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

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.

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Original Poetry.

MOURN NOT.

BY MALCOLM TAYLOR.

Ye Mourners, weeping cease,
Be not with grief distressed,
The soul has found release,
The body is at rest.

Die! all things mortal must;
Behold! the marble urn
That shrines the sacred dust
Shall crumble in its turn!

The golden tassel grain
Is garnered as a crop;
While Autumn's pelting rain
Makes Summer's blossoms drop.

The leaves they do decay,
The flowers do wilt and wither,
The spirit flits away
From earth to heaven, thither.

O foolish, selfish grief!
They fell not as the leaves,
But each a golden sheaf,
And angels bound the sheaves.

A dear and doted friend,
Whose years were as a crown,
His earth-day at an end,
Unto the grave went down.

As sinks the setting sun
Low-curtained in the west,
Its circled journey done,
So went he to his rest.

No wrestling inner strife
When slowly stopped his breath;
Although it were not life,
You scarce could call it death.

So calm the peace, so meek,
In which it passed away,
That, could his spirit speak,
To those behind 'twould say:

"O ye that mourn in pain
A foolish grief ye give,
Your flowing tears restrain
To pour for those who live."

So, Mourners, cease to weep,
Go ripen in the field,
That when the angels reap,
A harvest good ye yield.

QUESTIONS AND ANSWERS.

Letter of Inquiry to Judge Edmonds, from Edinburg, Scotland--His Reply--The Spirit of a Dog.

To JUDGE EDMONDS, DEAR SIR:—Acting upon the message which you had the kindness to send me through a gentleman, whose name I do not know, but who is the cousin of a much valued friend and correspondent of mine, the widow of the late Professor—, of the Glasgow University, who resides in Boston, Mass., that you would be pleased to hear from me, I gladly avail myself of the privilege.

Allow me to thank you cordially for the "Letters and Tracts," which you had the goodness to send, which I have got bound and the pencil superscription traced in ink. I value the gift more than you can suppose, and shall preserve it as a remembrance of one for whose moral courage, love of truth and high character, I entertain the most profound respect.

Will you kindly inform me if Dr. Dexter is still in the body?

It was with deep regret that I heard of your health being indifferent. That it may soon be restored is my most earnest prayer, and that you may long be able to perform your public duties, and continue the battle which you have so long and so nobly fought in the cause of truth. I rejoice to know you have the professional advice of Dr. Gray, one of the most distinguished physicians of our time. I have a most lively recollection of his kind professional attention to me in 1855, for which I shall ever feel grateful.

I first heard of Spiritualism at Mackinaw in 1858, where I passed July and August, and met with many people from almost all parts of the United States. Spiritualism was often the subject of conversation, and I can now well remember my surprise at hearing very intelligent people believe in what I, in my ignorance, considered delusion—Spiritualism.

Upon my return to New York, in December, on my way home, I saw the advertisement of Mr. Conklin, a medium, and from mere curiosity, I went with my wife to his rooms, and was startled by the messages from my father and mother. My wife also had one from her brother. Upon the next day, I repeated my visit, but had a most unsatisfactory success.

On my return home, I read the few books I could procure upon Spiritualism, which by no means convinced me of the truths, until I had frequent seances with D. D. Home, after which I became a firm believer in a future state, which has been to me the greatest blessing and comfort.

Unfortunately the whole subject of Spiritualism appears involved in perplexity and contradiction, with the exception of the certainty of a future state, and that our progress hereafter will depend upon the life we lead here. I yearn to know more, and it is in the belief that if any other more is certainly known, you above all other men, must be familiar with it, and I firmly believe will not withhold it from any one in search of light upon a subject of such immense importance.

I read that "only low earth-bound spirits ever communicate." Surely, Washington,

Channing, Chalmers, Adams and Swedenborg, and, perhaps, Bacon, never were "low spirits." Kindly tell me what is the truth? When we leave the body, do our spirits inhabit planets of our own or other systems? If they do not, where is the locality?

If the scenery described by Swedenborg and Bacon be really and truly a delineation of Spirit-land, it very much resembles our own earth. There must be ranks and conditions of men there as here—ease and luxury, labor and poverty. We are told of the pleasure grounds of a gentleman's estate, and of the cottages of laborers; of a warehouse containing a great variety of clothing,—a home having wardrobe,—of gorgeous apparel—fields of wheat, machinery, railroads and magnificent public and private buildings. If spirits move from one place to another with the velocity of light, what is the object of railroads or of wheat for immaterial existences?

Reason and conscience are my guides in everything, and I can't reconcile the visions of Swedenborg and Bacon to have a better foundation than those dreams of John at Patmos and of Ezekiel and others. What are we to understand by the heaven spoken of in the Bible? Is it to be regarded as a place of progress? When an evil spirit, after having been in a state of darkness, begins to perceive a glimmer of light, has he entered the precinct of heaven when he has progressed to that light? When the wicked and profligate spirits become disembodied, do they progress more slowly or more rapidly, according to the life they had led in the body, or what is the law of progression? I have seen it stated that repentance and sorrow alone bring them to the light, which I can't understand, for I believe that a certain amount of corrective punishment must first be undergone, but for what length of time, I presume may depend on the state of repentance. Have spirits said anything regarding the divinity of Jesus,—that he is equal with God, or that while on earth he was only a mere man? Has anything been said regarding the resurrection of his body? or where he was from twelve years of age until he begun his public ministry?

Is the Old Testament said by spirits to be anything more than a record of Jewish history and traditions, and the statements of Prophets and seers, who said that they delivered the commands of the Infinite to his chosen people? That the Bible is pervaded by Spiritualism, I humbly think, apparent and also that the prophets and seers were media. If they were, the same uncertainty must have existed then as it does now in distinguishing true from false communications, for we are told that false prophets and seers were common.

Our most merciful and loving Father, in many places in the Hebrew Scriptures is reported to have delivered through the prophet's commands and sentiments utterly opposed to my conception of his character. The imputation to Him of vindictiveness, cruelty, injustice, and capriciousness, I recoil from with horror. In our own time, we are directed to exercise our reason in rejecting or believing spirit communications. Will the same advice not be necessary with the old media, especially when we consider that many of their prophecies have not been fulfilled?

Have you ever had any communications which have induced you to believe that God at any time directly conveyed His mind and will to any man? Have you been informed that animals (the horse and dog for instance) exist in a future state, and there receive compensation for the cruelty which they so frequently have endured from man?

I was deeply interested by the perusal of Dr. Hare's work upon Spiritualism, but much more by his love of truth and by the earnest manner in which he conducted its investigation, undaunted by the sneers and ridicule of the very great majority of his contemporaries. It is much to be regretted that his work is out of print. Mrs.— with much difficulty procured for me a second-hand copy; also your two volumes. Is there no probability of new editions of both works being published? In America, where Spiritualism has millions of adherents, surely, some enterprising publisher will be found to undertake the work.

You must have accumulated a great amount of most interesting communications, which I hope you may be pleased to publish for the benefit of mankind.

Is there any published statement of the reasons which induced Dr. Hare before he passed from the body, to believe in divine revelation after the determined opposition which during a long life, he had made to it? I have a deep respect for his memory. Is the likeness of him in his book a good one, and also that of yourself and Dr. Dexter in your own work?

I have heard of the apparition of a dog, which I have asked a lady friend and enthusiastic Spiritualist to commit to writing, which I endorse. No case can be better authenticated. She did not wish to give names without permission. The person who informed her is a man of great intelligence, and a well known man. The case is to me so remarkable that I can't resist troubling you with it.

I enclose a *memo* from another lady—one of the best I ever knew—a firm adherent to Spiritualism and very Orthodox, but has not yet drifted from the moorings of Calvinism, although I think she is sorely puzzled to reconcile it with the teachings of Spiritualism. She read and studied your large work very carefully, and is very anxious to be favored with your reply to her *memo*.

I am a believer in Christianity, but not in the Divinity of Christ. I once disbelieved in miracles, but thanks to Spiritualism, I now do not. I have been as free from vice and immorality as most men. Before I became a Spiritualist, my creed consisted in the belief that if I acted to others as I would they should

do to me, I believed that there was a future state, God would deal with me better than I deserve, and I trusted entirely to His mercy. Now I have certainty for hope, and what a blessing it is to me!

If you kindly reply will you permit me to read your letter to about half a dozen friends?

Were I a younger man, I would again visit the States. I wish much to know you, to profit by your experience in Spiritualism.

With much respect, I am, my dear Sir, yours, very sincerely,

Edinburg, Scotland, Oct. 5th, 1872.
No. 3 Carlton Terrace.

JUDGE EDMONDS'S REPLY.

DEAR SIR:—Your letter of the 5th of October was received in due season, but has remained unanswered thus long because of the state of my health.

Your inquiries covered a broad field, and an attempt on my part to occupy it fully, which I desired to do, I found required more time and labor than my health would allow. I have waited in the hope that it might grow better, but in vain thus far, and now I sit down to write you under the conviction that I cannot do so as fully as I would. I regret this the less, because much of my answer would be but a repetition of what has already been printed. Thus Mrs. Hamilton's inquiry whether "the visions are real pictures or symbolic teachings," is answered again and again, in the very book in which she reads the visions. So your inquiry as to Doctor Hare's conversion is answered in one of my "tracts," which you say you have. And so, as to your inquiry as to there being animals in the Spirit World. You have the fact stated that there are, and I know of nothing more that can be said on the subject.

It seems to me that your great difficulty is in getting rid of the effect produced on your mind by the teachings to which you were subjected in early life, so that when any new truth comes to you, you measure it by the standard of your pre-conceived opinions, and instead of permitting the one to uproot the other, you permit them to lie down side by side, and there they keep up a continual conflict. I can appreciate this state of things for such was at one time my own condition. At length, however, I adopted a new mode of dealing with the matter, so that when anything new came to me, if it did not come in such a way as to enable me to form a definite opinion upon it, I held it in abeyance until enough should be presented, and in the meantime embraced cordially that which did come in such manner as to enable me to form a satisfactory conclusion.

Thus, on two topics on which you touch, viz., as to whether God has himself ever spoken with man, and why Jesus of Nazareth has not commended more freely, and given a history of his immediate life between twelve and thirty-three years. The first of these must depend upon our conceptions of what is God? When you reflect how difficult if not impossible, it is for the finite to comprehend the Infinite, you will readily perceive how vague must be our conception of him, and how, of necessity, no two opinions of him can be alike, and therefore no man can certify to the satisfaction of another that God has spoken to him directly. So when a spirit came to me, purporting to be Jesus, I could not know that it was him, as I could know and recognize my mother, my wife, or my brother; and when he told me of his nature when here, and his condition there, I could not know it to be true, however consonant I might find it to be with all the other revelations. Therefore, on those topics I hold my opinion in abeyance, but when that spirit told me that two things were to be avoided in this movement—namely, that we should not view movement as a God, and should not favor sects, I believed and formed a definite opinion, not upon the "authority" of that spirit, but on the conviction of my own reason. I mention these as illustrations of what I mean, and there are very many things that have come to me imperfectly and by piece-meal which I deal with in the same manner, and hold my conclusion in suspense until I get enough to form a definite opinion.

In the meantime, however, there are matters that seem so clear and so distinct, that I can and do form a firm and settled opinion. Thus when spirits of those whom I have known intimately in this life, come to me and identify themselves to me by appeals to all my senses and my consciousness, I can know that they live beyond the grave, and I can reason and believe that if they solve, I shall. So when I become satisfied that those spirits can commune with me, and convey their thoughts to me as in life, I can reason and believe that they can make known to me what is the nature of the life which they and I shall lead after this on earth is done. Here, then, are two important truths on which I can have definite opinion— which I may know, and on that knowledge I can shape my life here, and that without being disturbed by any incapacity to comprehend the nature of God, by the ignorance of the exact character of the Mission of Jesus, or by the rejected dogmas of any religion—Pagan, Buddhist, Mohammedan, or Christian.

From all of them I can gather something of value, for I believe they have all been permitted for a purpose, and have come—the one better than its predecessor because of man's progress in the capacity to receive what is higher and better. I look out then on all that is around me—on the revelations of the past, and the present, for a rule to guide my life here, so as properly to shape my life hereafter. To that end, what matters it, whether they have railroad, wheat and animals in the Spirit World? To know certainly that those things are to be found there, requires a far more intimate knowledge of what we are there than has yet

been revealed to us. Revelations of that character are now constantly coming. Enough has already come to enable us to understand that some in the other life are almost as material as we are in this; and that others are so sublimated and spiritualized as to be incomprehensible to us with our present faculties and powers; and that between these two extremes the variety of condition is, if not infinite, at least inconceivable. So far as that true, that I may well say, that in all my experience, I have never known two spirits exactly alike.

There is very much for us yet to learn, very much yet to be revealed to us, before we arrive at the point of finding no difficulty in our way of comprehending the future life.

Take this as an illustration: We are told that there is a condition of existence beyond the spiritual into which we pass by a second death. See how broad a field of inquiry is opened to us by this fact! Is that which we may call the celestial the last stage of existence into which we are to pass? What is its nature? When and how do we enter it? etc., etc.

Recollect that we are dealing with Infinity and Eternity—an infinity of existence—an eternity of progress, and let us be admonished that we must wait for a higher condition of progress, before we can hope to be able to comprehend.

In the mean time, what does it become us to do? Shall we stumble over all the obstacles which the effete religions of the past have put in our way? Shall we measure the new truths that are proffered to us by the exploded notions of that past? Shall we waste our efforts in inquiries into matters not essential to our progress, and not possible for us, at present, at least, satisfactorily to solve? Or shall we rather devote ourselves earnestly to the pressing and important questions—Is there a future life? What is that life, and how are we to prepare for it?

I have chosen the latter path. Looking out for the object and purpose of this extraordinary movement of to-day, I see the blind superstition of the ninth and tenth centuries overthrown, and succeeded by the rampant infidelity of the seventeenth and eighteenth centuries, and now I see both those conditions yielding to the benign influence of a movement which is broadcast throughout the whole earth—not confined to Christendom alone, but conferring upon all people the happy and elevating knowledge of a future life.

Am I extravagant in holding this to be more important than all other inquiries? Am I fanatical in devoting to this topic all my faculties and awaiting in humble submission for the time when farther revelations can be made, and my capacity be so increased that I can receive them?

Upon this subject a great deal has been already given to the world—not so much in our periodical literature as in independent works, and more is constantly coming. I enclose you a slip cut from a newspaper, which will tend to give you some idea of what I mean, and of the direction which minds in this country are taking on this momentous subject.

I repeat my regret at having so long delayed my answer to your letter. Believe me, it has been owing rather to circumstances beyond my control than to any indifference to you or the subject of your letter. Truly yours,

J. W. EDMONDS.

New York, Dec. 13, 1872.

P. S.—So much time has elapsed since my letter was begun and dated that I have an opportunity of supplying an omission which I have only now discovered, on reading it over. It is this: That in the books mentioned in the "enclosed slip," and in my two volumes (which you say you have), and particularly in sections 62 and 63, of vol. 2, you will find answers to many of your questions, to answer which here and in detail, would require more space and labor than I can now devote to the task.

December 30th, 1870.

J. W. E.

JUDGE EDMONDS'S VIEWS IN GENERAL.

Very early in my investigations into the phenomena of spiritual intercourse I imbibed the idea that its great end and aim was to reveal to us what was the life into which we were to pass from this earth-life, and in that was to be found its great blessing to mankind. About that time it was that I said to one of the archbishops of this country, that, if it was true, it was destined to overthrow all the ideas or conceptions of the future life which modern Christianity was teaching, and to substitute something natural and comprehensible in place of the strange, mysterious, supernatural existence which that religion was describing.

Aware how deep seated and wide-spread was this erroneous conception of the future throughout all Christendom, and knowing how slow a process it ever had been to change in the masses the notions which ages had sanctified by their adoption, I did not dream that I should live to see the day when this grand result should be attained.

I knew that the first step in the work would be to convince the world of the actuality of the intercourse, and that that, of itself, would be a tremendous task, because it would have to contend with our fear of ghosts, our abhorrence of witchcraft, our contempt for astrology, the superstition of theology, and the wide-spread infidelity which had ranged the majority of all Christendom in the ranks of those who doubted, if they did not actually disbelieve in the existence of any life beyond this. And it was very evident that to bring that about would require thousands of manifestations and much time—time not only for their reception, in the first instance, but for their diffusion abroad among men. I readily saw, therefore, that our first publications must be

devoted to the manifestation, in the chief degree, if not exclusively; and I did not suppose that the time would arrive, in my days upon the earth, when our spiritual literature would extend beyond the first step, and occupy itself with the grander objects of this extraordinary movement. I knew that it would come in due time; but, judging from the history of the past ages, and the progress of former reforms in religion, I supposed that decades, if not centuries, would be necessary for the attainment of that end.

I had frequent conferences upon the subject with the spirits who seemed to have the control and direction of the movement, and I found them much more sanguine than I was as to the rapidity of the effect upon the minds of men; and therefore it was, that, after some ten or twelve years' operations with the physical manifestations—sometimes in most extraordinary forms—they informed me of their intention to withdraw them in a great measure, and thenceforth to direct their attention rather to the mental manifestations; and they gave as their reason for so doing, that those manifestations were rather tending to pander to the love of the marvelous than to produce that conviction of the reality of an intercourse with the Spirit World, which lay at the very foundation of the reception of the intended revelation of what that future was.

Hence it has been—in this country, at least—that, for the last six or eight years, the intercourse has been and is now directed chiefly to the intellect and the emotions rather than, as formerly, to the senses; the object being to convince the reason of the possibility and even the probability of an intercourse with the unseen world, and to satisfy the inquirer that his senses were bearing true testimony to his understanding.

Still, I thought that so much time would be required even for this second stage of the movement, that I should not live to see much done toward the final object in view. I rejoice, however, beyond description, to find that I was mistaken, and to perceive that, even in my day, our literature is rapidly assuming the form originally designed for it; and my object now is to call the attention of Spiritualists to the fact.

I have observed all the way through, from the very first advent of the manifestations among us, and even when they assumed their most physical form, that every once in a while something would be said calculated to give us some idea—some faint notion of the nature of the future; and I at one time hoped that I might gather together the scattered fragments from the broad field over which they were flung, and present them as a whole to my fellow-men. But I was told that the time had not yet come for the work, and I fully realized my own incapacity for its proper performance.

There was another consideration impressed upon me throughout, which was this: The spirits who were engaged in this work told me at an early day that they were determined now to avoid the error which had been fallen into eighteen hundred years ago, and would not now, as in those days, concentrate all their powers in one person, so as, by their marvelous character, to induce an un instructed age to worship man instead of God; and they should therefore diffuse those powers among many people, and broadcast all over the world; and in order to avoid the formation of sects, which had for ages been a curse to mankind, they would now take care that no one person should, under any circumstances, have an undue pre-eminence over his fellows in the work, and thereby give to one mind a rule over many.

I have, therefore, waited patiently and watched narrowly for the progress of events—for the approach of the anticipated result; and it seems to me that its advent is now upon us. Four works have lately been published, which seem to me to be significant thereof. I do not mean that there are only four among the great number of spiritual books, but there are four whose most distinctive character is in that direction.

The first one is Sweet's "Future Life," published by Wm. White & Co., Boston, early in 1869, and now gone into its second edition. It is devoted entirely to accounts of what is the "Future Life," and to a detail of the experience of many who have entered it.

Among those whose experience is thus given are Mrs. Hemans, Margaret Fuller, Calhoun, Daniel Webster, Voltaire, Woolsey, Richlieu, the Mechanic, the Preacher, the Drunkard, the Orphan Boy, the Man of Ease and Fashion, the Self-satisfied, the Cynic, the Slave, the Queen, the Miser, the Erring One, the Idler, the Beggar, the Skeptic, the Convict, the Dying Girl, the Foolish Mother, the Disobedient Son.

All of these persons profess to give an account of their entrance into the "Future Life," and what they then and afterwards found it to be; and when we consider that there is no other mode conceivable by us of our receiving the information, except from those who have gone there, I am sure I do not overvalue the importance of the Revelation.

The second work to which I refer is "Strange Visitors," by a Clairvoyant—published by Carlton in 1869; republished by Wm. White & Co., Boston, in 1871. It contains communications of a literary character from Henry J. Raymond, Margaret Fuller, Hawthorne, Irving, Thacheray, Charlotte Bronte, Mrs. Browning, N. P. Willis, Frederika Bremer; on science, from Prof. Olmstead, Humboldt, Sir David Brewster, Buckle, Prof. Mitchell and Dr. John W. Francis; on dramatic topics, from the Elder Booth and Burton; on art, from Charles L. Elliott, Gilbert Stewart; on theology, from Archbishop Hughes and Lyman Beecher, Prof. Bush and John Wesley;

[Continued on Fifth Page.]

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 330 3rd Ave., New York.

SPIRITUALISTIC PHENOMENA

And the Deductions drawn therefrom. A Lecture delivered on Sunday, January 19th, 1873, at Apollo Hall, New York, by Thomas Gales Forster.

Spiritualistic truth may be compared to the water flowing from beautiful rivulets and assuming the shape of the vessels into which it flows. It is adapted to the mind receiving it. According to an ancient allegory, a certain kind of wine was made which gave life to the worthy and death to the unworthy. This illustrates the divine beauties of Spiritualism, conveying supreme happiness to some, admiring outside phenomena to others, while still others can see nothing but nonsense. Much distress is manifested by some on account of want of appreciation of these latter. The more advanced thinkers know that spasmodic impressions in public opinion are unnatural and unhealthy. Time and gradual reform are beautiful. In the old Brahminical religion they had a trinity, Brahma being the creative power, Vishnu the preserving power, and Siva the destroying power. The same general idea of incarnation was carried out by the Jews, Moses, the Prophet, and Jesus being considered divine. To the Jews, Moses standing alone and leading them from the land of bondage, must have seemed inspired. Sublimely beautiful must Jesus have appeared when he promulgated his noble precepts, and then dared to die for them. The grand philosophy of Spiritualism derivable from its phenomena, carries this principle of incarnation still further. All men are divine. Wherever a beautiful form of thought is brought out, wherever man is raised up to a nobler manhood, there is the savior of the people.

Holiness of purpose constitutes the divinity. The great facts of Spiritualism exist in various forms. Some minds are so attuned that they early learn to come in rapport with the Spirit of the Universe, getting lofty conceptions of Deity and of all the wonderful beauties around them. This great truth grew apace and ere it was twelve years old, confounded the doctors, and old Theology began to lose hold on the people. The raps told of the glories of the blessed abode where the loved ones had gone. In lieu of the terrible nightmare engendered by the doctrines of total depravity, endless hell and other monstrous dogmas, Heaven was held up as our home, not our prison, and God our Father, not our king. The great facts of spiritual communion have been established in the minds of millions and their hearts are beating with a holy joy that nothing on earth can take away. They have found peace and a beautiful philosophy, which, in common with the Nazarene, teach that man is greater than institutions or oppressive hierarchies, and bids him to work out these truths into every-day life. They have found a religion that will redeem mankind and shine out far more brilliantly than all the other faiths in the world. Its mediums are listening to utterances nobler than any of the skeletons of the past. It is demonstrating from nature that amid all the glories of things, the infinite eye has not neglected the immortal and intelligent spirit of man which foretells its own greatness. Thus the Spiritualist has found in this system of science, philosophy and religion, something so ennobling, that all nature has grown more beautiful.

The moon to which old ocean waves, the stars on their inaccessible heights, the illimitable heavens, speaking of something beyond earthly glories, all have an especial relation to the Spiritualist. But suppose these phenomena to be impossible as coming from spirits, as many of the pulpit and press assert, still there is something wonderful in them and the delusion is the most gigantic of any ever known. Ridicule has too frequently blunted truth, but even this has failed to keep this cause back.

Nothing in the history of the world has been so laughed at as these phenomena, and yet they can not be put down. They are so fascinating that vast multitudes, including some of the best minds of the age, have become converts. The report of the Catholics at Baltimore, after having canvassed the religious opinion of the country, places the Spiritualists of the United States at eleven millions, and the mediums at sixty thousands. This is alone sufficiently good if they have been led to receive these happy beliefs. The Spiritualist can afford to be laughed at, to be charged with chicanery and fraud, but they should never let their anger rise. Their enemies, perhaps from constitutional defects, may be unable to see the truth. Every boisterous person who met in Apollo Hall last Sunday evening, is to be forgiven. [This was a reference to the rowdy-like conduct of outsiders who came to Apollo Hall to witness the manifestations of Master Hough, assisted by his mother, Mrs. Stoddard.] I mention the Hall because it was stated that the Spiritualists had combined to put two persons on the platform to deceive the people, an assertion too monstrous to speak of.

Why should there be such distress among some when there are charges of fraud sometimes made against mediums. The very fact that there are some cheats and counterfeiters, show, there is a genuine fact to imitate. Greenbacks are counterfeited only because they have genuine value. Spiritualism can afford to have its army of charlatans hanging on to its skirts. They can not destroy it. Sunken deep, damnably down in the abyss of degradation must a human soul be who can cheat in so holy a cause. Instead of trying to apologize for what has taken place at any time, look to the glorious future and let the dead past take care of itself. Spiritualism can bear with the slanders and the imperfections of some of its professors. Its pathway has been upward. Never since the star of Bethlehem that led the wise men of the East, has a cause been so misrepresented. And yet it lives, is mightier than ever and shall live forever. (Applause.)

Master Hough.

On January 13th, a portion of the evening, at Apollo Hall, was given up to the cabinet exhibition of Master Hough, under the direction of his mother, Mrs. Stoddard. Though not present myself, I heard numerous accounts of this meeting from persons of candor and keen discrimination. One gentleman remarked that in all his experience of twenty years, he had never seen anything so unfair as the action of the skeptical committee who were sent up to examine the phenomena. They seemed to go forward pre-determined to put it down and instead of giving facts, gave their prejudiced opinions. When conquered, they would not admit it. The audience usually so orderly and containing some of the best citizens of New York City, were invaded by a mob of disorderly persons. Some person's brains are like rattle boxes, they rattle the loudest when they

have least in them. I say this in no ill nature, but to show what kind of people Spiritualists have to deal with.

THE FOOLISHNESS OF PREACHING.

A Letter of Inquiry to H. W. Beecher.

BY THOMAS J. MOORE.

DEAR SIR: I wish to make further inquiries of you in regard to the "Two Great Plans," as I deem it of very great importance once to settle the great question now being discussed—whether the "plan of salvation," as established and taught by all the Orthodox Churches in the world, is not founded and built up on an old fable or myth. It is safe to affirm that there are more than a million of men and women in the United States, whose intelligence, virtue and benevolence, will not suffer when compared with the same number of Orthodox Christians who thus believe; and the number of the unbelievers is rapidly increasing all over the globe. Spiritualism is the great "John the Baptist" that is preparing the way for this grand and glorious change. Its footsteps are even now heard, seen and felt—not only in America and Europe, but even in the benighted regions of Asia. That the history of the "Creation of the world and of man," as taught in the Bible, is not a real and true account of the manner in which they were brought into existence, we have proof from the Orthodox "side of the house." You will recollect some fifteen or twenty years ago, that the very learned and pious Rev. Dr. Hitchcock, of Amherst College, Mass., said in a lecture before the young ladies of a female seminary in New Jersey, that this account (Mosaic) was only a "sacred allegory!"

I also well remember the buzzing that that assertion of the Rev. Doctor made in the Orthodox Churches, and how he was severely criticised and denounced for it; and one pious soul (I don't know how much pity he had) said that the Rev. Doctor had been guilty of sowing the seeds of Infidelity in the young and tender minds—not only of these young ladies—but of all who heard him. Now this charge against the Doctor was and is really true, and you know that it is true, and to-day you believe the whole account a myth, and you dare not deny it!

I here and now publicly call on you, either to own or deny it, and if you refuse to take any notice of it by remaining silent, the world will feel justified in the conclusion that your silence means your assent to the charge of its being a myth, or may be in the little softer language of Dr. Hitchcock, only "a sacred allegory," and not at all a tangible reality. If this be so, and I, in the name of all the positive Infidelity in the world, challenge you to deny it, do you not see that the foundation of all Orthodox Church creeds is rotten, worthless, and supremely ridiculous? Come over and help us; you are now more than half way over, and coming further and further every day, and come you will, and come you must! It is only a question of time. You have uttered Infidel sentiments enough in your pulpit and through the press, within the last twelve months, to have caused the crucifixion of a dozen of the little 7x9 preachers with which our country is unhappily overrun, and you would have been put upon the rack long ago, if you had not possessed a world-wide reputation, that was so great and influential, that the little clerical dog, "Tray, Blanch, and Sweetheart," did not dare bark at you. Notwithstanding you keep your usual show of preaching Bible Orthodoxy, I know "it is hard for you to kick against the pricks."

Here is a sample of your Infidel preaching, and it is of the strongest, boldest kind. You were in Plymouth pulpit on Sunday, and you said, "I hold in my hand what is known as the 'Cambridge Confession,' and it is the platform of faith of the New England Congregational Church. It was the faith of our fathers. It was the confession of faith accepted in Boston several years ago." You then read several clauses. The first clause ended with the sentence, "By the decree of God and for the manifestation of his glory, some men and some angels are predestinated to everlasting ruin, and some are foreordained to everlasting death. These angels and men thus predestinated and foreordained, are fixed to an unchangeable destiny; their number is certain and defined, and can not be increased or diminished." The next article says, "The decrees of God are in accordance with the unsearchable counsel of God." [Query: How did our creed-makers find out anything in regard to God's unsearchable counsels? Can you tell, Rev. Sir? I think you can not, and so I will tell you. They guessed at it, as they did at a great many of God's thoughts, counsels, and designs.] "in which he saves whom he will, passes by whom he will, and ordains them to dishonor for their sins or to his praise and glory." How very benevolent it must be for God to ordain some of his children to endless damnation for his own glory! Hear it, oh, ye heavens! Yes, millions professing to be Christians, stultify themselves to such a depth of total depravity, as to believe this devilish doctrine even now, near the close of the nineteenth century. Then, Sir, you proceeded to utter the high, holy and humane sentiments of your carnal or natural heart. Here let me digress a little to say to you, Sir, and to the world, that your carnal heart is almost infinitely better than your regenerate heart. If you had spoken from your regenerate heart, you could never have said what you did on that occasion. A great many people who are "born again," after the fashions and formulae of the churches, have their hearts sorely injured by the operation, and I shall prove it by your own words, and every man's observations prove it, if he looks at the bottom of things and actions.

You are reported, in the Independent, of June 6th (last), as saying in your discourse on the "Church of the future," "Why, we are just as conceited and arrogant in our day as the Jews were in their day! They despised the Gentiles, and we pity and despise the Gentiles. We feel toward people outside of our Church, about as the Jews did toward people outside of Jewry. Men outside of Christendom are considered outcasts. If they are in a Church which we do not regard as the true Church, we do not think them quite so bad. We have not the feeling that the heart of God is open to all mankind in present pity!" We know that.

Now, dear Sir, what you have said here in regard to the feelings of your regenerated Christians is, of course, really true, and I know it to be true by a long experience. Well, why should the Church despise the unregenerate? It is Godlike—yes, very Godlike. Is not your God "angry with the wicked every day," and all the time? Of course he is, for he says he cannot look upon sin with the least allowance." And again, why should not the Church feel proud and arrogant? Does not God (one of the Gods) say that he regards his Church or people as the "apple of his eye?" Any one ought to feel proud to think that he is so virtuous, kind and holy, that God has a special and peculiar regard for him. I repeat, that all those feelings that you say Christians have, and which you hold up to the scorn of the world, are the true and legitimate outgrowth of the teachings of the Bible. But to return from this rather long digression. I had quoted several extracts that you read from the "Cambridge Confession," and

here is what you said, and the opinion you expressed in regard to the "Confession." "Now, what is there in this but what, if it were said of an absolute monarchy, and that of the worst type, would not arouse the supremest indignation." I answer, nothing at all. "If I were left to choose between absolute Infidelity and Atheism, and the acceptance of a God who has preordained and predestinated an innumerable host of his creatures to torment, to pain, and to eternal death for His praise and His glory, why rather than accept such infernal Deity, I would be an Atheist, and glory therein."

Now, Sir, the noble, holy and humane sentiments you have uttered, came from your natural heart, the one that you had in you when you drew your first breath. It is verily your natural heart, which has never been made any better by its regeneration. No! it is the worse for mending. What you have said here is purely Infidel; it is what prominent Infidels have always said about this "Confession," which I may truly call a horrid religious nightmare—one that for centuries has ridden the Churches both in their sleeping and waking moments, but its deadly spell is now well nigh broken.

Right here, I wish to ask you one important question, and will you answer? A million people, at least, will be on tip-toe (this is rather a vulgar expression, but I can't think of a more appropriate one), to hear your response. Did you not know the supreme, devilish abominations of this "Confession," fifteen or twenty years ago just as well as you do now? If you did (and I am very confident that you did), why did you not "speak out in meeting" long ago? and echo asks and answers, Why?

I give one more extract from your remarks on this "Confession." "Why, if there was one soul that was predestinated to such a hopeless inheritance of woe, I would say 'Our friend, and not our father'—so do all Infidels, and so would every man's heart that had not been stultified by Church regeneration. Another question that I think of great importance "at this stage of the game," is this: Do you not know that this hateful doctrine is as plainly taught in the New Testament as any other? It is true that it is a fungus excrescence, engrafted upon the other doctrines of the Bible, by Paul—the man who persecuted with fiendish violence and horrid cruelty, and preached with the same spirit; yet it is none the less gospel, and you are bound to believe it, if you claim the Bible of divine inspiration; and you know that both Catholic and Protestant Churches have always believed and taught it and gloried in it, so much so that many prominent divines—Edwards, Hopkins, Emmons and a host of others, have viewed the doctrine with delight, and taught and said that they believed they would look down upon the damned in hell with delight, and give God the glory for the sight even though they might see their fathers, mothers, sons, daughters and wives, wailing and gnashing their teeth in the lake that burneth with fire and brimstone, forever and forevermore!"

Yes, Brother Beecher, those old, really godly saints (?) hugged this Bible doctrine to their hearts with inexpressible joy and delight. Another question: Did you not, in your younger experiences, hold the same views? I think you did. Will you tell us? You have advanced so far in the ranks of Infidelity, that you can not stand still much longer.

If the reader will now take the trouble to read the 9th chapter of Romans, he will find that the Bible God is there represented as being the author of all the acts charged upon him in the "Confession," and which you say are characteristic of an infernal Deity. Let me here give a passage or two, as the reader may not refer to the Bible: "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works" (of course not the poor God forsaken reprobrates, could not work). "As it is written, Jacob have I loved, but Esau have I hated." Query—Would any Deity or God less than "infernal" hate an unborn babe—one whom he had not yet forced into existence, and whom he afterward did force into being, of course, for the express purpose of hating and damning the poor baby for ever? Truly, you have a wonder-working God! It appears, as I read this chapter, that after recording these horrible cruelties that God had pre-determined to inflict on the "children of wrath" (whose wrath?) that Paul seemed to have a slight sense of its devilish wickedness, for he asks, "What shall we say, then? Is there unrighteousness with God? God forbid!" That will do for you, Paul. But look here, Paul (being a Spiritualist myself, I think that you occasionally come here and see what the sons of men are about, and I ought to say of women), I think you know H. W. Beecher. If so, did you hear him say one Sunday in Plymouth pulpit, that such a Deity as you show us in this 9th chapter of Romans, was an INFERNAL DEITY, and do you not know that every man, woman and child that has a great natural human heart; that has never been stultified by Orthodox Christianity, agree with Brother Beecher? But Paul says, "It is written." Where is it written and what is written? Reader, I will tell you. See Malachi 1:2—"And I hated Esau" (this was after he was born), and laid his mountains and his heritage waste for the dragons of the wilderness." Verse 4 says, "Whereas, Edom saith we are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts—they shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation forever!" Verse 5th, "And your eyes shall see, and ye shall say, the Lord will be magnified!" And this is the way that the Christian's Bible God magnifies his great name!

I have not referred to the above as a specimen of your foolish preaching, for I think it one of the most sensible things you ever said. I also think I have produced proof enough to satisfy you and all men of sound sense, that the "Cambridge Confession" is fully sustained by the Bible.

I know that all who consider themselves God's dear children will say that there is too much of levity, sarcasm and ridicule in this letter, and in reply I say that it is universally admitted, that some questions that we are called upon to examine and discuss, are in themselves so ridiculous, absurd, inconsistent and wicked, that they deserve the ridicule, scorn and contempt of the world, and I know of none that deserve it more than the various questions that are forced upon us by the "Confession" and its kindred creeds.

I have invited you, Brother Beecher, to "come over and help us." You are even now "shaking hands across the bloody chasm," with the boldest Infidels, if we except Atheists. I say to you, leap the chasm now! If I could select "twelve apostles" to attack the fabulous doctrine of the "fall of man and plan of salvation," as recorded in Genesis, I would make you chairman of the twelve, and we could so tear up and overthrow the weak foundation in a few years, that all intelligent, unbiased, studios minds, would see its rottenness, and would abhor it, even as millions do now. One word of advice and I close for the present, and that is, Do not fear to talk and preach from the impulses of your natural heart, and you will soon be a triumphant conqueror.

Christians (I mean those who claim to be such) charge upon Infidels that they "tear down" and don't "build up." In my next, I will show this charge to be false, and show you how we build up, and what we build upon, and it won't look much like the foundation and superstructure of Orthodoxy. Starfield, Illinois.

The Boston Investigator Slightly Investigated!

BY JOHN SYMPHENS.

I notice in a number of the Boston Investigator, bearing date Jan. 15th, a letter from Mr. Underwood, containing these words: "All these dark circle performances are mere tricks, and those who produce them dishonest tricksters." Now, Mr. Underwood thinks he is just as sure of this as he is of anything outside of mathematics. I just wish to say to him that I am just as sure that he is mistaken as I am of anything inside of mathematics. I have investigated until I am just as certain that the things did in the presence of Reed, Bastian and the Davenport, are no tricks, and not done by them at all as I am of anything either inside or outside of mathematics. I have investigated these things just as closely as Mr. Underwood is capable of doing, and I know that I am just as sharp a detective as he is, if not a little sharper.

He thinks it no credit to Spiritualists that so many of them indorse such pretenders as Reed, Bastian and the Davenport. Pretenders, indeed! They pretend to nothing—do nothing, but are entirely passive while other invisible agents do the work. I happen to know something about those exposes he talks about, and my convictions are that they were about like those exposes made by Mr. Underwood—a fraud! The only expose in the case is this, Mr. Underwood & Co. do continually expose themselves to the utter contempt of all honest and thorough investigators who have brains enough to see and comprehend a point when it is plainly made, or to comprehend a demonstration when tangible evidence is submitted to the senses. "Of this I am just as certain as I am of anything outside of mathematics."

This great apostle of Infidelity, acknowledges to a class of manifestations which he recognizes as being genuine, and have not yet been satisfactorily explained. The explanation comes along with the manifestation. If Underwood accepts the genuineness of the manifestations, as he says he does, then he must also accept the explanation which comes along with it and that always is, and always has been the same, that they are produced by disembodied spirits, who once lived on the earth. Of this I am just as sure as I am of anything either inside or outside of mathematics. If Mr. Underwood could have witnessed what I have seen, and heard what I have, and conversed as I have when all alone, with a beloved wife who passed the vale years ago, and then speak as he does, it would convince me of one of two things—that is, that he must either be the poorest mathematician in the world, or else the biggest fool that runs at large. Says this great peddler and expounder of Modern Infidelity, "The very conditions they impose on the examiner imply fraud!" So said ignorant people when picture-taking with a camera was first discovered.

"The conditions you impose," said an old uncle of mine (and an Orthodox minister by the way), "show that it is the work of the Devil. Why do you have to perform in the dark? Ah, yes," says he, "I see how it all is; John, you love darkness rather than light, because your deeds are evil. Why don't you come out in the light and make your pictures?" It was all of no use to try to explain to him that there was a good chemical reason for performing it in the dark—neither is it any use to try to explain to this great Apostles infidel that there is a good philosophical reason why spirits require darkness as an indispensable condition for the production of a certain class of phenomena.

My own opinion is, that to take Mr. Underwood and his Infidel mission entirely through, they are a fraud! But he is liberal, say you; and so are Spiritualists. I care not one cent for his liberality. The mind and soul can not live on liberality alone. Better half a loaf than no bread. This Infidelity as taught by Underwood and the Boston Investigator, is altogether a one-sided thing. It tears men all to pieces religiously. It tears them down and then leaves them down—leaves the mind in a negative and ruined condition, having no substitute to give them in the place of that which they so ruthlessly tear away; hence they do men a permanent injury by tearing them down continually, but having no power to build them up again. Not so with Spiritualism—when it takes from the mind one system of religion, it has another and better one already prepared to give to the world instead. The mind must be filled up with some kind of a religious system. If it can not get a true one, it will take a false one. Of this I am just as sure as I am of anything outside of mathematics. To leave the mind empty as Infidelity does, ruins the man, despair sets in, and he becomes a total wreck. Spirits are always careful not to take one system of religion or dispensation from the world, until they have another ready to substitute in its place. Of this also, I am as sure I am of anything outside of mathematics. Spiritualism is essentially a new religion—having a new God, or rather a new character for God; new views of atonement, of heaven, of hell, of the Spirit World, of life, of death, of immortality—of everything! It has, like all religious systems, one grand central idea around which all other ideas revolve. This new religion with its new central idea does not go one cent on old outward material ordinances, nor external ceremonies, as it is a religion, not of the outward letter, but of the inward spirit. It has not got one drop of blood in it, and is permeated with a spirit magnetism or holy ghost, which will when it fully incubates the soul, purify both the body and the soul, taking away all fear of death by giving a tangible demonstration of man's immortality based upon natural principles.

Now the Infidelity which this redoubtable Underwood is peddling about the country, has no such system to present to the people. After he has stripped them of their old religion, he leaves them shivering in the cold, in a naked and negative condition, and their last estate is much worse than the first, unless, indeed the spiritual train happens to come along, and takes them on board, and feeds them with spiritual bread from heaven, and clothe them with garments new and clean, fresh from the wardrobe of the Spirit World.

The church, the Boston Investigator and Mr. Underwood, are turning out a great number of first class Infidels in this country every year, while Spiritualism cures and soundly converts about the same number every year. Of this I am just as sure as I am of anything inside of mathematics. I am very sanguine in the belief, that with the rapid advancement which Spiritualism and mediumship are now making, in a very short time we will be fully able to cure Infidels just as fast as they can turn them out to our hand. We have already cured many, very many indeed, of the very worst cases of Infidelity, both in this country and in Europe. Robert

Dale Owen, Professor Hare, and hundreds of others whom the church made Infidels, lived and have died in the glorious hope and possession of a demonstrated immortality. Infidelity as a system is entirely too one-sided to meet the demands of this age and of the world. It follows man to the grave, and there it drops him, right where the most interesting part of his history commences. It has no spiritual idea in it. It knows nothing, says nothing, and teaches nothing about the great hereafter, hence as a system it is entirely too short and too thin and the man who travels all over the country, and blows out his lungs in its advocacy has mistaken his mission and had better go home and save his breath to cool his broth! That religion which brings a demonstration of man's continued life after death, is the religion which the world needs and which is now being inaugurated; and which will triumphantly override all other forms within a very short time, and of this I am just as well assured as I am of anything either inside or outside of mathematics! Lassalle, Ill.

BY LIGHTNING!

Printing by Electricity—Wonderful, and All That.

[From the Memphis, (Tenn.) Appeal.]

The average number of electrical impulses it takes to make a letter is four. Four ticks or strikes of the Morse instrument go to the representation of an alphabetical character. Even with this slow and clumsy way of transmitting speech, the wire will send news on as fast as a good writer can note it down upon manifold paper. To make electricity thus instantly speak out the thoughts of men, hundreds and even thousands of miles away, over sandy wastes, lofty and barren mountain ranges and through the dark depths of the ocean, was a great and marvelous triumph of intellect over matter. No philosopher, however, regarded that as the ultimate result of human effort in that direction. The possibility of the future would be considered madness to the people of the past, not only in telegraphing but in printing. The Walter press runs off rolls of paper at the rate of ten or twelve miles per hour, printing, cutting, counting and folding the sheets, and delivering them at the other side faster than any tongue can count.

We shall see rolls of paper thus run off and printed by telegraph, if we are lucky enough to live another quarter of a century. What has long been desired and anxiously sought, has at last been found—that is a printing telegraph of easy, practical operation. It will print by electric current as fast as the Morse system can transmit messages. The new instrument when adapted to four lines of wire can take the President's message and deliver it printed in San Francisco in half an hour! The invention belongs to Captain Lindsey of Jackson. His operating model upon which the patent was issued is now in the Patent Office at Washington. What think you of a system of keys arranged in horizontal lines before the operators much in the same style that the keys of a piano are arranged before the player, each key representing a letter upon which the expert telegraphist plays, producing, not sweet sounds, but printed sheets three thousand miles away? Captain Lindsey has succeeded in producing a revolution in telegraphy. His invention makes every printer at once the most expert of operators. His system of keys may be arranged after the mode of a printer's case, in which the letters are arranged according to their importance, those most commonly used being more convenient to the hand of the artist, and those least used being more remote. The invention, in fact, admits of production of a counterpart of a printer's case. The types not being liable to run out, and the operator never having to complain of "want of sorts," one character of each kind being sufficient to last an age. The operator can touch those characters as fast as he may, and a corresponding impression is made upon the rapidly uncoiling slips of paper at the other end of the line. A rapid printer can "distribute" nearly a column of type in an hour, consequently he could operate on the new instrument that fast, and even faster, for with the telegraphic instrument he would have no "spaces" to deal with, and very few other marks. It will be quite plain to every printer and newspaper man that when the alphabet is arranged in the order named, and has merely to be touched to make a mark at "the other end of the line," there can hardly be a limit to the quantity of matter which may be transmitted, and the rapidity will be determined by the expertness of the operator.

When the message is received there will be no difficulty, for it comes automatically forth on a printed slip, which uncoils itself from a roller, and when cut into lengths and pasted across a page of paper will read

The Printing telegraph is a great success. We can send twenty thousand words per hour, printed on slips.

The coil of blank paper, upon which the characters are impressed, is arranged in such a manner that it will uncoil just as fast as the impressions are made by the letters. This wonderful instrument was tested between Jackson and New Orleans, a circuit having been established at the latter place. The message was sent from Jackson, Tennessee, and after passing New Orleans was instantly received back right by the side of the operator with the utmost satisfaction. Several gentlemen standing by to read the thoughts of the operator from the printed scroll, which was rapidly unrolled before their eyes as quickly as if he had spoken in their ear, and this after the words had passed over eight hundred miles of varied territory, over towns, rivers, bridges, swamps, lakes, through woods, and a dozen of offices, past quiet stations on the railroad, circled through the densely peopled city of New Orleans, and back again to the very spot where the intelligent impulse was given to the electricity, and faithfully delivered the message on the other side of the table in rapidly printed filets similar to the above. Who can say what may not be done next by this powerful agent of man?

However marvelous the means above described for communicating intelligence from one portion of the country to another may be, it bears no comparison to the rapidity with which intelligence is now being transmitted in writing from the angle spheres to mortals. Whole pages are filled in less than a half minute's time while the same is closely sealed in an envelope. Is not this an age of wonders? And who are the gainers by the development of these mighty powers now exhibited for the transmission of thought, those who give attention to them as a practical reality, or those who stand aloof and scoff, deride and deny the demonstrated facts?—ED. JOURNAL.

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.

Memoirs of Jesus.

BY THOMAS DIDYMUS.

Immediately after the picnic mentioned in the last preceding article, was over, "Jesus constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida . . . and when he had sent the people away . . . he was alone." (Mark 6: 45, etc.) John disputes this narrative in some particulars. He says the disciples were to go to Capernaum instead of Bethsaida, and that Jesus departed from the people instead of sending them away to prevent them making him a king, which the rabble was determined to do on account of his miraculously feeding them. But unfortunately the beloved John shatters his own positions. Jesus said to the people "Ye seek me—not because ye saw the miracle, but because ye did eat of the loaves and were filled, and when he was endeavoring to impose his claims on them, they demanded of him, "What sign showest thou then?" (John 6: 15, 26, 30)? This demonstrates that they did not regard the miracle as a sign or wonder, and that if he fled from them at all, it was not for the reason assigned. The evidence, too, is in favor of Bethsaida being the place of destination. Jesus and the disciples had embarked thence, and that "desert" in which the motley gathering and the festivities took place, "belonged to Bethsaida." To proceed: When Jesus was alone on the land, he saw the disciples rowing the ship, in a critical condition, some 25 or 30 furlongs off. It was now dark. His sight was miraculous, who saw an oat-boat tossed madly about on the waves, and recognized who were in it, the distance of over three miles in the darkness. (John 6: 17, 19 and Math. 14: 24) Having seen them thus, his divine bosom heaved with compassion, and he struck out on foot over the turbulent waters to succor them. At an ordinary pace, it would require about an hour to overtake them—meantime they were in imminent peril. This pedestrian had not a solid footing or a smooth road, but water and waves to walk upon. Let him who imagines that that would not increase the risks of the feat, or materially lengthen the time required to accomplish it, say his prayers and try it. But even if that period should elapse, it would give sufficient time to allow the hardy fishermen to row ashore; for that was no "sea," but only a small body of water; that was no "ship," but only a small fishing craft. But behold! anon the voracious and disinterested disciples saw their deliverer coming buoyed up above the angry billows, and when he was so far off or indistinct as to be mistaken for a spirit above the din and confusion, above the roar of the winds, the splashing of the waves, the dashing of the rolling boat, the creaking and straining of its oars and timbers, they heard the mild and assuring voice of something saying, "It is I, be not afraid!" But Peter had his doubts respecting who "it" was. Nevertheless the impulsive creature essayed to walk on the water to meet "it." But by reason of his unbelief, and not of his weight, he began to sink. In his extremity he forgot his "it," and recognized the Lord and implored salvation. Unbelief being a state of mind, the Lord might have bidden it depart, when doubtless Peter, the stone, would have floated. But Jesus took him by the hand, from which fact the unlearned infer that it was Peter's avowed disciples that aided him. "But the unlearned wrest the Scriptures to their own damnation." Let us grow serious on this solemn subject. There is exaggeration in the story, "A sea, a ship—near Bethsaida, and rowed by oars!" There is rumor in the story. How did the disciples, or any one else but Jesus, know where he was when he was alone? There is romance in the yarn. The heroes, Peter and Jesus, were too brave, too self-sacrificing. A child could make Peter tremble in his sandals, and lie like the coward he was (Luke 22: 55). A few Jews frightened Jesus so that he skulked through Galilee secretly, after having prevaricated to save his life (John 7: 1, 8). There are contradictions and impossibilities in the tale as I have shown above; and as the source of all this is a fraudulent design manifest from the story taken as a whole, or in its parts. Why make the gaping people wonder how Jesus got around as there was only one ship, and then add howbeit there were other ships there? Suppose there were not, in the darkness, among a throng or alone, could he not have walked around unobserved as speedily as the children? But it was a silly and futile attempt to show there was something to wonder at, to construct a miracle by the carelessness surprise of a nameless, unknown, or perhaps mythical rabble. Thank Heaven it was beyond the mean capacities of the saints and fathers combined to perpetrate one consistent fraud, or invent one consistent tale. Their anxiety was too great; and hence the truth, though unbidden appears. Immediately that this feat took place the ship touched the land (John 6: 21-23). In charity let us hope that there was some slight foundation in fact for this narrative, that, perhaps, Jesus and Peter drew the boat in shore, when Peter in the darkness slipping off a shoal, bar, or other obstacle, was assisted out of his difficulty by the omnipotent hand of the Lord.

According to Luke, immediately after the picnic aforesaid, quite a different scene was presented. Let the charming doctor explain in his peculiarly interesting and lucid style. "It came to pass that as Jesus was alone praying, his disciples were with him." That is the only authoritative record of such embarrassing solitude, or I should say, may be when "he was alone on the land," his disciples were with him in the ship mentioned. In his grotesque loneliness and solitude the master became restless respecting his reputation and identity, and demanded from his disciples, "Whom say the people that I am?" The answers, like Orthodox's, were numerous and conflicting, lacking only the single element of truth. The interrogation proceeds—"Whom say ye that I am?" and Peter answering said, "Thou art the Christ of God." Now Jesus had discovered his reputation among the people, and was satisfied beyond all cavil of his identity by Peter, and the interrogation ended. But the soul-saving inspiration of the blessed Peter must be kept secret. No man was to be told it. The people should retain their damning errors to the end that they might redeem the world by killing him. I am not inventing anything—simply relating history (Luke 9:18)! Much stress has been laid on this enunciation of Peter. A brief examination of the circumstances surrounding his conversion, of the relationship sustained between him and "the Christ" in previous times, will show the motives he had in making the statement. One day there were two empty fishing boats lying on the shore of Genesareth. Peter and Jesus got into one and launched out into the deep. They let down a net, and inclosed a great multitude of fishes, and their net broke, and they,

Peter and Jesus, beckoned unto their partners who were in the other empty ship, to come and help them draw in the multitude of fishes enclosed in the broken net, and they (James and John the other partners) came and filled both ships. When Peter saw the multitude of fishes hauled by the broken net, he prayed Jesus, his partner in the fishing business, to leave, which looks as if he had not paid. Thereupon Jesus, it is probable, to retain his interest in future in the business, promised Peter to make him catch men. Peter adored; he wanted to "catch men." It was of his late partner that he said, "Thou art the Christ of God." Let him that hath an ear, hear. It was kind in Peter to praise his late partner in "catching fish"—now partner in "catching men." The net they used in the former business was broken; that which they used in the latter business is being broken shred by shred (Luke 5: 1-10).

(TO BE CONTINUED.)

Is it Spirit Power? If Not, What is It?

EDITOR JOURNAL, DEAR SIR:—I desire to make the following statement, which to us is astonishing, let the result obtained be by spirit through the agency of media, or to whatever source it may be ascribed. Some time about the last of October, 1872, our little daughter Jessie (now 13 years old) began to sicken, would eat but little, and some days not anything. After drooping in this way, we gave her worm medicine, which did her no good, she growing thin and pale, and would hide away by herself and remain until called by her mother. Becoming alarmed, of course, we called for a physician who thought she had worms and treated her accordingly. Under this treatment she became worse and took her bed, complaining of pain at the pit of the stomach. Physician then decided the trouble to be Gastritis, and changed the treatment. This was about the middle of November, and then for a few days, she was considered very dangerously sick, when she seemed to get a little better, and we felt that with good care, she would soon recover. But with all the care and caution possible she remained about the same, all the time complaining of that pain at the pit of the stomach, and could not sit up any length of time. I hoped the pain would leave her, we waited till about the 12th of December, when we decided to write to Mrs. A. H. Robinson, whose letter dated Dec. 17th, was received, diagnosing the case and enclosing a very curious prescription for a sick person, to say the least. We immediately dropped every thing else and commenced using remedies as directed, and continued for ten days without seeing any material change, when we again wrote to Mrs. A. H. Robinson, stating the case and feeling that some thing must be done—almost decided to call a council of physicians; but kept putting it off until the second letter came, dated Jan. 2nd, 1873, and received, Jan. 6th, 1873, in which she says, "I emphatically say to you do exactly as you deem for the best, then you will have no future regrets. But if you feel to follow our advice, you will follow previous directions. You will find three magnetized papers, apply as directed, and also one on the pit of the stomach. I think the pain will be speedily relieved." The magnetized papers were applied, which was on Monday. Tuesday she seemed brighter, but the pain had not abated. Again Tuesday night the papers were applied, when to our utter astonishment, Wednesday morning the child woke up without any pain. She said it had all gone, that she felt well; would laugh and whoop, and was so pleased that it was almost impossible to keep her at all within bounds. She said she must go out to breakfast and was allowed to take her wanted place at the table, Friday and Saturday. We took her out sleighing, and she has been steadily gaining strength ever since.

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CHICAGO, SATURDAY, FEBRUARY, 23, 1873.

Obituary.

Died, a few miles East of the Garden of Eden, at 4 o'clock in the morning, our Mother Eve, age 931 years, three months, and five days. She passed away 5,000 years ago, on the 1st day of April. She was esteemed and beloved by all who knew her.

We sometimes feel as if we would like to have lived in more primitive times—in that age of the world when the stars were all new, the moon unsoiled by age, the sun as bright as a new dollar, the animals all innocent, the rivers all pure, the clothes always in fashion, and the Christian religion unknown.

We have often thought of Eve in her rural home. She was not annoyed with Harpers' Bazaar, Madame Demorest's, or any of the other fashionable magazines. She knew nothing of the yard-stick, tape line or any of the paraphernalia of a ladies' toilet.

We always admired Eve—envied her somewhat in her happiness. She knew nothing of mattinees, ice cream, clam chowder, gossip, courtship, strolls by moonlight, marriage, or the honeymoon!

Supposing our good old Mother Eve was alive to-day and dressed by God himself, should "walk up Broadway," would not she create considerable attention? Dressed in the skin of animals, sewed together by God himself, in accordance with the fashions in the Courts of Heaven, she would find herself the centre of attraction, and the object of gossip all through Gotham.

It is another well known fact that, while ruralizing in the Garden of Eden, the mosquito had not become malicious, the bed-bug had no "Parlor set" in which to establish itself, its fragrance was as sweet as the "balm of a thousand flowers," the louse had not yet sought the head of the school-boy, nor did the nocturnal owl prey off of the little chickens.

Mother Eve, the dear old creature, was not troubled about the blood of Jesus. She didn't know "that as in Adam all died, so in Christ should all be made alive." She knew nothing about baptism, faith, repentance, Old Mother Winslow's Soothing Syrup, or the blood of Christ.

After our dear old Mother Eve was converted, her eyes opened, and she became as Gods, knowing good and evil, then, of course, trouble commenced. She gave birth to Cain before she got Abel, and the result was a natural feud existed between them, and the former murdered the latter.

Alas! times have changed since the day of Eve. Original simplicity has given way to fashionable displays. Women have become discontented, and many wish that men could bear children, and nurse them, too. We never wish to hear Eve abused!

One able philosopher gives the rate of decrease in the height of human beings each one hundred years. Allowing his statement to be correct, Eve was thirty-nine feet eight and a half inches in height. We have no data whereby to refute his statements, consequently feel inclined to accept his theory, for then she looms up before us in magnificent proportions!

In disposition Mrs. Eve was kind and loving. She was never known to spank Cain before she got Abel. As a wife she was devoted to her husband; as a mother she was kind and obliging, not weaning Cain until he was over seventy-five years of age.

Mother Eve, oh! Mother Eve, we, a lineal descendant, are the first to write your Obituary. We do it feelingly—yes, feeling solemn—very solemn! The distance between you and us has assuaged our intense grief somewhat, and although we are not in "mourning weeds," yet we cease writing, and after imagining a funeral cortege passing our window with a coffin forty feet long, holding your mortal remains, and after dwelling for one hour on all the sad events that ever happened in this terrestrial sphere, our countenance assumes a funeral aspect, and we feel a tear throbbing in our sockets, and although it refuses to come forth and shine in our eyes, we feel sad, very sad—rejoicing that you are dead—knowing that your size would incapacitate you for use now, and that no one but the Shakers could find use for you.

A Sermon from the Chicago Times.

Verily, now, the Sunday Times is all but too hardly pressed with the knotty problems of polemics which are crowding upon it, and demanding solution. From far Berlin comes Herr Philip Spiller, with a bran new theology designed as a substitute for all the isms and dogmas which have preceded him; for the materialism and pantheism of the crack-brained

scientists, as well as for monotheism and its various Christian modifications, Herr Spiller's Deity is ether. Let other theorists wrangle about their natural forces, their polar diversities, their overdevelopment from the protoplasm and their overruling personal Deity—Herr Spiller takes only ether, well diluted, in his cup of theology. Herr Spiller is a scientist of no mean grade, having written and published several works or physics which secured general attention. He now comes forward with a theory of creation and of godhood, in which he declares that "the only true monotheism is that which regards the world-ether as the soul of the universe," and that "Etherism seems to me the only idea of God which has any future."

And here the learned student, like another Luther, plants himself and declares that he will not budge until his aerated religion shall have crowded out all the other isms of the times.

Despairing of settling Herr Spiller's difficulty with the other doctors, both of physics and divinity, we come nearer home, only to encounter another holy war in progress at Milwaukee, where a pulpit orator named Dudley, aided and abetted by a daily newspaper named The Sentinel, has stirred up several orthodox authorities to a sharp discussion of the question "What is Orthodoxy?"

But what shall we say to another question of theology, which thrusts itself sheer athwart the Times' own peaceful threshold, in the shape of an inquiry from a befogged "Constant Reader?" The inquirer declares that he has been a member of the Baptist church for thirty years. The question with which he comes at us appears to be a new one to him, though perhaps some of our readers will recognize it as a time-honored riddle. It is in the briefest form thus:

God created Adam and Eve, just as he wanted them. He also created that celebrated serpent, just as he wanted it.

The serpent was too much for the man and woman. Now, therefore, Why did God make the aforesaid serpent stronger to persuade than the aforesaid Eve was to resist?

And our questioner considerably adds, "If your theology is not equal to a solution of these questions, please call to your aid Prof. Bartlett, Prof. Northrup, Prof. Patten, Prof. Arnold, or any other theological seminary man."

It fortunately occurs to the Times to mention, at this point, that it is a religious, not a theological journal; and that it would unquestionably be invading the province of the professors above named, should it attempt to solve this old, old question. It therefore respectfully and tenderly turns this matter over to those high authorities; not, however, without rebuking the inquirer for putting his question in a form so shockingly like that of Dundreary's pet conundrum, the answer to which involves the relative strength of a canine's caudal appendage, and the entire canine entity.

A Prophetic Dream.

Brother D. F. Miller sends us an account of a strangely prophetic dream clipped from the Daily Gate City, of January 28th, 1873. It appears that Maurice and Barbara were on trial for murder. One morning the latter informed the Sheriff in German (which language they both speak), that she during the preceding night had had a dream which appeared so real to her that she could not get it out of her mind. It seemed natural and like a reality. She said it appeared that the court had set her and Maurice free, and that she was in a large room with two gentlemen she named, who pitied her and gave her good counsel as to her future. She said it then appeared again that she was traveling along the Mississippi, down stream, in some kind of a vehicle she could not make out, and the same gentlemen were in the same conveyance. Dreams are, as a general rule, but the phantoms of a troubled mind, though like this one, they sometimes do come true. For, first, she and Maurice were set free that morning; second, after her discharge the two gentlemen she had named stepped into a large room next to the Court room, where she and the Sheriff were engaged in

conversation, and talked with her as she had dreamed; and thirdly, it so happened that on her way to Fort Madison, in a caboose car, the two gentlemen were also on hand, and, as the railroad runs along the river bank, this side of Burlington, one of the gentlemen who had heard the Sheriff relate what she had told him as her dream, turned to the other and said, "Look, there is the river, which Barbara dreamed about." She heard the expression and comprehended it, and said, "Yes, river, river."

THE GREELEY MONUMENT.

Address of the Committee.

TO THE PEOPLE OF THE UNITED STATES:—The Committee to raise funds to commemorate the virtues of the late Horace Greeley by a statue and a monument in Greenwood, has been fully organized by the appointment of the Hon. William W. Niles, of Westchester County, as Chairman; the Hon. Andrew H. Green, Comptroller of the city of New York, Treasurer; and Edmund C. Steadman, Esq., of New York, Secretary.

The members of the Committee, as far as appointed, are at work in earnest, and with a sure prospect of success. But they are conscious that it does not belong to them, nor to any limited number of men to render adequate honor to one whose just fame belongs to the entire people. Horace Greeley was pre-eminently a man of the people; he rose from among their ranks by industry, frugality, and a life of blameless purity; his example, no less than his written words, will remain forever a precious legacy to the masses of workmen who are actuated by the same pure ambition as that which raised him from poverty and obscurity to the honorable and conspicuous position in which for many years he led the public opinion of the country.

This is in no sense a partisan enterprise. The Committee is composed of members of all parties, equally proud to do honor to one whose laborious life was passed in devotion to the general welfare. All who believe with us that Mr. Greeley's great efforts in behalf of freedom, of enlightenment, of economy, and of progress have not been without beneficent results are cordially invited to share in this tribute to his memory. The rich can not better show their appreciation of the lessons of industry and order which he taught, and the poor, in giving what slight sums they can afford, will honor their own estate and aspirations. It is not doubted that every editor in the country will be willing to forward the work, either by an editorial endorsement or by receiving and forwarding such sums as may be raised in his locality. There is not a village in the land but contains some man who has profited by Mr. Greeley's teachings. We hope there is not one where an effort will not be made to contribute to this expression of the National gratitude.

A memorial volume will be kept containing the name and residence of every contributor, and upon the completion of the work will be deposited in the Historical Society for preservation.

WILLIAM W. NILES, Chairman.

ANDREW H. GREEN, Treasurer.

EDMUND C. STEADMAN, Secretary.

We most respectfully call the attention of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL to the subject of the Greeley Monument. While we believe that Horace Greeley will live upon the pages of history and in the hearts of the American people for centuries, it is but a proper tribute of respect from the liberal minds and progressive people of the present day, to contribute a small sum each to defray the expense of a monument to be erected to his memory.

While some have felt to condemn Mr. Greeley because he did not openly advocate Modern Spiritualism through the columns of the Tribune, the great mass of Spiritualists know well that that was not the province of a political newspaper, nor was Mr. Greeley the sole conductor of the same.

The early investigators in the field of spiritual philosophy know well that Mr. Greeley by publishing copious extracts from the works given through the mediumship of A. J. Davis, and by reports of spirit manifestations through mediums in the early history of Modern Spiritualism, gave an impetus to investigation that never was so potently felt by the masses throughout the country from any other means at that early day.

It was an article in the Tribune quoted from one of the lectures given through A. J. Davis while entranced, long before the so-called "Rochester knockings," that first called our attention to the subject of the Philosophy of Life. From that day down to the present time we have been an earnest seeker after truth in that field of thought. But for that article for aught we know we might have been to-day, like many of our old friends, a fossil in the ranks of Universalism.

With that early, but all important effort, Mr. Greeley's particular mission with Spiritualism ceased; but that bold and manly effort in the days of our weakness should not be forgotten.

We earnestly ask every reader of this paper to contribute his or her mite, no matter how small the sum, toward erecting the proposed monument to the memory of America's great Philanthropist.

Those who have confidence in us that we will carefully receive and faithfully report and pay over to Andrew H. Green, the treasurer, are at liberty to send us such small sums as each shall feel desirous of contributing. We will keep an account of the amounts received, and from time to time publish the same, giving names and places of residence of the donors, and transmit the same with the names of the donors as Spiritualists, in print, to the above named treasurer.

Let not the Spiritualists of the world be a whit behind any other class of people in their appreciation of a great reformer.

Address, S. S. Jones, Editor Religio-Philosophical Journal, Chicago, Ill.

Inquiries.

BRO. S. S. JONES: As I have been for a long time a reader of your much-prized paper, the RELIGIO-PHILOSOPHICAL JOURNAL, I wish, through its columns, to ask the following questions, and by so doing some one who has the opportunity may obtain, through a medium, answers thereto. Please give your readers all the light you can on this subject, and oblige yours sincerely, L. O. Root, St. Joseph, Michigan, January 28th, 1873.

Question 1st. Where is the Spirit Land located? Is it in the space that surrounds each planet, or upon one or more of the planets?

Answer. The Spirit Land is located wherever spirit exists. I know of no place outside of the spiritual spheres. The earth and all things appertaining thereto are revolving within the spiritual spheres. All life upon the material plane is clothed with a physical form, within which is a spiritual body, animated with spirit.

2d. What are the occupations of spirits?

Answer. The occupations of spirits are as diversified on the spiritual plane as they are upon this physical plane. Untold millions of spirits are engaged in inspiring so-called mortals with thoughts which eventuate in acts. Without that inspiration the physical would develop very slowly. The occupations of others are quite similar to those of many thoughtful men and women upon the earth plane, who are deeply absorbed in thought for the good of others. There is no limit to the occupations of spirits—it is infinitely diversified.

3d. Who is their governor, guide or ruler?

Answer. If I could tell you of the name of a person known as Governor, you would be none the wiser for it. Knowledge is a beloved and highly revered Governor in the higher spheres.

4th. What is their locomotive power?

Answer. The power of locomotion in the spiritual spheres is in accordance with the will, guided by wisdom. As the spirit intelligently willeth, so has it the power of locomotion. Its mode of travel corresponds with intelligent desire. As it wills, so it constructs and uses.

5th. Do they, from their spirit home, see what is going on upon this world of ours?

Answer. The spirit's power of vision is magnified as it develops in wisdom to comprehend. Spirits do see whatever they desire to, of what is transpiring upon the material plane of life.

6th. How long is it after the spirit leaves its earthly body, before it receives the spiritual body?

Answer. The spirit's body is eliminated from the material body, and goes with the spirit, when spirit and the gross physical separates at so-called death.

7th. When children die, do they grow in the Spirit World, in size?

Answer. Infants and children do mature in size upon the spiritual plane of life, as naturally as they would if they had remained in the physical form.

8th. Does the spirit grow older there, and expect another change from its present life to another?

Answer. Spirits appear more matured, but do not show signs of decay from age, as they do upon the physical plane of life. Change is common to all things upon every plane of life—at least that is the presumption of those of little experience and observation. What may be the opinions of those who have lived quintillions of years in spirit-life, upon that subject, will not be expressed, if it perchance differs from that which has been given.

9th. Do the good and bad of this world live together there?

Answer. They live together there even as they do here—good and bad are relative terms—none so bad as to be destitute of some good traits of character; none so good but can be further developed in goodness by time and experience. Spirits gravitate to centres or spheres of life with which they naturally affinize. "Five Points" is but a stone's throw from Trinity Church.

10th. Are the spirits happier there than they could have been here, if they could have had every thing they wished for on earth?

Fortunately, happiness is not always synonymous with goodness. That which contributes to the happiness of the inebriate, the profligate, the undeveloped, would be torment to the refined, well-behaved thinking mind. Squalid misery is but a means of developing when no better conditions are supplied for those who are its victims. The lowest hell is but a stone's throw from heaven. When excessive indulgences of the passions no longer yield satisfaction and pleasure—the higher faculties assume command, and fraternal love springs up spontaneously from the depths of the soul where naught before obtained but extreme self-love. Means of arousing to action the drowsy faculties of the mind or soul are better understood and more forcibly applied upon the spiritual, than on the material plane of life.

The Star and Crescent Club

Will hold one of their pleasant and popular parties at Snow's Dancing Academy, No. 62 South Halsted Street, near Madison, on the evening of (February 21st) preceding Washington's birth-day (22d), and propose to celebrate the advent of our illustrious countryman by this happy expression, if it takes all night to do so. They propose, in addition to their choice selection of dances, to have some excellent singing by a first-rate quartette club. A good time is anticipated. Don't forget the time—Friday evening, February 21st.

CAPT. R. H. WINSLOW will lecture for the First Society of Spiritualists, of Chicago, Ill., at the West-Side Opera House, 99 West Randolph street, on Sunday, February 16th, morning and evening.

[Continued from First Page.]

and on government, from Bonaparte and Edward Everett.

These various topics are touched upon, not merely as they are on the earth, but also as they are found to exist in the life beyond the grave, and some of the articles are intensely interesting.

Thus, as to the Drama, Booth says: "The gift of speaking, and of representing individualities separate from our own identity, is a spiritual gift decidedly, and with us theatres and amphitheatres are as numerous as churches are with us."

As to theology, Wesley, speaking of the "progress of Spiritualism," says: "Then the primitive Church of Christ will be revived again upon earth, simple and unostentatious; its creed will be the creed of Jesus Christ; the brotherhood of man and the love of God for his children." This creed, you perceive, embraces the whole of the Spiritualistic faith, which is causing these great changes "throughout the Church of Christ on earth."

Lyman Beecher, after declaring that "experience in spirit-life had caused him to change his opinions, adds: 'I see now that Beecher, Spurgeon, and a vast host of others, are teaching human souls the great truths which will fit them for life hereafter. I have done now with endeavoring to solve improbable problems, and with simple faith in man's effort for his own progression, I give my testimony as to the uses of the Sabbath, and the advantages of religion in advancing their progress and in preparing the spirit for its future home.'"

Professor Bush declares that "The soul passes through many stages of existence in the process of refinement. The next state of existence to the material I term the spiritual, and the one beyond that the celestial, and beyond that, the seraphic."

"With us the transmigration is not veiled in darkness and mystery, as with you. We can see the spirit emerge from its old casement more ethereal than ourselves, but still visible, and we can hold communion with it." Everett says, as to government: "An unlimited monarchy is not known in the Spirit World."

"The one-man power is incompatible with spiritual laws." "In the government of the Spirit World every man can rise, and become for a space of time, the patriarchal dictator of a republic."

"The prevailing form of our republic differs from that of the American republic in many particulars. Our term of office is shorter than with you; our directors are our fathers."

"The inhabitants of the Spirit World are divided and sub-divided into associations or bodies, which, in your world, would be termed nations and states."

"The emperor or dictator is chosen by the people, etc. etc."

The third work to which I desire to direct attention, is the "Arcana of Spiritualism," by Hudson Tuttle, published in 1870.

This work is professedly that of communicating spirits. The writer says he is but an amanuensis, writing that which is revealed to him, and claims to have "faithfully, carefully and conscientiously presented his impressions as they have been given to him by his masters, the invisible spirits."

The work commences with a general statement of principles, intensely interesting, and giving a fair and full exposition of what Spiritualism claims to be. For instance, it says: "Man is a duality—a physical structure and a spirit. The spirit is an organized form, evolved by and out of the physical body, having corresponding organs and developments."

"This spiritual being is immortal." "Death is the separation of this duality, and effects no change in the spirit, morally or intellectually."

"The spirit holds the same relations to the Spirit World that man holds to physical nature."

"The spirit there, as here, works out its own salvation, receiving the reward of well-doing, and suffering for wrongful action."

"Salvation is attainable only through growth."

"There is no arbitrary law, final judgment, or atonement for wrong, except through the suffering of the guilty."

"The knowledge, attainment and experience of the earth-life, form the basis of the spirit-life."

"Progressive evolution of intellectual and moral power, is the endless destiny of individual spirits."

"The spirits are often near those they love, and strive to warn, protect and influence them."

"Their influence may be for evil, as well as for good."

"Communications from spirits must, then, be fallible, partaking of the nature of their source."

"Spiritualism encourages the loftiest spiritual aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors, and inculcates noble self-reliance. It frees man from the bondage of 'authority' of book or creed. Its only authority is truth—its interpreter, reason."

"It seeks for a whole and complete cultivation of man—physically, morally and intellectually."

It is to the elucidation of these principles that this work—a volume of 450 pages—is directed. It is—all of it—well worth the perusal, and particularly its seventeenth chapter, treating of "The Spirit's Home."

my object is to point out to the inquiring minds that are stirring all around us, where they can most readily approach such concentration.

I am fully aware how vast is the quantity of such revelations already made to man from the Spirit World—some of it only resulting in the memory of the recipients; but much, very much of it already reduced to writing, and prepared for preservation and distribution to the world. Whether it will, like the Jewish Bible or the Christian's Testament, ever be concentrated into a single work, can not now well be divined. But we may well entertain the hope—nay, the firm conviction—that if that ever does come to pass, the book will never be received as "authority," binding man to a belief that he can not comprehend, but as an appeal to his head and his heart, to be received or rejected as the intellect or conscience may direct.

APPARITION OF A DOG.

The following account of the ghost or apparition of an animal having been seen, is the only case I have ever heard of, and it is well authenticated, as the lady who told the tale to my friend, was one of the persons who saw the apparition.

This lady lived in the country, and one day the curate of her parish called on her. This gentleman had a large dog, a great favorite, but from the uncertainty tender, he was obliged to keep the animal chained up. While the lady was sitting talking to her visitor, she saw the dog enter her gate, and she told its master who was sitting with his back to the window. He could not understand how his dog could be there as he had left him chained. On going to the window, they both saw the dog approach the window. It stood steadily looking at its master, and then as if satisfied with having seen him, turned away toward the gate.

The gentleman instantly took leave saying, he must look after his dog or it would be getting into mischief.

On going outside, he called him, but he was nowhere in sight, and his master then went straight home, where he found his dog lying in his kennel and chained, but dead.

The Snell Brothers.

"By their works shall ye know them." The present week has been one of intense excitement in Waverly, N. Y. Some three years ago, through the mediumship of a quiet, truthful young man by the name of M. B. Weaver, who resided in this town, spirits manifested themselves in various ways, giving communications to their friends, and healing the sick and suffering, showing that man survives the death of his mortal body, and has the same tender feelings of love and good-will for his earthly friends, and can, and does, communicate glad-tidings, as we read in St. Luke, second chap.; also in the tenth and eleventh chapters of Acts.

Many of the best minds in Waverly became interested, and finally convinced of the truth of spiritual intercourse. Circles were formed for investigation, and Sunday meetings followed, with Mrs. A. E. Mosson and myself as speakers. The spiritual hall was filled to overflowing with earnest, anxious listeners to the gospel of angels, life, and progress. Thus the gospel and principles of Spiritualism fell upon good ground, and was treasured up into good and honest hearts. The churches were almost empty, Sunday night the people going to the hall to hear the gospel of Spiritualism.

It was evident to the clergy that they must do some terrible thing, so they consulted together and commenced to cry "Devil, Devil," but the people had heard of this fellow before, and from the description that the clergy had given of him and his works, they did not see much that was devilish in the manifestations and teachings of Spiritualism; therefore another consultation was held and the clergy changed their base of operations, uniting themselves with Mr. J. H. Baldwin and two learned doctors by the name of Harnden and Stone, who felt bad at heart because the spirits were healing the sick in and around Waverly, taking the business away from them. They also called to their aid one good old deacon, Mr. G. F. Waldo, who, it is said, sometimes takes spirits down the throat in such quantity as to trouble his legs and feet. They added to this two hundred and fifty dollars, with many other promises of reward, and sent to Watertown, N. Y., for the Snell Brothers to come and help them expose Spiritualism.

The Snell Brothers came with their cabinet. Hand in hand they were greeted by the clergy who issued a circular, saying that all religious meetings should be closed in order to give all the people an opportunity to witness the great expose of Spiritualism! The Snell Brothers for once found themselves in a tight place, and consulted with some of the Spiritualists, saying that they could not expose true Spiritualism, and that they were, in a certain sense, mediums; but that all dark circles and physical manifestations were humbugs and deceptions! They quibbled, quirmed and falsified in all that they did. The two notable evenings of Jan. 13th and 14th passed off without making the slightest appearance of an expose.

The thinking public were dissatisfied—they left the subject where they commenced, a mystery, and said that they did not intend to tell or show how it was all done; but if they would give them another hundred dollars, and one more evening, they would make a clean sweep of the whole thing! So the clergy granted one more evening of froth and slime, of falsehood and deception. True, the boys did some funny things in their dark cabinet when left to themselves, but they failed to expose anything but their own folly, and that of the three clergymen, the old deacon and two mad doctors. At the close of the second evening's exercise, I arose and challenged the three clergymen to meet me in public debate upon the merits and demerits of Spiritualism. Thus far they have shunned me, but the people are pressing them on all sides to meet me; but, alas! I learn to-day that they will not discuss the question with me. The people are becoming quiet and happy again in the paths of progress. Spiritualism is the word of the Lord in wisdom and love, in Waverly.

DR. H. P. FAIRFIELD. Waverly, N. Y.

Spirits do Communicate and Show Themselves.

At a private seance with Mrs. Johnson, at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, on the morning of February 5th, the undersigned was told by a little Spirit nephew, Jimmie Downer, that he would come and show his face, and hold in his hand a rose with two buds if I would attend one of Harry Bastian's cabinet seances.

I did so in the afternoon of the same day, and the promise was fulfilled to the letter. I saw and recognized my nephew, who held up the rose and two buds as he had pledged himself to do.

A. D. SMITH. Downers Grove, February 6th, 1873.

199 LAsALLE St. is the place where Reynolds sells at wholesale, auction, and at retail, the most beautiful seashells offered in any market.

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.

Industrial Education of Women.

This is the title of a very excellent article in the United States Report on Agriculture for 1871. The writer says, "The want of a system of education of greater breadth and depth is beginning to be keenly felt in this country. If the education of males is too superficial, too narrow, and especially to unpractical, what shall be said of that of woman? Our systems for male and female are European, and should we Americanized. Tschocke, the good German thus describes the falsity and frivolousness of female education in his country: "It is the chief fault of female education that girls are, even more than boys, educated to untruthfulness, pretenses and dissimulation. We seek to root out of them the natural, unpretending simplicity and loftiness of their innocence, and to supply its place with a feigned nature."

Another German, Niemeyer, says: "The cultivation of the understanding, judgment and reason, by studies in part adapted especially to the needs of the sex, should be the main purpose of their education." We are inaugurating a new era in industrial education in the establishment of colleges of agriculture and the mechanic arts. In the West, there will be a power. Is not here an open door for female education? Shall broad, practical, sensible culture be confined to boys? It is necessary that woman should have some knowledge of the principles and processes involved in rural arts. Not that we men should hold the plow or dig ditches, or build fences—there are occupations pertaining to agriculture essentially feminine, and rural and household arts in which women are qualified by nature to excel, but for which only scientific and general culture and specific technical training can thoroughly fit them. Women who must necessarily have some share in the work of life, as all worthy of the name do have, will dignify and enoble their own character, instead of degrading them in practicing these arts.

In this country women have a higher development, taking physical, social and industrial life together, than in any other. Emigrants bring their industrial, social habits with them, so to be modified by American ideas. But we find that country women, whether of home or foreign birth, do actually take some share, and no inconsiderable share in the labors pertaining to farm life. The fact exists that millions of the human race must, by the sweat of the face, aid the transmutation of the soil into bread before it can be eaten, and of that class there are nearly as many women as men.

Of the six hundred millions of pounds of butter, worth \$180,000,000, how much comes from the labor of women? Of two hundred and forty millions of pounds of cheese, worth \$36,000,000, how much is manufactured by the wives and daughters of the farmers? The eggs and poultry, amounting to millions more, are due to an industry in which the farmer's wife has by far the larger share of skill and labor. The sweets of the hive are largely collected under the directing care of women. Millions of dollars, many more than those appearing in the census of market garden products, are produced in kitchen gardens by feminine labor. No inconsiderable amount of small fruits both for home use and for market is grown and picked by feminine hands."

We have no room for quotations, of numerous instances in which women have been successful in the entire management of farms. He continues, "Communion with nature, with the heavens for shelter, and the sun for warmth, has no tendency to impair the delicacy of feeling natural to a woman of refinement, though promotive of health and cheerfulness, strength of muscle, and elasticity of spirit. Make education practical, suggestive, a living reality, and not a thing that withers on leaving school and dies with marriage, and new and congenial avenues of profitable effort will be opened, and many of them will lead into the country and be embowered in verdure, perfumed with flowers, and enriched with luscious fruitage. A school of horticulture for women, theoretic and practical, is in operation in Massachusetts. Many have taken a short cut to a horticultural education, and achieved success in practice. A maiden lady of Southern Indiana, leased a few acres in fruit trees, which a man had failed to cultivate properly, and has been able to buy the place and hold a surplus in cash. Some women are making a profitable speciality of flower culture; flower farms for perfumes may be next in order. The raising of certain flower seeds might furnish agreeable and profitable employment. There is an almost endless variety in the specialties for which a young woman may be practically educated, in the culture of flowers, seeds, fruits and vegetables. Poultry keeping is profitable as a separate business when properly managed, but is safer as an adjunct to the farm.

Few are aware of the impetus given to bee-keeping by the successful practice and editorial teachings of Mrs. E. S. Tupper, of Iowa, who is associated with Mrs. Saveny at Des Moines, in the rearing of Italian queens. The following note from Mrs. Tupper will be read with interest:

"Within the past four years, many women have been turning their attention to bee-keeping as an occupation, pleasant, easily managed, and remunerative. We are glad to know that in every instance which has come to our knowledge, success most marked has attended the undertaking. From reports that have been made to us, we condense the following instances: One young lady who had been teaching for several years, and whose health had failed, undertook the care of her father's bees, twelve colonies in number that had never been profitably managed. Under her care, the first season they increased to thirty colonies, and the third season after she took them in charge, she sold \$1,200 worth of honey, and had in the Fall fifty-four strong colonies in good hives. She says: 'The time I devoted to them I did not miss, and the pleasure afforded by the work was so great that I would enjoy doing it even if no profit were derived.'"

A widow with scanty provision for her support, turned her attention to bee-keeping. She purchased ten poor hives in the Spring for \$50, and expended about as much more for good hives. The first season's yield of honey gave her back her investment and \$36 over. The second season she sold \$900 worth of honey, and her stock of bees that Fall numbered thirty-two colonies, all strong. We know of more than one hundred women who are successfully building up apiaries, but have no record of a single failure.

The largest apiary in the West is now in Des Moines, managed entirely by women, who are doing a large business in importing and rearing Italian bees, as well as in the sale of honey. From the South we hear of many who are engaging in the business, and it is to be hoped that many others in that region of

flowers, will be induced to enter upon it, and help convert that which is now wasted into a source of wealth."

The report continues, "These brief suggestions are only hints to possible rural avocations for woman, and by no means an enumeration of them." A list of colleges that have opened their doors to women is given, and in conclusion the writer says, "Thus is the new education everywhere taking a 'new departure,' and vindicating its claim to breadth and freedom from hereditary exclusiveness, and class distinctions. Throughout Europe, the facilities for female education are increasing, and its standard rising to higher elevation. Great progress in this direction has recently been made in Russia, and England and France are also advancing. It is fitting that the last relic of feudal inequality, in the comparative opportunities for the highest education of sexes, should disappear in the United States."

We have made these copious extracts from the Report of the Department of Agriculture for 1871, that those of our readers who may not have access to the book, may see something of the scope this great cause has taken. As Spiritualists we know that from the inception of the modern phenomena, woman has stood side by side with man. We have not given her any rights, because she is equally endowed with man, and it is usurpation to speak of given that which we men never had. All that is needed is that man shall no longer a same to define what are women's rights. Let us do our work well, and not interfere with women doing the same as the powers within shall prompt her.

In the avocations referred to, and many others, woman excels man, and the law is absolute and divine that he or she who do the best work is entitled to do it—laws, customs and man's assumptions to the contrary. Having in the past fixed limits to woman's sphere, it may be man's duty to assist her to find it now, but we are of the opinion that the main thing for man to do is to stand aside and let woman's finer intuitions direct her in the selection of her position and the employments which God has given her the capacity to act in.

One thing is very certain that a new and blessed order of things will come to the world when women and men shall find the avocations to which they are divinely adapted, and in the coming era when we are emancipated from the slavery of ignorance, prejudice and bigotry, and can approximate toward this condition how grand and beautiful will this life seem? How vast its possibilities, how wonderful the powers that God has given us? Let us, then, as a band of brothers and sisters work for the coming of this glorious day.

New Books.

THE SACRED GOSPELS OF ARABUBA.—Cloth full gilt.—Boston—Wm. White & Co., Publishers. Chicago—For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.—Price \$1.00, postage 12 cents.

This book is given to the world through the mediumship of Andrew Jackson Davis, and is the result of "The inspiration of the original saints." It contains many novel features, leading the mind into new avenues of thought.

PHILOSOPHY OF SPIRITUAL INTERCOURSE, A. J. Davis. New, enlarged and re-stereotyped edition, 400 pp. cloth. Boston, Wm. White & Co. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. Price \$1.00, postage 16 cents.

This has been one of the most popular of Bro. Davis' numerous books, and we hail with delight this new and greatly improved edition. The title is sufficiently indicative of the contents without further explanation on our part, and hosts of admirers of Bro. Davis' writings will avail themselves of the opportunity of again reading it in its greatly enriched form, The Philosophy of Spiritual Intercourse.

City Entertainments.

[For the week ending, Feb. 16th, 1873.]

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph.

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Positively last week of the Grand Italian Opera. Tuesday, February 11th, Clara Luisa Kellogg, "Il Trovatore,"—Sanz, Abrugnedo, Moriani, Coulon. Wednesday, February 12th, last appearance but one of Pauline Lucca. Thursday, no performance. Friday, farewell night. Saturday, farewell matinee. Monday next—Edwin Booth as Brutus.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Another spicy programme is offered for this week by the Arlington, Cotton and Kemble, Minstrels, at Myer's Opera House. It embraces a new first part, ending with the favorite finale, "The City Horse Cars;" in the second part a challenge clog dance by Master Clarence Burton; a vocal quartette; The Actor's Studio, by Billy Rice and Surridge; Mackin and Wilson's artistic songs and dances, Glycerine Oil, by Arlington, Cotton and Kemble; and at the last, The Black Statue, by the whole company.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. John Dillon in two characters. Monday, Feb. 10th, and every evening during the week, also Wednesday and Saturday matinees, T. W. Robertson's elegant domestic comedy (with every thing new) entitled David Garrick, with a most powerful cast, to be followed by the Dillon speciality of O'Calligan; or, The Art of Mesmerism. In Rehearsal—The great London and New York success, False Shame, direct from Daly's Fifth Avenue Theater.

Passed to Spirit Life.

[Notices for 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.]

MARGARET, wife of Peter Fletcher, passed to spirit-life, Jan. 16th, 1873, at Louisiana, Mo.

Passed to spirit-life, Jan. 15th, 1873, ROBERT RISDEB, of Manistee, Mich. For a long time past a firm believer and advocate of the beautiful truths of our spiritual philosophy. K. A. B.

DRUNKENNESS AND OPIUM HABIT! C. C. Beers, M. D., 345 Fourth Ave., New York, has permanent and painless remedies, given him through spirit aid. Ten years successful experience. Cure guaranteed. Send stamp for evidence. [v13n25]

Testimonial.

MRS. A. H. ROBINSON, DEAR SISTER.—You have cured our little boy of a rupture, in thirty days, which could not have been done in less than one year in any other way, if, indeed, it could be cured at all. We tender to you our heart-felt thanks. Yours truly, W. L. P. ELMER. Saginaw, Mich., Feb. 7th, 1873.

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT, of News Station D, Box, 61, Office 1147 Broadway, New York. Money refunded when not answered.

MRS. DR. M. A. MORRELL Treats successfully acute and chronic disease. Medicine is sent to all parts of the country by express. For terms address Mrs. Dr. M. A. Morrell, No. 272 Findley St., Cincinnati, Ohio. [v13n23tf]

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

CATARRH, Diseases of the Skin, Blood, Heart, Throat, Lungs, or Nervous System, successfully treated by DUMONT C. DAKE, M. D., 15 Ellis Park, Chicago. Medicine sent to any address. [v13n19tf]

Boston Magnetic Cure FOR CHRONIC DISEASES. 37 EDINBORO ST., BOSTON, MASS. Send for circular. Dr. C. A. BARNES & CO. [v13n15tf]

Miss L. M. Hendee

MAGNETIC AND ECLECTIC PHYSICIAN, 340 West Madison st., Office hours from 10 A. M. to 4 P. M., on Mondays, Wednesdays and Fridays; special sittings given on Inspirational Development on the evenings of Tuesdays, Thursdays and Saturdays. [v13n21tf]

DRUNKARD STOP! Your wife, children, friends and the angels cry stop! Dr. Beers has cured thousands with a remedy given him through Spirit aid. It can be given without the knowledge of the patient, if desired. Send address for \$3.00. Send for circular of conclusive evidence. Address the General Agent G. G. Mead, Zumbrota, Minnesota. [v13n20tf]

DR. O. L. BELCHER MAGNETIC HEALER.

Cures all kinds of Chronic diseases by laying on of hands. Will cure the sick, the lame, etc., this Winter at No. 32 East Main st., Susquehanna depot, Susquehanna, Co., Pa. [v13n19n3]

J. V. VAN NAMEE, M. D. Electric Magnetic and Clairvoyant Physician.

1012 Cherry st., Philadelphia, Pa.—Mondays, Tuesdays and Wednesdays. 404 Dea st., Brooklyn, N. Y.—Thursdays, Fridays and Saturdays. Examinations made by lock of hair. Send for circular containing testimonials. [v13n13tf]

W. H. MUMLER DESIRES TO ESTABLISH AN AGENCY IN EVERY CITY AND TOWN IN THE UNITED STATES FOR THE SALE OF HIS

WONDERFUL Spirit Photographs.

FOR TERMS ADDRESS WITH STAMP, STATING NUMBER OF INHABITANTS. W. H. MUMLER. 170 W. Springfield st., Boston, Mass. [v13n13tf]

The Well-known Psychometrist A. B. SEVERANCE,

Will give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the harmoniously married, etc. Terms, \$3.00 for full delineation; brief delineation, \$1.00 [v13n13t]

W. A. B. SEVERANCE, 457 Milwaukee St., Milwaukee, Wis.

N. Y. Electro-Gymnasium and Healing Institute.

Baths, Electricity & Vital Magnetism! A new, beautiful and vitalizing system of Electric, Magnetic and Muscular Gymnastics for maintaining health and curing disease! Popular lectures given on Physiology and Hygiene by the principal and by several eminent physicians in connection with the gymnastics. Intemperance, opium-eating and other Chronic diseases radically cured. Mrs. Robinson's celebrated tobacco antidote kept. Dr. E. D. BABBITT, Principal, 330 3rd Ave., (near 25th street, New York. [v13n18tf]

Dr. Samuel Maxwell

Makes Clairvoyant Examinations, gives Magnetic and Electrical treatment and medicines indicated. Treats all forms of disease with great success. Cures Catarrh, Impotent Consumption and Cancer, Dyspepsia, Epilepsy, Paralysis; Piles and Fistula without the knife; private diseases of men and woman. Examinations and prescriptions \$3.00; with medicine for one month's treatment, \$5.00 to \$10.00. Acute cure, warranted; by mail, \$1.00. Constipation cure warranted, \$1.00. Sittings for healing at a distance each, \$1.00. Send lock of hair, name, age, sex and leading symptom. Come to or address SAMUEL MAXWELL, M. D., 72 South Sixth St., Richmond, Ind. [v13n18tf]

Dr. Brown & Carroway,

Who are now making a successful tour through the Northwestern States, will make examinations and prescriptions for diseases, for those who may be unable to visit them personally, by means of a lock of hair. Give name and address plainly. Enclose fee and stamp. If they are unable to get into sympathy with the patient will return money.

Examination, — — — — — \$ 2.00 Prescription, — — — — — \$ 1.00 They will send magnetized paper to all who may apply on receipt of address and 50 cts. Address till further notice [v13n14tf]

DRS. BROWN & CARRWAY, DES MOINES, IOWA.

MRS. A. H. ROBINSON, Healing, Psychometric & Business Medium,

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in support with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an internal or an external application. It should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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

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

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

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporters, amanuensis, and postage.

N. B.—Mrs. ROBINSON will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Remer- Life Department.
CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 372 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Invocation.

Oh! thou who dost not speak or deal in falsity, but in truth, peace and love, thou dost bind thy sweet book of nature, only in gorgeous colors and gentle harmonies of sound, for thou hast indeed spoken to us in more ways than one. Oh! may none of us ever despise the gentle rap, for by the sound of its light gentle ticking, was light brought into this world. Here all is passing away rapidly, but in the midst of every ray of sunshine that is strewn in your pathway, may you find evidences of immortality. The door has been opened to give these precious truths unto the world, and as you despise the gentle knockings so will you despise our knockings at the door of your hearts. May the sweet streams of peace, truth and love ever gently flow on-ward, and fall upon one and upon all forever and forever. Amen.

Betty Graham.

Thank God for that circle of light that shines brighter than the gaslight. I lived in Ireland in a place where all things are light. It was called Cork. I am glad that it is not a church, and that there are no holy fathers here. Indeed I found that Mother Earth is the best holy mother, and sure my body rests in her bosom. I am glad that there are no beads, crosses, or crowns here; with me there was nothing but crosses, from the time I commenced to go up the steps of the Cathedral. I don't know when I died, and that is what I am now trying to ascertain, and it is myself that thinks that I am not dead yet. I have not had so much light until I came here to this circle. I don't have to work for about one dollar and fifty cents per week any more. I now get the wages of love and truth, and don't have to wait until Saturday night for my pay, because I get it every day.

Mr. McFarland.

With a desperate effort of my will I come at this time through the steady determination of the spirit. I fell from the Masonic buildings in this city [Philadelphia] and was killed; yes, I fell from the top of the Masonic Temple, and I popped out of existence into that grandest of all temples up here, just as quick as I popped into this medium.

Gen. Robert Lee.

I don't want the light extinguished until I have come and put some of the oil of gladness in the lamp of truth. With the best of wishes for my country at large, I have come at last to give my testimony concerning the value of these communications to the world, and my voice joins with others in desiring that they be sent forth to battle for truth and for the right.

James Buchanan.

I have been sleeping a long while, and here I come with greetings and compliments to all. I was once President of the United States, and was called "a weak old man." I am living now in the beautiful land where the golden harvest is ripe. I am living now in the beautiful "Wheatland" of the golden eternity.

Alexander W. McCutcheon.

It has been a subject of discussion to many mortals, what has become of such spirits as we, who have been for ages in the Spirit World? It is, indeed, thought by many that there are no spirits in the worlds of intelligence, but those who have just passed away. Take your Bible and your historical works and examine them, and you find that they fail to give a correct idea of the creation. In order to create this world, there must have been a positive force, or world of spirit. What think you we have been doing in the by-gone ages? Yes, spirits will indeed come back to speak of their experiences away back for ages through the realms of light and intelligence. As you have sung that beautiful piece, "Just on the Shining Shore," we have discovered that there is a chord of truth that can not be severed.

I come back as one who knew of these startling manifestations, and even before the days of Christ they were known. He was a divine being, just as many more might be if they would. He was not God, but a part of that divine whole, just as each one of us makes a part of it. After all these ages, I come back not as a child, but as a man seeking truth in the ways of life, and as a man, who would descend to the innocence of childhood's paths. I come as a man of force, and I will carry that force through this organism, that I now have control of. I will control it for the benefit of those who suffer for light to pierce the most obdurate of hearts. I will be one of those rays of light to encircle his path, because he has had a cold pathway indeed through life. You see that spirit communion is a flow from soul to soul; it is to give and take. Startling developments indeed are going to take place, as he the medium is going through changes and preparations. He feels it, but can not tell why; but they are nothing to what shall yet startle your whole country from its very foundations, and the ocean shall not prevent the spread of their power to other continents.

Why can not spirits communicate to you all that they know? They can; but why can not the child communicate or receive the experiences of the man? Development is such that it requires a peculiar soil, composed of elements that can only be watered with the streams of truth. Why have we not done what we have promised in the past?

We have, indeed, done our half; yes, we have done three-fourths, but you failed in your part. I have at last come back, and find a vessel in which I can deposit that force, not with a mighty flow of language, but in the manner that the souls of the race need to uplift them.

A gentleman called to see this medium recently, when I caused the medium to take an ordinary white paper card in his hand, and hold it up, and my name gradually appeared in raised letters upon it while suspended before him. It was me that did it, by combining my own and the associated elements of the medium; yes, I did it, and will do it again. For this purpose I come back not from the back seats but from the front ranks, and I will produce these effects again and even greater ones. It is a new phase of manifestations in the present age. It is the necessary changes going forward in the organism of the medium that makes him feel so. It is through this knowledge that we are endeavoring to prove to the world, that there is more truth in this philosophy, than you even dream of. Go forward and not backward, because numbers of angels are indeed waiting to give these truths forth. The God of truth has said that there shall be light, despite of every effort of man to the contrary. There shall be an overturn,

ing in the churches, and families throughout the land. They shall be tipped and tumbled until truth is recognized. My name is Alexander W. McCutcheon and my body has long ago been mouldering in the grave.

INCIDENTS IN OREGON.

Spirits Appear in Person to an Attorney at Law.

DEAR JOURNAL:—Your article on the talking spirit among the Catholics, in Nevada, Agnes McDonough, medium—puts me in mind of the Methodism in this place. Rev. Bowers, last Sunday claimed that the church militant was only separated by the thin veil of death from the church triumphant; that the spirits of their departed brethren and sisters still hovered around them, and communicated their love to them (meaning, however, their church love). 'Du,' said he, 'understand me I am no Spiritualist—their doctrines are low and contemptible—full of infidelity, and emanate from the pit.'

Just so with those Catholic Fathers—they were afraid that Spiritualists would claim the manifestations witnessed by them as proof of Modern Spiritualism; so these Methodists while cheering each other on in their gloomy groaning work, by some allusion to the companionship of departed religionists of their order, are very careful to disclaim any such law as might be applicable to Modern Spiritualism. Of all things that most surprise me in this world, one is the fact that so many people can be found who refuse to hear the witnesses from the other shore, and prefer to accept as testimony, old written documents that they knew were originally gotten up by a priesthood in its own interest. Surely such people's heads must be cracked somewhere. The laws of logic and the value of evidence, can not be properly weighed by them. Many of them appear to seek truth; but if it will not come within some narrow, creed-bound rule, learned from some popular church in the neighborhood, they instantly reject it. It is not truth they seek unless it is a popular truth. Spirit communion may come to them upon a religious law, but not upon a natural law. Creeds don't like nature, or natural law. Well, somehow the two don't agree. I have myself lately been the recipient of visits from natural (I mean not religious) spirits, who come to me upon natural subjects. Religionists deny me this privilege, and say, "Devils!" I will give two instances. I had filed a complaint in equity to establish a last deed. The deed had been made by an aged father to a most worthy and dutiful daughter, but was never recorded, nor any copy taken, and four years after the father asked his daughter for it, and she confiding in him gave it to him. There was trouble and discord among the children, and the father died without arranging the matter and the deed could not be found. Soon after I filed the bill, and at a time I was not thinking of that subject, but was sitting at rest in the open air near my office, the old man suddenly appeared before me, dressed just as in life, leaning upon his cane as usual. We conversed together. I said, "How are you, father?"

"I am all right," he answered. "How are you?"
"Well," I said. I then thought of the case, and said, "Well, father, you see I have commenced suit for your daughter to establish that old deed."
"Yes."
"What do you think of it?"
"I want her to have the land," he replied.
I then asked him, "Why didn't you fix up the matter in your lifetime?"
"I could not."
"He then disappeared. The significance of the last answer I found out when I proceeded to take the testimony. There was too much ill-feeling in some members of the family, to have fixed it up as he wanted. It would have made more trouble than the old man could bear. The suit resulted as he wished, and I saw him no more."

The other was a case in equity, to quiet title to land. The original plaintiff in the suit, and one of the defendants, had died, and the case was duly represented by their heirs. The equities were entirely with the plaintiff; the defendants had relied upon defective conveyances in plaintiff's chain of title, to get the land from him. I had just drawn up the findings of the court (the decision being for the plaintiff), and had read them over to the judge who was in my office at the time examining authorities in another case. I then sat down to my table to draw up the decree, and as I wrote the words in it, "and that plaintiff's title to said premises be forever quieted," instantly and without any thought of mine about them, the plaintiff and defendant in the Spirit World, came and stood over me and signified their joy and pleasure that justice and right was done, and that that trouble was over. The defendant in particular, who had in his life time been an eminent lawyer, seemed to be highly gratified that now no wrong would result from his inequitable act on earth.

Now, dear JOURNAL, and all good sensible people, why is it not as much God's good law for the spirits of our departed citizens to come back and express their joy and pleasure at acts of justice and right, regarding their once earthly affairs, as it is to come back and say that "purgatory is five minutes away," or that Methodist spirits hover around Methodist meetings. Surely the God that made all people and made them so different, could provide many ways for them to enjoy the life here given them, either in the earth or spiritual spheres. Their narrow-gauge railways to and from the Spirit-land, are man's invention, and not the work of the Great All-Father.

Ever Yours, etc.,
Salem, Oregon. G. W. LAWSON.

Spirit Faces on Windows.

A stranger visiting Rome Center, Michigan, would doubtless be surprised to see every abbodded citizen carefully scan each pane of glass in his house at early dawn. The remarkable phenomenon of "Spirit Faces" on the windows of a number of houses in the town is the exciting cause of this general vitreous scrutiny. Although Michigan is not nearly so densely populated as Ohio, and can not boast of equality in the number of miles of railroad in operation, she can at least render the Portsmouth mystery, which excited attention a short time ago, a forgotten story. A physician of Rome Center was astonished one morning to find three human faces and the face of a black cat clearly portrayed on his windows. Having no faith in Spiritualism, he decided that the case was one of defective glass, but the appearance of faces in other residences rendered this improbable. The thing has become so common now that any one who can not boast of at least one spirit photograph is regarded as an object of suspicion. The faces can only be seen from the outside, and some of them rather dimly. One public spirited citizen, determined to hold his high social position, exhibits the face of a beautiful cherub on an ordinary lamp chimney. The Spiritualists of the community are in high feather, and are doing a wholesale business in the reception of new converts.—*Inter-Ocean.*

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

DECORAH, IOWA.—W. Painter writes.—I wish a good test medium would give this place a call.
ST. JOSEPH, MICH.—L. O. Root writes.—I wish some good medium would visit this place. I think they would be well sustained. Although there are not many Spiritualists here there are very persons who would like to have a chance to investigate.

DE KALB, ILL.—J. C. Clark writes.—Please find enclosed a post-office money order for your paper—the best paper, the free RELIGIO-PHILOSOPHICAL JOURNAL—the organ of free men and women who do not care to do right and reason in the face of tyrannical infidelity.

SACRAMENTO, CAL.—P. W. Stevens writes.—Our dear good sister, Belle Chamberlain, has been here putting in blows that bring out the golden pulses of truth in many souls. She has been over a large portion of the central part of the State with her deep logic and stern facts, everywhere adding to the numbers.

VOLNEY, IOWA.—S. H. Butts writes.—I herewith enclose remittance for the glorious soul-cleaning JOURNAL. Long may it wave. May angels strengthen and sustain you in your noble work to elevate the people up to a higher plane of development, as the heart-felt wish of your friend and brother.

PUT-IN-BAY, OHIO.—W. S. Wild.—I want you to send the JOURNAL to John Brown, Jr., the son of old John Brown of Harpers Ferry. I wish E. V. Wilson could come here next summer and lecture. He could stand here in the grove and preach to his hundreds and thousands every day in the week. There are five mediums on the island but none of them developed.

BYRON, OHIO.—M. J. Ennis writes.—Superstition with our German Reform and Lutheran friends is giving way to some extent. Some of them will read the JOURNAL, and appear to be well pleased with the purity of the doctrines it advances. I think before the close of the year of 1873, you will have a number of subscribers from this place. The JOURNAL is doing its work in this neighborhood.

ATLANTA, GA.—R. P. Glenn writes.—In my travels I meet with many remarkable occurrences which startle and sometimes frighten the people to whom I take pleasure in explaining the cause and assure them there is nothing to harm or frighten—only good to result from it if they will only accept it. Mrs. Ballou is lecturing here now and all are delighted with her. She is a pure woman of noble impulses.

HOLLISTON, MASS.—J. Merrill writes.—The oldest and most influential lawyer in the place is a good Orthodox church member, attends church regularly and pays tribute to Caesar, he told me not one month ago that he was not only ashamed of the doctrines of the church but was also ashamed of its members, for there were scores in that church that would not trust across the street with a five dollar bill.

NASHVILLE, TENN.—B. F. Adams writes.—You need not expect much from this quarter for some time yet, for the people are afraid to own their own minds. The great Charles Foster was here a week. There was such a rush to see him that he could not give sittings to half that number. They all paid the five dollars willingly, and wanted to go again and many did crowd in the second time to the exclusion of others.

LAFAYETTE, OR.—W. Hanna writes.—Enclosed you will find a money order for two dollars for which send one box of Mrs. Robinson's Tobacco Antidote to my address. There has been one box of it used here by a friend of mine, and it has entirely cured him of an appetite for tobacco and he recommends every one that wants to quit to get this remedy. Send me your terms to agents and I will either act as one, or secure some one who will.

REPLY.—The RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE as general agent furnishes sub-agents with the Antidote for twelve dollars per dozen—cash. Keep no open accounts with any one. On receipt of the cash it is sent by mail or express, charges prepaid by this House.—[ED. JOURNAL.]

MOLINE, ILL.—C. P. Mitchell writes.—I send words of encouragement and cheer to you for the fearless and outspoken words of truth as handed to me by the spirits in the columns of the JOURNAL. To me it is truly like an anchor cast in a sure place, that can be depended upon through all conditions of life, and its teachings reaching from this to the Spirit World. The fiery ordeal has been yours, but like the sentiment in the words, "Truth crushed to earth will rise again"—so has the JOURNAL rose, tripped by fire, its teachings brighter and its place in the family circle more sacred than ever.

WELLSVILLE, MO.—A. Davis writes.—Mrs. L. H. Perkins, of Kansas City, was the first to visit this place and speak in our new hall in response to a notice given in the JOURNAL, inviting the attendance of speakers and mediums. She has been the center of lectures here. Her lectures were intellectual feasts. We live in Wellsville, Montgomery county, Mo., ninety miles north-west of St. Louis, on the St. Louis, Kansas City and Northern R. R. The hall will be free to our speakers, and they can board with me free of charge. I live near the Depot.

TIPTON, IND.—N. W. Parker writes.—Believe us, dear brother, the JOURNAL is the most welcome guest that crosses the threshold to our domestic circle. We have been trying to head its teachings and live the life that will fit us for the companionship of those blessed visitants who come to give us words of cheer from the "Summer-land." Our circles have increased in interest, and our companionship has been developed into a good cavalry, and, oh! the sweet messages of the angels that were once so near and dear, now once more gladden our hearts and cheer us on to a higher life.

PINE ISLAND, MINN.—J. W. Harper writes.—The course pursued by the JOURNAL in regard to mediums is the only true course, and if all Spiritualists would adopt that plan there would be fewer heart-aches among mediums than now. We have given a community of Spiritualists here, and all we need to awaken general interest is a good test medium and trance speaker, such as the gentle Wilson, and we feel in hopes we may be able to secure his services during his next tour through Minnesota. We were just beginning to recover from the effects of the embargo placed upon all kinds of business by the epizootic, when the three day's storm of the eighth, ninth, and tenth has almost entirely blocked our public thoroughfares, and all teaming from one point to another is carried on regardless of fields or fences and our mails are decidedly uncertain.

EATON, N. H.—L. B. F. writes.—I am in search of information, and what I want to know is this: If a spirit can enter a room when there is no possible way for a person or human body to enter, what is this spirit? We say the spirit is the thinking part, the mind etc. If this is so, what is it that we see, we can not see the mind. When we clap the hand, we can feel it as we can the hand of a mortal friend. Of what is this hand composed? Is it not a substance? How can it dissolve and pass into nothing? If you will not admit the spirit hand to be a substance, will you please explain what becomes of the vitals which we place on a plate for the spirit, and which immediately disappears? Where does it go to? How does the spirit convert it immediately into nothing? Will Dr. Henry C. Pierce please explain and infinitely oblige?

REMARKS.—There is a controversy between Spiritualists upon the question, Can a spirit pass into a closed room without similar means to those required by mortals? The question of the consumption of vitals by spirits is unsettled; while one class contends that vitals have entirely disappeared when set in a room closed against anything in the physical form, another class of reasoners say that the fact of its disappearance is no evidence that a spirit has eaten it. By and by we may, and probably shall, publish certain facts in re-

gard to the power of mind over physical matter, that as yet have been observed but by few. We by no means desire to assume the prerogative of answering the question propounded to Mr. Pierce. The columns of the JOURNAL are open for that gentleman's reply.—[ED. JOURNAL.]

JEFFERSON, TEXAS.—M. Wicks writes.—Enclosed is a post-office order for another year's subscription for the brave old JOURNAL. I am here helping to lay another iron rail to bind the sunny South to the golden West, forging one more link to the chain of true civilization, and if our angry protector guards us well, we will scatter the old JOURNAL with its gems of free thought along our track to leave its footprints on the sands of time.

Thanks brother. Five thousand souls manifesting the zeal of yourself would give the RELIGIO-PHILOSOPHICAL JOURNAL a circulation within the space of one year that would result in opening up undoubted spirit communion in every neighborhood throughout the United States. What moral cords we are! Few dare to let their neighbors know that they take a spiritual paper, much less to show it and ask for its circulation. It is refreshing to know that an active R. R. man dares to speak out boldly in behalf of this paper.—[ED. JOURNAL.]

EAST HAMBURG, N. Y.—E. Montague writes.—We have had a little to arouse the thoughts of our conservative town. B. A. Beals has been with us near two weeks and he lectured in our Temperance Hall, but not to very appreciative audiences. He is a trance speaker and has but few equals. The influences that control him seem to be endowed with remarkable wisdom, illustrative of the truths of our beautiful philosophy. His poetical improvisations are beautiful, breathing forth the grandeur of his soul. We found in him a genial and true gentleman in our social circles. He did all he could in this hide-bound and penurious place. I wish him to go forth backed by all the influences my unqualified recommendations can afford.

ONEIDA, N. Y.—W. Irving Tillotson writes.—The meeting of the N. Y. Central Association of Spiritualists was largely attended. The Association has a corps of five officers, a good membership and the meetings are exceedingly interesting. I have just written you, Bro. Gay, of Canastota, has passed over to the other side. Bro. Phillips of the same place, both firm Spiritualists and workers in the cause, and many of our lecturers will remember these two brothers at whose homes they were ever welcome. Among the churches of this county all is extremely quiet, although at Morrisville, the county seat, an attempt has been made to start a so-called revival on the heels of the County Sunday School Convention, and a Battery was imported from Bro. H. for the purpose, and who informed the audience that he knew sinners were to be converted then, because he had written to the Fulton street prayer meeting; also to the Monday meeting at Boston, and the Monday prayer meeting at Philadelphia, and God had never failed to answer when he had made the request through these meetings. After two days this battery left without having done anything for the purpose, and would come at no work for a direct telegram from the Orthodox Deity, via the Fulton street prayer meeting.

PROVIDENCE, R. I.—T. G. Howland writes.—Dear Friend: I feel justified in using the term friend, for have you not proved that you are so? Have you not, for a whole year, sent me the best thoughts of numerous workers for humanity? Yes you have, and I have had the privilege of accepting such as I chose and letting the others pass for what they were worth—worth more to others, perhaps, than to me. The fact that I do not like a thing does not prove that the thing is of no value to any other, or others. The "Circle of Light" for instance to some may be very luminous but I take very little stock in it. We (myself and wife) feel a great interest in the "Gentle" Wilson (but why called gentle I don't know) and wish that he would sometime turn his steps Eastward, and when he does, let him not forget to come to Providence, and he will find warm friends and appreciative hearts at so many of us. I wish to have a direct telegram from the Orthodox Deity, via the Fulton street prayer meeting. He gave a good discourse to a large audience who were evidently in sympathy with his train of thought. He rejoiced that he stood on a free platform where all who were opposed to bigotry and religious intolerance, could meet on a friendly footing, though differing in many points of belief, etc. He said that he had lectured to Spiritualist audiences upward of forty times, though he had never solicited the opportunity, but had always been cordially invited and met as a friend and treated as a brother. This evening his subject will be substantially "The life, politically and religiously of Thomas Paine." He said, in connection with his remarks about being invited to speak to Spiritualists, that he had never once been invited to speak to an Orthodox congregation!

REMARKS.—We are very glad to chronicle an admission from Bro. Seaver of such liberality among Spiritualists, and hope our infidel brother will extend like civility to lecturers on Spiritualism.—[ED. JOURNAL.]

ROSCOE, ILL.—"Fair Play" writes.—Living in the quiet and beautiful town of Roscoe, and having been brought up and educated in the doctrine of Methodism, having been educated that they were the nearest right, when the doctrine of free manifestation was being taught in our midst, I like almost every one denounced the whole thing as a humbug; but living near and being acquainted with several very fine families who were Spiritualists, I was willing to lay aside prejudice and investigate the new doctrine. Having heard different persons talk of the humbug, but to satisfy myself, I called on Mr. Blair and had a test. She was blindfolded satisfactorily to us. In that condition she painted a beautiful picture of my family in flowers representing the sex in different colors, and those that had gone to the Spirit-land by white flowers. During the sitting, and while painting, the artist described persons or spirits standing around and near us, so minutely that we could at once recognize them. We relatives that had gone to the Spirit-land, she having called some by name. The persons thus described were not known by any persons here. During the sitting I examined the blindfolding of the artist to see if the bandages had been changed, and was satisfied they had not. After seeing her test, we were satisfied that she could not paint portraits that we were convinced that she can paint blindfolded, and describe departed friends to our entire satisfaction and that she is controlled by some power beyond our comprehension.

CARROLL, IOWA.—W. T. Minchen, Cashier of the Carroll County Bank, Feb. 4th, writes.—When my subscription to the RELIGIO-PHILOSOPHICAL JOURNAL expires (ticket on paper says 9Mar.3) stop it, unless you are willing to furnish it to me for \$1.50 a year; and if you are, write me upon receipt of this and I will send you my check for \$1.50 for one year's subscription from March 9th. If I am going to take a high priced paper, I will take the Boston Investigator as I am well satisfied there is much pandering to public opinion in the conduct of all spiritual papers that I have ever seen.

"PANDERING TO PUBLIC OPINION."—The foregoing letter, inspired, we think, by just \$1.50, will convey to our readers information that no one of them ever surmised before. The RELIGIO-PHILOSOPHICAL JOURNAL "panders to public opinion!" Was it in our "Search after God," or in our series of articles upon "Calamities," and their "Compensations?" We pander to public opinion do we, in our iconoclastic onslaught upon the fallacies of old theology, or perhaps when we say that all phases of religion originated in ignorance and has been nurtured in the lap of tyranny and fed upon the blood of reformers? The JOURNAL proclaims that thoughtful men and women, who have presumed to think outside of the popular Orthodox creed in every age, have been subjected to stripes, dungeons, instruments of torture, the burning

pile, the cross and the gallows, and in modern times to scoffs, sneers, fingers of scorn and every means of oppression that the laws of the age tolerate by religionists. Is that "pandering to public opinion?" If we were to send the paper to our correspondent for \$1.50 a year we should sink just \$1.25. Inasmuch as he intimates that he is willing to pay a high price for the Boston Investigator we shall be very much pleased to have him do so. Our contemporary is not, if we are, guilty of "pandering to public opinion." We hope our correspondent in the generosity of his soul will send an endowment fund to Bro. Seaver for the benefit of the Investigator—a paper that does not "pander to public opinion." We, and most of our subscribers think all free and independant newspapers ought to be sustained by patrons who are willing to pay cost at least.—[ED. JOURNAL.]

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Literatures.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.]

TESTIMONIALS.

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

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

LORENZO MEEKER.

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

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

DAVID O'HARRA.

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

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

F. H. SPARKS.

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

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

GEORGE A. BARKER.

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

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

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.
For sale at this office, \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago.
Agents wanted.

CATALOGUE OF BOOKS

FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books with prices, including 'An Hour with the Angels', 'Astrological Origin of Jehovah', 'Analogy between the facts of the Bible and modern Spiritualism', etc.

Table listing various books with prices, including 'Legalized Prostitution, or Marriage as it is and as it should be', 'Living Present—Dead Past', 'Cloth', 'Lessons for Children About Themselves', etc.

RAILROAD TIME-TABLE.

Table detailing arrival and departure of trains for Chicago, Burlington & Quincy, Chicago & North Western, Milwaukee Division, Chicago & Alton, Michigan Central & Great Western, Chicago, Rock Island & Pacific, and Pittsburg, Fort Wayne & Chicago.

New Advertisements.

Advertisement for 'The New Wonder! NATURE'S HAIR RESTORATIVE!' featuring a portrait of a woman and text describing the product's benefits for hair restoration.

New Advertisements.

Advertisement for 'The Spiritual Harp, The New Music Book, and Social Circle.' by Prof. Wm. Denton, including details about the book's content and pricing.

Frontier Department. BY.....E. V. WILSON. NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois.

Van Wert, Ohio.

E. V. WILSON, DEAR SIR:—Your letter, dated the 12th inst., directed to Grimes McConahy, of this place, has been received and contents noted. In reply to your proposition to stop with us four days in January, when on your way East, I must say that we have no fifty dollars. There are only about three families of Spiritualists in this town, and we are all poor (hirelings), earning our bread by days' work.

The above letter is an answer to one written by us on the 12th of December, 1872, to Grimes McConahy, in answer to one from him, asking us to lecture in Van Wert, we asking fifty dollars for our service of four full days in the lecture field. Van Wert is one hundred and eighty miles from Chicago—fare six dollars and thirty cents; dinner seventy-five cents; hall at least twenty-five dollars—four days' work and return expenses, and one day to return home in, seven dollars and five cents—making clear expenses of cash out, fourteen dollars and ten cents, with just what these families of Van Wert felt disposed to pay us. No, friend Kimmell, we have had enough of that kind of pay, and shall work no more for it. We are poor, and supporting a large family of ten persons. Our own personal expenses are four dollars and forty cents a day, one day with another, the year through, and that, too, in the face of the fact that we do not smoke or chew tobacco, drink whiskey or go to negro shows, or to the circus. We work hard for our pay. We earn our money, and can not work for less. Our price is not extravagant, and it is hard work for us to live at this rate of pay, and we consider your reflections a sneer.

His terms are ten dollars in advance. He requires the name of the deceased person, their age at death, and the length of time since death. Spirits when able to do so, go to him on receipt of such letters and introduce themselves as the person named. He then paints their likenesses if they can hold materialization, or impress their features on his mind strong enough for him to do so.

DEAR MRS. ROBINSON:—Enclosed please find two dollars for a box of your Tobacco Antidote. You remember I obtained a box of one of your bottles, Stephen Ashley, and it has entirely cured him of both chewing and smoking. He has chewed and smoked tobacco for twenty-five years. Would you like to have an agent in this part of the country?

Speakers Register. We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that we were correctly informed of changes in post-office address.

"The Prayer Gauge." Professor Tyndall seems to have shocked Christianity in a fearful manner by his proposal "to measure prayer." Everywhere in churches, conventions and conferences, Christians are disturbed and are denouncing the proposition of the Professor as "Atheistic and blasphemous," hence it is rejected.

A REPUTABLE YOUNG LADY WOULD LIKE to correspond with a gentleman with a view to matrimony. Address ANNIE 594 Indiana Av., Chicago.

5,000 AGENTS WANTED.—SAMPLES SENT free by mail, with terms clear from \$5 to \$10 per day. Two entirely new articles, saleable as flowers. Address N. H. WHITE, Newark, N. J. [132314]

PROGRESSIVE Harmonical Community. Chartered Nov. 25th, 1872. Founded on the principles of the Harmonical Philosophy. Address G. W. GORE, Box 42, Lamolle, Marshall Co., Iowa. [13216m12]

ROCKY MOUNTAIN ADVERTISEMENTS. THE GREATEST WEEKLY NEWSPAPER OF THE GREAT WEST. FIFTEENTH YEAR. Advertisements taken at \$3 per year. N. BYERS, DENVER, COLORADO. NEWS! [13232-10]

THE FRIENDSHIP COMMUNITY. Is located near Buffalo, Dallas Co., Mo., where it has 500 acres of good prairie and woodland, on which its members all live and work together, giving all their property and labor for their mutual assistance and support. No interference is made with the religion or marriage of the members; but equal rights are allowed to all, both men and women, in its business affairs. A few more members can now be received. "THE COMMUNIST," its monthly paper, will be sent free to all desiring further information. Address Alexander Longley, Buffalo, Dallas Co., Mo.

The Progressive Community! Is located near Cedarvale, P. O. HOWARD CO., KANSAS; it is free from debt and has 320 acres of choice land. The founders started the community nearly two years ago, have such improvements as are necessary for a comfortable living, and now the CO-OPERATION OF EARNERS COMMUNITIES wanted for the BETTER REALIZATION of a true home based on EQUALITY, FRATERNITY and LIBERTY. For particulars Address WM. FREY. [132314]

HOW TO PAINT. A COMPLETE COMPENDIUM OF THE ART. Designed for the use of the Tradesman, Mechanic, Merchant, and Farmer. And to guide the Professional Painter.

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THE address of Bryan Grant, Esq., is 134 East 12th street, New York. P. R. LAWRENCE, will lecture at Wellsville, Missouri, February 23d. DR. W. PERSONS has reached Richmond, Va., where he will remain for the next sixty days. THE address of J. B. Tucker, semi-trance speaker and healer, Plattville, Grant county, Wisconsin. WE have received numerous articles lately, relating to Von Vleck. It is useless to publish them as everybody knows his character already.

Mrs. M. J. WILCOXSON will speak in Kansas City, Missouri, during March. Will receive calls for the month of April in Missouri or Kansas. Address at Lawrence, Kansas, until March 1st, then at Kansas City, Mo.

BROTHER S. B. HOLLOWELL informs us that the Spiritualists of Mercer county, Illinois, will hold their second quarterly meeting at Aledo, in Byer's Hall, on Saturday and Sunday, March 1st, and 2d. Sister M. H. Parry will be the principal speaker. Arrangements have been made with the Button House, to keep those attending the meeting at reduced rates. Mrs. Parry will also speak in New Boston, Ballard's Hall, on Sunday, March 9th, three lectures.

J. B. Fayette, Spirit Artist. Mrs. A. D. Smith, of Downer's Grove, Du Page Co., Ill., called upon us a few days ago and informed us that she was in possession of a spirit portrait of her husband, executed by J. B. Fayette, Spirit Artist, of Oswego, New York.

She says that it is a very correct likeness, even to the shading of his whiskers and the vest he wore. It was a fac simile of the wedding vest in which he was dressed at their wedding. We have often spoken of Bro. Fayette as a Spirit Artist. We know him to be a strictly honest man. If he can not get the likeness of the person sent for, he invariably refunds the money sent.

His terms are ten dollars in advance. He requires the name of the deceased person, their age at death, and the length of time since death. Spirits when able to do so, go to him on receipt of such letters and introduce themselves as the person named. He then paints their likenesses if they can hold materialization, or impress their features on his mind strong enough for him to do so.

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Prof. S. B. Brittan's Quarterly JOURNAL OF SPIRITUAL SCIENCE, Literature, Art and Inspiration, is just published, and has occasioned a sensation among the intelligent classes in every part of the country. The Secular Press pay great deference to this stellar visitor to their sanatorium in some cases giving a whole column to a most respectful consideration of its peculiar claims. Dr. Brittan numbers among his contributions some of the more BRILLIANT AND SCHOLARLY MINDS OF THE AGE, and is thus prepared to deal heavy blows at popular errors, and to illustrate the vital truths of the time in the most attractive manner.

THE LAND DEBATABLE THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT WITH ILLUSTRATIVE NARRATIONS BY ROBERT DALE OWEN Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc. CONTENTS: Prefatory address to the Protestant clergy. BOOK I Touching Communication of Religious Knowledge to Man. BOOK II Some Characteristics of the Phenomena. BOOK III Physical Manifestations. BOOK IV Identity of Spirits. BOOK V The Crowning Proof of Immortality. BOOK VI The Spiritual Gifts of the first Century appearing in our times.

THERE! THERE! IT IS DONE! Yes, reader, my soul-child is born and his name is Rastus Wake-up-the-dead-churchmen, which being interpreted means COMMON SENSE THEOLOGY. This child was begotten by the condition of self-elected principles, hence he is profoundly legitimate. He stands alone from his birth, says nothing but in rhyme, and never talks without saying something. He was born without any "vell over his face," but with the key to the theological mysteries in his hand. Scribes, Pharisees and Hypocrites turn pale in his presence and yet he is a spicy, serio-comic fellow who cracks jokes just as easily as he cracks the shell of popular appearances. See how he floors the Devil. The uncontrolled propensity Of heads too full at the base, Now answers well to all the Devil That ever cursed the race. This he answers hundreds of the gravest questions of theology more than three thousand of these logical, self-evident, well digested rhymes await your acquaintance. Those two hundred camp meeting subscribers will please take note and send for the prodigy. Price, post-paid, in full dress \$1.50. In common garb \$1.25. In morning wrapper \$1.00. Address his private Secretary D. HOWLAND, Hamilton, Lewiston, Me.

"ABSOLUTELY THE BEST PROTECTION AGAINST FIRE. Over 1200 actual fires put out with it. MORE THAN \$10,000,000.00 WORTH OF PROPERTY SAVED FROM THE FLAMES." FIRE DEPARTMENTS in the principal Cities of the Union use them daily. They are Safe and Simple, and a powerful protection.



Babcock Self-Acting Fire Engine, FOR CITY, TOWN AND VILLAGE USE.

It is more effective than the Steam Fire Engine, because it is instantaneously ready and throws a powerful stream of carbonic acid gas and water for any length of time. It is the Best and cheapest Fire Engine in the world, and comes within the financial abilities of every place. It does not require an expensive system of water works, and is never out of repair. SEND FOR "THEIR RECORD." F. W. FARWELL, Sec'y, 78 MARKET ST., Chicago. [v13231m6]

Physiology and Hygiene of Marriage. THE HERALD OF HEALTH for February contains a scientific paper of remarkable value on the above subject. It is translated from the French of Debay and should be read by every person married and single. The January number contains a most excellent essay on the CONDUCT OF LIFE, written by that old heathen philosopher Socrates, 2,800 years ago. Each number contains over 50 pages and is full of most valuable matter. THE SCIENTIFIC AMERICAN says, "THE HERALD OF HEALTH contains more sensible articles than any monthly that comes to our sanctum." We will send either of the above numbers for 15 cents, or both for 30, or a year for \$1.50, or a sample of last year for nothing. WOOD & HOLLBROOK, 15 Leight St., New York. P. S. "The March number will have a paper entitled 'DO MOTHERS MARK THEIR CHILDREN?'" And another giving statistics against vaccination. [v1323213]

Talks To My Patients Hints on Getting Well and Keeping Well. BY MRS. R. B. GLEASON, M. D. The author says, "I do not write for the public or 'the profession'" but for those friends who want Hydropathic and Hygienic hints to help them meet their home duties. The book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother or nurse at hand, to advise in emergencies, or to guide in those matters with which woman's life is so replete. The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain or better still, how to avoid it. Cloth 12 mo 238 pp. \$1.50; Postage 30 cents.

One Hundred and Forty-two Illustrations. "The Fountain: With Jets of New Meanings." BY ANDREW JORDAN DAVIS. Read Jets! Read Jets! Read Jets! Beautiful Paper, Fine Press-work, Superior Binding. Price, only \$1.00; postage 16 cents. Illustrated with One Hundred and Forty-two Engravings. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

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THE LAND DEBATABLE THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT WITH ILLUSTRATIVE NARRATIONS BY ROBERT DALE OWEN Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc. CONTENTS: Prefatory address to the Protestant clergy. BOOK I Touching Communication of Religious Knowledge to Man. BOOK II Some Characteristics of the Phenomena. BOOK III Physical Manifestations. BOOK IV Identity of Spirits. BOOK V The Crowning Proof of Immortality. BOOK VI The Spiritual Gifts of the first Century appearing in our times.

A Good Head of Hair Restored by a Spirit Prescription. EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair. One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife. Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was assured because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair. I can fully substantiate the foregoing by 10,000 written testimonials, and will answer correspondents if desired. M. K. SMITH, Springfield, Mo. Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and plively as that of a young man of twenty. Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored. The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing \$5.00, which covers the expense of diagnosing, remedy, and postage or expressage.

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