

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

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

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

VOLUME XII.

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

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NUMBER 5.

Original Poetry.

THE ANGEL.

From *Improvise* by Mrs. M. J. Wilcoxon, at the Close of a Lecture Delivered by her on Sunday Afternoon, March 24, 1872, at Kansas City, Mo.

[Photographically Reported by George Gattrell.]

Down the heights, the golden heights, an angel made his way:
He passed me with his glory-lights, upon the throne of day.
I wondered why, as on he sped, such magic change was seen,
And why the scorched and desert sand so quickly turned to green.
For where—his shadow fell,—on mountain plain, or glen—
Sweet bowers uprose, and holy songs were sung by happy men.
No 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 dying warrior became the vulture's food;
No 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.
Let where the simoon's wasting breath had swept across the sand,
And buried in a funeral pyre the cities of the land,
Zephyrs 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 human bones,
Thrown 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 lamb.
The shining angel from above shed beams of pentecostal lore,
And poured them forth on every soul,
Making the sick and wounded whole.
And as he flung his censor wide,
The whitened 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!"
Fainter and fainter were the moans of these, the self-condemned;
Louder and louder were the songs of emancipated men.
I asked 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 understand;
This is the Just and Holy One that passeth through the land!
'And if I go I will return'—these were the words he said
When last he sat and supped with them and blessed and brake the bread.
We know it is the Second Christ, for now his power we see;
Besides, he promised when he came he'd make the people free,
And give us homes, and feed us all from out his bounteous store,
And enter in and abide with us 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 before your readers a purely sensational article copied from the New York Sun, entitled "The Wonderful Dr. Slade." That you were 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 make his defense against the professedly truthful and crushing expose, and you desire him to give a straight-forward explanation of all the points made against him.
Has a point been made against an individual by some person announcing to the world that they suspect him of deception? This is evidently your theory in this case. You also say: "We may be permitted to state further, that to circumlocution or interference by others will be admissible." This also seems to be a departure from established rules; that is, to reprove the accused to establish his innocence upon his own testimony; for you say that any outside interference will not be admissible. Inasmuch as my name was freely used, both in the Sun article and your editorial, it seems that I may, with propriety take the witness stand and submit my testimony in this case; therefore, I trust you will, for the information of the readers of the JOURNAL, as well as in justice to myself, publish what I have to say; leaving Dr. Slade to take such course in the matter as his own feelings may dictate.
Having preserved a copy of the Sun, containing the, to you, well written, and apparently truthful expose of Dr. Slade's trickery, I am well enabled to take up the charges in detail. Before proceeding, however, allow me to say—and I wish the reader to bear this in mind—that the writer of the so-called expose was never inside of our house; but a representative of the Sun did have a sitting with Dr. Slade, 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 mediumship 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 culture and ability, who previously had frequent sittings with Dr. Slade, called and proposed 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 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 the picture.

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 began 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 placing 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
Physical manifestations.....	5 00

SLADE & SIMMONS.

Jan. 1, 1872.
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 point.

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, or 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 materializations, at which the spirits did, and still continue to respond, with steadily increasing power. Really, this seems like fighting a shadow, notwithstanding 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 that.

We have now reached a point in this wonderful 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 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 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 warning has been heeded by many, and they have resolved to keep their eyes and ears open, and not be deceived. On

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 war—after the seance 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 sleeve, without 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 were.

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 denounces as 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 comers."

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 been disturbed.

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 truthful.

Now for the facts: The demijohn 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 answered, "No."

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 editorial 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 refused 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 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 expose.

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 far 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 mediumship.

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 proof.

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 stranger:

Early this evening, at this table on which I am writing, a lady friend, a gentleman, Mr.

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 Moravia, N. Y.?"

"I am, sir; perfectly familiar with them."

"Do you consider them genuine in all respects?"

"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 forestate of what shall ere long be revealed to mankind.'"

I continued: "To-day, in the RELIGIO-PHILOSOPHICAL JOURNAL, of the 23d inst., I read the New York Sun's expose of Dr. Slade's trickery. Are you acquainted with those manifestations, also?"

"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 sensationalities?"

"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 Philosophy."

Not knowing the Doctor's full name, I inquired.

"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 myself.

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 respectfully 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 undisputedly 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 dishonest 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 co-workers, 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 sisters. 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 flout their flowering before less partial eyes. When brothers refuse to accompany their sisters, in order to dance attendance upon their young ladies, let them remember who made them presentable and agreeable to "the other young ladies."

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, and the fidelity of his co-workers in the cause.

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 birthday in a review of his past life, and of the progress he had made up to the close of its last year. It is 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 superstition epidemic, originating in Western New York, overtook in these United States, then in Europe, and 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, detraction, ridicule; and that rises, all the stronger, for revilings and persecution. Error "dies among her worshippers."

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 Debatable 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 reputable 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 words) "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 it is 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 Spiritualist—even that he rejects their theories as absurd. Nevertheless, we can not help assigning him a place among the believers—the unconscious 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 sentimentalism, while the other will cast off something of the exuvia of materialism which now hold his vision too close to the opaque earth."

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 benefited. 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 idiosyncrasies. 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 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 naturally can find nothing but delusion in others, with an addition of conceit in himself, that he accepts no revelation but that of the hammer, the blow pipe or the scalpel."

Who would have believed, ten or twelve years ago, that sentiments like these would be published to-day in a leading organ of "good

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, 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 revered 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 righteousness, 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 revelations 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 its noblest lessons. In attestation of its most sublime truth—the doctrine of immortality—he appeared, after death, to his disciples.

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 spiritual world.

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 biographies.

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 misleading 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 preconceptions that have led us and our neighbors grievously astray.

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

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 sphere.

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 religion 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 civilization, 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 say so.

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 Christian.

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 other.

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 commentators.

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."

I think some of our Spiritualists need a frank word of caution in regard to this matter. 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 evil.

Synods, presbyteries, convocations, assemble to prescribe forms of faith to their respective sects. An Ecumenical Council convenes at Rome to dictate the creed of the world. Be ye not like unto them. No General Conven-

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, thinking 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, Ecclasiarch or President. I, for one, recognize none such.

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 motion.

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 unwise course.

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 place.

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 different.

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, worn-out tenements will be deserted in its favor. We need not trouble ourselves to pull them down.

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 did—without 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 clarity 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 Epiphanyism, 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 literature 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 Episcopalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to leaven with invigorating and spiritualizing effect, the religious sentiment of the age; increasing its vitality, enlivening its convictions.

I would not, however, 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 revelations. There are millions of men and women among us who lack the judgment needed to prosecute, with safety and profit, spiritual research, just as there are millions more who have not the

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 mankind. 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 II.—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 philanthropic 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 conditions.

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-love.

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 many, so long as 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 matters.

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 praiser of his own merchandise.

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 pricing 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 demoted, 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 isolation.

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 culture.

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 industry.

"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 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 attractive industry. One must be free to work or not work, to work when, where, and how one will; to work as long or as short a time as one pleases; and to pursue fearlessly the path leading to one's highest happiness.

Let him who hath not faith in the divine principles that underlie human life, read, and let him who hath not the path that leads to human redemption, from what? From lower to higher forms of life.

In an agricultural unity all are consumers of 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 collective individual means of said unity; and to obviate such trespass full value must be received for every expense. "The poor we have always with us;" but all persons above a definite 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.

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,—or 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 \$10,000.

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 ABERN 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 vicinity. 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 dog, 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 dead—no fear of his appearing to any one again. I had 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 picked up a stone in order to frighten him away. I 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 broad-ax in my left hand and with my right commenced throwing stones from off the macadamized road with all my might at the dog, and noticed that most of the stones I threw, went 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 the strange tales I had heard in reference to this so-called haunted house which stood about a hundred yards off, looking gloomy and desolate. I expected to be confronted with the spectre of the murdered man, but I saw nothing more.

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

I am confident the dog was possessed of neither flesh or bones, because I witnessed nothing 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 mistaken. That sight was the strangest 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 globe in Virginia City, Nevada. An exchange says: "The picture is that of a personage of venerable aspect, dressed in black, and of a solemn if not sad expression of countenance. It is not a dim picture, nor does it require the least stretch of imagination to make it out. It shows but the head and neck—no outline of shoulders being visible. * * * A crowd lingered about the window until it became quite dark, and applied all the tests that occurred to them, fully satisfying themselves that the thing was neither a photograph nor a picture posted upon the pane. * * * There is no humming about this white-dove-pane ghost—it is there, and all may satisfy themselves in regard to it, as to its being a manufactured, genuine, or an accidental being. * * * We are informed that the picture has been recognized by an old resident as a striking likeness of a friend of his who was frozen to death on American Flat, in the spring of 1848. 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 will be at end on the 13th of July, 1921, at 3 minutes 13 13-17 seconds past 7 o'clock in the morning. Let not the prophets be discouraged. Prophecy may not be verified, and some of them will be it yet.

The Roman Catholic Tablet does not enter into a very high respect for those high Episcopalianians who wish to be called Catholic, but who do not come into the real thing. It says: "With the clear their skirts of the crimes and filth of the calumnies and lies of the Protestant missionaries of the world, they must leave their Protestant sect."

Arts and Sciences.

BY 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 pursuit?

A. The all-wise purpose of your being has endowed you with investigative power amply 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 appreciate.

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 self-aspiring 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 elaboration 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 magnetism?

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 parity, 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 other 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 elementary condition. I hold all elements, so-called, 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 fourteen-thousandth 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 passing 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 calcification.

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 action 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 generally?

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 insipient feelings of oppression.

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 deep inspirations, you will begin to gape inordinately, and feel something more inclined to breathe. When you have breathed about thirty times, you will, perhaps, sneeze, the tears will start freely from your eyes, the dormant secretions

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, in the main, 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 harmless.

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 fact.

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 does not.

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The RELIGIO-PHILOSOPHICAL JOURNAL, being an especial friend to all true mediums, will hereafter publish a 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 the self-respect as to speak of other mediums, not infrequently 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 useful in their place.

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Religio-Philosophical Journal

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Religio-Philosophical Publishing House.

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A SEARCH AFTER GOD.

Guardian Spirits—Fall of Hope—A New World.

Do not be alarmed, inquisitive mind. The Search so boldly inaugurated will be crowned with success...

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...

Hence, as we have so often repeated, progress has been made as a result of extremes righting themselves.

The savages, wild beasts, and wild fruits, in the human, animal, and vegetable kingdoms, are now found, as evidence of our position...

Full of hope, sanguine of success, determined even as Columbus was, we shall proceed onward, believing that success in some direction will eventually crown our efforts.

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.

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 sense.

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.

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—

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.

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—

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...

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—

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—

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.

of freedom of thought, which ennobles the soul, she prescribes creeds and systems of faith and a basis of belief, as the foundation of organization, for social and moral development.

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.

When Spiritualism shall so far have accomplished its mission, it is 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-Journal:

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.

Common fame accuses you, and you are hereby cited in name, and by order of the Session 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 Commandments.

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 Spiritualism.

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.

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 censuring you, will, after assigning some person to manage your defense, proceed with you as if you were present.

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 vain."

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 conjurer 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.

13. Thou shalt be perfect with the Lord 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. xvii., 10-14.]

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 Jesse.—[1 Chron., x., 13 and 14.]

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 doctrines of devils;

Speaking lies in hypocrisy; having their conscience seared with a hot iron.—[Tim., iv., 1 and 2.]

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.

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 examination," 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 meditative, 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 lovely shall be illuminated with truth; and until ignorance, superstition, and their concomitant horde of evils, shall be banished from existence.

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 beneath them.

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 respectfully invited to call and examine them at their 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 devotees of old Theology used to hate the Investigator 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 satisfaction. 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 limitations, and sent Abner Kneeland, the then editor and proprietor of the Boston Investigator, to prison for blasphemy. He said: "The Unitarians believe in a God. I do not." That was the extent of his crime. His imprisonment broke down his physical constitution, and he soon after passed from this plain of life.

Put it upon perpetual record, and let it be remembered by future generations that the last victim which old Theology punished for blasphemy was Abner Kneeland, the editor of the Boston Investigator. And let that paper have 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 day.

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 creator. 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 woefully 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 our sanctuary.

MR. CURRAN, the well known artist, of Rochester, says: "I have read 'MAYWEEK 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. A Lecture delivered on the Rostrum of the Religio-Philosophical Journal to its 100,000 Readers.

BY JOHN SYMPERS.

READERS OF THE JOURNAL:—I have just now prepared 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 think 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 science we will have.

The Bible was written in the dark ages—long before the mysteries of creation had been solved by man. The inspiration of its authors did not make them infallible. Inspiration never did confer infallibility upon its recipients. Neither Moses nor Paul were either of them as Shakespeare and Blackstone upon poetry and law.

Science has laid aside all the ideas and systems of knowledge that were generally believed in the times when the Bible was written—laid aside their ideas of nature, the solar system—of 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, indeed, if the ancients were so badly mistaken upon every other subject, and yet, upon the most mysterious subject of all others (the subject 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 that thousands have long ago discovered, that "To-day hangs an amount of doubt, uncertainty 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 a way and manner never dreamed of before. 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 Scriptures, what on earth are the illiterate and the common people to do? How plainly this declaration 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 fatal."

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 "non-*respondeo*" 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 as 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; Methodism 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 debating with each other—declaring that their creed—their interpretation of the Bible—is the only correct one, and that all the rest are wrong.

These different guesses of the self-styled followers of Jesus, the non-combative, non-resistant, meek and lowly Lamb, have differed so widely from each other, that their votaries, in their heathenish ignorance, forget the non-combative character of Him whom they claim to be their founder, and did actually enter upon the war-path, and proceed with the spirit of hands to kill, slay, 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 founder—who, while alive declared, that "all who took the sword should perish by the sword."

Nobody knows, not even the authors of the various creeds themselves, that they are positively right, while almost everybody now knows that they are all wrong.

But again, Mr. Beecher says "That the Bible is full of facts, but those facts must give way." 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 the two make one. But he can as soon mix oil and water together, as these two stories.

Geology, with her sacred deposit of fossiliferous remains, petrified metals of Creation, tell the only true story upon the subject. Eons of ages 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 Science first began to demonstrate this fact, Theologians grew wrathful, and gave Nature the lie, but the book of nature triumphed, and the book of men had to yield.

A long and devastating war arose between these two parties—between Theology and Geology; between Science and Religion; between Philosophy and Ignorance.

But at a late day, old Doctor Chalmers came out upon the field of battle and cried with a loud 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 held their breath in silence, but motioned the Doctor to arise and explain.

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 Chalmers 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 discovery 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 thieves—stealing 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 Galileo 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 beautiful 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—*Adam, where art thou?*!! God's clairvoyant and all-seeing eyes must have been in an eclipse about that time, or He could have seen His man, even if He had been hid 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 Nature, and discover therein the only true history of Creation.

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 stary 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 attention to business!

And thus we might go on throughout the endless train of the stary 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 friends want very nice, or plain sign painting done, they will do well to examine the advertisements in this paper; for instance, see Bro. A. G. Moore's advertisement.

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 unrightly, brush the fallen leaves away!

If we faithfully have labored thus to sweep without, within,—Plucked up envy, evil-speaking, malice, each besetting ailment; And laid aside her earthly dust, 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 failings, 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 desery.

For his slothfulness, his blindness, we our brother harshly chide, Glorizing in our strength and wisdom, we condemn him in our pride; Ask not why he has neglected thus before his door to sweep, 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, But, alas! before our dwelling hard indeed to daily sweep; 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.

On the Wings.

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. Thoreson 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 Gould.

IN MEMORIAM.

"Suffer little children to come unto me and forbid them not." 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 spirits."

Carrie Gould, the subject of this notice, is the only daughter of Richmond and Mary Gould, 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."

At her request, the following poem, by that gifted medium, Lizzie Doten, was read to her every day:

"GONE HOME."

"They called her, from the better land, And one bright spirit led the way; She saw the angels' 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 seek 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 dew 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.

"Glad in thine immortality, E'en now we hear thee, joyful sing— O Death, where is thy victory! O Grave, where is thy sting! Pass on, sweet spirit, to increase In every bright, celestial grade, 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 forbid 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 indefinite,—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 composed of functions, derangement may take place in one or any number of them, either from ennuil or over excitement, so that an endless diversity 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 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 imbecility, etc., as being able to enter the staturvolic condition at will.

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 chorea, epilepsy, neuralgia, nervous affections generally, blindness, lameness, fevers, inflammations, hip-disease, dyspepsia, hysteria, melancholy, and even lock-jaw cured by entering the staturvolic condition; and there can be no doubt that if persons were taught the true nature 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 staturvolicness, 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 clear-mindedness 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 the "magnetic" scales would fall from their eyes—and they would then be in doing good, but would head, and do so effectually and knowingly.

The sooner, therefore, that staturvolicness is perfectly understood and practiced with the view of preventing insanity, as well as other diseases, the sooner will your hospitals, asylums, and

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 staturvolicness, 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 God's children.

IN THE RELIGIO-PHILOSOPHICAL 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, called elasticity?

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 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, Ironquois 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 parents, and all his loved friends, yet with an unflinching 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 education, 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, Moutsunhito, 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.

Widow's and Orphan's Fund. Amount previously acknowledged.....\$65.50 Mrs. Maria Hance, Wyandotte, Kan..... 2.00 A. R. Crandall, Xenia, O..... 1.80 A. W. Lindsay, Joliet, Ill..... .50 J. McBeader, Olivet, Mich..... .15 T. J. Howland, Providence, R. I..... 1.50 Dr. G. Hopkins, Portland, Me..... .50 Mrs. B. H. Roberts, Stockton, Cal..... 1.00

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., each..... .60 Thos. Butcher, Dallas, Tex., each..... .15 David B. Scofield, Auburn, Or., each..... .25 A. Smith, N. Salem, Ind., Kent..... .10

Special Notices.

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 "SATENA." 300 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, and 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 hands of Doctor Jones. Hereafter his whereabouts will be noticed in the JOURNAL. R. N. Davenport, April 3d, 1872.

WOOD'S HOUSEHOLD MAGAZINE.

[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 Comery, John G. Saxe, Major Genl. Kilpatrick, Petroleum V. Nasby, etc., write for it occasionally. Terms, One Dollar a year. In clabbing, 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.

The Descent of Man

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AGENTS for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price, \$2.00 per box. Sent by mail free of postage on receipt of the money.

APRIL 20, 1872.

Catalogue of Books

Table listing various books for sale, including titles like 'Married Women: Biographies of Good Wives', 'NATURE'S HAIR RESTORATIVE', and 'THE SCIENCE OF EVIL'.

Table listing various books for sale, including titles like 'NATURE'S HAIR RESTORATIVE', 'EXETER HALL', 'THE MOST ELEGANT BOOK OF THE SEASON', and 'POEMS OF PROGRESS'.

Advertisement for 'NATURE'S HAIR RESTORATIVE' featuring a portrait of a woman and text describing its benefits for hair health.

Advertisement for 'MICROSCOPES' featuring an illustration of a microscope and text describing the features and prices of various models.

Advertisement for 'SEXUAL PHYSIOLOGY' and 'Rubber Goods' by R. T. Tuttle, M.D., including text about scientific expositions and product availability.

Advertisement for 'New Advertisements' featuring 'TESTIMONIALS' and 'New Advertisements' for Mrs. A. H. Robinson's Tobacco Antidote.

Advertisement for 'New Advertisements' featuring 'THE SCIENCE OF EVIL' and 'First Principles of Human Action' by Joel Moody.

Advertisement for 'New Advertisements' featuring 'The Spiritual Harp' and 'The New Music Book' for choir and social circles.

Advertisement for 'New Advertisements' featuring 'The Koran' and 'Dr. E. P. Miller's Works'.

