat you? Perhaps you have not been politic enough-have failed to follow the laws of expediency. Pardon me, if I presume, but I have a real regard for your welfare, and would like to give you a little sisterly advicethat is, if you contemplate another effort at journalism: Should you so settle the question as to the causes of past failure, as to venture again, be very sure to be as wise as a serpent; never mind about the dove part, but the wisdom-don't forget that. Be very careful to make friends with such as don't need your help, for you, of course, can't succeed if you divide your forces; at least be sure that you pay no attention to those who can not, by their influence, do for you more than your good words can do for them. But then, laud the speaking, the looks, or whatever else may claim your attention of such as can serve your purpose; laud loud and long, without regard to merit or demerit, but to make yourself popular friends. Follow up this course persist ently, taking care in the mean time to watch dishonest people, that they don't get advantage of you, and if you don't succeed, I shall conclude that my advice is not worth much, that's

But I must not forget my other brothers in my care for you, Moses, so I will just put in a word for Brother

Brother Edward, did you think you had passed from my remembrance? Not at all. I have not forgotten your zeal in the cause of woman: I have read your demands for justice, not only for woman, but for speakers. Go on, Brother; that is right; but just let me whisper a word in your ear: I fear, yes, I really fear that you are too tender hearted; so much so, that a dread of hurting my feelings has led you to break your word, an amiable weakness, but still, a weakness, and I want my brothers to be strong. When you took "Helen Harlow's Vow" from my hand, and pledged yourself to review it in *The Spiritualist*, did you think that I regarded it as a promise to praise it? Not at all. You had full permission to criticise as severely as you did me upon a certain time. I should not have been angry, but would have laughed, even as I did then and afterward. Well, no matter, you have heard of a kiss for a blow. Yes, you could have abused the work to your heart's content, and I should have been satisfied, but to say nothing, and all for the sake of saving my feelings. Perhaps you have never heard about the woman who told her husband that she would rather he would think ill of her than not at all. Don't be so tender hearted next time, brother, for surely no other motive could have induced you to take a woman's earnings for nothing.

PHYSICAL MANUFESTATIONS.

I promised in my last to give my idea of their object and consequent importance. Many calling themselves Spiritualists, looking only upon the philosophical side thereof, think the phenomenal phase of but little account; others, and more particularly, if they chance to find a tricky medium, seem inclined to ignore the physical manifestations entirely. Still, others acknowledge their value in attracting attention and eliciting investigation, a fine thing for beginners, but scarcely worth the attention of the advanced Spiritualist. "They attract attention when nothing esle will, and therein consists their value; for this purpose they were inaugurated by the spirit world " And is this really so? Do spirits talk through trumpets, tie and untie mediums, materialize forms, faces, hands, etc., and all for the purpose of attract ing our attention? We forever the objects of their efforts-heaven and earth moved and ever moving for us—the same old idea, only taking new form, the earth the center and sun, moon and stars revolving around it.

That they do attract attention, I admit; but that it is their object, is quite another thing. When Franklin commenced his experiments in electricity they attracted attentions, but his object was to learn how to control the lightning; and as I see the law of mind the same in both spheres, the legitimate conclusion is that those spirits who are active in physical manifestations are experimenting for the purpose of learning the laws which control matter. And as Franklin did not experiment with electricity for the purpose of turning the people's attention to some other department of philosophy, something more spiritual or intellectual, but that he might make a practical application of his knowledge in the particular department to which it belonged, so those in spirit life who are studying the laws which govern matter, do this that they may be also themselves. this that they may be able to bless themselves and us in the particular department to which such knowledge belongs, and not for the purpose of turning our attention to the intellectual or spiritual. And why may not companies of spirits organize for the purpose of investigating the laws which control matter? If, as some think, we may in the ages of the future so progress as to become world builders, we certainly must learn how; and as worlds, in their first are composed of matter, development at we must study the laws which control matter. and what we do not learn here we must learn after we leave the forms we now inhabit. This being true, those of us who desire to act in this department of progress will need teachers there, and we shall need to inaugurate physical manifestations, shall need this class of mediums to help perfect us in our lessons.

Now, I do not know how it may seem to others, but to me this view of the subject gives to physical manifestations an importance far beyond any previous idea that I have seen ad-

vanced. True, I can not carry out the idea in an article like this, but the hint thus given can be followed out by others.

Since I have been here I have made the acquaintance of one of the ladies who was so grossly caricatured by that

NEWSPAPER REPORTER Who undertook to show up McFadden last fall. Perhaps he had better come here and try his hand at abusing one who has been known and respected here for years. Three others who were at Mac's that night I knew previously, Mr. and Mrs. Johnson and daughter. If reporter is blest with relatives as good and noble as I know these parties to be, he ought to be ashamed of himself to think that he has so degenerated. I know not if Mrs. Wright was there at that particular time, but I do know that she has frequently been there, and further, that there is not a nobler woman in Chicago; and if, as she believes, a prominent, liberal editor of the city, aided and abetted in that outrage, I must say that he performed a dastardly deed.

THE COCKLE BROTHERS

of Buffalo, bid fair to rival the Davenport brothers. A gentleman of this place, a postal clerk, on the New York Central railroad, says that he visited them not long since, and the oldest, a lad of about fourteen, had his hands tied behind him, and the string, a red worsted cord, such as is used to tie up window curtains, taken through the back of the chair, then under the seat and tied to the front round. In this condition two iron rings were taken from the stand and put upon his arm, a string tied around them, bringing them up as close to the shoulder as possible, and then the string tied around the neck. After showing him in this condition the lights were again put out, and when relit, the rings had been removed from the arm, and were hanging by the string from the neck. Instruments were played on, horns blown-"any number of hands were laid upon my head," said the gentleman in telling the story. I have only to add that the gentleman

is well known here, and perfectly reliable. The friends in Buffalo are waking up again. The last time the Davenports were there, St. James' Hall was packed; and altogether the cause has had nothing to fear; and the only thing that troubles me just now, is lack of health and strength to "jump right in" and enjoy work. More anon.

Angola, N. Y., March 24, 1872.

*** Notes from Texas.

Bro. Jones:—I have been reading the Jour-NAL for two years, and would not now do without it a year for five times the subscription price. Though it is not perfect, it is growing, and developing in that direction,-subsisting as it does upon the elements that I understand by the term Christ, viz: wisdom, truth, love,

I do not look for perfection yet, as Brother Francis seems not to have found his God, as he keeps searching after him.

Though I do believe "when that which is perfect is come, that which is in past shall be done away "-and then I think his Search

Nevertheless, I want him to go on until he finds him; and as his is a broad field of labor, I would suggest the propriety of his turning aside and putting off his shoes (for it is holy ground where he is standing) long enough to see if he can take the waters out of the ocean, and put the ocean into the waters; or take this world out of the universe, and put the universe into this world. It might aid him in his Search, and facilitate the result. However, Brother, go on searching in your own way, which is peculiar to yourself. "Every tub must stand on its own bottom." "To his own master he standeth or falleth."

I am, and have been for the last five years, occasionally holding forth in public lectures, upon spiritual subjects, in this extreme southwestern portion of these (once was) United States, whose foundations have been sapped by popular errors, originating in false systems of

There is a gradual growth in liberal sentiment here, which is making old Orthodoxy (falsely so called) fear and tremble; and many are beginning to see that there is a screw loose somewhere, and are beginning to ask, "What's the matter?" Others again, Ephraim like, are "bound to their idols" still, and will have to be hunted down and followed to their hiding places "among the tombs" (the dark places of earth), where they are "cutting" themselves "with the stones" (popular errors), and where they will very likely cry, "Let us alone, what have we to do with thee?" But I apprehend that when the devils are thoroughly cast out of them, they will be "found sitting, and clothed in their right mind."

There will still be those, however, no doubt who feed the swine, to go into the city, and country round about, and tell what is happened unto them that are healed. And the multitude will very likely beseech the spirit "to depart out of their coasts, and out of their country," for great fear will fall upon them,

country, for great fear will fail upon them, for, Demetrius like, they "know that by this craft they have their living."

Keep on with your "Calamities—Their Origin—Is There a Compensation?" and you will convince all of your candid readers, I think, who are not already convinced, that the compensation is always greater than the calamity out of which it springs even though calamity out of which it springs, even though it be the wide-spread false religion of the day. If, however, you find it to be meat too strong for the professed Christian, just tell him to digest the morsel furnished him in the case of Pharaoh and the purpose for which God raised him up; also in the case of Joseph's brethren selling him into bondage, meaning it for evil, while the Lord meant it for good; and the crucifixion of Jesus, without which, he has no right to say the great plan of redemption in the resurrection, would ever have been made known to the world.

Long live the Journal to fill its mission of love, and may its editor be rewarded with "more light," until he shall have been born into perfect day is my wish.

JAMES B. CONE. Rancho, Tex.

Letter from Kansas.

Bro. Jones:-I believe that Brother Francis will have to give up his "Search After God," as my little four-year-old boy has found him, away out here in Kansas! He was very busily watching the clouds as they drifted over the city, when calling to me, he said, "Mamma, I see God!" On being asked where he was, he

replied:
"Why, up there. I see his legs hanging down out of the clouds."

Now, I fear that a great many of our holy orthodox neighbors will never be so lucky as this little child imagined himself to be; that is, we fear they will never get near enough to God to see his legs, let alone his smiling face.

I am no Spiritualist, but must confess that I am disgusted with the hypocrisy of most of the churches. I hope you will excuse the liberty I am taking, but I feel as if I must make acquaintance with the Journal and its worthy editor.

M. C. PARKINSON.

Manhattan, Kan.

Letter from an Orthodox.

S. S. Jones-Dear Sir: I now send you a postoffice order for three dollars to apply on my subscription for the Religio-Philosoph-ICAL JOURNAL. Should have sent it sooner, but could not. Now, sir, there is no such person here as E. Groom. My name is John E. Groom. The paper was sent to me by a friend, as I afterwards learned, so I lost twenty numbers before I would take them from the office. But I confess I have become interested in your paper and do not want it for naught. I do not know how much I owe. Thought it was paid for to November 19, 1871. But from the slip on the paper, it cannot be the case. You know how this is. Please let me know in your next issue. I am Orthodox-bend the knee to Jesus and want to do right; also to know the truth, and walk therein. Of course I must look upon you as no friend to me, and, perhaps, you look upon me as no friend to you. Let us show hands. I claim that I have done nothing, nor said anything against Spiritualists. What about Spiritualists against Orthodox? Now, this is all right, if paying. I admire your independence, your candor, and your ability; also must say that you have both men and women in your ranks which give evidence of high literary attainments, and doubt not they are as honest, pure, and noble as any class of people. Yet, I differ with them in some points; but it does seem to me that we ought to have some positive knowledge, not all faith. I have not seen anything, nor know anything. Others say they have seen their friends from the other side-know that they live. I have lost many dear friends. I love them; thought they loved me. They do not appear to me; send me no word. Why not? Oh, sir, if I could have such a test as Wm. Judson, or Broad-ax, then I could endure all. I am not of those who say the Devil appears in the form of our children, to deceive us. By the Bible we can prove that the departed did come back, from the beginning of the world, to the last writer of the New Testament. There is no hint in the Bible, that this would stop. There is a screw loose

I am no writer, never wrote a scrap for the public in my life. Should not write now, but to learn how my account is with you. I am very poor, but honest. Now, sir, if any Orthodox brother reads your paper and don't pay you, expose him. He deserves exposure. JOHN E. GROOM.

Prairie City, Iowa, March 31, 1871.

REMARKS:-According to our best light, your account is correct; but understand, we claim no infallibility in anything, nor do we admit that it anywhere exists. We always make the amount perfectly satisfactory with every subscriber. Tell us just what you think it should be, and it shall be.

In regard to communion with your departed loved ones, all that is required to accomplish so desirable an end, is perseverance. There are many mediums through which such communion may be had. You may try twenty of them before you finally attain the object in view. By reference to published reports of seances in this paper, you will know what mediums you can be sure of gaining the intercourse through with your spirit friends which

4000 Letter from New Jersey.

Bro. Jones:-As you have so kindly mentioned the pictures of Rosa and Lilly, I will write you a few items concerning the former, which, perhaps, will interest you. She is now seven years old, but I have never sent her to school, on account of her peculiar organism. She does not even know her letters, yet she is often entranced and writes long communica-tions, which many of our friends have read. Always when the angel world wants me to do a thing, if I hesitate, entrances her, and tells me

in a way that I can not refuse. I sit with my four children almost every evening, for a circle to develop them. On such occasions, Rosa has been lifted, chair and all, higher than my head, and she will laugh and say, "Mamma, Uncle Robert is taking me off." She does not seem to be alarmed, but enjoys the manifestations.

Lilly says she is not to go to school, but that the spirits will teach her, and if I speak of sending her to an institute of learning, she ivariably cries. At other times she is entranced, and will repeat verse after verse of beautiful poetry,-nothing that I have ever heard. When I am despondent, she can always cheer me; will tell me that I am to have letters from the east or west, and when she does, I notice it is always true.

At our circles we have raps, loud and distinct. The table will turn around, and has been lifted about three inches from the floor. We hope in time, as the children are better developed, to be able to give the public an opportunity to witness their mediumship. The eldest is eleven years old, the youngest five. The three youngest see and describe spirits daily for every one they meet, and their power seems to increase daily.

> Yours respectfully, S. A. R. WATERMAN.

Newark, N. J.

REMARKS:-The reader will remember that we noticed the twin sisters, Rosa and Lilly, a few weeks since. One a mere little medium, the other a beautiful little angel, whose likeness Anderson, the spirit artist, furnished for the mother, Mrs. S. A. R. Waterman, 93 Lafayette St., Newark, New Jersey. Photographs of both will be sent by the mother, on receipt of one dollar.

Address her as above.

Items from New York.

DEAR JOURNAL :- To the readers of the JOURNAL I would present a brief sketch of spiritual manifestations as produced in the presence of Harry Bastian in his dark circles, which is necessary, for similar reasons that darkness is required for the development of a photographic picture. Our circle was composed of fifteen members, from the age of fifteen to fifty-seven, besides, a small boy three years of age. All joined hands, forming a circle,—with medium in the center. Thus situated, the medium commenced clapping his hands, (and so continued to do throughout the hands, (and so continued to do throughout the whole seance) and immediately the light was blown out, when the guitar was thrummed, floated around the room from one party to another, as per request, being sounded all the another, as per request, being sounded all the time as it moved. Rings were taken off the fingers and exchanged with others upon request; the trumpet spoken through at different points and intervals; and, during a song—by two ladies and a gentleman—a heavy bass voice joined to some extent, through the trumpet. The little boy was also carried by the spirits around the circle. the spirits around the circle. Springville, N. Y.

the wild; " Mother, don't warp the

Southern Kansas.

BROTHER JONES:-It is said, "It is never too late to do a good act." Following up this advantage, I take the present opportunity to report a discussion which took place in our town between our young brother, R. G. Eccles, and Elder Kimsey, on the question, "Does the soul of man retain a conscious existence after the death of the body?"

The discussion was to continue five nights, and to be conducted in all respects according

to parliamentary usages.

One would suppose, on reading the question, that Elder Kimsey was a Soul-sleeper; and so he is, in fact, but denied belonging to any organized church. At the close of the first evening's debate, he gratified us with the following dis-"I belong to the church of the living God,

and the foundation and pillar of truth. While I am guarding myself carefully in order to give an impartial report, yet I must say that there was a studied effort on the part of Mr. Kimsey to brow-beat and intimidate with his basso voice and huge proportions, both the person and position of Brother Eccles. It was with great difficulty that the president, who was not particularly favorable to Brother Eccles, could enforce parliamentary usages, in order to prosecute the debate, even three nights, at which time it closed.

Up to this time there has been thirty-eight passages of Scripture which Mr. Kimsey carefully evaded, not deigning to notice them in the least, while not a position was taken by Mr. Kimsey that Brother Eccles did not explain away like mist before the morning sun.

A feint was made on the second evening with a view to close the discussion, Mr. Kimsey not using all his time, and, as one of the members expressed it, "He had got out of the

Such exclamations as "None of your business," to a question of Brother Eccles'; "The young man did not know that there was an old Soul-sleeper down here when he threw out his challenge;" "We will have the undertaker make a coffin for his propositions," and "Are you done now?" can, in a measurable degree, convey an idea of the Christian spirit (?) and gentlemanly conduct (?) of Mr. Kimsey, while the entire audience, which was large, accorded to Bro. Eccles the love and kindness with which his young soul is filled, for, said he, "I have not aught against you personally; I love you as a brother." Suffice it to say, that at the close of the third evening, after repeated attempts to change front by placing himself on the affirmative of the question, Mr. Kimsey gathered up his books and ignominiously left the field, a portion of his "followers" going out with him.

At the urgent solicitation, and after repeated calls, Bro. Eccles, filled with the inspiration of the hour, and feeling strong in his position, standing, as he was, under the unfurled banner of truth, discoursed to us for three-quarters of an hour sweet words of love and charity. God is with the right, and those who dare, main-

Bro. Eccles is a young man, scarcely twentytwo years in the body, of Scotch extraction, and fine mental and moral culture, who has, within a few months, left the Orthodox fold (having been educated for the ministry), and now stands in the higher and nobler life. His post-omce address is Kansas City, Mo. 1 would say to the Spiritualists throughout the country, you can not do better than to engage our brother for a season, for the cause of truth and righteousness will never suffer with such an able defender, who is at once like Luther, bold; like Melancthon, kind.

Yes, "Thy days are numbered," is written all over the church, both inside and out. How can it be otherwise? Change, eternal change, is progress; and when one leaves fair, honest discussion, and assumes to ridicule a position which can not be explained away on any reasonable hypotheses, it is evidence that the walls of Jericho are tumbling.

Fraternally, WM. C. GIBBONS.

Pleasanton, Kan. Inquiry from New Orleans, La.

S. S. Jones-Dear Sir: Do you intend to publish in pamphlet or book form this "Search After God." If you do, put me down for a copy. If you do not, please let me know what you would charge for your paper, containing it from beginning to end of your last

Yours most respectfully, F. Benvedo. New Orleans, La., March 26, 1872.

REMARKS :- We are unable to furnish back numbers of the Journal of a later date than the commencement of this volume. The "Search After God," when completed, will be published in book form. The forthcoming numbers of these articles will be especially interesting. The ones contained in this volume, can be read understandingly without reference to those that preceded them. New subscribers should bear this fact in mind.

Is there a Future Life for Animals?

We give below the title of a work that has lately reached us: it is the biography of a dog, written by his faithful friend and mistress, setting forth the troubles, travels, adventures, entrance into polite society, and other incidents in a canine life, sufficiently amusing and, not without instruction. It is well adapted to promote the main purpose of the authorthat of increasing our sympathy with the animal creation. Any profits accruing from the work are to be devoted to the Ladies' Educational Branch of the Society for the Prevention of Cruelty to Animals, of which Society the author is a life member.

The concluding chapter of the work is devoted to a consideration of the question of the Future Life of Animals, in which our author is a firm believer. She argues for it from the otherwise uncompensated sufferings of the brute creation; from their sense of identity, notwithstanding the constant change in the atoms of their bodily structure; from their possessing perception, memory, volition, affec-tion, a sense of justice, and other qualities which in degree they share with man; and to the objection that in the animals these quali-ties have a lower range, she replies that they are often developed to an extent beyond what we find in infants, idiots, lunatics, in some adult human beings, and even some entire tribes of men tribes of men.

"Nothing fair and beautiful can perish out of the universe of God," says our author; and she holds that "in the beautiful archetypal world we shall surely beautiful archetypal world we shall surely more beautiful archetypal world we shall surely more beautiful archetypal world we shall surely more beautiful archetypal world with the state of brighter birds and animals, more beauteous than ever were seen here;" and she asks, "Wherefore should the once denizens of an earthly paradise be found unworthy to bask in the vervant glades of a heavenly Eden?"— Spiritual Magazine.

* Lights and Shadows of a Canine Life. SIMKINS. MARSHALL & Co.

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

Report of the Mountain of the Country of the Countr

Voices from the Zeople.

EXETER, ME.-J. P. Chapman writes.-I to tired of borrowing your Journal. Please accept the within required sum, and send it to my address. UNION, WIS.—S. G. Strong writes.—I would not miss the Journal on any occount, for I esten it ahead of any paper I read.

WASHINGTON, D. C.—F. Ehrhardt writes. Have you read of that arch fiend, in form of Baltimore Methodist preacher? and have you not kind word to say about him in the JOURNAL?

Yes, we have read about him, and still, we know "to err is kuman," and we would kindly three over him the mantle of charity .- ED. JOURNAL ELLSWORTH, KAN.-P. Libert writes.-W. progress grandly everywhere. I am happy to dear Journal got out of its burning grave, most beautiful, more glorious than ever!

WACO, TEXAS .- H. C. Pierce writes .- I have the pleasure of the acquaintance with all a spiritual papers in this country, and must say us I give a decided preference to the RELIGIO PARLO SOPHICAL JOURNAL.

BEAVER CITY, UTAH.-G. Collier writes. About a year ago at this time, I subscribed to your spiritual paper for three months, which we up about last June, and, instead of stopping a you kept on sending it, when I did not want? Please stop it now.

Surely that is cool! After eating at our take for almost a year without making any compens tion, you have come to the conclusion you neve wanted any of our viands! Come now for the credit of the name-which is honored in this city. (we have a Robert and a Robert Laird), don't urge such a shallow pretense for being dishones Remit the \$2.75 you owe us, you will rest better You will think more of yourself by so doing - 13

MENASHA, WIS .- J. A. Sanford writes -- Mr. Slover is an excellent healing medium and he affected many remarkable cures in this vicinity and would, no doubt, stand in the front ranks, at healer, if it were not for his retiring disposition

and fear of a little notoriety. RIVER FALLS, WIS .- H. P. Kingsley writes .-Mr. and Mrs. Pope made a visit to this place about the 20th of last month. Mrs. Pope gave for lectures here to an intelligent, attentive, appreciative audience. She also gave two lecture at Ellsworth, some twelve miles from here, we equal success.

ALGONA, IOWA .- J. Dunton writes -The cause here goes forward gloriously, though w have no outside help. Myself and Sister But are lecturing and holding meetings as best were which, with some excellent tests and some grademonstrations of a physical character, we has set the orthodox in a perfect rage.

SACRAMENTO, CAL .- P. W. Stephens with We continue our meeting at Pioneer Hall. To Legislature has been in session with us this winter and it is a fact that many of these honoral members are deeply interested in our glorious philosophy, and make it manifest by attenting public scances.

PIQUA, OHIO.-Hiram Tamplia writes.-01 town numbers about eight thousand inhabitary and contains fourteen churches; and yet, strap to say, this place has never yet had a lecture Spiritualism. It is about three years since I | came a trial subscriber to the JOURNAL, and less testify that I have been trying it ever since in expect to keep on trying it as long as I cange the means to pay for it.

WELLSVILLE, MO .- C. McIntire writes,-In may say to any lecturer passing up or down the North Missouri Railroad-its new name is Kansa City & St. Louis Northern Railroad-that they all meet with a welcome among the few that are ben and to inquire for Mr. Davis; we would especially glad to have Mrs. Wilcoxson stop a give us a course of lectures.

ROCHESTER, N. Y .- M. Parkhurst writeshave sent you quite a number of subscribers, at should have sent many more if I had been we these two years, but much of the time I am unable to write, yet I never fail to say a good word forth JOURNAL. Bro. Francis has not found God, but hope he will. Mortals and angels bless you to

the brave, noble work you have been doing. MT. VERNGN, IOWA .- C. Post writes .- I hm been delaying some time hoping to send you som more subscribers. I am now seventy-one year old, and my advantages to get about are qui limited. I live right between two orthoder churches, and they have been having an awn scramble for the last ten weeks, night and dr "Searching after God." Report says that seven have found him. More successful than Bu Francis. However, he is only found once a ver in this locality, and that after holidays are over.

ERWIN CENTER, N. Y .- T. J. Presho write The winter has been so cold and dry in the locality, that our orthodox friends could not # firemen enough to raise steam for a revinalthough they have tried very hard to do so, it failed to succeed. I think they are going a winterkill sure. I am trying to add a new name your list occasionally, and wish all would try to do so, to help push on the glorious old Car of

MONTE LOS ANGLES, CAL.—Hazen Aldrid writes.—Please find \$1.50, or its equivalent, is the Religio-Philosophical Journal for one year according to your arrangement, etc. I have been in the habit of borrowing this most excellent she from a neighbor. But since you make the reduced tion in price, I send for it by the aid of friend I am seventy-five years of age; have been investigator of the Harmonial Philosophy for more than twenty years, and have tried to live out to principles contained therein.

KANSAS CITY, MO.-J. Harland, M.D., write am satisfied such truthful mediums as Mn Perkins, are much needed to build up the wave ing, and battle with skepticism. I hope the love of the Harmonial Philosophy will keep her i work. Wherever she has been her influence by been good-her controlling influences are of the highest order, and can be relied upon.

CRAWFORDSVILLE, IND .- A. D. Willis write Inclosed find some spirit photographs. I have now got my new gallery in full operation, and have given such strong proofs of spirit photographs here that none but the most ignorant denyther truth of it. My rooms are now so well magnetized to spirit the spirit in the s truth of it. My rooms are now so well magnetize to spirit influence that spirit pictures can be obtained almost as readily as ordinary ones in the form. I am happy to tell you that I can now accommodate persons at a distance, who descript pictures of their friends, at reasonable terms as will put them in the reach of everyone, no other how limited their means may be. See advertise ment in another column.

LOUISVILLE, Ky. N. Dingman writes.—Ile Young People's Spiritual Association, of Louisville Kentucky, is a complete organization, works under a constitution and by laws equally systematic as any organized lodge. All the busined done according to Parliamentary laws. Method every Thursday evening. A large number of law and gentlemen join each meeting. This association employs the lecturers (commencing April 1872). Moses Hull addresses us during April 1872). Moses Hull addresses us during April 1872. We are desirous of corresponding with a first of talent to address us for one year, commencing us, 1872. Address Nannie Dingman, Corresponding Secretary, 283 E. Chestnut Street.

GRANVILLE, O.—R. M. Sherman writes—too, feel like adding a little more fuel to the wide spreading fires of true spirit power, having enchoped, and most fervently desired that I might, some future time outside of my mediumistic powers, get some satisfactory tests for my own better, get some satisfactory tests for my own better. I called, with some others, at the rooms of Mrs. V. Carr, Columbus, O., where I soon obtained to long-wished-for information. Having quietir satisfactory tests and the rooms of Mrs. long-wished-for information. Having quietly seed myself, her face from me at the time, and being an entire stranger, I remained silently willing for a blessed response. She immediately states, "There is a dear little boy standing your knee, smiling sweetly upon you, and seems be a child of yours." I remarked, "Well, if his is a little child of mine, will he give me his promame." The name of Moses Sherman was a manounced, which name belonged to me. And appears an aged grandfather, whose identity apperfect in description. Then a dear little neglection who left the earth-form some six years are giving his name as Willie Brogg. My heart and touched by the substantiated facts presented in the substantiated fac

1.25 16

1.75 20

.50 48 .25 20 25 04

APRIL 20, 1872. Catalogue of Book FOR SALE BY THE geligio-Philosophical Publishing House. orders, with the price of books desired, additional amount mentioned for postn of a not a the additional amount mentione will meet with prompt attention. see of Reason and Examination of the Propheal Somnambulism, by Dr. Fahnestock... ale, by Lois Waisbrooker an Crisis, by Warren Chase. to Questions, Practical and Spiritual, know throw of Nature, by Hudson Tuttle. Vol. I.
of Nature, by Hudson Tuttle. Vol. II.
of Nature, by Hudson Tuttle. Vol. II.
sophy of Spiritual Existence, and of the
World. chehing Crisis, by A. J. Davis. 1.00 cles, [translated from the French] by Renan 1.75 cles Key to the Summer Land, by A. J. Theological Lectures, by Rev. Robert les for a Blow, a book for children, by H. Wright. Small edition in India. 2,00 20
Views of Living, by A. B. Child 1.00 12
ses of Palm, by Mrs. J. S. Adams, 1.25 16
reelf, by Wm. Denton Thyself, by Wm. Denton .. ood of Man and what Follows from it. geth Sides; or, God and the Devil's Prophets, conssion between Moses Hull and Rev. J. sorraphy of Victoria C. Woodhull, by Theoon the Microscope.

In a same of Life and sain, by A. K. Gardner, A. M., M. D. penton 10 02

cosmology, by G. W. Ramsey 1.50 16

cosmon Sense, by Thomas Paine 20 02

costst Idea in History, by Hudson Tuttle 1.25 16

coster Family; or, the curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by Henry C. Wright 1.00 12

costst and the People, by A. B. Child, M. D. 1.25 16

coststanity no Finality, or Spiritualism Superior to Christianity, by Wm. Denton 10 02

costsism on the Theological Idea of Deity, by W. B. Craven 100 16 Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D. W. Hull. Calms of Spiritualism; embracing the Experi-ence of an Investigator; by a Medical Man. pescent of Man, by Darwin, Two Vols. (\$2.00 pages of the state of the origin, evidence, and early history of Christianity.

Day of Doom, a Poetical Description of the great and Last Judgment, with other poems, DIND, a Novel of intense interest to progressive eath and the After Life, by A. J. Davis, paper nebatable Land. Hon. R. D. Owen, erors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper greter Hall, a Theological Romance. Cloth.... impire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper Cloth Cloth

Electrical Psychology, Dods.

Footfalls on the Boundary of Another World, by Maria M. King. Herophant; or Gleanings from the Past, by G. J. Davis. Paper.... fistory and Philosophy of Evil, by A. J. Davis. Hyward's Book of all Religions, including Spir-Even Harlow's Vow, by Lois Waisbrooker... 1.50 to Batze, by E. P. Miller, M.D. Paper... 30 Cith Ested In, by Elizabeth Stuart Phelps, author loth 5.00 leperia; a Poem. Cora L. V. Tappan, lnd Books of Society; Vol. 1, Art of Conversation 1.00 16

Vol. 2, Habits of Good Society 1.00 16

Intuition, Art of Writing 1.00 16

Important Trues. F. Kingman 1.25 16

Important Trues. F. Kingman 1.25 16

Intuition and the second for every child 20 02

Goth 1.5 Indian 1.5 16

Inquirer's Text Book, by Robert Coand Con 25 02

Instructive Communications from Spira 1.25 16

by Mrs. M. E. Park, Medium

Incidens in my Life, by Dr. D. D. Home. Introduction by Judge Edmonds 1.25 16

Infidel, Gr Inquirer Text Book, by Robert Cooper 1.25 16 Cooper. 1.25
Is it the Despair A Science, by W. D. Gunning Irrepressible Cofflict and the Unity of God, being two legares by Emma Hardinge and T. G. Forster
G. Forster am Gulde, paper..... My observations of his writings, by 1.75 20
My Jesus, by Renan.

Ond its Hidden History, by P. B. Randolph 1.50 16
Live the Golden Age, by T. L. Harris.

Live the Golden Age, by T. L. Harris.

2.00 20
Live Prostitution, or Marriage as it is and

Should be, by C. S. Woodruff, M.D.

1.00 16
Live Moral Axloms of Confucius, by M. R.

Except Letto Elder Miles Grant, by Rev. Moses Unresent-Dead Past, by H. C. Wright. Pa 50 04 May Blossoms, by Lois Waisbrooker 1.50 28

Meet—the Illustrated Practical 50 8

Mago: an Autobiography of A. J. Davis 1.75 24

Marrid Parentage, by Henry C. Wright 1.25 20

Minis Angels Realized, by A. E. Newton 20 02

Mant Children (for Lyceums), by A. J.

Modern American Spirituansin—1840-1866, S. Emma Hardinge.
do., without the engravings.
Man and his Relations, by S. B. Brittain.
Morning Lectures, (Twenty Discourses) by A. 2.75 32 4.00 40 Mediums and Mediumship: by T. R. Hazard. New Testament Miracles, and Moderz Miracles, by J. H. Foreles. by J. H. Fowler

Nature's Divine Revelations, by A. J. Davis...
Night Side of Nature, by Crowe
Ordeal of Life, Dr. J. C. Grivnel, medium.
Orthodoxy False, since Sp. titual'sm is True, by
Wm. Denton Wm. Denton. Wm. Denton.
Our Planet, by Wm. Dentoa.
Optimism, the Lesson of Ages.
Origin of Species, by Darwin.
Origin of Civilization and Primitive Condition of Man, by Sir J. Lubbock.
Origin of Species, with Notes and References, by G. F. Kittridge.
Philosophical Dictionary of Voltaire. Fifth 2.00 24 3.00 24 American Edition, 876 octavo pages, two steel plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition which sells for \$10.. 5.00 60 Psalms of Life, by J. S. Adams. Paper cover.. 50 08 Board..... Davis, Paper

Cloth.
Principles of Nature, by Mrs. M. M. King.
Poems from the Inner Life, by Lizzie Doten.
Philosophy of Creation, by Thomas Paine,
Through Horace Wood, Medium. Cloth... Parturition without Pain, M. L. Holbrook, M.D. 1.00 00 Pentateuch—Abstract of Colenso Progress of Religious Ideas through Successive Ages, by L. Maria Child. (3 Vols.) Ravalette and the Rosicrucian's Story; 2 Vols. in one. P. B. Randolph... Radical Rhymes. Wm. Denton, Real Life in Spirit Land, given Inspirationally, by Mrs. Maria M. King... oy Mrs. Maria M. King. Rules for Forming Spiritual Circles, by Emma Hardinge Sunday Not the Sabhath by H. C. Wright. Paper...... Soul of Things, by Elizabeth and Wm. Denton 1,50 20
Spirit Mysteries Explained, by A. J. Davis 1,50 20
Supremacy of Reason, by Moses Hull 10 02
Social Evils, by Mrs. M. King 25 00
Spiritual Philosophy vs. Diabolism, by Mrs. M.

M. King 25 00

M. King
Songs of Life, by S. W. Tucker
Spiritual Songs, by S. W. Tucker
Spirit Life of Theodore Parker, through the Mediumship of Miss E. Ramsdell
diumship of Grammar, by Prof. D. P. 40 02 Seven Hour System of Grammar, by Prof. D. P. 50 04 1.75 20 10 02 Science of Evil, by Joel Moody Spiritual Manifestations, by J. S. Rymer 1.00 12 System of Nature, or Laws of the moral and Physical World, by Baron D' Holback Startling Ghost Stories from Authentic Sources 2.00 24 50 25 Self Centradictions of the Bible, Spiritualism a Test of Christianity. D. W. Hull, 10 Safena or the Mental Constitution, by Arthur Merton That Terrible Question, by Moses Hull True Love; what it is, and what it is not, by A. 10 B. Davis
Tale of a Physician, by A. J. Davis
The Question Settled, by Moses Hull
The Merits of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits in others; What is the Difference between them? by H. C. Wright The Inner Mystery, an Inspitational Poem, by Lizzie Doten The Voices, by Warren Sumner Barlow 1.25 16 Theological and Miscellaneous Writings of Thomas Paine

Thomas Paine's Pilgrimage to the Spirit World Tobacco and its Effects, by H. Gibbons, M.D. Tobacco and its Effects. by H. Gibbons, M.D.
The Temple; or, Diseases of the Brain and
Nerves. A. J. Davis,
The Yahoo, a Satirical Rhapsody
Three Plans of Salvation, proved by New Testament Selections without Comment.....
Unhappy Marriages, by A. B. Child
Unwelcome Child, by Henry C. Wright. Paper Cloth Voice of Prayer, by Barlow Vestiges of Creation Vital Magnetic Cure, Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth 1.00 12 Volney, s R. 'ns; or Meditations on the Revolu-tions c. Empires, with biographical notice by What is Right, by Wm. Denton
What is Spiritualism, and Shall Spiritualists
have a Creed? by Mrs. M. M. King
Whatever is, is Right, by A. B. Child, M.D.
Wolf in Sheep's Clothing, or God in the Constitution, by Moses Hull
Where are my Horne? 1.00 16 Where are my Horns? Year Book of Spiritualism. Cloth 20 02

1.00 06 WE ARE PREPARED TO FURNISH MISCEL-Paper laneous Books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, ene-fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had, register your letters. register your letters.

New Advertisements.

TESTIMONIALS.

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

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

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

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

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

fifteen vellsed tobacco between fourteen and cured a box of Mout two months since, I pro-co Antidote. It has cured me, and I feel per-fectly free from its use. F. H. RKS.

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 or hankering for it.

GEORGE A. BARKER. Oswego, N. Y., Oct. 2, 1871.

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

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871, For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Agents wanted.

ASTOUNDING REVELATION!

JUNIUS UNMASKED; OR THOMAS PAINE THE AUTHOR OF THE Letters of Junius and THE

New Advertisements.

NATURES HAIR RESTORATIVE



Contains no LAC SULPHUR, no SUGAR OF LEAD, no LITHARGE, no NITRATE OF SILVER, and is entirely free from the poisonous and health-destroying drugs used in other hair

Transparent and clear as crystal, it will not soil the finest fabric; pepfectly SAFE, CLEAN, and EFFI-CIENT-desideratums LONG SOUGHT FOR AND FOUND AT LAST.

It restores and prevents the hair from becoming grey imparts a soft, glossy appearance, removes dandruff, cool and refreshing to the head, checks the hair from falling off, and retsores it, to a great extent, when prematurely lost, prevents headaches, cures all humors, cutane ous cruptions, and unnatural heat. As a dressing for the hair it is the best article in the market.

DR. G. SMITH, Patented, Ayer, Mass. Prepared only by PROCTOR BROTHERS, Gloncester, Mass. The genuine is put up in a panel bottle, made expressly for it, with the name of the article blown in theglass, ASK YOUR DRUGGIST FOR NATURE'S HAIR RESTOR

ATIVE, AND TAKE NO OTHER. Send two three cent stamps to Procuer Brothers for a "Treatise on the Human Hair." The information it contains is worth \$500 to any persor.

For sale by Van Schaack, Stevenson & Keid, wholesale druggists, Cor. Wabash Ave. and 18th St., Chicago. N. B. For sale, wholesale and retail, at the office of the Religio-Philosophical Publishing House, 150 Fourth Ave. Chicago. If your druggists do n't keep it, we will send you six bottles for \$3.50, for the purpose of introducing it in your place. Must be sent by express.

EXETER HALL. HAVE YOU READ EXETER HALL?

THE FOLLOWING ARE EXTRACTS FROM A FEW OF THE notices of EXETER HALL, the Theological Romance: "The plot and passion in Exeter Hall show an experienced hand in their delineation. Exeter Hall proves that the author has something to say and knows how to say it."

—Public Opinion, London, England.

"It is indeed a wonderful book."-New York Mail. "We commend it to the widest popular approval."-Banner of Light, Boston.

"We have no hesitation in declaring this a great work." -Universe, New York.

"The book is well and powerfully written. The most scorching work ever published in America since the Age of Reason."—Liberal, Chicago. "One of the most exciting romances of the day."-

Demorest's Magazine, New York. "Convincingly Illustrative of the errors of theology."-Investigator, Boston. "The humane and charitable tendencies of the book

must receive the approbation of every friend of humanity."—Daily Telegrauh, Toronto, Canada.

Price, 60 cents; postage 4 cents. For sale, wholesale and retail, by the Religio-Philo sophical Publishing House, 150 Fourth Ave., Chicago.

JUST ISSUED!

THE MOST ELEGANT BOOK OF THE SEASON.

POEMS

PROGRESS

BY MISS LIZZIE DOTEN, Author of "Poems from the Inner Life."

> IN THE NEW BOOK WILL BE FOUND ALL THE

NEW AND BEAUTIFUL Inspirational Poems

Given by Miss Doten since the publication of her popular "Poems from the Inner Life;" TOGETHER WITH A

FINE STEEL ENGRAVING

TALENTED AUTHORESS. All Who Have Read Her

"Poems from the Inner Life," WILL WANT ITS COMPANION, THE Poems of Progress.

SPIRITUALIST,

FREE-THINKER,

REFORMER, Should have a copy of It.

Price, \$1.50; postage 20 cents. Full GHt, \$2.00; postage 20 cents. *.* For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Mrs. Maria M. King's Works.

THE PRINCIPLES OF NATURE, as discovered in the Development and structure of the Universe; the Solar System, laws and methods of its Development; Earth, History of its Development; Exposition of the Spiritual Universe. Price, \$1.75; postage, 24 cents.

REAL LIFE IN THE SPIRIT-LAND. Being Life Experience, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price \$1.00; postage 16 cents.

SOCAL EVILS: THEIR CAUSES AND CURE. Being a brief Discussion of the Social Status, with reference to Methods of Reform. Price 25 cents; postage free. THE SPIRITUAL PHILOSOPHY VS. DIABOLISM. In two Lectures. Price 25 cents ; postage free.

WHAT IS SPIRITUALISM? and SHALL SPIRITUAL-ISTS HAVE A SHEED? In two Lectures. Price 25 cents;

GOD THE FATHER, AND MAN THE IMAGE OF GOD.

In two Lectures. Price and contain postage free.

THE BROTHERHOOD OF MAN and what follows from it. In two Lectures. Price 25 censes; postage free, as For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., whicago,

THE SCIENCE OF EVIL;

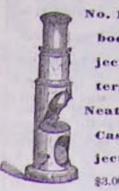
First Principles of Human Action. BY JOEL MOODY.

THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of the First Phinciples of Human Action, and clearly shows that without evil man could not exist. This work fully solves the problem, and unveils the Mystery of Evil, giving it a scientific meaning, and shows it to be the level which moves the moral and intelligence.

'a be book is a large 12 mo., of 342 pages, printed from large, clear type, on fine, heavy paper. Price, \$1.754 postage 20 cents. * For sale, wholesale and retail, at the Religio-Philo-phical Publishing House, 150 Fourth Ave., Chicago. Mew Advertisements.

MICROSCOPES.

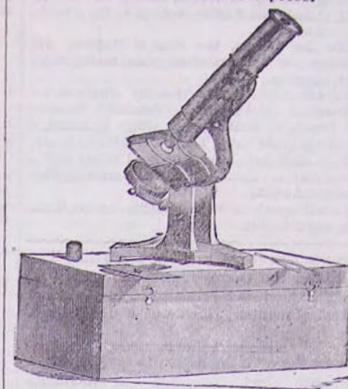
WE are happy to announce to our numerous readers that we have made arrangements to be supplied with the very best LOW-PRICED MICROSCOPES that are manufactured. Those we are now handling have none of the deficiencies complained of in most cheap microscopes. They are made of the VERY BEST materials, are finished in Geod Shape, and are no not only well adapted for the complained of the complain adapted for use, but are also ORNAMENTAL.



No. 1655 MICROSCOPE, Brass body, 6 inches high, One Object Lens; Power 40 Diameters, or 1600 times the area.

Neatly packed in a Mahogany Case, with one prepared object, and sold for the low price of

No. 1660, The Universal Household Microscope: Price \$6.00.—The most Convenient, Complete, and Powerful Microscope ever offered for this low price.



It has the important parts of a first-class instrument, is readily adjusted, and well calculated not only amuse, but to instruct. It has a firm tripod base of cast iron, and the facility of inclining to any angle, for convenience of observation; an adjustable eye-piece or draw-tube, and two object glasses of different powers, with one prepared object, all packed in a neat wooden box with hinges and hooks. It has a magnifying power of twenty to 100 diameters, or 400 to 10,000 times the area.

We can heartly recommend either of the above instruments, and those who cannot afford the higher price one need not be deterred from sending for the other, for it will give them perfect satisfaction, though not admitting of so wide a range of observation and close examina-

These Microscopes can be sent only by express; they cannot go in the mails. Our friends will please recollect this when ordering and give shipping directions. PREPARED OBJECTS.

We have a large variety of objects neatly prepared and mounted on glass papered slides, well calculated for either of the above instruments. Price \$1.50 per dozen, or 15 cents each. Must be ordered by expreas.

BOOK OF THE MICROSCOPE.

An interesting Book on the Microscope, with over 400 illustrations and directions for collecting and preparing the objects will be sent to any address on receipt of 75 cents, or 50 cents to those who buy the microscope.

** For any or all of the above goods, address the RE-LIGIO-PHILOSOPHICAL Publishing House, 150 Fourth Ave.

PARTURITION WITHOUT PAIN:

OR A Code of Directions for Avoiding most of the Pains and Dangers of Child-Bearing.

> EDITED BY M. L. HOLBROOK, M. D. Editor of the Herald of Health. CONTENTS: Healthfulness of Child-bearing.

Dangers of Preventions.

Medical Opinions as to Escaping Pain.

Preparation for Maternity. Exercise during Pregnancy.
The Sitz Bath, and Bathing generally.
What Food to Eat and what to Avoid.

8. The Mind during Pregnancy.
9. The Ailments of Pregnancy, and Remedies.
10. Female Physicians, Ansesthetics.

PRICE: \$1.00; postage free. * For Sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 150 Fourth Avenue,

The Spiritual Harp, The New Music Book, For the Choir, Congregation,

and Social Circle.

Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The Spiritual Harp is a work of over three hundred pages, comprising SONGS, DUETS, and QUARTETTS, with PIANO, ORGAN, or MELODEON accompaniment.

Single copy.....\$2.00 Full gilt. 3.00 6 copies. 10.00 When sent by mail 24 cents additional re-

quired on each copy. Abridged edition of the SPIRITUAL HARP, containing one hundred and four pages, price \$1.00; postage 16 cents.

SHADETREES. HEDGEPLANTS VEGETABLE SEEDS. LARGE STOCK! CHOICE ASSORTMENT! LOW PRICES!

Bloomington Nursery; Illinois. 600 Acres. 21st Year. 12 Greenhouses. Everybody Wanting to Know How, When, What, to Plant,

Please send 10 cents for 100 page Illustrated Fruit Catalogue. Wholesale list free. 112 page Seed and Plant Catlogue, 10 cents. Bulb List and Catalogue of Colored Bruit and Flower Plates, free. F. K. PHIENIX, BLOOMINGTON, ILLINOIS.

Helen Harlow's Vow.

By Lois Waisbrooker.

All who have read Mrs. Waisbrooker's "ALICE VALE" will be sure to read this splendid story. It is dedicated "T Woman Everywhere, and to Wronged and Outcast Women Especially."

The author says: "In dedicating this book to woman in general, and to the outcast in particular, I am prompted by a love of justice, as well as by the desire to arouse woman to that self-assertion, that self-justice which will instant the first the first than the self-assertion. suce from others," A WORK OF NEARLY 300 PAGES, REAUTIPULLY GOTTEN

Price, \$1.50; postage 20 cents. Alice Vale.

A STORY FOR THE TIMES. By Lois Waisbrooker.

This is one of the very best books in our catalogue. This and HELEN HARLOW'S YOW deserve a circulation equal to GATES AJAR and HEBGED IN, which is saying a Price, \$1.25; postage 16 cents.

ALICE VALE and HELEN HARLOW'S Vow sent to one address for \$3.00. New Advertisements.

39,308 CURES

BY THE

POSITIVE & NECATIVE

POWDERS. IN the following list, the total number of cures of different diseases, which have been performed by PROF. SPENCE'S POSITIVE AND NEGATIVE POWERS POSITIVE POWERS POSITIVE POWERS which follow the name of the disease. The kind of Powders which should be used in each disease is indicated by the letters "p" or "N" or "PAN," which follow the name of the disease: "p" standing for Positive, "N" for Negative, and "PAN" for Positive and Negative.

for Negative, and "P&N" for Positive and Negative.

Neuralgia, P. 2,137: Dyspepsia, P. 2,974; Asthma, P. 2,215: Catarrh, P. 987; Chillis and Fever, P&N, 2,418; Rheumatism, P. 1,378: Paintul Menstruation, P. 1,497; Suppressed Menstruation, P. 934: Female Weaknesses, P. 1,561: Fever, P. 2,386: Amaurosis (Blindness), N. 63: Coughs and Colds, P. 1,739; Heart Disease, P. 482: Diarrhoea, P. 1,114; Headache, P. 1,841: Dysentery, P. 1,246: Liver Complaint, P. 760; Pains and aches, P. 981: Deafness, N. 83; Bronchitis, P. 325: Piles, P. 218: Cholic, P. 112; Worms, P. 380; Inflammations, P. 971; Faralysis, N. 74: Acidity of the Stomach, P. 352: Earache, P. 425; Toothache, P. 355: Flatulence, P. 255: Hysteria, P. 84; Diptheria, P. 98: Spermatorrhoa (Seminal Weakness), P. 1,481; Erysipelas, P. 982; Constipation, P. 396: Loss of Taste and Loss of Smell, N. 32. Nervousness, P. 472; St. Vitus' Dance, P. 23; Disease of Prostrate Gland, P. 63; Sciatica, P. 32: Sleeplessness, P. 1,469; Tumors and Cancers, P. 28: Falling of Womb, P. 317; Involuntary Urination, N. 18; Influenza, P. 276; Dumb Ague, P. 8 N. 581; Scrofula and Scrofulous Sore Eyes, P. 875; Typhoid and Typhus Fever, N. 434; Kidney Disease, P. 5071; Miscelancous Diseases, Such as Fever Sores, P. Sore Eyes, P. Convulsions, P. Ets, P. Diabetes, P. Cholera, P. Cramps, Convulsions, P. Ets, P. Diabetes, P. Chelera, P. Cramps, Convulsions, P. Ets, P. Diabetes, P. Chelera, P. Cramps, Convulsions, P. Ets, P. Diabetes, P. Chelera, P. Cramps. cons Diseases, such as Fever Sores, P; Sore Eyes, P; Convulsions, P; Fits, P; Diabetes, P; Cholera, P; Cramps, P; Consumption P; Croup, P; Diseases of the Skin, P; Gout, P; Insanity, P; Jaundice, P; Threatened Abortion,

BUY THE POSITIVE AND INEGATIVE POWDERS of Druggists and Agents, or else send your money for them to PROF. SPENCE, at his risk; sending all sums of five dollars or more in the form of Money Orders, Drafts, or else in a Registered Letter.

AGENTS Everywhere. Box, 44 Pos. Powders, \$1.00 44 Neg. 22 Pos. 1.00 Boxes, 5.00 POSTPAID 6 Boxes,

OFFICE, 37% ST. MARKS' PLACE, NEW YORK. Address Prof. Payton Spence, M.D.,

BOX 5817, NEW YORK CITY. FOR SALE, ALSO, BY S. S. JONES, 150 FOURTH, AVE.,

SEXUAL PHYSIOLOGY

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN

SOCIOLOGY. By R. T. Trall, M.D.

The great interest now being felt in all subjects relating to human development, will make the book of interest to every one. Besides the information obtained by its peru-

sal, the bearing of the various subjects treated in improv-ing and giving a high direction and value to human life cannot be over-estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; how and when Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the beget-ting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With

eighty fine engravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the

Price, \$2: postage 20 cents. *** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, '50 Fourth Ave., Chicago.

Rubber Goods. All dealers and consumers of FRENCH and other fine

INDIA-RUBBER GOODS will advance their interests by addressing NORRIS & CO., Rubber Manufacturers, BROOKLYN. N. Y.

CREAT CHANCE FOR ACENTS.
Do you want an agency, Local or Traveling, with an opportunity to make \$5 to \$20 a day, selling our new 7 strand, White Wire Clothes Lines? They last forever. Sample free; so there is no risk. Address at once, Hudson River Wire Works, Cor. Water St. and Maiden Lane, N. Y., or 346 W. Randolph St., Chicago, Ill.

THE KORAN,

COMMONLY CALLED

The Alcoran of Mohammed.

TRANSLATED INTO ENGLISH IMMEDIATELY FROM THE ARABIC WITH EXPLANATORY NOTES TAKEN FROM THE MOST APPROVED COMMENTATORS, TO WHICH IS PRE-FIXED A PRELIMINARY DISCOURSE,

By Geo. Sale, Gent.

Fifth edition, with a memoir of the translator and with various readings and illustrative notes from Savary's version of the Koran.

Large 12 mo. 670 pp. The best edition ever published in the English Language.

Price, library binding, \$3.25; postage, 40 cents; substantially bound in cloth, \$2.75; postage, 40 cents. The same translation with the Notes, Preliminary discourse, etc., omitted, and containing the Life of Mohammed, bound in cloth, and containing 472 pp. Price, \$1.50;

*.*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Dr. E. P. Miller's Works.

VITAL FORCE, HOW WASTED AND HOW PREserved. Coth, \$1.00; postage 12 cents. Paper cover,
50 cents; postage 4 cents. Every young man and every
young woman, every married man and every married
woman should read it. A vast amount of suffering, as
well as physical, mental, and moral ruin would be prevented if all were acquainted with the facts contained
in this work and followed its excellent savice. Mrs.
Frances Dana Gage says: "I earnestly wish that it
could be read by every mother in the country." It is
an invaluable work, and should have a place in every
family library.

HOW TO BATHE, A FAMILY GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND TREATING DISEASE. Price, paper cover, 30 cents; postage 4 cents. paper cover, 75 cents; postage 8 cents.

IMPORTANT TRUTHS, BY MRS. E. P. MILLER, M.D. This little work is written in a style adapted to children's minds, and no parent need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend.

* * For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Hudson Tuttle's Works.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRIT-ual Science and Philosophy. With a portrait of the author. Price, \$2.00; postage 24 cents. ARCANA OF NATURE; OR, THE HISTORY AND BAWS OF CREATION. 1st Volume, \$1.25; postage 16 cents.

ARCANA OF NATURE; OR, THE PHILOSOPHY OF SPIR-ITUAL EXISTENCE AND OF THE SPIRIT WORLD. 2d Volume, \$1.25; postage 16 cents. CAREER OF THE GOD-IDEA IN HISTORY. Price, \$1.25; postage 16 cents.

CAREER OF THE CHRIST-IDEA IN HISTORY. Price, \$1.25; postage, 16 cents. ORIGIN AND ANTIQUITY OF PHYSICAL MAN, Scientifically Considered; proving man to have been contemporary with the mastodon, etc. Price, \$1.50; postage 20 cents.

* * For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

THE LAW OF MARRIAGE.

BY. C. L. JAMES.

An exhaustive argument in favor of liberal divorce legislation. For sale at this office, price 25 cents; postage 2 cents.

Frontier Department.

Washington Items Continued, Wednesday, February 7th. "All mind reading!" exclaimed a voice on the conclusion of our remarks to Bro. Davis. Turning to Mr. Mason, of Mo., we said: "Sir, your memory of facts and

dates are good ?" "Yes, sir," "Very well; let us now decide this matter of mind-reading. Will you tell this audience that which took place with you the year you were twenty, in August and September, dating from the

10th of August to the 25th of September?" After a few moments' reflection, Mr. Mason replied, "I do not remember of any remarkable event occurring to me at the time you refer to. On

reflection, I cannot tell you anything." "Well, sir, we will tell you what took place." We then related a remarkable fact, giving full description of persons, incidents and cause, asking,

"Is it true or false ?" "Yes, sir, it is true-literally true." (Sensation.)

"Where is your mind-reading?"

"It was not my mind sir," replied Mr. M-"No, sir, we are well aware of that; we received

the fact from a spirit which we fully described, and was as fully identified."

Turning to a German. "There is with you a spirit. He has on a peculiar uniform. On his right shoulder hangs, or rests an eagle, like the eagle worn by a Colonel of the American Army. He pictures to me a foreign scene, fully describing it. The death of this man was a violent one. We hold he was drowned. What do you know of these

"Nothing sir, whatever."

After questioning him a little further, we became satisfied he knew nothing of the matter. And yet, the spirit insisted that his statement was correct. Glving a name, again our German subject failed to sustain us, and there was an exhibition of satisfaction at our seeming defeat. These statements and facts occurred on the evening of Tuesday, the 6th. On the evening of the 7th, our German subject sent us word by several parties, that the statement was literally true in date, the eagle, the uniform, the property, the death by drowning-in every fact

We found on our desk a book, "Junius Unmasked; or, Thomas Paine the Author of the Letters of Junius, and the Declaration of Independence. Washington, D. C .: John Gray & Co., Publisher. 1872." Accompanying the book a note.

"E. V. Wilson, Esq.-Dear Sir: It is said that before this book was published, you publicly prophesied, or stated, that Thomas Paine was the author of 'The Junius Letters,' as well as 'The Declaration of Independence.' Will you be kind enough to state before your audience, the facts in this matter? TRULY YOUR FRIEND."

We answered :- In 1859, second Sunday in December, in the Melodeon hall, in Cincinnati, Ohio, before full three hundred people, we stated under Influence: "I, Thomas Paine, declare to this audience, and acknowledge the authorship of 'The Junius Letters.' And I drew the first draft of the 'Declaration of American Independence." Again, 1865, in March, at Metropolitan hall, it was declared; also in 1867, in Cincinnati.

In the spring of 1862, on the evening of the third Sunday, in May, we again spoke the fact in

In September, 1862, standing in the office of Judge James H. Knowlton, in Chicago, we took from a shelf of books, "Junius Letters" and "Thomas Paine's Age of Reason." Looking at them we spoke to ourself as if answering a question-"Yes, two great mental efforts-great works, indeed; and by the same mind. Thomas Paine, the author of each !"

"What is that? What did you say, Wilson ?-That the author of these two books, are one and the same, and his name Thomas Paine, sir? What are your reasons for this statement: have you read and carefully compared these books, the "Works of Thomas Paine," and 'Junius?"

"No, sir, but Mr. Paine says he is the author; and that ere ten years have passed away, the positive proof shall be given to the world. Will you lend me these books ?"

"Yes, and any other works in my library. Are you going to right up the matter?"

"No, sir, I am not capable of the task, but it will

For a moment the Judge reflected, then looking up to us said: "Wilson, I have often remarked the similarity of ideas, and style of writing, and some time ago, came to the conclusion you have just now uttered. I believe you are right. In 1869, on the 4th of July, at Algonquin, Ill., under influence, speaking on the subject, 'Who, and What am I? and my 'Work in the Body, and as a Spirit?' " The spirit again stated: "I wrote 'The Crisis,' 'The Age of Reason,' 'Junius Letters.' And now that the overthrow of African slavery hath been accomplished, I turn my attention, as an agitator, to the Old World. And now, let the skeptic take note. We shall at once move upon Rome and France, the strongholds of religious and political despotism. Both powers must fall. And on the 1st of January, 1872, the power of France shall be broken; Napoleon the III, without a throne; and the Pope a prisoner in the Vatican. England and the United States shall shake hands in friendship over the Alabama claims. England will bluster, and threaten to go behind her bond and pledge. The United States will not retreat or abate, but will stand firm by her claim. Judgment will be rendered. Will England abide by the judgment? I doubt it; but trust she will. I, Thomas Paine, p ophetically declare these things."

(We have here written out more fully the details of the prophecy, than we declared then in Washington.)

We now declare to our readers that, after a careful examination and critical reading of "Junius Unmasked," we feel that it amounts to a demonstration upon psychometrical principles. The soul of Junius is compared and measured with the soul of Thomas Paine; and in every conceivable point wherever we have any record. they are found alike. In no particular do they disagree. There is no theft of language or ideas, but both are the genuine effusions of the soul, in every particular alike. Full three hundred parallels are given, -not of language alone, which might have been stolen, but of opinion, style, character, composition, throughout the whole realm of polities, religion, and metaphysics, together with ial and private opinions, peculiar to the two. We hold that, so far as the "Declaration of Independence" may be concerned, it is forever settled, (at least in our opinion) that the genius

a work of merit, and adds one more proof of the good there is in Spiritualism, and that the immortal For a truth, we feel that "Junius Unmasked" is spirit of the earthly Thomas Paine has kept his promise to us, proving his power to control our mind. Our prophecy has been sustained. The slave-power is broken; the slave is a free man. Junius is Unmasked-Thomas Paine the author. Austria has been subdued, and the unity of Germany established. France is a conquered nation; Napoleon the III, without a throne, and Pio Nino virtually a prisoner in the Vatican-his political power gone. Will England stand by her treaty, or will she back down?

"And the spirits of the prophets are subject to the prophets,"
I am he that liveth and was dead, and behold

I am alive forevermore. Amen."

"To another the gift of prophecy; "To another discerning of spirits," "Should not a people seek unto their God for the living to the dead; to the law and the testi-

mony? and if they speak not according to this word, it is because there is no light in them." And we, the Spiritualist, believe not, but know that we are immortal.

(TO BE CONTINUED.)

E. V. Wilson's Appointments for April.

We will speak in McHenry, McHenry Co., Ill., on Saturday evening, April 20th, and Sunday morning at 11 o'clock, and Sunday evening, at 71/2 o'clock,

Miss Isa Wilson, the Musical Medium, will accompany us, discoursing songs and music, under

We will hold a seance Sunday afternoon for tests and music, at 3 o'clock. Admission 25 cents. The friends at McHenry will oblige by having a planoforte in the hall. The spirit moves us to say, that we shall have a feast of good things and a flow of reason. Come, friends, let us meet together in love and truth.

We will speak in Mechanicsville on the 26th, 27th, and 28th inst.

Our wide awake friends at Louisville, Ky., celebrated the twenty-fourth anniversary of Modern American Spiritualism by a grand ball and social reunion, which was a decided suc-

"OUT WEST" is the name of a sprightly little eight-page sheet, published at Colorado Springs, Col. Ter. Those wanting information of that glorious country will do well to send for it.

Prospectus of the Inter-Ocean.

The Republican newspaper, is issued every morning, Sundays excepted. Office, No. 6 Scammon Court, 14 Congress street, Chicago, Illinois. Terms of subscription: Daily, \$10.00 per annum; Weekly, \$1.50 per annum.

The Inter-Ocean is a Republican paper in the fullest sense of that term.

It will endeavor to avoid all unnecessary personalities; to shun all occasions of dissension, and promote union and harmony in the Republican party.

It will advocate efficient organization and fidelity in the Republican ranks, and oppose all attempts to divide and defeat it, come from what source they may.

Combinations with its political opponents against the fairly made nominations of the party will receive no countenance at its hands; and the venal and corrupt intrigues of professed Republicans to weaken and destroy its organizations will be fearlessly exposed.

While it maintains its right to discuss all subjects in a proper manner, it makes no pretensions to be an independent paper. It is dependent upon an intelligent and pairiotic public for its support, and will endeavor to be always faithful to the cause it professes to es-

It is a Radical paper, holding to the faith of human progress. Its motto is "Upward and Onward," and its cardinal declaration is, "Independent in nothing; Republican in all things;

just to all." Believing that the present Republican administration is the worthy successor of the martyred Lincoln, and that its continuance in office is demanded by the best interests of the country, it advocates the re-election of President Grant, and will "fight it out on this line, if it takes all summer."

Every necessary exertion will be made to make it in all respects a first-class newspaper, and a welcome visitor in the house of every patriotic family.

It asks the support of those who desire such

Look to your Accounts Carefully.

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

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

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

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

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

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

Spence's Positive and Negative Powders

Hark! Everybody Should Listen to THE VOICES:

Three Poems,

VOICE OF SUPERSTITION.

WITH A FINELY EXECUTED STEEL-PLATE

PORTRAIT OF THE AUTHOR,

WARREN SUMNER BARLOW

It would be difficult to speak too highly of this work,

which is passing through the fourth large edition with

every prospect of becoming a standard work which every

intelligent reader must own and be familiar with. The

work contains food for all. The Philosopher peruses

page after page with increasing zest and wonderment,

finding therein new ideas, sound logic, and the most ele-

vated reason, dressed in elegant and beautiful or sharp

and pungent language, as the theme requires. The de-

yout Religionist can here find new and sublime ideas of

his "Heavenly Father," while the fabulous God of Old

The work clearly shows Man has ever made a God in

ms image, and has conceived him to be in harmony with

his (man's) own development. Hence, when man saw

only through his own nature, his God was bloodthirsty

and combative. These ideas are best expressed on page

It seems that every creed or tribe of earth,
Conceives a god, and gives him form and birth,
Possessing all the traits of every tribe;
Thus while portraying God, themselves describe;
And as they each advance in reason's light,
And have more just conceptions of the right,
A god of like improvement then appears,
Reflecting still their passions, loves, and fears;
Then let us turn from that benighted age,
When God, a jealous God, was fired with rage;
And may diviner wisdom from above,
Expand our souls to see a God of love.

High authorities assert that some of the most difficult

questions have been rendered plain in this remarkable

book. For instance, the sovereignty of God and the free

agency of man are for the first time reconciled. Read

That God ordained the whole is understood

Yet hath no less decreed that man shall be,

May often wish a larger range was found.

But highest wisdom hath ordained this plan

Thus God ordained that every wayward soul

Should walk in wisdom's ways by self-control.

As fishes well secured in globes of glass, Are free within, though none without can pass; While they, like us, look outward all around,

To focalize the feeble powers of man;
Where each may freely choose a field of thought—
May grope in darkness or be wisely taught;
Where all will learn, as laws are understood,

The sublimity of the first ten lines on page 16 has sel-

Within a given sphere, an agent free;

To harmonize with universal good.

Creation but one galaxy unfurls-

dom been equalled:

Hence man's free agency is not denied,

While God's grand purposes are glorified.

Jehovah's crown a diadem of pearls! Each star-lit gem upon the whole depends:

And tumble worlds to chaos, one and all;

You must believe that men are all depraved,

Yet by God's cruel death, oh, strange to tell, These few are thus released from endless hell;

If Christ, the Son of God had not been slain; And yet I think no creed will dare deny That Satan caused the Lord their God to die: Thus it would seem that all who rest in peace, May thank the Devil for their kind release!

From the above extracts a faint idea may be had of

the merits of this work. But no advertisement or extracts

THE VOICES is printed on fine extra heavy paper,

** For sale, wholesale and retail, by the Religio-Philo-

The Secret of a Century

REVEALED!

THOMAS PAINE

The Author of

The Letters of Junius

Declaration of Independence.

Who was the author of that wonderful series of articles in the form of letters over the nom de plume of "Junius," has been a question that has exercised literary circles in

has been a question that has exercised literary circles in England and America for one hundred years. Many of the most gifted minds have spent much time in earnest search and close examination of the subject, the weight of evidence preponderating in favor of Sir Philip Francis. A spirit purporting to be Thomas Paine has frequently within the past few years appeared to Capt. E. V. Wilson, the well-known lecturer on Spiritualism, and declared to him that he (Thomas Paine) was the author of the Letters of Junius and the Declaration of Independence, and the declaration so received was given to public audiences at the time. But it has remained for a very powerful, though unknown writer, to compile a series of proofs that place the assertion of Paine's authorship of the Declaration of Independence beyond doubt, and present the strongest kind of evidence that the Junius Letters were from the same master mind.

AN APPENDIX

is attached to the book showing up and entirely demol-ishing the arguments of Taylor, Macauley, and others, who favored the belief that Sir Philip Francis was "Jun-

*** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Spirit Photography.

Persons Wishing Spirit Pictures, address with stamp A. D. WILLIS, BOX 346, CRAWFORDSVILLE, IND.

THE TENTH THOUSAND!

PROF. HOWE

Has already published the tenth thousand

OF HIS

SEVEN-HOUR SYSTEM

OF GRAMMAR.

Price \$1.00 bound; Fancy paper 50 cents-** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave. Chicago.

NEEDLES

NEEDLE CASES.

A Handsome ase and One Hundred of the Best Egg-Eyed veedles, by mail, for 25 cents. Stores and Pedlers furnished at satisfactory prices. Eight different kinds;—samples of each sent at whole-sale price, \$3, free by mail. Address F. S. COX, Milford, Macs.

FRUIT TREES.

St. Pear Trees, 2 & 3 years, 5 to 6 ft., \$30 per 100 \$250 " 2 years, 3 to 4 ft. 200 Pear Seedlings No. 1, 1 year. 14 Pear Seedl—crop of '71—prime, \$3 per lb.

Any book or treatise published in the Religio-Philo-sormical Journal, trucking on the Philosophy of Spir-itualism, Liberal Thought and Progress, can be obtained through return mail by remitting to Dr. Allen Pence, Terre Haute, Ind., box 64, at the publisher's price.

P. B. BRISTOL, AUBURN, N. Y.

from the same master mind.

Price, \$1.50; postage paid.

sophical Publishing House, 150 Fourth Ave., Chicago.

And that but few of all mankind are saved;

For every creed declares all hope is vain,

well bound, containing about 200 pages.

Price \$1.25; full gilt \$1.50; postage 16 cents.

The whole to each a needed influence lends:

Each orb, an aggregate of countless grains; Each grain a key, a ponderous arch sustains; Destroy but one, the boundless spheres will fall,

Thus all are linked in Nature's endless chain— The hand that forged them never wrought in vain.

The following is of especial interest to orthodox read-

Expand our souls to see a God of love.

the following, on pages 25 and 26:

To ultimate in universal good;

Theology is held up in all his hideous deformity.

RELIGIO I HILLOSOI HICKE SOUTH

A New Progressive Era in Spiritualism-

Under the direction and advice of the Spiritual Intelligence, most influential in inaugurating the movement knowa as "Modern Spiritualism," a New MONTHLY MAGAZINE, of the highest possible literary tone and interest, has been projected, to be entitled VOICE OF NATURE, VOICE OF A PEBBLE,

"The Western Star."

The principal features aimed at in this undertaking will be: to establish a record of the deeply momentous events connected with Modern Spiritualism, in the most nnexceptionable literary shape, and to gather up and preserve such material as cannot be included in the columns of ordinary weekly journals devoted to Spiritualism; to treat all topics of current interest from a purely Spiritualistic standpoint.

SECOND AND THIRD VOLUMES OF "MODERN AMERI-CAN SPIRITUALISM." The projectors of this magazine call especial attention to their design of securing from MRS, EMMA HARDINGE-BRITTEN the exclusive right to publish in successive numbers, all the voluminous and deeply interesting material she has prepared for the compolation of two additional volumes of her great work, "MODERN AMERICAN SPIRITUALISM."

In this wonderful assemblage of facts, records of special phenomena, and biographical sketches. Mrs. Hardinge-Britten is possessed of Mss. and other unpublished matter, as well as literature now out of print and unattainable to any but herself, which renders the treasures she has been collecting during many past years, almost priceless, and more than equivalent to the worth of the yearly subscription, without the reading matter designed for the magazine.

Attention is solicited to the following synopsis of subjects sketched out by the immortal projectors of the

1st. Leading Articles to be written by a competent and acceptable writer on the Spiritual Philosophy.

2d. Biographical sketches of the leading mediums, speakers, and writers, connected with Modern Spiritual-

3d. Sketches of Sibyls, Prophets, and Ecclesiastics of the Ancient and Middle Ages, and a comparison institu-ted with their modern prototypes. 4th. Examples of varied and marvelous Phenomenal

FACTS, and the philosophy of their production.

5th. Foreign Spiritualism, Trans-Atlan ic Correspondence, etc.

6th, Communications from Spirits, 7th. Summary of passing events. A short essay on Politics, Religion, Popular Re-

forms, or other leading topics of the day, by the WEST-ERN STAR CIRCLE OF SPIRITS. 9th. Reviews and answers to correspondents. The projectors of the Western Star propose to conduct their work in the broadest and most fearless spirit

of truth, yet pledge themselves to uphold the moral, re-ligious, and scientific aspects of Spiritualism, free from all petty side issues or narrow fanaticisms. As the human co-operators selected to carry out their great work are rich only in the particular qualities which fit them for its conduct, they are compelled to inaugurate the first principle of justice in its establishment, by requiring that it shall be self-sustaining; hence, the first number of the magazine (though entirely ready in a literary rout of views will not be self-sustaining). ary point of view) will not be issued until a sufficient number of subscriptions are guaranteed to insure its ex-

penses for one twelve-months.

Wealthy Spiritualists sympathizing with this movement are hereby earn stly solicited to contribute donations, or take shares in this project.

Terms of subscription, \$4.00 per year; postage, 24 cts.; single copies, 35 cents. Terms of shares may be known on application to the Secretary. EMMA HARDINGE-BRITTEN.

251 WASHINGTON ST., BOSTON, MASS.

To whom all applications for agencies, etc., must be made. MRS. ANNIE LORD CHAMBERLAIN, Agent. 105 Park

BLASPHEMY.

Who are the Blasphemers, THE "ORTHODOX CHRISTIANS," OR "SPIRITUALISTS?"

BY THOMAS R. HAZARD.

The author has made a searching analysis of the ques-I tion, which has met with universal favor by all who have read it. It is deserving of a wide circulation. Price 10 cents; postage paid.

* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Second Revised Edition.

STATUVOLISM:

ARTIFICIAL SOMNAMBULISM. HITHERTO CALLED

MESMERISM,

Animal Magnetism.

CONTAINING A BRIEF

HISTORICAL SURVEY OF MESMER'S OPERA-TIONS, AND THE EXAMINATION OF THE SAME BY THE FRENCH COMMIS-SIONERS.

PHRENO-SOMNAMBULISM; OR, THE EXPOSITION OF PHRE-NO-MAGNETISM AND NEUROLOGY. A NEW VIEW AND DIVISION OF THE PHRENOLOGICAL ORGANS INTO FUNC-TIONS, WITH DESCRIPTIONS OF THEIR NATURE AND A FULL AND ACCURATE DESCRIPTION OF THE VARIOUS PHENOMENA BELONGING TO THIS STATE; INCLUDING ITS DIVISION INTO TWO DISTINCT CONDITIONS, VIZ: THE WAKING AND SLEEPING, WITH PRACTICAL IN-STRUCTIONS HOW TO ENTER AND WAKE FROM EITHER.

The Identity of these Conditions with other States and Mysteries.

Together With AN ACCOUNT OF SEVERAL OBSTETRICAL CASES DELIV-

ERED WHILE IN THIS STATE; THE PROPER METHOD OF PREPARING SUBJECTS FOR SURGICAL OPERA-TIONS; THEIR MANAGEMENT DUBING AND AP-TER THE SAME, AND THE LATEST AND BEST METHOD OF CURING DISEASES ARE IN THAT CONP

Wm. P. Fahnestock, M.D.

med author of the above-named book is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind, as demonstrated by

practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational theory for phenomena manifested.

Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the modus operandi to a demonstration.

Price, \$1.50; postage 16 cents. * For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

MEDIUMS & MEDIUMSHIP. By T. R. Hazard.

This little pamphlet from the pen of one well prepared to give light on the subject is attracting much notice and should be widely circulated.

Price 10 cents; postage paid.

* *For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

W. E. Towner.

Real Estate Agent, REPUBLICAN CITY, CLAY COUNTY, KAN. Improved Kansas farms, from \$2 to \$20 per acre. In-

lose a stamp and ten cents for full information.

- -0, 1879 STATUVOLENCE

R. WM. B. FAHNESTOCK HAVING PSTAD St., Lancaster, Penn., is prepared to teach and denote strate the Statuvolic Art, especially to medians and those who desire to teach the art to others.

By this art all Nervous, Inflammatory, and painful to cases can be cured, and when an injury has been tained, or painful diseases exist, the patient can be the parts in an insensible condition until restoration. the parts in an insensione consumption has been cured in the taken place. Even Consumption has been cured in the way, and ladies can pass through labor without form

Clairvoyant and trance mediums never fall to receive the full benefit of this art.

The charges are from five to twenty-five dollars, to the charges are from five to twenty-five dollars, to the charges are from five to twenty-five dollars, to the charges are from five to twenty-five dollars, to the demonstrations that may be reposited to

To insure an answer to letters of inquiry, return pos age stamps should always be inclosed,

plrated.

ABSTRACT OF COLENSO ON THE PENTATEUCH. The substance of five volumes proving that the five books of Moses were composed by later writers, and are historically false. With an essay on the Nation and Country of the Jews, by W. H. 2 considered by competetent critics the most valuable part of the pamphlet.

SUNDAY NOT THE SABBATH—ALL BAYS ALIKE HOLY. A controversy between Rev. Dr. Sunderland, of Washington, D. C., and Wm. H. Burr, with additions, making this the best work on the Sunday Question.

THROATREMEDY

DIPTHERIA

And all diseases of the throat arising from Inflammatica

SPECIFIC In all Cases of Catarrh. The THROAT REMEDY will cure Quinsy, Com.

any form of the very disagreeable and distressing disease Catarrh. Beware of base imitations. Get the original and genuine. Medical pretenders as Dr.J. Briggiand other's Remedy for Catarrh. &c., &c., are in the market. Proceedings of the control of the control

We have on hand a Quarto Novelty Job Press, made by Benj. O. Woods, Boston; size of chase, ten by fourteen inches. Price \$50. Also show Fifteen Fonts of well assorted job type, costing about \$60. The whole has been in use only six weeks, W: offer the entire outfit for the very low price of

Seventy-five Dollars. Time will be given on part of the payment if desired Reason for selling, the owner is dead, and his widow by

no use for it. S. S. JONES, 150 Fourth Avenue, Chicago,

CLAIRVOYANT WANTED.

One who can describe disease with leading symptoms locate the same when en rapport with the subject a person, one who is willing and can be scrutinized with

any reasonable test by the skeptic; 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; one who is willing to give at least two-thirds of their time to the business, and also is willing to true with a Magnetic Healer and an Electrician. A single lay preferred, either young or old, but one who can give the attention to the business. I will either engage on salay or go in partnership, for not less than one year, nor not than three.

THOS. S. WILSON, Box 134, Wabash, Ind. Address

NEW UNFOLDING OF

SPIRIT POWER

Emerson's Clairvoyant Discovery, for the cure of Dyspepsia and General Debility of the Nervous and Organic System.

Emerson's Clairvoyant Remedy, for the cure of Jaundice in the Blood and Female West ness. Price of each, \$1.00 per bottle.

will cure Rheumatism, Neuralgia, Sores, Burns, Pils, Moths, and all Eruptions of the Skin. Price, 25 call per box. Address DR. GEO. B. EMERSON, Watcester, Mass. v11n22tf Emerson's Magnetic Salve,

Tobacco and its Effects.

A PRIZE ESSAY, Showing that the Use of Tobacco li a Physical, Montal, Moral, and Social Evil. BY HENRY GIBBONS, M.D.

In preparing these pages, care has been taken to avoid all statements in regard to the injurious Effects of most co, which cannot be sustained by good res such positive In small compass of fifty pages this vile weed, that we proof of the injurious effeth any self-respect, or regst do not see how a PSIy, can continue the use of Tobsoo

afterce, 20 cents; liberal discount by the quantity.

W. B. FARNHAM,

Formerly at 175 Clark street, corner of Monroels now located at 883 State street, corner of Eighteent with facilities for doing first-class work in all the your branches in the profession and at moderate chargesog. sons coming from the country on the morning train generally have sets of teeth made in time to return be evening. If the time proves too short they can be.

CHRISTIANITY.

By Rev. D. W. Hull.

THIS VOLUME CONSISTS OF A VALUABLE COL TION OF SHORT ARTICLES ON

patient, and the demonstrations that may be requ

NITRO-GLYCERINE MAGAZINES:

THREE BY THE SAME AUTHOR

SELF CONTRADICTIONS OF THE RI. OUT COMMENT. N. B.—In a pamphlet entitled "Tur SC., DAY QUESTION," &c., many of these contradictions in

Sunday Question.

Price 25 cents each. For sale at this office.

BRIGGS'

A CERTAIN CURE FOR

This remedy has been used in many cases of the dreaded disease, and in no one has it failed to perform speedy and a perfect cure, where the directions have been strictly followed, and is also considered by many as

mon Sore Throat, Diptheria, Croup,

Press and Type for Sale,

THE WONDERFUL MEDICINES OF DR. GEORGE B. EMERSON, CLAIRVOYAM

The Great Blood Renovator.

* For sale, wholesale and retail, by the Religio Philosophical Publishing House, 150 Fourth zve., Chicago.

DENTIST

warded by express, v11 n20 tf.

Its origin, nature, and tendency, considered in the lig of astro-theology.

"Be not moved away from the hope of the Gospe which ye have heard, and which was preached to eve creature which is under heaven; whereof I, Paul, s made a minister."—Cor. 1: 23. Price, 25 cents; postage 2 cents.

*** For sale, wholesale and retail, by the Religio-Ph sophical Publishing House, 150 Fourth Ave., Chicago.

Spiritual Tracts.

SPIRITUALISM, by Judge Edmonds, who is widely known in Euro America as an able jurist and a staunch advocs expounder of the Spiritual Philosophy.

The collection contains 275 pages, and is sold

small sum of 30 cents per copy. Forty copies to dress by express for \$6.00.

Address Religio-Philosophical Publishing Ho