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HARMONIAL PHILOSOPHY

HOLY BIBLE
KORAN
ZAND-VESTA
SHASTER

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO 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.

VOL. XIV.

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

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NO. 14.

Original Poetry.

CONSOLATION TO ONE IN TRIAL.

BY HELEN M. COMSTOCK.

Dear one, we are with you ever,
With you in all earthly strife;
Do not grow desponding—never!
We are with you, close as life.

Then weep not, oh! weary mortal!
We, thy loved ones, know thy care,
And are ever near to cherish,
As thy footsteps tread the stair.

Mounting upward, o'er life's troubles;
Upward thro' the starry air,
To the height that's gained by mortals
Who fear not, but do and dare.

Onward then, nor shrink, endeavor
To perform thy duty here;
Thou shalt wear the crown immortal,
When you reach the brighter sphere.

Work and faint not; safely ever
Shall thy bark glide swiftly on.
Gather all the flowers around thee,
They will bloom till life is done.

And to make thy life still brighter,
Know we ever watch with love
All thy aims to gather treasures,
To adorn thy home above.

Do not think them idle fancies
That my pencil weaves in rhyme;
They are truths—as life is certain,
And will stand the test of time.

Rochelle, Ill., April, 1873.

THE ANTHROPOLOGICAL INSTITUTE.

[From the Spirituist (Eng.).]

On Tuesday, last week, at the ordinary fortnightly meeting of the Anthropological Institute, 4, St. Martin's place, Trafalgar square, London, Prof. George Busk, F. R. S., presided. Among the members present were Col. A. Lane Fox, V. P. S. A., Mr. Francis Galton, F. R. S., Dr. King, Mr. A. L. Lewis, Sir Duncan Gibb, Bart., Mr. E. Charlesworth, F. S. A., and Mr. R. B. Holt, M. R. S. L.

RELIGIOUS BELIEFS OF THE SANTEUX INDIANS.

Mr. E. W. Brabrook, F. S. A., read the following paper upon "The Religious Beliefs of Ojiboi or Santeux Indians resident in Manitoba and at Lake Winnipeg," by Mr. A. B. Reid, M. D., L. R. C. S., Edinburgh, etc., etc., Prof. of Practice of Medicine, Dalhousie College and University, Halifax, Nova Scotia, Canada: "GENTLEMEN.—At a request of my friend Sir Duncan Gibb to send a communication on Indian customs, I thought the subject I have chosen would be more appropriate than details of their daily life, which are for the most part very similar in all tribes, and have been again and again described by travelers. Their religious opinions, on the other hand, have been much less referred to.

"I spent the greater part of the years from 1860 to 1864, amongst ten tribes, stretching from Manitoba (Pronounced Man-o-tau-bah. The last *a* is pronounced very long, the *o* short) to Vancouver, on the Pacific, but in ordinary intercourse it is very difficult to find out their ideas of religion, they being reluctant to talk much on this subject to strangers. I lived among the Santeux (resident at Lake Winnipeg) eight months, and during that time picked up the material of the following description.

"The Santeux originally belonged to the Lake Superior country, but the old Northwest Fur Company (prior to the Hudson Bay Company) induced many to emigrate to Lake Winnipeg, as they were a more active race, and better hunters than the Swampee tribe, who originally occupied that district, and who have, to a great extent, been displaced by the new comers. The chief tribes in Manitoba and on the British Prairie are the Assiniboines and Cree, who really own a canoe, and live on the prairie. The Santeux, or Ojibois, and Swampee rarely own a horse, confining themselves nearly altogether to the fishing and hunting on the lakes in their immediate vicinity.

"On first going to live amongst them it appeared to me strange that the Indians, especially the younger men, were rarely called by their Indian names, and on asking their name they said call me 'Niche,' or 'Niche-wah,' (Indian word for brother or friend), or 'bear' or 'John' or 'Tom,' and such like, and it was very difficult to get any other appellation from them. In time I found that there were two reasons for this.

First, Many were averse to be known to the whites by their appropriate names.

Second, That they had no name, which I will now explain.

"It is held that the name is in some way prophetic, either of the man's station in this life, or his future life, and was not assumed until this condition became known, which took place at manhood after the following ceremony had, to some extent, lifted the veil which divides the known from the unknown.

VISION PRODUCED BY FASTING.

"Each young man, at a chosen time, spent a

week in feasting—gorging himself with all he could swallow. He then picked out some quiet place where he would be neither observed nor disturbed, to sleep—or, as the Indians say, to dream. During this period they neither eat nor drink, for doing so would render their efforts vain.

"The sleep lasts from three to seven days, owing to the endurance of the subject; and, during this time, the Great Spirit comes to the Indian in the form of a dream, and thus makes known to him that portion of his future which is to be vouchsafed. The longer the man can abstain, the more pleased is the Great Spirit, who does not visit him until his fortitude is about giving way, when he sinks into the dream, and in spirit sees his future going on from this life, even to that after death.

"The greatest number can only fast three or four days, and they can not get a glimpse of what is in store for them in the spirit-world; but, now and then, a man fasts for seven or eight days, and the Great Spirit, as a reward for his endurance, may show him a high station in the land of the hereafter.

"The Indian goes back to his tribe after the dream (looking much the worse for his abstinence), relates to them what the Great Spirit told him, and assumes a name explanatory of this destiny.

"An old fellow I was well acquainted with rejoiced in the cognomen of 'Co-se-kan-eh-kway-kaw-po,' signifying 'The man who, standing up, his head reaches the heaven or sky.' He had fasted and slept eight days, at which the Great Spirit was much pleased, and made known to him that though he should not occupy any position in this world, or be much looked up to, yet, after death, he should make him the ruler-in-chief—accountable to himself alone—of the tract of country bounded by Lake Winnipeg on the east and the lakes Manitoba and Winnipeg on the west (about two hundred miles long by from twenty-five to fifty-eight wide). The old fellow firmly believed in this destiny, and bore all the ills of life without complaining. His opinions were but little respected,—in fact he was both lazy and a drunkard; but what need had he for position in this world when such a brilliant future awaited him?

PHYSICAL MEDIUMSHIP OF CAUGH-SKE-KAW-BUNK.

"Another was called 'Caugh-ske-kaw-bunk,' signifying 'The rays of light before the sun appears on the horizon.' The Good Spirit informed him that he was to be a leader, a guide to his tribe, and was to give them information, that, like the first rays of light, would be very circumscribed in quantity, but would gradually increase and spread with effulgence over all the tribes in coming time. He was to the Great Spirit as twilight to daylight,—in fact, a 'medicine man.' He had fasted a long period; I did not find out how long. He was extremely modest, and said but little of what he could do; but from the half-breeds I learned that he had accomplished a greater feat than the Davenport brothers of a few years ago, though similar in kind. He might be tied up with cords in any way, and then rolled up in a thirty-fathom net, placed in the medicine-tent alone, and closely concealed. In a short time, cords, net, and all, would be thrown out without a knot untied, and he appear in a state of profuse perspiration. During the time he was in the tent it was surrounded by the Indians at a little distance, who kept up a great tumult, beating sticks, kettles, anything to make a noise, for, by that means, they induced the spirits to come to the aid of the medicine man; others say, to keep the evil spirits off while the good spirits get him disentangled. This is a feat that, on the testimony of the half-breeds, several of their medicine men have performed; but it is never done when strangers to their tribe are present, unless once, long ago, that, as report says, a famous magician performed the feat at the urgent request of some of the Hudson's Bay Company's Magistrates, and on being very closely pressed as to an explanation of how he succeeded, at last said, that, 'by supernatural aid, he changed himself into a snake, and, of course, crawled out without having to undo the knots. This being done, he changed himself back again to a man, but it took a great effort, which was why he was in such profuse perspiration. Comment on this is unnecessary.

"I found old Caugh-ske-kaw-bunk a very decent and reliable man, and we were on such good terms, that on learning that I had no relative in that territory, he offered to be my foster-father. On speaking in commendation of him to one who had been long acquainted with him, and with whom he was friendly, I was told he was a great old rascal, and that he had only been deceiving me in trying to get what he could out of me. It is right, however, to speak of a man as you find him, and I found the old man reliable, more so than any other I knew.

"Since the Indians have been mixing with the whites, many of the younger ones are either leaving off the customs of their forefathers, or practice them in secret, which latter I believe to be very common. They are very sensitive to ridicule, and knowing that the whites and half-breeds, being Christian, are unbelievers, they are extremely diffident to converse about or, in their presence, perform any religious ceremony.

THE SPIRIT-WORLD OF THE OJIBOIS INDIANS.

"As to the belief in a hereafter, I found their opinions to be very decided. Their Spirit-land is an exact counterpart of the present, but is not visible unless to the spirit eye. Everything trees, animals, birds, guns, blankets, canoes, etc., etc., as well as mankind, that have been, or may be, in existence on *terra firma*, have or will have the spirit-form in

future. A man appears; at first he is small, and gradually attains maturity; he dies and decays, but his spirit-form goes to the Spirit-land. By parity of reasoning, a tree, an animal, any living thing going through the same circle of events, has a similar futurity. A gun, a blanket, a canoe, in course of time will rot away and disappear from the visible earth, as much so as a man; in fact, it dies, which accomplished, it appears in the invisible world, similar in every way to what it was previously, but in the spirit-form and indestructible; in fact to be owned and used in the Spirit World by the Indian in precisely the same way and for the same purpose as when in this world. Hence the reason why the dead man's implements of the chase are buried with him; it is with some tribes customary to burn the deceased's personal property at his burial, so that he may have sooner use of them. Others prefer allowing them to decay naturally, as it is supposed they are not immediately wanted after death; nature having all things wisely arranged.

"The world is to the Indian an *imperium in imperio*, the Spirit World coexistent with, both in time and place, the present world. Lakes, rivers, and mountains are not born, do not die, do not decay, hence the spirit and the mortal look on the same earth, enjoy the same; and live on the same lakes and mountains. The spirits are always present with us, but we can not perceive them.

"When a man dies he journeys for a certain time, thirty to sixty, or more days (ideas on this subject being divided), before arriving at the confines of the Happy Hunting Ground.

"Here he finds a deep river that must be crossed; he plunges in. If he had been a good man in this world, he finds no difficulty in making the traverse; but if wicked, he comes out on the same side as he went in, and it matters not how often he tries, he always comes out on this wrong side.

"For the period of time before he reaches the river, he must depend for sustenance on the friends he has left in this world, and they, every time they eat, for a number of weeks after his death, throw a portion into the fire, where, being consumed, its spirit-form goes to nourish the dead man on his journey. If he have no friends, then his pilgrimage is harassing, and he suffers starvation for the time, though he can not die. He, in fact, passes through the 'hell,' or place of punishment, before the abode of bliss is reached.

"I have frequently seen Indians, always, before eating a piece of food, throw a morsel into the fire, and so strong is this belief that I have seen the first one of the old men, before alluded to, much as he liked the fire water or whiskey, and greedy as he was for every drop he could get, throw the portion first poured out into the fire, and, as he watched it blaze and wafted away, he was reconciled by the thought that his departed friend was the first to partake of the delicacy. So it is with meat, or bread, or tea, but a very small piece is so disposed of, for the spirit does not require much to support him. Some of the tribes that live on the prairies are in the habit of killing the favorite horse, and burying it near the Indian, so that the spirit may be mounted at the commencement of his journey.

"A story is related by M'Lean in his book 'Twenty-five years in the Hudson's Bay Company's Service,' that the master of one of the posts in British Columbia was a very great friend of the old chief in that locality, and they spent much time in each other's society.

"The old chief died, and on the first opportunity, the chief's son killed the master of the fort, with the laudable intention of providing his father in the Spirit World with his old and valued friend, to solace him in his journey, and prevent any break in their intimacy.

"It may be well for many of us that the Christian religion is so much less explicit in its teachings of the future state."

THE HEAVEN AND HELL OF THE OJIBOIS.

"The Indians believe in many good and evil spirits, but there is one 'great spirit,' the supreme chief, that governs, orders the Universe, who is omniscient, omnipresent, and the author of all good, with many subordinates who govern districts under him.

"A chief in this world, if he be a good and brave man, has a preferred chance for honors in the ethereal kingdom, and over his own nation. As to the evil spirits I never heard that any one is supposed to have predominating power. The Heaven or Happy Hunting Ground is a country having neither heat nor cold, neither hunger nor thirst, nor pain, nor quarrelling, nor stealing, nor war, nor scarcity of game of any kind.

"The spirit Indian, with spirit gun, or spirit bow and arrows, flies like the wind in his chase after the spirit game, through the spirit forest, shoots the spirit moose, which falls over as if killed, and then the Indian, taking what he wants of him (the choice piece) goes off to the attack of something else.

"The spirit moose that was shot, as soon as the Indian disappears, jumps up and is off again the same as if nothing had happened, to again reward some other spirit Indian with his needed recreation and pleasure; hence there can never be any scarcity of game and the more so since all the moose killed in this world take on the spirit form.

"These Indians have a curious superstition regarding the bear. They will not permit a dog to eat any part of its flesh, or touch the bones, and all the waste portions of this animal are thrown into the fire. On inquiry I could not elicit any thing more than that if its flesh be used in an unhalloved manner, the subsequent chase of this animal will be unlucky.

"In addition to the sport of the chase the Great Spirit has many ways of recompensing the brave and good Indians, when they are all

assembled in harmonious council, presided over by the ruler of all things.

"Their Hell, or place of future punishment, is exactly the reverse of the happy abode, there is no game, no pleasure, excessive heat and cold, war, fighting, and above all, a continual starvation by both hunger and thirst not to be avoided, never to be appeased even by a prospect of death.

"In addition to this there is a species of refined torture. The bad spirits can congregate along the bank of the river, which separates them from the abode of the happy, and see the good spirits enjoying themselves in every conceivable way, with a bright sun shining, while they are in the dark and frozen with cold, the narrow river alone being the barrier, so that all they have to do is to swim over; but let them attempt it ever so often, and they always come out on the side of misery, more chilled and wet than before making the effort, while seeing numerous new comers jump in and land safely on the other side.

"To give the good Indian a sharper relish for the bliss in store for him, he has to pass the days before referred to in journeying through this country for a period after death, which is supposed to be shorter or longer as he has been more or less deserving. When he arrives at the river, he sees its shore crowded with the unhappy spirits vainly attempting its traverse, he makes his attempt, succeeds, and looking back, must be overjoyed by his good fortune. He is immediately surrounded by his departed friends, who welcome him to the happy hunting grounds, and convey him in honor and triumph to a council with the Great Spirit.

"He has now arrived in a new land, with new customs, and it takes him some time to get used to it. His implements of the chase may not have yet arrived, and he must depend on the bounty of his friends until such time as his own effects come to hand, or he becomes in accord with his surroundings.

"If in the mortal world he had injured any one in the spirit world, the aggrieved party can command justice, and the new comer may thus be inconvenienced, but there is no punishment for any crime committed outside of his own tribe.

"When an Indian dies, his canoe, gun, blanket, and any other thing considered useful, are deposited at his grave, and very often, if his own gun or blanket be inferior or absent, a friend will make up the deficiency. A son will often buy a new gun or blanket, and leave it or them at his father's grave, with food as well, so that his parent shall want for nothing in the new land.

"The things at a grave, valuable or not, may remain until decayed, for a theft of this kind was unknown. I was at first surprised that these things remained unmolested, for they are not watched, and the Indians are well aware that there are amongst them those that are not good, but, say they, no matter how bad an Indian may be, or how much inclined to steal, these will be left untouched, for they are sacred to a spirit in the spirit-land. Because the thief must die, and even if he succeeded in crossing the river, he was met by the injured spirit in the new land, and incommenced in any way that spirit desired, for it could then get perfect satisfaction out of him.

"Such is a brief outline of the ideas picked up among the tribe referred to that I remained longest with.

"I had often been at a loss to understand why the Christian religion was so slowly adopted by them, and so soon abandoned after adoption, for I knew lots of Indians, Christian while in the settlement, that were Pagan as heretofore after they returned to their hunting grounds and carried out all their old rites. But on better acquaintance, I could perceive that the Christian religion to such minds did not hold out as clearly perceived advantages as the old one.

"The Christian heaven is a mythical abode of happiness. The happy hunting ground, a delightful home, that the dullest intellect could perceive and would try to attain. It pointed out real rather than imaginary bliss. Their hell is a piece of perfection as a hell to the Indian mind and experience.

"Their ideas of medicine, or the cure of the sick, are mixed up with their religious belief in spirits, and I never saw or heard tell of any system in their treatment, other than some rather rude means to excise the spirit. Their use of herbs is limited, and their surgical skill is very simple. A charm is one of their potent remedies."

THE DISCUSSION.

Sir Duncan Gibb said that he induced Dr. Reid to write the paper which had just been read, and which contained such interesting facts. His (Sir D. Gibb's) own acquaintance with Indians in Canada did not extend so far north, but chiefly to those living in the district around Quebec and Montreal, and all the Indians about there were supposed to be Christians. He mixed much with them, and found that they seemed to have no religious belief of any kind but that which had been taught them in Roman Catholic churches. Dr. Reid's statements might safely be relied upon as accurate, and the paper was a valuable contribution to the Institute.

Dr. King said that the Indians near Montreal could not be taken as a type of the American races, and it was necessary to go further north. He was disappointed in the paper, and thought that there was no originality in it. He had lived among the races in question 10 years and studied them minutely, and a man who only went among them for a few days, could not get much accurate knowledge of their thoughts; to do this, residence with them for a year at least was necessary. He had lived with them for three years, yet could not get at their religious ideas; but the oldest chiefs of their two greatest tribes had told him

that they never went to bed without praying to their God.

Sir Duncan Gibb explained that his knowledge of the Indians of Lower Canada was not casual; he had lived among them for twenty-five years. Dr. Reid, also, had stated in the paper that he had been for four years among the tribe of Indians living on Lake Winnipeg.

Mr. E. W. Charlesworth said that much in the paper agreed with Swedenborg's record of his experiences in the spirit-world, and his statements about the condition of bad spirits, corresponded with the ideas of the Indians. Swedenborg stated that the bad spirits could see the good ones, and that much of their misery was caused by their inability to join the latter. He compared the next world to a great man, and said that the lower spirits were in the lower parts of the body; he saw these evil beings trying to get into the upper regions, but half-way up they met with a band of a kind of spiritual policemen, who pitched them head-long down again. There was much in Swedenborg's writings resembling the belief of the Indians.

The President said that he thought there was very little original matter in the paper, as the "happy hunting grounds" of the Indians had often been heard of before. He thought it was useful to know that the superstitious notions of the Indians had come down to the present day, and were to be found in civilized countries. The mental ideas of a large number of people in America and England seemed to agree with those of the Indians as to the nature of the spirit-world, for the germ of all the modern Spiritualism of the day was entirely related to the notions of the American Indians. The survival of such absurd beliefs tended to prove that the white race would degenerate into that of the Red Indian again. It was one of those absurd forms of belief which spiritualized things in daily use, and made people suppose that tables and chairs could be used by the Divine Being wherewith to communicate his ideas to the human race.

The Power of Faith.

The Keokuk *Gate City* says that "a minister tells us of another minister at Decatur, Ill., who, having been blind for sixteen years, and getting no relief from the doctors, suddenly had his sight restored in answer to earnest prayer. The brother clergyman making the statement refuses to give the name of the fortunate man, to save the feelings of the family." We were about making use of this item to illustrate the efficacy of prayer, when we discovered the following in the local columns of the *Muscatine Journal*: "William Chambers, Sr., the well-known octogenarian of this city, having been afflicted with paralysis of one leg for two years, during which time he was unable to walk, started for Ottumwa last Wednesday, to seek relief at the establishment of Paul Castor, the Spirituist physician, better known as the 'faith doctor.' Saturday evening Mr. Chambers returned, apparently as well as ever, and flourishing his crutch like a shilleah instead of using it as a support. He says he was cured simply by laying on of hands—animal magnetism or whatever you want to call it." This squelches our proposed comments on the first-mentioned case; for we do not by any means propose to place the two kinds of faith upon a level, and assert that faith in Paul Castor is as salutary in its physical effects as faith in Jesus Christ; yet the latter story is obviously by far the best authenticated of the two. On the whole, we think we won't comment any.—*Dubuque Times of June 8th*

Debate in Prospect.

BROTHER S. S. JONES.—The Spirituists of Oscaloosa, Eddyville, Ottumwa and other points in this State, challenged the orthodox clergy to discuss the following proposition: "Resolved, That the Bible (King James' version) sustains Modern Spiritualism in its teachings and phases."

The orthodoxy have chosen Frank Evans as their champion and he has accepted the challenge. The Spirituists have expressed their preference for Moses Hull, of Vineland, N. J., but as they do not know the whereabouts of Mr. Hull or the point at which a letter would be most likely to reach him, they have requested me to write to you to inform you of the above facts to the end that you may give notice to Brother Hull through your paper or otherwise. Brother John Wilcox, of Eddyville, Iowa, will be the proper person to correspond with upon the subject.

The Spirituists of this part of the State are determined no longer to submit to pulpit misrepresentation but to stand by the cause and have it ably and nobly defended, which none can do more effectually than Moses Hull.

The Frank Evans who has accepted the challenge is a Methodist minister of this State.

Yours, for the truth

S. D. HAY.

Ottumwa, Iowa, June 6th, 1873.

We learn from telegraphic dispatches from New York city, just as we are going to press, that Mrs. Victoria C. Woodhull is lying at the death.

D. W. HULL has been lecturing at Norwalk, O., Milan, O., and vicinity for a few weeks past and now goes to Deerfield, Mich., for a series of lectures commencing June 18th, and would be glad to remain in the vicinity a short time.

New York Department.

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

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 229 West 88th Street, by Dr. Babbitt.

Dr. Mansfield's Trial.

I have given an account of the fierce and unjust manner in which a committee of seven, headed by Mr. J. N. Tift, of 57 Broadway, have attacked our principal mediums. Their first step has been to arrest Dr. Mansfield who it seems was particularly unfortunate in giving communications to this "sacred seven," as they have been called, having either been psychologized by a number of men coming with a falsehood in their mouths, to answer communications from spirits who are said to have no existence, or made to write the communications, perchance, by spirits of the same deceptive character as were the investigators themselves. If these were the sole communications that Dr. Mansfield had been able to give to any one, his course would look suspicious, but multitudes from all directions have come forward showing the wonderful character of communications received through Dr. Mansfield. These have been thrust in the face of Tift and his associates who have simply met them by crying "fraud, fraud!" and asserting repeatedly that they could and would answer sealed letters just as well themselves. In the trial which has lately come off at the Jefferson Market Court of this city, Dr. Mansfield gadded on by their distorting the whole matter by their false assumptions, openly challenged them to test the matter then and there before the judge, right in open court. "It is a hard place to give tests," said he, "here in the confusion of a public assembly, but if the whole audience will form a circle I will tell the names of fathers, brothers and others in the spirit-life." This evidently caused no little consternation among the seven, for they whispered to the lawyer and he squirmed completely out of the idea of having his men compete with Mansfield. Having thus proved their hypocrisy and false pretensions, it was proposed that the circle be formed and that Dr. Mansfield should give his manifestations alone. "Are you willing to have the matter determined by his success or failure," said the judge to the lawyer?

"No, your honor, we are willing to rest the whole matter on what took place on the 22nd of February."

Thus again did they back down and show that they did not intend to give him any fair chance, but were determined to persecute him and send him to jail if possible from the mistake of one day, regardless of the success of twenty years. Judge Tenney, of the firm of Tenney & Holt, 178 Broadway, New York, was Dr. Mansfield's lawyer. He is a noble specimen of manhood and a man not to be trifled with by his opponents. He looked up with a keen sarcastic glance at the prevaricating opposition, remarking, "Well show you what stuff you're made of before we get through with you." To show how much dependence was to be placed in the word of this committee who said they could do all that Dr. Mansfield could, a witness came forward with some communications showing the answer that Mansfield gave to sealed questions, which was entirely pertinent and truthful, and the answer which Tift & Co. gave to the same, which dodged the question, making the foolish remark that "conditions were not right," etc. The trial has closed and by the next week I presume I shall be able to report to you the decision of the judge, and also to give some of the spicy questions and still more spicy answers connected with the examination of Dr. Mansfield himself, and of Mark M. Pomeroy, popularly known as Brick Pomeroy, of "Pomeroy's Democrat." Pomeroy is as "sharp as chain lightning," and his answers given in a clear musical voice were so eloquent and witty as to completely outgeneral the opposition lawyer, while the remarkable communications which he had received from Mansfield within a few days were spread out before the court. In fact there seemed to be such a fascination in Pomeroy's method of telling a story that the court allowed him to depart from the case somewhat, and tell of the remarkable things that he had seen at Dr. Slade's. I had formerly been rather indignant at Mr. Pomeroy's extreme political theories, but on getting acquainted with him I find him to be sincere, manly and fearless, daring to publish his convictions of truth even though he loses subscribers thereby, which is something rather sublime in these policy-loving times. Tift, Grant & Co., are doubtless good business men, are more acute than profound, and have a much better comprehension of commercial than of spiritual or intellectual philosophy. This fierce attack upon the character and business of some of our most distinguished mediums, may have come from a desire to abate what they deem a delusion, but it seems to me to come more from a love of notoriety by appealing to popular prejudice. Were it not for this prejudice, these mediums could sue them for libel and doubtless collect heavy damages, for some of the ablest men of the nation could come forward and testify of their reliability and good character. If these gentlemen seek for notoriety, they are welcome to all that article which they can gain from these free notices of mine.

Report of the Cincinnati Convention.

In pursuance to the call of G. W. Kates and others, for a "Mass-meeting of the Spiritualists of America," quite a number met in Thoms' Hall, in Cincinnati, Ohio, on Friday, May 23d, 1878, the people assembled representing spiritual societies from twelve States. At 10 a.m. the convention was called to order by G. W. Kates, and a temporary organization effected by the selection of Judge E. S. Holbrook, of Chicago, Ill., as temporary Chairman; Addie L. Ballou, of Terre Haute, Ind., Vice-president, and N. W. Parker, Tipton, Ind., as Secretary. G. W. Kates being then called upon, responded in an earnest, logical and eloquent speech, upon the purpose for which the convention was called. The speech was carefully written and well worded, showing considerable study in its preparation. At the conclusion of Bro. Kates' speech, Sister Graham, on behalf of the Spiritualists of Cincinnati, delivered an earnest and hearty speech of welcome to those who visited the city for the purpose of attending the convention. Sister Addie L. Ballou, on behalf of the visitors, responded in fine and appropriate terms of gratitude for the hospitality so freely offered; after which she dwelt upon the importance of organization, counselling harmony in all the actions and deliberations of the convention. Sister Ballou then moved to strike out that part of the call requiring persons attending the convention to produce credentials. After a short discussion the obnoxious section was stricken out, and all who claimed to be Spiritualists were invited to participate in the action of the convention.

On motion of Dr. Owens, of Cincinnati, a committee of five was appointed to select permanent officers for the convention, consisting of G. W. Kates, J. H. Pitman, N. W. Parker, C. P. Sanford and Sylvester Loomis, after which convention adjourned to 2 1/2 p.m.

AFTERNOON SESSION.

At the hour designated the convention was called to order by the temporary Chairman, and on motion of C. P. Sanford, of Iowa, a committee of five were appointed to designate speakers and time of speaking, consisting of C. P. Sanford, Samuel Maxwell, G. W. Kates, Mrs. Pence and Mrs. Graham. Conference being next in order quite a number made short speeches, principally detailing experimental Spiritualism in their respective localities. The Executive Committee then reported the order of business for Friday evening as follows: Address by Bro. Stewart, followed by an address by Sister Addie L. Ballou limited to 1/4 of an hour each. Convention adjourned.

EVENING SESSION.

At 8 p.m. the convention met, E. S. Holbrook temporary Chairman. Invocation by Sister Annie M. Carver, followed by music by the choir. Bro. Stewart being then introduced addressed the meeting for thirty minutes in a forcible manner upon "Scientific Spiritualism." The choir again favored the convention with music when Addie L. Ballou was introduced and entertained the audience for three quarters of an hour in one of her happiest efforts. Convention then adjourned to meet at 10 a.m. on May 24th, 1878.

MORNING SESSION.

At the hour named the convention was called to order by the temporary Chairman, when the Committee on Permanent Organization reported the following as officers of the convention, to wit: President, E. S. Holbrook, of Chicago, Ill.; Vice Presidents, C. P. Sanford, G. W. Kates, Sylvester Loomis, Samuel Maxwell, Miss Lizzie Keyser, N. W. Bush, Mrs. L. F. Whiting, D. Howland Hamilton, Chauncey Barnes and A. A. Whitney; Secretary, N. W. Parker; 1st Assistant, J. P. Allen; 2nd Assistant, Laura C. Owens. On motion the report of the committee was received and adopted, and the committee continued to report Vice-Presidents for any additional States represented.

The President then read a written address accepting the position and dwelling upon the rise and progress of Spiritualism as compared with orthodoxy, and the benefits it has brought to humanity. On motion of Bro. Pitman a Committee on Resolutions was appointed consisting of G. W. Kates, Mrs. Agnes Cook, Chauncey Barnes, Addie L. Ballou and A. A. Whitney. On motion of Bro. Maxwell an Executive Committee of five was appointed consisting of Samuel Maxwell, N. A. Brit, Lizzie Keyser, Laura C. Owens, and L. H. Stewart.

On motion of Bro. Bracket, 10 minutes was made the limit of all discussion in the convention. Bro. Kates then moved that on division or call for votes none should vote except those who had signed the roll as members of the convention. This motion brought out an animated discussion, lasting one hour, when the motion was finally lost. The Executive Committee then submitted the following report which was received and adopted by the convention.

Order of Exercises for afternoon: 1st, Music; 2nd, Reception of resolutions to be read and referred to committees; 3d, Conference, to close at any time Committee on Resolutions report. At 8 o'clock p.m., debate on resolutions. All discussion in conference and on resolutions limited to 10 minutes. No one to speak twice until all that wish to speak have been heard once."

Convention adjourned to 2 1/2 p.m.

AFTERNOON SESSION.

In accordance with the order of exercises the convention met 2 1/2 p.m. Music by Mrs. L. C. Owens, after which several resolutions were read and referred to the committee. Conference being next in order quite a number spoke and a general good time was being indulged in when the Committee on Resolutions begged leave to report. On motion report was received and resolutions taken up and discussed separately. After some discussion the adoption of the preamble and first resolution was postponed until the adoption or rejection of the 4th resolution. On motion to adopt the 2nd resolution quite an animated discussion followed, the President taking strong grounds in opposition to the motion, charging the resolution as being the outcroppings of Woodhullism. The resolution was warmly supported by Sister Ballou and Bro. Parker, when Bro. Holbrook moved to amend instructing delegates to attempt to reform the convention or withdraw. On motion the resolution and amendment was laid on the table. Adjourned to 8 p.m.

EVENING SESSION.

At 8 p.m. convention was called to order and discussion of resolutions renewed. After some discussion on the 3d resolution, several amendments were offered and accepted and the 3d resolution as amended was adopted. On motion to adopt the 4th resolution the President again opposed and charged that the resolution was in the interest and in defense of Woodhull. Sister Addie L. Ballou manifested much earnestness and feeling in the discussion of this resolution, demanding that principles be vindicated and sustained, regardless of individuals, and that this resolution should pass. Several amendments were offered and voted down, when an amendment not conflicting with the spirit of the original resolution was offered, and for the sake of harmony the resolution as amended was adopted.

The Executive Committee reported the following order of exercises: "Sunday, May 25th, 10 a.m., address by C. P. Sanford; followed by Addie L. Ballou. At 2 1/2 p.m., Lyceum exercises; at 8 p.m., lecture by Samuel Maxwell, followed by a seance by Miss Lizzie Keyser. "Monday, May 26th, 10 a.m., discussion of resolutions; at 2 1/2 p.m., discussion of resolutions and general business."

In the evening at 8 o'clock a complimentary entertainment and party was given to the Spiritualists' mass-meeting at Thoms' Hall. After which the convention adjourned.

At 10 a.m., on Sunday, May 25, C. P. Sanford addressed the assembly for three-fourths of an hour upon "Practical and Phenomenal Spiritualism." Bro. Sanford was logical and argumentative in his remarks, and while he did not arouse the enthusiasm of the audience, yet his speech went home to their judgment and was pronounced good. Addie L. Ballou followed in a speech three quarters of an hour. Her remarks were general in character, showing the practical workings of Spiritualism among the masses, and the elevating tendencies of the Harmonial Philosophy, advising Spiritualists to work for harmony and band together against the common foe. The convention then adjourned to witness the Lyceum entertainment, feeling that the morning's entertainment had truly been "a feast of reason and a flow of soul." I will not attempt to do justice to the entertainment given by the Lyceum. The feeble efforts of my poor stammering pen would be a sad compliment to those who controlled and participated in the performances and exercises on that occasion. Suffice it to say that so grand and elevating was the entertainment, that all present were fired with a new zeal and determination to work for the culture and elevation of our little

ones to a higher standard of physical and spiritual perfection.

At 8 p.m. Bro. Samuel Maxwell, of Richmond, Ind., addressed a crowded hall. His remarks commanded the profoundest attention and were fine in conception, and calculated to put at rest the constant demands of disbelievers for manifestations without necessary conditions. Miss Lizzie Keyser followed with one of her seances. I could not number the spirit friends who were described, names given and identified. Suffice it that they were legion. Such messages of love and hope and cheer, as came wafted across the river to loved ones here from loved ones "over there" are indescribable. Only two failed to be identified. Many doubting souls were made firm and established in the belief of a glorious immortality and the elevating knowledge of spirit communion. Miss Keyser's mediumship is of a lofty kind and of great power. Her seance was ungentlemanly reported in the daily papers, and great injustice done her, charging her with getting off a put up job, acting the hypocrite, etc. We knew her to be a true honest medium, and justice to her and our cause demands that such outrages should be met with a flat contradiction and the censure they justly merit.

At 10 a.m., on Monday, May 26th, the convention met and on motion the preamble and 1st resolution was taken from the table. Considerable discussion was had on motion to adopt preamble and 1st resolution. On motion convention here adjourned until 2 1/2 o'clock p.m.

At hour stated, convention was called to order and discussion renewed, the President again taking the negative and saying that he saw Woodhull in the resolution. At the close of the discussion the preamble and resolution were adopted. Bro. Kates then moved to take the 2nd resolution from the table. The worthy President opposed it with all the combativeness of his nature, seeing Woodhull again controlling the action of the convention and permeating every resolution. Sister Ballou defended the resolution and earnestly counseled harmony in our own ranks. "If the American Association was impure let us send men and women up to purify it." Here a full and animated discussion of the principles of free love and social reform followed, affirmed by Addie L. Ballou and N. W. Parker and opposed by the worthy President, Brother Stewart and others. On final vote the resolution was taken from the table, amended to send fifteen instead of ten delegates and passed by a large majority. On motion the convention elected the following delegates to the Chicago Convention, to wit: E. S. Holbrook, of Ill.; Samuel Maxwell, of Ind.; G. W. Kates, of Ohio; Addie L. Ballou, N. W. Parker, Agnes Cook and Laura C. Owens, of Indiana; E. H. Stewart and A. A. Whitney, of Mich.; C. C. Bracket, of Ill.; D. H. Hamilton, of Maine; Mrs. L. S. Whiting, of Wisconsin and Miss Lizzie Keyser, of Ky. Quite a number of resolutions were then submitted and passed the convention without discussion.

RESOLUTIONS AS ADOPTED. WHEREAS, It is the earnest desire of this Convention to promote harmony among the Spiritualists of America, and at the same accord to every one the entire right of private judgment on all matters of faith; therefore be it

Resolved, That it is not our right or duty to persecute individuals or associations because of a difference of opinion; and hold that Spiritualism or Spiritualists as a whole are in no way responsible for the opinion of such individuals or associations.

Resolved, That this Convention appoint fifteen delegates to represent us at the next annual meeting of the American Association of Spiritualists.

Resolved, That absolute freedom of speech, both from the platform and through the press, is the only basis upon which we can hope for a permanent advancement of all reform,—such freedom, however, not violating the rights of others which in justice they are entitled to enjoy.

Resolved, That any and every violation of the liberty of speech and of the press as defined by the foregoing resolution in any part of our country, whether offered by the Young Men's Christian Association or any other association or individual, shall receive, as it justly merits, our unqualified disapprobation.

Resolved, That we deem the time has come to urge upon our local societies the necessity for engaging speakers for longer periods than is now the custom.

Resolved, That this Convention recognizes the "Golden Rule" as the best embodiment of all the codes of morals which the world has yet known, and should be practiced by all Spiritualists; and that this rule recognizes charity for all honest difference of opinion among men.

Resolved, That the co-operative method of distributing papers, pamphlets, books, etc., in the interest of Spiritualism, and free thought should be established.

Resolved, That we most heartily oppose, and shall use our united efforts to defeat the present and any all efforts that may be inaugurated to insert a recognition of God in the Constitution of the United States.

WHEREAS, We believe that Capital Punishment is an evil, a relic of barbarism and dangerous to society, is only legal murder and fraught with a thousand other objections, therefore,

Resolved, That this Convention invite all societies and organizations of Spiritualists throughout the country, and urge upon them the necessity of sending delegates to the next annual meeting of the American Association of Spiritualists.

At 8 o'clock, p.m., a complimentary entertainment was given by the Lyceum to members of the Convention, to conclude with a grand ball. The play entitled, Spirit, was written by G. W. Kates, and exceeded in execution and effect the most sanguine expectations of his friends. The play showed considerable dramatic ability and careful study, and was universally conceded to be excellent. At 11 o'clock, p.m., the room was cleared, the band took the stage, and those who loved it, commencing "to tip the light fantastic toe," and to those who had watched the proceedings of the Convention and noted its stormy sessions when division and discord at times seemed inevitable, this sweet and social ending was not only a miracle but something devoutly to be wished. The ball lasted until the stars paled before the coming morn, "when there was hurrying to and fro and gathering tears," and hastily spoken farewells, and those who had been laboring together for our common cause had separated and gone to their respective fields of labor cheered to renewed zeal.

A vote of thanks was then given our worthy President, also to the citizens of Cincinnati for their hospitality, and to the Lyceum for its grand contribution to the entertainment of visitors. It was then resolved that the Secretary be instructed to forward a copy of the proceedings of this convention to our papers for publication. The Executive Committee were requested to call another convention at any time in the year, 1874, and at any place offering the best accommodations. On motion the convention then adjourned sine die.

E. S. HOLBROOK, President, N. W. PARKER, Secretary.

Central Ideas.

BY JOHN SYPHERS.

In mathematics, astronomy, trigonometry, geometry and in everything throughout the vast realms of universal nature, central ideas hold a conspicuous place, and exercise absolute control. Everything that has an organic form is gathered and held around some central idea or principle. All associations, societies, churches, and even political organizations and rings, have their central ideas, which give to them form, organization and being. These central ideas come first, and are the soul of the organizations which they gather around themselves. I have been locking some time at the central ideas upon which the different Sectarian churches are built, and I must confess that many of them are silly and insignificant enough. Take any church that you can think of and analyze it down to its central idea, and you will find that it resolves itself, not into a spiritual idea, but into some insignificant thought concerning church polity, or of some material ordinance like baptism, or of the number of Gods that rule the church and the world.

These central ideas are generally indicated by the name of the particular church which adopts them. Take the Catholic church to begin with. It is based upon no spiritual idea, but on the idea of catholicity, indicating simply that it is a church which has spread widely and generally over the Christian world; hence her central idea has no spiritual life or meaning in it, and is worth little or nothing to the world.

Next, take the Presbyterian church. She has no spiritual idea underlying her superstructure. She takes her name from church polity and simply means that she is ruled by a presbytery. The Trinitarians are not based upon any spiritual idea, but upon the doctrine of three Gods, whom they say rule the church and the world. Three constitutes a trinity, hence they are called Trinitarians.

The Unitarians are also based upon the idea of number, affirming that there is but one God, a unity; hence they call themselves Unitarians.

Methodists have no distinctive spiritual idea as the center of their system, but take their name from the fact that they have a peculiar method of their own in the matter and manner of getting up revivals and converting sinners.

Baptists take their name from their practice of baptizing only by immersion, or rather from holding that nothing but immersion is baptism.

Universalists have based their name and central idea on numbers, indicating that all will be finally holy and happy, and consequently saved.

The Cumberland Presbyterians are named after the Cumberland river, a dirty, muddy, little stream in Tennessee. Hence we see from what foolish things churches are called in these modern times; and thus we might go on and mention every member of the great sisterhood of churches, which now represents a house so thoroughly divided against itself. This is the reason why spirituality has so generally left the modern churches. They all build upon the latter, instead of upon the spirit. The spiritual gifts and signs which the ancient church had, are not found in these modern concerns, hence they must be bogus—counterfeit imitations, with all the essential points of the genuine left out. They have all taken in their signs, and very properly, too, for why should they hang out a sign if they have nothing within to be represented by it? A sign stuck up over an empty store would not look much like business. Preachers, full of the power of the holy ghost, and surcharged with divine spirit magnetism from on high, should draw like a magnet, and hold the people close around them, but it is not now so. They do not attract but repel.

You go into almost any church in the land on Sunday, and you will see them all vacant around the pulpit, and the people gathered back around the doors, just as far away from the preacher as they can possibly get. He pushes the people away, and a spiritual influence is pulling them back, and so between the two, they will soon be out of the church—then the doors will be closed, tall grass will grow in the church yards, and the rooks and the ravens build their nests in their mute belfries.

Churches have been converted into places of fashionable resort, but the poor and the common people, such as Christ came to preach unto never think of entering there. I have hunted faithfully among the churches for a specimen of a truly spiritual person, but I find no difference between them and the world's people, only that on Sundays their face becomes two or three inches longer than on a week-day. I know of no modern church that possesses enough of the genuine article of ancient spirituality to make the soul of a grasshopper one square meal! But a new dispensation is now being ushered in. The ancient spiritual gifts are again being restored. Both men and women are now becoming mediators (mediums) of the new covenant. They both speak and write as they are moved by the Holy Ghost; that is, they are now, as of old, writing and speaking mediums. There is now, as of old, no condemnation to them who walk not after the flesh but after the spirit. They have discovered also as of old, that to be carnally minded is death, but to be spiritually minded is life and peace.

This new spiritual church is the only church of modern times, based purely upon a spiritual idea, as its name indicates. It stands out alone among all the churches of the earth as being based upon a central idea of a spiritual nature. That idea is the return of our disembodied friends to us still in the flesh, and being able as Christ did, to materialize a body for the occasion, that becomes tangible to our senses, and thereby demonstrates the immortality of the soul. Our race has long hoped for immortality and wise men have strongly suspected it, but never until now had they a tangible demonstration of the fact and that backed up by a philosophy, which shows the whole thing to be based upon natural principles, thus meeting the demands of the scientific minds, now almost universally gone into infidelity, and disbelievers of any kind of life beyond the grave. This great fact of life after death being once firmly established or proved by seeing, hearing and conversing with the spirits of the dead, will drive all gloom from the world upon the subject of death, and bring with it every needed reform. Lying will cease; thieving will cease; murder will cease and whiskey and tobacco will be driven out. Who would steal if they knew that spirits would immediately point them out, and make known the whereabouts of the stolen goods? Who would murder, if they knew that their guardian spirits would immediately make them known to the officers of the law? Men who do these things, rest wholly in the hope that they can keep the matter hidden, but the time is rapidly coming when there will be nothing hidden that shall not be revealed.

La Salle, Ill.

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Two Religions--The True, The False.

BY A. GAYLORD SPALDING.

There is a beautiful instinct in man called Veneration. It is the religious element or sentiment of human nature—the receptive channel of inspiration and aspiration, and connects the soul's sympathies with God, angels and humanity. This is the foundation of all that is named religion the world over.

Religion may be good or bad, foolish or wise, according to the way it runs. Rightly directed, it becomes a balm of a thousand flowers, and its perfume fills the earth. Otherwise it is a disgusting weed of innumerable trifles, stinks and abominations, like Mormonism, Jesuitism and Juggernautism, with all bigotry and superstition, under every sectarian name, which abounds in every community.

Out of their own mouths we prove the true and the false by the adherents of the popular piety. For instance no churchman, in his business dealings, ever asks or cares whether a man prays or curses, or belongs to any church. There is something behind all this that is every one's real religion; that is, honor, manliness, character. Everything else styled religion is mere hulloaloo and hifalutin by common consent.

All the duties of men and women are covered and included in the following human relationships, namely: The good husband and father, wife and mother, son, daughter, brother, sister; the good neighbor, citizen, friend, philanthropist. The perfection of these is all. Nothing in earth or heaven can go beyond. These are the weightier matters of the law. No annise, mint, or cummin, nor church, worship, dogma, or ordinance, or revival, or conversion, can add a hair's breadth.

Thus I have defined the true religion. It is practical common sense, the performance of the common obligations of life that everybody accepts. It is so cheap that it costs absolutely nothing but a daily and hourly living of friendship, love and truth. Stop, then, dear reader, stop right here. Draw a line of division at this very point between the true and false, and save your wasted money. This is the religion for the working man, who, "though a fool," need not err therein. Jesus says: "Why judge ye not even of yourselves what is right?" "The kingdom of heaven is within you." "Work out your own salvation." You need no priests, nor deacons, nor churches, nor creeds of thirty-nine articles.

THE FALSE RELIGION.

Now turn the picture, and I appeal to every honest and unbiased working man that pays his money. The false religion is the kind that costs—costs tremendously and frightfully and costs all the time. It is noisy, boisterous and excited, and explores the nations for proselytes. It builds churches, temples, cathedrals, vaticans, mosques, pagodas, and josty-houses in direct opposition to the words of St. Paul, that "God dwelleth not in the temples made with hands."

St. Paul's cathedral, London, cost the people of England seven and a half million dollars, paid by a tax on coal used by the laboring class of the nation. There it stands, solitary, empty and idle five-sixths of the time, a splendid monument of architectural skill and grandeur, while the great city has a million of paupers!

The Pope's Vatican at Rome costs fifty million dollars, and holds among its ingredients the sweat and bones of hundreds of millions of ignorant and degraded human beings. Europe and America are studded over with smaller but similar institutions. Every town and village goes in for them. Pity! They produce only poverty. The steam-plow would be immensely better.

Our last census report states the value of church property in this country at over three hundred and fifty millions, which is exempted from taxation, and that proportion of extra taxes is laid upon working men.

This religion cuts mankind up into divisions and subdivisions, and rules the world more than any other influence, and so absorbs and binds the human mind, that nine-tenths of the people are mum and dumb, and afraid of its free and open discussion.

In European history this religion has produced more wars than any other cause. Its horrors make the blood curdle to the finger tips. Read the record of the Bloody Assizes, the Fires of Smithfield, the French Revolution, with the Massacre of St. Bartholomew—all for religion! This is creating an earth-hell indeed to get men to heaven.

Jesus was the Prince of Peace, yet Christendom is more bloody and more skilled in the art, practice and barbarism of war than any other portion of mankind.

Longfellow says: "Were half the power that fills the world with terror, Were half the wealth bestowed on camps and courts, Given to redeem the human mind from error, These were no need of arsenals nor forts."

But this false religion is zealously promulgated. It is said the Rev. Mr. Hammond is paid regularly two hundred dollars per week for his revival preaching. What a cruel imposition on poor people—worse than railroad extortion. But this is the popular evangelical religion. Let it be seriously judged by working men. I was myself once a Methodist. But I was then young and green. Now I am riper, I trust.

Champlin, Minn.

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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 result was the Register was no guide to the public as designed. Speakers who feel desirous of having their appointments published will be accommodated by simply reporting from time to time to this office.

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut out and send along the little covered monitor on which is a statement of each persons account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go before the name can be got out of the mail-list and machine. Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, Associate Editor.

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CHICAGO, SATURDAY, JUNE 21, 1873

Church Property.

"Equality," writing to the Cincinnati Commercial, from Coshocton, Ohio, takes strong ground in favor of the taxation of church property. We see no reason why church property should not be taxed. The Orthodox God has no more respect for it than he has for a low brothel, and why should we under those circumstances exempt the same from taxation.

The class of property I refer to is that of churches. Can anybody tell why church associations should not pay taxes upon their private and personal property any more than manufacturing associations, railroads, or other corporations holding large amounts of property?

If a dozen or a hundred individuals desire to propagate their peculiar dogmas regarding theology, and see fit to put one thousand, or one million of their dollars into a church, better to accomplish their object, why should they be exempt from paying taxes upon their investments? Why should the people be forced to pay just so much more taxes in order that the churches may be exempt? The propagation of the particular theological dogma is a personal gratification. The exemption of church property is a private speculation on the part of those who make a living out of it, or those who pay for the propagation of their dogma.

The church being exempt from taxes, those who see fit to hire an advocate of their dogma—called pastors or ministers—have to pay just so much less in the aggregate than if they had to pay taxes on their investments also. There is no justice in this—to make other people pay to support a church or dogma they don't believe in. It is a plan of pious swindling that the churches themselves ought to be ashamed of; and some of them are. In a town where there are none but Protestant churches, the Catholics are forced to help support what they believe to be nurseries of heresy and perdition—and vice versa. In country places where the people use school-houses for public worship, they are forced to pay large taxes to exempt the rich, aristocratic churches in the large cities, where a homespun coat or a calico dress would hardly be welcome in a way back uncushioned pew, or in the gallery.

HOW MUCH CHURCH PROPERTY EXEMPT?

"I have not the exact statistics to show how much property of churches does not pay taxes in Ohio, but the aggregate for the United States will show startling figures, of which Ohio has her full share, and the evil is rapidly growing upon the whole country. For instance, the aggregate amount of church property exempt from paying tax was in 1850, \$87,328,810, in 1860, \$171,297,923; in 1870, \$354,483,581.

"These figures are alarming, and in a short time more will place this country in the present condition of poor priest-ridden Mexico, with most of the property of the country in the churches, exempt from taxes.

"The increase in wealth is in much larger ratio than increase in number of churches, showing the tendency to concentrate great wealth for the benefit of the rich, silk-cushioned, aristocratic churches of the large cities. The increase in the number of churches was as follows: From 1850 to 1860, forty-two per cent; from 1860 to 1870, sixteen per cent.

"While church property is more than doubling up in each decade, the number of churches is decreasing in the ratio of increase, and the number of church members is dwindling down in ratio of increase in church membership from

1850 to 1860 was 30 per cent; 1860 to 1870, 11 per cent.—thus growing "small by degrees and beautifully less," both in the ratio of increase in number of churches and number of members also; yet looming up in money investments, exempt from taxation!

"What justice is there in exempting a hundred millions of church property in the large cities of Ohio, and putting the tax upon the laboring and farming classes of the State? The only effect of this outrage is to save those who support the churches a few thousand dollars in taxes (paid by the laboring people of the State), while the church owners can lavish a larger salary upon the favorite advocate of their peculiar church dogma. Make the church owners pay taxes on their property, and they would reduce the salary of their ministering from ten to five thousand dollars a year. Some pastors get as high as thirty thousand dollars a year, and do not do as much productive and useful hard labor in a year as the toiling hired man at twelve dollars a month; yet a portion of the laboring man's wages go to pay taxes to support the churches that pay no taxes, but pay their pastor from five to twenty-five thousand dollars a year for one day in the week!

"Let Ohio set the example, and cut loose from this fraud upon the people. It can not be endured much longer, and the first State that breaks the chains will be honored in history, and become the model that other States will soon adopt."

Biography of Mrs. Conant and Flashes of Light.

The above-named works should be perused by every Spiritualist.

Mrs. Conant has a world-wide reputation as a medium of most remarkable gifts. There are but few mediums that are accessible to spirits of all degrees of development. Those who are familiar with the Message Department of the Banner of Light, know that it contains messages from spirits of the most exalted intellects all the way down to the lowest planes of development. These are all given through the organization of Mrs. Conant, and a great and important lesson is taught thereby.

The Flashes of Light is a fine volume of 404 pages, made up from the finest communications of intelligent spirits, and they are gems of literature and replete with science and sound philosophy. The Biography is just what it purports to be, and will always be read with deep interest.

The mediumship of Mrs. Conant has been of vast benefit to the investigator. It has given light upon the great subject of the after-life, which through the columns of the Banner of Light has been shed abroad throughout the world, lighting up the dark corners where superstition and ignorance of the after-life before reigned supreme.

While it is a fact that many very ignorant spirits gain audience, and perhaps, sometimes under assumed names of persons of far superior intelligence, put forth preposterous doctrines for the sake of gaining audience and credence, which would not be the case if they gave their own names, yet under the old injunction of "try the spirits," no one is very much harmed by their false pretences.

By the careful observer the ignorance and assumptions of spirits are easily detected, and when detected it is evidence of the honesty of the medium as well as of the fact that ignorant braggarts who pass from this life, can and will be true to their own phase of development when sending messages from the other shore. Would investigators so readily understand the true character and different degrees of development of spirits, if they were not shown in the messages they send us?

We would as soon think of refusing audience to men and women who so frequently embellish the truth, with the poet's license, to a degree that the few grains of truth are hard to find, as is often the case, as to refuse audience to a spirit of a similar cast of mind.

It is hardly to be supposed by any careful observer that Mrs. Conant or any other good medium, is always free from the control of vain assumptive spirits. This world is full of such, and they are often the most popular people we have. They are in season and out of season, ready to communicate their opinions, and to give them force will quote and garble the statements of popular speakers and authors.

It is undoubtedly true that very many extravagant things have been said by spirits assuming the names of popular persons. This very extravagance may be the means of making even the self-conceited, wiser than before reading such communications. The agitation of thought is said to be "the beginning of wisdom."

Those who expect to fathom the Philosophy of Life, and know all the laws of spirit control in a very few short years, will be very likely to change their views by and by.

Of the few very remarkable mediums of the present age, Mrs. Conant ranks among the first, and those who have not been the constant reader of the Banner of Light from the commencement of its publication, should certainly purchase the two books mentioned at the head of this article.

Mrs. Teed the Medium.

The above-named lady holds seances regularly as announced in this paper, at the residence of Mr. Gardener, 406 West Madison street.

We attended a cabinet seance there on Saturday evening, June 7th, at which some fifteen or more spirits materialized and showed their faces as plainly as if yet in the physical form. The audience are in a dimly lighted room while the spirits materialize in the cabinet and show themselves at the cabinet window.

There is not the least doubt of the integrity of the medium. The spirits would show them-

selves repeatedly and until they were fully recognized by their friends, often speaking to them in an audible voice.

Before going into the cabinet, Mrs. Teed was thoroughly examined by a lady, who assured the audience that there was nothing concealed about the medium's person by which she could possibly deceive any one. The cabinet was subjected to a like examination and found to contain nothing. It was simply a little curtained three-cornered apartment in the corner of the room, in which the audience was assembled, with a window with a movable curtain for the materialized spirit to show him or herself at.

We were well pleased with the seance. One spirit who presented herself was an old lady that we knew well while she was in this life. She showed herself at least twenty times, and was fully recognized. It was Mrs. Himes, the mother of Mrs. A. H. Robinson, the well-known healing and business medium of Chicago.

The controlling spirit of the band claims to be a brother of the medium. He says he has been in spirit-life twelve years. He stands at the window, in full view, and converses with the audience several minutes in as full and audible a voice as if yet in mortal life. He expressed himself emphatically, giving his views in no unmeasured terms of positive indignation at the selfish course of a certain individual, who has recently in a most ungentlemanly and unjustifiable manner tried to make the public believe that his medium was an impostor. When reminded that he was using very strong language, he replied, in substance, that the truth warranted all he had said.

For our own part we confess that we were most happily disappointed in the manifestations. We found Mrs. Teed to be not inferior in her mediumistic powers to any medium we have ever seen, for materialization.

Mr. and Mrs. Gardner, with whom she resides rank with the best people in the city, never presuming to impose any favorite hobby, if they have any, upon people who go to their house to witness the phenomena of spirit manifestation. Their rooms are tidy and well arranged for comfort.

We most respectfully suggest to all of our readers who reside in, or may visit this city, and desire to witness a demonstration of the truth of spirit-communication with mortals, and more especially if they would have a certain and positive reunion with their friends in spirit-life, to bear in mind that Mrs. Teed's seance rooms will yield satisfaction in that direction.

The Millennium.

We learn from the Universalist, that, "In Danbury, Conn., all the Protestant churches without distinction, find themselves able to worship in common, and the Catholic would not be excluded. In Melrose and Beverly Universalist and Methodist exchange pulpits. In Salem the Universalist minister has preached at the Evangelical Union meetings. In Franklin all the churches are unitedly working in efforts to revive pure religion and help on the Redeemer's kingdom; and of these none are more zealous than is the Universalist pastor."

This is lovely! The lion and the lamb will soon lie down together! Lying and deceit will cease! The poisonous serpents will shed their fangs! The alligators' hides become as soft as the skin of an otter! Perpetual summer will reign! The icy regions of the north will bloom with the rose! Newspapers will all become honest and reliable in statements! The epidemic will cease! Cholera will become a pleasure! Small-pox a delicacy! The measles essential to one's happiness! The cerebro-spinal myiasus as such a necessity as dinner; in fact the millennium, the glorious millennium, the long anticipated and devoutly wished-for millennium, will be ushered in! When that happens, wars will cease! Poisons will become harmless, vegetables will not decay, butter will not become rancid, conventions and hash will cease to be a necessity, and no paper will be required to be published, except, perhaps, one of searching analysis, whose business it will be to point out the defects in the millennium, and show where it could be improved!

Indeed, it is delightfully refreshing to see the Universalist and Methodist ministers cooing to each other's congregation! Then the Catholics are not excluded! Such a movement augurs well. It opens one door of heaven, through which peering eyes can gaze and observe all the beauties that only the imagination can picture. We hope the millennium will soon come. We have had Forepaugh's menagerie, the Georgia minstrels, the jubilee, the wild men of Borneo, the bearded woman, the double-headed calf, blind Tom, and a plate of fresh cream and strawberries, and now if we can see the millennium, the measure of our happiness will be full to the brim!

Physical Manifestations at Terra Haute, Indiana.

Eugene T. Heiner is a skeptic, and he desires to test Spiritualism. Nothing but gunpowder and a leaden bullet will satisfy the insatiate yearnings of the enthusiastic investigator. He wrote to Allen Pence, of Terra Haute, as follows:

"Will you allow me to present myself at one of your meetings with a loaded revolver, and upon the presentation of what you term spirits, discharge the same at the figure?" Of course, Mr. Pence would not for a moment allow such a fiendish test to be tried, and thereby endanger the life of the medium. He is willing, however, to give every advantage for the detection of fraud. His method consists of appointing three ladies (skeptics) and the same number of gentlemen, to take charge of the medium and cabinet, the ladies to have

the privilege of searching the medium in any way that decency and common sense may dictate. Those having charge of the cabinet, are allowed to pursue any course, in their examination, desired, to be repeated at any time during or at the close of the seances, and continued from time to time till the committee are satisfied, the medium reserving the right to have one or two of her friends present during the examination of her person. Should the committee detect anything about the medium or cabinet by which she could practice a fraud, such as masks, caps, white linens, red flannels, etc., which is conceded by all who have witnessed the manifestations that she must have to disguise her person, they shall receive a reward of five hundred dollars.

Harry Bastian's Seances.

Since Bastian and Taylor returned to the city from their five weeks' excursion to Missouri, the seances at the Seance Rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, have been most excellent. Spirits in great numbers have been recognized by friends, many of them speaking in audible voices.

A very fine feature of these seances is the power that spirits have to hold materialized until fully recognized, and often to shake hands with and kiss the loved ones who recognize them, and desire to go to the cabinet window for that purpose.

Another very interesting feature of the dark seance is the facility with which Mr. Taylor describes the spirits and gives the names of spirits who materialize and caress their friends with affectionate touch, and play on musical instruments.

It is the custom of Bastian and Taylor each evening to hold a dark circle and after that to hold a cabinet seance. This gives those who live out of the city an opportunity of witnessing both phases of these seances. We assure our friends that it is very seldom that we hear any one express any thing but the most perfect satisfaction.

Mr. Taylor during the day gives private sittings to any one who may desire special communion with departed friends. That he is a remarkable medium for that phase, no one denies who knows any thing upon the subject.

A Devoted Sister!

An exchange says, "I know a woman who lives in a country village. With a heart and brain alive to better things, she stays there, and day after day, year after year, takes care of an idiot brother, and for her reward has only vacant smiles, and meaningless gibberish. It is such a half life, you say, it is vegetating; you could not live so. Well, perhaps so. But I imagine that it is a sort of vegetation that will bloom out grandly in the sunshine of a second life."

That woman is an angel in disguise. How devoted! How self-sacrificing! In the Summer-land, she will find her reward. Angels watch her, gaze with delight on the pure love that illuminates her heart and sends forth rays scintillating with all the grandeur that the brightest imagination ever pictured, and they will reward her! There is something truly grand in such a self-sacrificing spirit! Look at her stroking the forehead of an idiotic brother, and surrounding his fragile form with a halo of love and sympathy, and compare her with that one who casts his own intelligent children on the world to grow up the best they can! Why, the beauty of her nature towers mountain-high above such an ignoble creature. When her mission on earth shall have been fulfilled, and she passes gently down to the tomb, angels will chant her praise, receive her with loving smiles, and compensate her fully for her self-sacrificing spirit! Each one must sacrifice something for others. You can't live entirely for self.

Dead-Heads.

The dead-head system that prevailed for a long time in politics, railroad companies and in religion, is being rapidly abolished. The Western Railroads have concluded to grant no more free passes. The government has abolished the franking privilege enjoyed by Senators and Congressmen, and now movements are on foot to place church property, so far as taxation is concerned, on a level with other property. The time is not far distant when the dead-head system of going to heaven will be greatly improved upon.

The Cincinnati Commercial is in favor of wiping out this dead-heading business. It says, "All property should bear an equal proportion of the burdens of just government. Exemption from taxation should be confined to the property of the State alone, and to that only because it is the common property of the people themselves. The dead-heading business must be wiped out. Congress has been forced by the pressure of public opinion to abolish it as to the mails of the United States. Now, let the Constitutional Convention push the reform at home, and put the burdens of taxation equally upon all property in the State." True to the principles of universal freedom, the Commercial urged the Constitutional Convention, assembled to revise the Constitution of Ohio, to beware of changes that will permit fanatics of any sort to use the machinery of the State to enforce their views of social, moral and religious obligations upon their neighbors.

Ministerial Defection.

Orthodox ministers are like other men,—human, in fact they are a little too human for the benefit of society. E. V. Wilson has a collection of 1,500 names of ministers of the gospel, who have been guilty of all acts known to the criminal calendar, and their likenesses should be placed in the rogues gallery. The offenses of those ministerial func-

tionaries have been committed within the last fifteen years. Just think of the amount of Jesus' blood required to make their character white! Then, again, this number (1,500) is not a tithe of those who have committed criminal acts. Many have escaped detection. The crimes of others have been heralded to the world, and then cease to be kept in the memory. The time has arrived when a minister has no higher place in the estimation of the people than a common laborer. They have been shorn of their sanctity, and begin to realize the fact that a minister is human, and subject to all the frailties of life.

The Little Bouquet--What the Banner of Light Says of It.

DON'T FORGET that the June number of the LITTLE BOUQUET will be the best child's and youth's magazine ever issued from the American press. It will be ready by the time orders can reach us, if attended to as soon as this notice is read.

Those who have received specimen copies should renew their orders forthwith. The magazine will only be sent to those who advance the pay for the same. Receiving no margin of profit we can not continue to send to those who have paid for specimen copies until further remittances are made.

We urgently entreat all those who have seen the work to take hold in earnest and aid in its support.

The following we clip from the last issue of our worthy cotemporary the Banner of Light:

"The first number of this gem in the way of youthful literature has reached us. Bro. S. S. Jones has kept the promise made, as will be seen by the contents of its delicately tinted pages. Poems of a sterling character, engravings replete with attraction, sketches and stories of marked interest—among them a continued one from the pen of H. T. Child, M. D., of Philadelphia—editorial matter, cuts of the wing movements, information concerning the Children's Progressive Lyceum of our country, and a fine steel portrait of Andrew Jackson Davis, the earthly father of the Lyceum movement, make up an initial number which promises much for its successors. Bro. Jones is aided in his editorial efforts by T. S. Givan. For sale at the Banner of Light office, price 20 cents per single copy."

Mrs. Blair, the Spirit Artist.

The above-named, most wonderful spirit medium, we regret to say, left Chicago for Sturgis, Michigan, on Tuesday, the 10th inst. She was anxious to be at the Sturgis meeting, having given friends assurance to that effect some time previous.

Her phase of mediumship, exquisitely beautiful and artistic in its nature, sets at defiance all arguments of opposers of spirit mediumship.

The peculiar manner in which the lettering is painted upon the scrolls that often embellish her work, exceeds the skill of any living artist with the full power of vision.

We will stake five thousand dollars with any person that there is not an artist uncontrolled by spirits that can be found in America, who can do the same work with the full use of his eyes, in the same time and manner without any previous drawing, including lettering, that is done through the hand of Mrs. Blair with her eyes blindfolded, beyond the power of seeing with her physical eyes in the least degree.

Will some pious or infidel skeptic, (as they are hand-in-glove in their opposition to mediumship) accept the challenge?

We await the reply.

Von Vleck Cornered.

While Mr. Von Vleck was giving his entertainment in Michigan city, a gentleman offered to give him five dollars for every time he would produce, in the light, what he did do in the dark, when there fifteen years ago, at the house of Dr. Bronson. He then put one hand on the head of Dr. M. G. Sherman, and the other on the gentleman above referred to, having his knees between them, as they were sitting. They both grasped his arms firmly; the light was put out; and in a few moments the guitar commenced vibrating and floating over their heads as well as in and around the room.

Sensible.

Henry Ward Beecher, in a sermon on children says: "If I were a Calvinist in the old accepted sense of that term, and believed in the character of God which is presented by that system, and in the theory of moral government which that system inculcates, I would not, so long as I had life and reason, bring into this world a creature the chances against whose salvation seemed to me a hundred to one."

Widows' and Orphans' Fund.

Brothers G. A. Barnes, of Olympia, and O. S. Beers, of Mobile, Alabama, each send fifty cents, and J. C. Boulier, of Toronto Ont., \$3.50, to be credited to the above fund.

We want to send the LITTLE BOUQUET to little orphan boys and girls for four months each, in consideration of the above donations. Perhaps they will lend the little gem of beauty to other children and solicit other subscriptions from those who are able to pay.

Perhaps some kind-hearted gentlemen and ladies will further replenish that fund so as to enable us to send the Monthly to many more poor children. Our angelic friends promise us much that is encouraging. We shall see and report.

CHAPTERS from the Bible of the Ages compiled by Bro. G. B. Stebbins, can now be had for \$1.75; postage paid. This able work should be in every library.

ARTICLES FILED FOR PUBLICATION.

Protect Mediums and Investigators, by J. K. Bailey. Correspondence on Reincarnation, by B. F. Hughes. Credibility of the Bible, by H. C. Pierce. Presiding Elder Gossard, of Owatonna, Minn., reviewed by J. W. Cochran. Psychological Influences of Pork, by D. W. Hull. Honest Men, by C. The Old Man of the Mountains, by F. B. Dowd. Bricolage, by E. Hovey. Youthful Musings, by M. P. R. Reply to Austin Kent, by Mrs. M. P. Henderson. The Mission of Christ, a lecture by D. W. Hull. Is Spiritualism Demoralizing? a letter to Mrs. M. E. Palmer. The Great Spiritual Shebboleth. By H. T. Wooster. Animal Magnetism, Interesting Experiments connected therewith, a letter to H. T. Childs, M. D., by E. Hovey. Living without Fire, by F. T. Padillo. Letter from Mrs. A. A. King in reply to T. J. Moore. What is Spiritualism, by L. Leonard. "The Nall Clinch'd," by M. P. Rosecrans. A New Proposition, by A. A. Forrest. Scenes in Spirit Life, Communication from Mary Moore (Spirit), J. Carl, Medium. Many other interesting articles on file for publication.

THE SANCTUARY AND ITS LAWS.

Temples on Mountains—Holy, and Holy of Holies common to all Religions—Blue, Scarlet and Red, Favorite Religions—Colors—Sanctuary a Pattern of the Heavens—Similarity of the Jewish and Egyptian Temples—Duties of Priests—Egyptian and Hindoo—Sacrifices of Jews and Egyptians—Exactly Alike—Hindoo and Hebrews—The Law Concerning Dedication of Priests—Fermented Liquors—Hindoo Books give Reasons for Their Laws—Hindoo and Hebrews Have the Same Concerning Marriage of Priests, for the Support of P. Iles—Eloquent Reasons of a Brahmin for not Becoming a Christian—Origin of the Priesthood—Temple Built for Astronomical Observatories—Abraham a Chaldean—Moses an Egyptian—Both are Copists—The Jews were not a Nation Until long after the Captivity—The Heavens the Work of Arch Masons—Antiquity of the Egyptian Astronomies.

BY D. W. HULL.

TEMPLES ON MOUNTAINS.

That our Bible was copied largely from other books concerning the construction of its sanctuary, none who have ever read mythology can deny. In the first place they had a portable sanctuary which could be moved at any time; but in time they had a stationary sanctuary built up on Mount Moriah (2 Chron. 3:1) We have seen that Jehovah was emphatically a mountain God, and that this peculiar characteristic belonged to numerous Deities. Hence we may expect the people to worship on a mountain. Says the woman of Samaria, (John 4:19, 20), Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. There was no dispute between the Jews and Samaritans as to whether God required them to worship in mountains, but which one of the two mountains. The Samaritans contended that the temple had been built in the wrong mountain. This peculiarity of building the temple on the mountains seems to have been derived from the Egyptians who obtained their custom from the Hindoos. Says Cleveland: "In the early ages of the world, men did not worship in temples, but in the open air and on the tops of the highest mountains; for as these approached nearest to the heavens, they thought that the gods could more readily hear their supplications. The Greeks seem to have adopted from the Egyptians the custom of erecting temples. They were built with the greatest splendor and magnificence, and in such places as were thought to be most acceptable to the respective deities to whom they were dedicated; for some of the gods delighted most in woods, others in mountains, fields and valleys. Each of the deities also had his own peculiar order of architecture. Doric pillars were sacred to Jupiter, Mars and Hercules; the Ionic to Bacchus, Apollo and Diana; the Corinthian to Vesta the virgin. The temples were usually built to face the east, as among all heathen nations the rising sun was an object of adoration."—Antiq. pp. 95 and 96.

HOLY AND HOLY OF HOLIES.

These temples were all made with a veil separating the Holy from the Holy of Holies, in the last of which they had an ark with the law of their God in it, which was protected by two cherubim which were images of inferior deities. For the same Deity who enacted that they should "make no graven image afterward, save that the ceremony would be more imposing if they had life-like images to instill faith. In this holiest place was supposed to be the dwelling of God and the mercy-seat his throne. (See Ex. chap. 26, 27, 36, 37, and Num. 7:89). But Solomon seems to think that he was incarnated in some image; for he asks the question (2 Chron. 2:6): But who is able to build him a house, seeing that the heaven and heaven of heavens can not contain him? Who am I then, that I should build him a house, save only to burn sacrifice before him? At the door of the temple was a laver of holy water in which the priest was required to bathe himself (Ex 30:17-21) Solomon had a molten sea instead of ten lavers to wash the sacrifices in. This sea rested upon twelve brazen oxen, "graven images," which their laws forbid (Ex 20:4); for no other number would do, and they must be so divided that three will face each quarter of the year. No one can fail to see the Astronomical signification of all this. But it is admitted that all heathens "worshipped the host of heaven," and yet they had the same styles of worship, which it is claimed was stolen from the Hebrews, but how comes it that they can so well copy from the Hebrews and yet accommodate their ideas of theology so well? Says the author above quoted, same page: "Temples were divided into two parts, the sacred, 'the part within the holy vessels,' and the profane, 'the part without the holy vessels.' There was a vessel of stone or brass placed at the door of the temple, and filled with holy water, with which those who were admitted to the sacrifices sprinkled themselves. The innermost recess of the temple, which was held most sacred, was called 'the sanctuary,' or 'the unapproachable part.' * * * * * Altars were made of earth, brick or stone, and sometimes overlaid with gold. Their forms were various. It was customary to engrave upon them the name of the Deity to whom they were consecrated."

THE ARK.

This ark in the sanctuary was so constructed that poles could be run through rings and carried about by priests (Ex 25:11-17) This was precisely the case with the Hindoo and Egyptian Arks. Mrs. Child tells us: "In the innermost sanctuary of these temples was a sacred ship enclosed in a shrine and screened by a veil. When the oracle was to be consulted, a procession of priests carried about this ship in its proper sanctuary placed on poles which rested on their shoulders."—Prog. Rel. Id. Vol. I. p. 141. Again, "In several places an ark is represented as carried on poles, resting on the shoulders of priests, and followed by a procession of people. There are likewise branches, candlesticks, tables with loaves of bread, and cherubim with extended wing."—Prog. Rel. Id. Vol. I. p. 185.

BLUE, SCARLET AND RED.

Blue, scarlet and red were favorite colors with the God of the Hebrews, perhaps because those colors better represented the various

phases of the sky and the sea. The tabernacle is covered on the inside with red, with blue surroundings (Ex 26). The curtains around the ark are blue, purple and scarlet, as was also the veil of the tabernacle, and the door of the tent. The priests were also dressed in the same colors (Ex. 28).

Blue was also a characteristic of the God Vitzputzli who during the Exodus of his people had a blue covering about him. Speaking of the Egyptian temple Mrs. Child says: "The ceiling of the room is painted blue, studded with constellations of stars."—Prog. Rel. Id. p. 185.

"With how poignant a significance might the apostle say, 'Even unto this day when Moses is read, the veil is upon their heart,' who see on that blue veil with its cunning work of Cherubim aught else than an astronomical *Bidwanan*; a picture of blue arch of night, all of it the workmanship of a cunning workman, who taught astronomy by a mechanical apparatus; and 'spreadeth out the heavens like a curtain."—Ast. Theol. Lect. p. 280.

The very fact that he was commanded to make all things according to a pattern, leads us to infer that he had either copied his tabernacle from one some one else had made, or he had patterned after the Royal-Arch work of God when he layed the pillars of Heaven. Oliver in his *Lectures on Free Masonry*, p. 98, tells us: "The candidate to initiation to the mysteries of Bacchus was kept three days and nights in darkness."

This was necessary that he might learn astronomy. Indeed we are told by the same author, that the "candidate for initiation spent his nights in the study of astronomy."

We may sum up the similarity of the Jewish and Egyptian temples as follows:

- 1. Both faced the East.
2. Both had a tank of water for ablution.
3. Both had an outer and an inner court, called respectively sanctuary and sanctum sanctorum.
4. Both veiled their mysteries by gorgeous curtain of blue, purple, and scarlet.
5. Both had their chests inside of the Holy of Holies overshadowed by the wings of some nameless creatures, called Cherubim.
6. Both had rings in their arks to enable the priests to carry them with greater ease.
7. Both anointed their kings and priest with oil.
8. The children were the successors of their parents in the priesthood in both nations.
9. A portion of land was set apart for the priests in both nations.
10. Both, the priests of the Hebrews and of the Egyptians wore white linen, and performed many ablutions.
11. In both countries the government was a theocracy everything being decided by the Urim Thumim.
12. Both celebrated the new moon with religious ceremonies.
13. Both had harvest festivals in which one offered the first fruits of their harvest to Isis, the other to Jehovah.
14. The Gods of both had a relish for cakes, meal, wine, turtle-doves and young pigeons.
15. Hindoos, Egyptians and Hebrews all supposed their Deities to have a weakness for the fumes of animal sacrifices, and that they were actually necessary.
16. Both had a system of removing the sins of the people to some dumb animal which was either sacrificed or pitched headlong down some deep precipice.
17. Hindoos, Egyptians and Hebrews, all attached great importance to cows which were burned and their ashes mixed with water and sprinkled on the people for purification.
18. All heathen mythologies in connection with the Hebrews, attach great veneration to a brazen serpent entwined around a pole.
19. Both had the same abhorrence of swine.
20. Both practiced circumcision.
21. Both taught that God had a reservoir of waters above the sky. (See Prog. Rel. Id. vol. 1. pp. 297-4.)

PRIESTS AND THEIR DUTIES.

According to Moses, Aaron, of the tribe of Levi, and his sons were set apart as priests. The priests were arrayed in gorgeous apparel, which gave them an imposing appearance before the people, and enabled them to completely ostracize the community. Upon two stones which he wore upon the shoulders of the Ephod, were engraved the names of the children of Israel, lest the Lord might forget to forgive their sins, unless he saw their names. Thanks to Eve for eating the apple; if it had not been for that affair they had not known how to write their names, nor the Lord to read, and we should all be damned. A breast-plate was made upon which was the Urim and Thumim, which, in some way acted as a charm to enable the Lord to talk with the priest. In short, they were dressed just as priests were always in the habit of dressing, just as Jethro, Reuben, Hobab, or whatever was the *alias* of the Midianite priest was in the habit of dressing, and they acted just as all priests do—damning every sheep that did not yield them a good fleece, or plenty of mutton. What this Urim and Thumim was, no one seems to exactly understand. The Chaldeans, Egyptians and Hindoos, however, wore them long before a Hebrew priest had ever been thought of. They were probably images of something, a Jew could scarcely comprehend. Mrs. Child speaking of the Egyptian priests says: "Some of them contained two figures, an image Ra (Urim) the sun and Thmei (Thumim), the signification being light and truth, or light and justice."—Prog. Rel. Id. vol. 1. p. 165. The priests received their office by inheritance; but although the public were compelled to support them they were not allowed to officiate if they were maimed in any way. There is nothing new in the Jewish priesthood. We find the same amongst all nations. Mr Cleveland thus gives the duties of the Greek priests:

It was required of the priests and all those who would officiate in holy things, that they should be perfect in their persons (that is, neither lame nor maimed); that their moral character should be irreproachable; and that they should have abandoned all the pleasures of the world. Some of them abstained from animal food, and took an oath of perpetual celibacy. When they officiated at sacrifices, they were clothed in the richest vestments.

Of the different orders of priests, the 'high-priests' were ranked the first, for they presided at the celebration of the most sacred mysteries. These had their ministers. The *kerukes*, 'public criers,' were the sacrificing priests. They commanded silence at the beginning of the holy rites, prepared everything necessary for the sacrifice, killed the offerings, and served as cup-bearers at the feast. The *nakoroi*, or *sakoroi*, superintended the decorations and cleanliness of the sacred places, and sprinkled holy water on the persons who visited the temples. The *Napherakes*, were 'keepers of the temples,' who took care of the holy utensils.—Antiq. p. 99.

(TO BE CONTINUED.)

Letters of Fellowship.

THE RELIGIO-PHILOSOPHICAL SOCIETY, granted a Letter of Fellowship to Dr. Dean Clarke of St. Albans, Vermont, on the 10th of June, 1873, authorising him to solemnize marriages, in accordance with law, anywhere in the United States.

15 cents pays for a specimen number of the LITTLE BOUQUET.

DR. ROBERTS has been at Bonham, Texas, healing and lecturing.

DR. WILLIAM CLEVELAND, formerly of this city, is now at Norwich, Ct., healing.

THE LITTLE BOUQUET will be sent one year for \$1.50.

MAGNETIC AND ELECTRIC POWDERS as prepared and sold by Hull & Chamberlain, are proving very successful. See advertisement.

THE Fifth Annual Meeting of the First Society of Spiritualists, will be held in the maple grove near Farmington, Oakland Co., Mich., on Saturday and Sunday, June 21st and 22nd. Good speakers will be in attendance. By order of committee.

R. P. FELLOWS will be at the Ocean House, Toms River, N. J., for one week, commencing July 8th; at Freehold, N. J., for one week commencing July 15th, thence to Elizabeth, N. J., at the Sheridan House the balance of the month.

THE Spiritual Society of Lowell, Kent Co., Mich., will hold their annual meeting the first Saturday and Sunday in July, 5th and 6th, 1873, in Train's Hall. Mrs. L. A. Pearsall and other speakers are expected. Friends from abroad provided for. M. N. Purple, President.

DR. MORGAN, late of California has located in this city at 278 State St., where he devotes his attention exclusively to diseases of the eye. He is a trance medium, and always examines the eye when in that condition. His success is truly wonderful.

DR. DEAN CLARK, who has recently spoken at Crown Point, Ind., is en route for St. Albans, Vt., where he desires all his friends in Vermont, and New England generally, who wish for his services during the Summer to address him care of Col. Albert Clark. Bro. Clark expects to go to California this fall to "settle," and this will be his farewell visit to New England and he will be happy to visit all of his Spiritualist friends who will give him employment at a moderate compensation. Address him at once as above.

B. F. UNDERWOOD will speak in Denver, Colorado, June 12th, 14th and 15th; at Winnemucca, Nevada, June 18th, 19th and 20th; Stockton, California, June 26th, 27th and 29th. After lecturing in San Francisco, San Jose, and Santa Rosa, he will start for Oregon, where he will spend July and August, lecturing in the principal cities and villages in the Willamette Valley. Until July 1st, his address will be Stockton, California. He will return East early in the Fall. Spiritual societies in California and Oregon would do well to employ Mr. Underwood to show up the errors of the Bible and the absurdities of Christianity. He does not believe, of course, in spirit communion, yet he is willing to investigate, and anxious to become convinced that there is a happy life for each one beyond the grave.

(COMMUNICATED.)

MRS. DR. CARPENTER lectured last Sabbath evening, at Grow's Opera Hall, on the Shams of Society. The false, artificial state of modern, fashionable society at large was treated upon and its folly exposed. Mrs. Carpenter is doing a good work in reform, and we advise all our friends to hear her. Those meetings are to be kept up, and may prove the nucleus of a new Spiritual organization. In Boston, six flourishing Spiritualist societies exist, and there is no reason why Chicago should not support as many. Success to all such enterprises and free speech generally.

N. Frank White.

This distinguished lecturer and able advocate of our cause is still lecturing in this city to enthusiastic audiences. Go and hear him.

Mrs. Morse, the Trance Lecturer.

The above-named trance speaker, we are glad to learn, is being well received by the friends in Nebraska. We hope she will be kept at work and liberally rewarded for her labors.

She has our thanks for subscribers to the LITTLE BOUQUET as well as for the JOURNAL. Speakers will everywhere confer favors by securing subscribers.

Only Fifteen Cents a Copy.

Trial subscribers can have the June number of the LITTLE BOUQUET for fifteen cents. This will enable those who are not prepared to pay \$1.50, in advance for the year to get the next number at the same rate we furnish number one.

Those who wish to get specimen copies of May and June can have them on receipt of thirty cents.

Address, LITTLE BOUQUET, Chicago, Ill.

Married.

On Tuesday evening, June 24, 1873, in St. Charles, Ill., at the residence of the editor and proprietor of the RELIGIO-PHILOSOPHICAL JOURNAL, in the presence of nearly one hundred invited guests, by Rev. H. Slade, Mrs. ROBERT FARSON, of Chicago, was united in marriage with Miss CLARA M. JONES, the youngest daughter of Mr. S. S. and Mrs. L. M. C. Jones.

New Books.

THE LADIES OWN MAGAZINE for June, is a most excellent number. Choice articles and illustrations are its leading characteristics. M. C. Bland & Co., Publishers, 287 W. Madison St., Chicago, Ill.

THE MONTHLY MIRROR, devoted to free thought in medicine, science and general literature, published by Benjamin J. Stow, M. D., 122 Lexington Avenue, New York. This is the weakest magazine attempt that we have seen for the last fifteen years. It will soon die of intellectual weakness. Its imbecility excites our sympathy. We do not believe its publishers could secure a respectable subscription list if he would offer to send it free.

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.

God in Everything--Hope.

[An improvisation, by N. J. T. Brigham, at Institute Hall, Philadelphia, March, 1873.]

Mortals have looked for a mansion of splendor, A radiant city above earth's dark sod, A glorious land where loved faces so tender Should shine in the sunlight of nature's own God; Have looked for a mansion of beauty eternal, A city all glorious built out of gold Where rising from earth and its burden of sorrow, A story of heaven to their hearts should be told!

They have prayed for one glimpse of the heavenly kingdom, A vision of beauty, a vision of God, 'Ere they should arise from the chain of existence And leave the worn body to rest neath the sod. Then down through the air like the falling of sunbeams, "In spirit and truth comes the answer to prayer"— The angels speak low to each journeying spirit, "We will lead you to nature and answer you there.

"Look down to the delicate face of a blossom, Its beautiful leaves with their tracery here, Send forth their sweet thoughts like a bird to your bosom, As sweet as the fragrance of heaven's own sphere. Our Father speaks still in the deep voice of nature, In blades of the grass and the sweet clover bloom In the leaves of the forest and waves of the ocean In glory of day and the twilight's soft gloom.

"For God is in everything evermore teaching, Always He's calling your souls from earth's sod, Oh! spirit be glad! to heavens up-reaching, 'Thou hast seen in thy vision the face of thy God; Through all of earth's sadness, his voice is still speaking 'Oh! souls of my children! the morning gates ope, And my spirit shall answer your spirit's up-reaching As I give you the morning of eternal hope."

BENEDICTION. God, who art in everything, Teach us songs of joy to sing, Teach us here no more to grope But let us see the light of hope.

The Right Hand.

One of the most interesting studies that can claim our attention is that of the structure and functions of the human body, and of that nothing can excel the perfection of the human hand. Adapted by its mechanical structure to such an endless variety of uses, and under the controlling power of the will, it performs many wonderful feats. Habit and continued use prevents us from realizing the true value of many things. We are just emerging from a severe and painful illness, in which for five weeks our right "hand had lost its cunning," and on account of intense inflammation, we have been entirely unable to use this very important executive member. Never before have we so appreciated its value so fully. Think of it, five weeks without writing, and now in the sixth week, we are writing phonography with our left hand. A friend wrote us that his barn was burned, facetiously remarking, "Never before did I so fully realize that 'blessings brighten as they take their flight, as when I saw the flames curling round and licking up the dear old barn where I had so often played in my childhood."

During a portion of this time we have had a number of persons to act as amanuensis, and have had an opportunity of knowing some of the inconveniences that spirits must have with their mediums, as we found that each one gave more or less of their own character to our communications. It was often very difficult to find any one, and we were very thankful to have these mediums.

Let no one suppose we are murmuring. We know that all things are working together for good, and that right will triumph over wrong, and harmony will be established; and though for five years and a half we have suffered at times intensely, heretofore always on the left side of the body; now, for the first time on the right, yet we have no complaint to make. The lessons though severe have an important practical value, and compensation is sure everywhere; it is the primal law of God and nature, and whenever human beings reach the practical knowledge of this, they are out of the region of complaint or murmuring, and have found a quiet resting place at peace with all men and all things—not that we should be indifferent to the laws of health and growth on the physical, mental and spiritual planes; but doing the best we can on all these, we shall find that true rest which constitutes heaven wherever we may be.

The contemplation of the works of man's strong right arm guided by the power of intellect, is grand and sublime—mountains are tunneled and even removed. Continents are girded with railroads, and old ocean's bed is furrowed by electric cables which bind all nations into one.

The right hand of man seems to be the most direct connecting link between his spiritual nature and the material universe. By it is accomplished almost every thing that he does; the good and the evil, so called, alike result from this. We have said that the right hand, guided by the intellect, has done the work of the world. Each onward step in the march of human progress, shows that while the hand becomes more skillful—accomplishes better work—the mind makes still more rapid stride, and to-day it is the intellect cultured and unfolded that makes man "monarch of all he surveys," and approximates him to his high destiny as ruler of the universe and "arbiter of fate." In the life beyond, these powers become unfolded, and in a more marked and majestic manner. The more extended and complete the knowledge of the laws which govern the forces of nature, the better is man enabled to direct these into channels which shall be more practically useful to him; and so the physical body which the spirit always carries with it through all its endless march comes to be less and less important, as these forces are brought under the control of the spiritual powers.

Man is an evolution of the grandest and

most perfect thought of the Infinite. It has been said, "God is the poet, and the universe the most sublime of all poems." Each one of the endless variety of forms in nature is the result of a thought, either directly from the Infinite or mediately through man, his crowning work. Man is the result of God's thought just as much as a locomotive, a watch, or any other creation by man, or rather formation, and this is true of God and man; all existences are the results of prior forms and not creations out of nothing as our theological friends have been disposed most absurdly to declare.

In order that any thought may evolve a practical result, proper conditions are required. The untutored savage never thought a locomotive, a watch, or even an iron axe into existence because the conditions were not in him or around him that would enable him to have such a thought.

Civilized man does not realize such thoughts as these until through slow and gradual process of development, the essential conditions have been prepared, then the grand thought culminates and is outwrought upon the material plane. So, while for untold ages the Divine thought is preparing rocks and mountains, rivers and oceans, plants and trees and animals, it was also preparing by slow degrees the inevitable conditions which should enable its thought to culminate in the crowning work, man! Not from the gorilla does man descend, but from the conditions which this animal and millions of other forms of life that have prepared the way, does the grand designs of God evolve His sublime thought, man! He is low in the scale at first but with capacities for the unfoldment of powers which we have not yet realized or conceived of.

Man walks the earth to-day, the epitome of God's thought—the grandest expression he has yet been able to make upon this mundane sphere. It has been said man was made in the image of God. He approximates nearer to him than any of the earlier forms. He has the power of thought. The genius to unfold from the vast domain of nature these things which are essential to his comfort, happiness and progression. He is the microcosm of the universe, while God is the macrocosm, and through him as man or spirit, God works mediocrally to build worlds and unfold them to a degree of perfection of which human "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive."

Let us, therefore, in the feeble comprehension which we have of our high destiny and our relation to the Infinite, lift up our heads in confidence and enter upon the grand and noble work that is before us as co-laborers with God in the unfoldment of our world and of the universe. Let us realize the important fact that to us is given the power, not only to raise ourselves into higher conditions, but to elevate this world upon which we live, and the universe of which it forms a part, that while we live and move and have our being in God our Father, we are essential to Him and without the co-operation of all things, the sublime oratorio of creation could not give forth the perfection of its music. Standing thus as the connecting link between the Infinite and finite, let us seek to realize the responsibility and dignity as well as the majesty of man, and in this realization let us put forth all our energies to scale loftier heights, and reach grander and more sublime eminences and learn the simple lesson that in blessing others we bless ourselves.

MATRIMONIAL—A young man of good education and good moral character, age 30, wishes to correspond with a young lady, about 30 years of age with a view to matrimony. Address, H. A. D. Bordentown, N. J. v13n14t1

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By Andrew Jackson Davis.

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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 Mr. 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 encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how I do it, and what I had not 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 witnesses, if necessary, and will answer correspondents if desired. Springfield, Mo. M. R. SMITH.

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 6th avenue Chicago, Ill., enclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage.

Kinner-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 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Prof. Phillip R. Hall.

By kind permission of Prof. Robert Hare, who has this circle in his charge, I come to answer a few questions, that may be given by those here.

"Would the perforated isinglass band recommended by Theodore Parker in his 'Spirit-life' through the mediumship of Miss Sarah A. Ramsdell, be of benefit if introduced in this circle? We will read his description:

"In constructing the band for spirit messages or spirit personations, it will require some skill in management. The band should be made of perforated isinglass; the punctures should be very fine, and made equidistant from one another. The ones operating in spirit-realms have a basis of rubber, that being more easily procured; but, for earth purposes, the isinglass would be more preferable, because atmospheric conditions would have less effect, and isinglass could be brought to a finer state of consistency. Let the band be made from one to two inches in width; let the perforations be accomplished with a very fine-pointed instrument. This band can be worn on any portion of the body, only graduate the size. Isinglass can be brought to a state of elasticity by the chemical process of blending oxidized gasses, or the nitrate of silver in harmonious parts with the fundamentals of glutinous substance. The band can be made with very little expense, and would be very beneficial in detecting spirit power."

Theodore Parker is correct. It is a truth when applied to his medium, and yet it is not a truth when applied to all mediums. It would not work with this medium. In introducing the band in a circle in the presence of some who do not bring harmonious relations, it could scarcely be of value, but we hope after a while to find a circle within a certain boundary before which astonishing results can be produced. I now speak of, and mean the atmosphere. For instance, we will gather artemic, mica, and other things that go to make up the body, bone and muscle of the medium, and have them assimilated to his organism until we have it so far perfected that we can produce materialization. We have to supply all elements wherein his organism is deficient before producing the best results.

I agree with my friend Parker, it is true, yet not adapted to all; just the same as one coat or dress will not fit on every person. We have to cut the garment to fit the peculiar spirit of the medium. We have already produced materializations with this medium, as I myself, saw the face of my little child through that aperture at his old office, at 52 N. Thirteenth street, and he has them here, too. [The aperture referred to is in a dark curtain he has suspended in one corner of his office for the purpose of producing materializations.] At twelve o'clock on the same night of January 23d, the medium saw distinctly the face of his own dear father, through the aperture in the curtain, but being a little timid about such things he instantly left the room. He tells you he can not sleep well at night, because the blankets are pulled so as to disturb him, and he is afraid that he will see materializations. We shall pull the blankets and show him faces until he becomes accustomed to it.

It is necessary to have substances of an elastic nature assimilated in the organism of the medium, as all spirit-forms or materializations must draw from the physical a certain per cent of bone and all the other elements of the body, in order to produce them. The materializations are in every sense taken from the medium; hence, there must be more than enough within his organism in order to produce satisfactory results.

"Did you teach chemistry in earth-life?" Yes, I once taught chemistry.

Prof. Robert Hare.

The sentiments just given by Prof. Hall, I heartily endorse as being correct.

"Do you conceive it possible to establish a telegraph between earth and spirit-life, so that messages may be transmitted in a similar manner to our electric telegraph wires here?"

No, I do not believe it possible to do so; but there may be others beyond me, who can see a necessity for, and a possibility of securing such a result. You have already all that is needed for direct communications with this life, through your mediums, and I can not conceive of any other method calculated to produce such perfect results, as are already, or will be accomplished through them.

Fanny Waters.

My name is Fanny Waters, and I want this to go to my mother. Tell her that if I had my life to live over I would do differently. I, like many girls that go to school, listened to the voice of one who deceived me, and I jumped from the rock into the river and woke up in the eternity of time. I was not wicked, but was deceived only. Sister met me, and she knows that I was not wicked. I have not met my father here, as sister tells me he is a little further on than me. I said that if I could not have him, that it would be better for me to be with those in eternity whom I love, than to dwell here in hate with those I did not love. I did not pass away out of existence, as I only jumped from the land of death, to the land of life. My mother is living away down at Richmond, Pa.

After laboring with the Universalists for the space of twenty years, the writer has reached these conclusions, and he would be glad to hold all the liberal sects and forms in the unity of the spirit and the bonds of peace. But Christians as a sect have no toleration. Starting out with the declaration expressed in the closing record of their Bible, "That whosoever adds to or takes from the words of this book, God shall take from him," etc., they are as firmly anchored to their authority as is a ship to the bed of the ocean. While it is apparent that all of good contained in that record came out from another world these guardians of the dead letters of the past, have reared an impassable barrier between the world of matter and the world of spirit, so that the angels of light can no more come to them.

When we contend that greater works are now being done than were accomplished in the days of Christ, they shut their press against us and tell us to depart from them. So we have to go to the Boston Investigator, the RELIGIO-PHILOSOPHICAL JOURNAL or some of the numerous liberal papers beyond the church to find a medium of communication with the stirring world of thought.

It is well for us that it is so, for it severs our visible connection with a body of believers who are satisfied to expend all their resources in coming together week after week and trying to explain some ancient manuscript which the writers themselves never understood, and which it is impossible to enter the heart of man to conceive. We are satisfied to let the dead past bury its dead. The waters of immortal youth are not in their fountains. The greatest good is before us, not behind. Tradition and intolerance, excommunication and anathema, are in and of the creeds of the Bible. Liberty and harmony, new life and enrapturous enjoyment are the ministry of the new dispensation. This day we remove our camp from the wilderness and pitch our tent by the river of life which proceedeth out from the throne of God, whose waters are clear as crystal. The fruits that grow upon its green banks are the high discourse of experienced immortals. We shall walk and talk with them and they shall truly tell us all things. There is rest at last, rest for the weary.

Granny, Ct.

Voices from the People.

The Banner of Light is kept for sale at the office of this paper. Brittan's Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

WHEELING, WEST VA.—W. Bender writes.—We have had Capt. R. H. Winslow lecturing and giving tests for two Sundays. We consider him a good lecturer and test medium.

TABLE ROCK, NEB.—O. D. Howe writes.—We are glad to see a revival of Spiritualism in this county caused by the manifestations of Mrs. Morse, of Illinois.

WAYNESVILLE, OHIO.—Mrs. E. E. Peacock writes.—If you, at any time know a good reliable medium on the way to Cincinnati, either test, speaker or healer, that could make us a friendly call, we would be pleased to entertain them.

ELGIN ILL.—William Sheldon writes.—I read my journal, then mailed it to an orthodox friend and let him make the best use of it he can. I think if every subscriber would do that, or even send it to some one that would be sure to read it, we would all do a great deal of good.

SHAKERS, N. Y.—S. G. Hurlbut writes.—Go on in the good work, humanity will bless you in the distant future for the good you are doing. I am a Spiritualist of twenty-three years standing and am as awake and alive as ever to the necessity of more light. Hope the LITTLE BOUQUET may shine as a spiritual luminary of the first magnitude.

BUTTERVILLE, OREGON.—Lucien C. Geer writes.—The Spiritualists of Oregon seem to have but little to say in your paper regarding Spiritualism. I think they will before long, try to do more for the cause. We have a medium here, Mr. Grayson. He is a true speaker, and a good clairvoyant and test medium.

BRUNSWICK, OHIO.—S. Butler writes.—The Spiritualists of this vicinity met May 4th, and organized under the name of the Liberal Spiritualists of Bennett's Corners. Money was liberally subscribed to procure lecturers once in two weeks during the Summer. Hudson Tuttle was the first speaker, greeted by an intelligent audience, among whom were some of the leading men of the place.

KENDALLVILLE, IND.—C. H. Lavenburg writes.—D. W. Hull, has just closed a very successful discussion here with a preacher of the Campbellite church, Mr. Blaney. It is the universal opinion of all except his own church, that Daniel completely laid him out. Bro. Hull has done a good work in this orthodox stronghold and ought to have the thanks of every friend of Spiritualism and free religion.

MARION, IOWA.—M. E. Honre writes.—Bigotry, ignorance and Superstition, rules the day here, as yet, but they have had a mighty stirring up lately—first through the instrumentality of E. Y. Wilson, last through not least, through the mediumship of Hattie N. Hamilton, of Michigan. Although not an advertised medium, I feel she should be known to the public as a fine trance speaker, as well as a reliable test medium. Brother Wilson prophesied the spirits would be able to materialize through her.

HARRISBURG, PA.—William C. Potts writes.—The reporters of the Harrisburg papers must have come to the conclusion that it would not pay to use any more powder to blow up their own sandy foundation. Their untruthful and slurring accounts of the proceedings of the spiritual meetings held at Barr's Hall, have been advertisements for us at their own expense and have brought our Gentle Wilson and Moses Hull this way. They gave lengthy and interesting lectures to full houses.

SPRINGFIELD, OHIO.—Mrs. Amanda Graham writes.—This is to certify that my daughter was confined to her bed and room for six months with Amenorrhoea, and its subsequent results, a dropsical diathesis, and was virtually given up by three physicians, and when all hope had fled, as to her cure, providently met Dr. B. R. Dowd, who was practicing Dr. Hotchkiss' system of cure in this city, and under his care, without the use of any medicine, my daughter was fully restored to health in less than two weeks.

BELFAST, MAINE.—David Pierce writes.—I send you the following from a Bangor paper: Elder Vinal Lampher, a Second Advent preacher living in Searsport is troubled by curious manifestations at his house. In one particular chamber invisible visitors play such queer games as tumbling the clothes on the bed, throwing the furniture about, and other pranks much like those of the Newburyport ghost. This happens half a dozen times a day, if things are set to rights as often. The Elder is firmly persuaded that it is the work of the devil.

OREGON, MO.—Clarke Irvine writes.—I deem it my duty to write you again concerning Pr. Shaw who has been lecturing here on "God in the Constitution," "Capital and Labor," "The Facts of Spiritualism," etc. I am glad to be able to say "here is a man we need not be ashamed of." Every truly cultivated or uncultivated admirer of elocution will be delighted with him. Some of his descriptions for dramatic effect are as good as Gough's, while his lectures are replete with merit and powerful arguments.

MORAVIA, N. Y.—F. R. Shaw writes.—Spiritualism in Moravia is advancing. There is quite a sensation created by the Methodist Episcopal Church some weeks since by raps on the "Grand Wall." While no one was within several feet of it they were heard by nearly the entire audience, including the clergyman himself. These manifestations occurred on the occasion of a funeral, and were in response to the sentiment uttered by the speaker "A. B. C. of the world was becoming very skeptical. Mrs. C. Booth, through whose organism, during last Summer, materializations were so successfully accomplished, is again almost restored to her usual health, and is being again used as a medium.

BOSTON, MASS.—Annie Lord Chamberlain writes.—Having just called upon our good Sister, Mrs. Mand E. Lord (formerly of Chicago), I wish to inform our Western friends of her reception in Boston. She is pleasantly located at 27 Milford St., and several prominent Spiritualists are doing all in their power to introduce her to the public. Dr. Newman deserves much praise for the active part he has taken. Mand came to Boston a stranger, but she has already won many friends and among the best class of persons. Her circles are crowded, and thus far the manifestations have given universal satisfaction. I am, indeed, rejoiced that our Eastern friends are being favored with the demonstrations produced in her presence, and know that her Western friends will be pleased to hear of her warm reception and good success East.

PHILADELPHIA, PA.—John A. Hoover writes.—Our public lectures for the season have closed, Dr. Child giving the final touch. Throughout the season these lectures have been attended by large and appreciative audiences, and the seed that has been sown in hearts is beginning to yield the "fruit in due season." But, Bro. Jones in order that the great tree of Spiritualism, may cast its blessings over the whole earth, every branch of it must bear fruit, each individual member must unearth his talent, and put it out to interest, and I know of no better or more successful way, than to give, lend, and spread broadcast over the land, all, or as much of the spiritual literature as may come to our reach. "The Clock Struck One," is one of the best books that can be put in the hands of the Christian. We have some startling manifestations

among us, but the time to give them to the public has not arrived.

NEW ORLEANS, LA.—C. H. Silliman writes.—Please find enclosed 15 cents for which send me specimen copy of the LITTLE BOUQUET. I have about fifty boys in school among whom I should like to circulate it, and perhaps get you up a club.

Thanks, Brother, drop the germs of truth in the youthful mind and they will yield an abundant harvest. Oh, that our friends would everywhere arouse themselves and feel the importance of speedy action in behalf of the children and youth of our beloved country. If they would preserve our Constitution in fact as our fathers gave it to us, and make permanent the guarantees of free institutions, let correct principles be instilled into the minds of those who in a few brief years will hold the reins of government.—[ED. JOURNAL.]

LANCASTER, TEX.—J. S. Hatter writes.—I have been a reader of your paper for the past three years, and must say that I admire your boldness in dealing with the dogmas and creeds of the past and present, and hope you may continue in the good work until all rational beings may see that they are dependent on themselves for their salvation by good deeds and a compliance with the laws governing their nature.

He then goes on to say in substance that there are many in this part of the country who would patronize mediums if they did not require advance pay, etc., and desires us to lay the subject before them, all of which we do, and say to mediums a: your own business in your own way, and we will attend to ours by continuing to publish a paper that receives the approval of the great mass of intelligent Spiritualists and liberal minded people generally, at the same time thanking the brother for all he does to sustain our hands by word and deeds.—[ED. JOURNAL.]

MOMENCE, ILL.—A. Hadsell writes.—I can not tell you the cause of my negligence, therefore I shall not attempt it. Excuses do not answer as well as money in business matters. Perhaps I may be more punctual hereafter.

THANKS.—We like the spirit of your letter. You fully realize the justice of prompt payments, but have been negligent; so have many others. We suffer much anxiety by reason thereof, but kind words accompanied with what is our due soothes the troubled spirits and prompts us to renewed efforts.

Once in a great while some—I continue to take the JOURNAL for years and then leaves his county for parts unknown (probably for his country's good). Then we wonder if he is really a Spiritualist. Upon inquiry, we invariably find that such people are natural born croakers, who have at different periods belonged to different churches, and finally become Spiritualists with like result as before. Upon further inquiry we find that they owe for every newspaper they have ever taken. No honest man or woman ever moves from one place to another without first attending to newspaper bills.—[ED. JOURNAL.]

GALESBURG, ILL.—A. Hammond writes.—In the Dixon horror, who thinks of the great cause of all that loss of life and sorrow? The bridge builders are blamed over and over, and they may be to a certain extent, justly so. What caused so many people to gather on the bridge? This said a certain religious observer at that time, drew them there. While we would respect the feelings of all, yet we have the right to inquire, was not the observance of this old foolish practice, borrowed from the Pagans, more the cause of that great sorrow than anything else? Plunging people into ponds, pools and rivers, and making a show of a religious machinery, must be regarded too sacred to look at in its true light, because a lot of fools indulge in it; and yet these same "holier" men can lie by the "ton" about some bridge builder and blame everybody else but themselves for this great calamity. I am a stranger to all parties concerned and know nothing about the character of the bridge. From all I have seen in print, however, it might have stood for a long time for the united weight of all the rain that would usually fall without injury to any one. There is a lesson to be learned from this whole affair. As yet I have seen none who seems to dare to put the blame where at least a part of it belongs. When will religious humbugs have an end and truth be respected among men as much as shams? There were more bodies of dear friends lost in that occasion than baptism has saved souls, for more than a hundred thousand years before Adam. It is respect paid to this sacred sham was the great and primary cause of the Dixon rush to death. Let the truth stand out as it is, not to pain, but to correct and give light.

NEWARK, N. J.—Henry C. Willard writes.—A friend advised me to call on Mrs. Sarah A. Lindsley, of 42 Orchard St., told me she was an excellent test medium, answer letters sealed or stitched in any conceivable way. I went as directed. She is in poor health and at first declined to give me a sitting, but finally consented to do so. She sat by a heavy walnut table with a marble top, and it moved from its position between the window and the door, finally stopping between the lady and myself. She seemed very much surprised and said, Well, now, What? The voice, clear and distinct said, "Put your hands on the table." A sheet of paper, pencil, books and a bunch of wax flowers were on the table. She started up and exclaimed, "Did you hear that?" The pencil then raised up, as if by magic, and commenced to write—went very rapidly, writing the following communication:

MY DEAR HUSBAND: You are in the right channel, I told you three days before I left that if spirits could return, I would do so, and make you feel and know that Spiritualism is a truth. Our babe is well, but longs to see you, and when you get home, he will be happy. Kiss darling Willie for his mother. When you have darkened the room, by closing the blinds to the window, will show you my face. I will stand by the whatnot. Look there. Adieu!

As soon as the writing ceased I read it aloud, the medium seeming to doubt it. I then closed the blinds and sat down; our eyes directed to the spot designated. Then, in less than time it takes me to record the fact, a lovely form appeared, and I think of my beloved wife, whom I had not gazed on for five years, stood in my presence. She remained at least three minutes, looking at me in her usual happy, smiling way, waved her hand in adieu, threw me a kiss, and vanished. Then Mrs. Lindsley was controlled and such eloquence I never listened to before. She is the most remarkable medium, I believe, in the world. I hope ere long to see her name among the list of traveling mediums.

FAYETTE, IOWA.—A. M. Staples writes.—If God is all and omnipotent, it certainly will not make him more wise or physically stronger to insert his name in the Constitution; but if he desires anything of the kind, he is strong enough to do it without the intervention of men. If God is all and in all, then "we the people" who are already recognized in the constitution, is an essential element of God. In this sense the most important part of God is now in the constitution. But what is the object of this fanatical proposition? No two acles can agree as to what God is or what he requires; no two persons can exactly agree respecting God and his requirements; hence, a series of religious controversies would be introduced into politics which would terminate in blood and final destruction of the present government. The people of America agree in the necessity and form of government for the protection of natural rights, but in theology they can not agree and the bigots are not willing to let the progressive disagree, therefore a catastrophe is in the air, and the proposition is carried into effect. If old contaminated theology, with eyes in the back of his head, but none in front, and so deaf that he can not hear but one eternal song, desires to strike a blow of self-destruction, as slavery did, then let the old fossilized, moss-covered champion of learned, mystical, oriental idolatry take the solemn consequences. Now, will this learned Potentate of Superstition, bigotry, and fanaticism, basing in the cream of nonsense, take this suicidal step? This enemy of justice and liberty is rich; he is

basking in wealth extorted from the hand of industry; he is on good terms with those men who deliberately put their hands in the public treasury, and took money without the consent of the people. Now, the more people disbelieve in Mosaic God, the more benevolent they become, the less they believe in a personal God the more refined they become, and the more they will work for humanity and the elevation and the good of the race.

LOUISIANA, MO.—Mrs. Mary DeGroot writes.—With a heart filled to overflowing with gratitude to the dear departed ones in spirit-life, and to their blessed instruments, Messrs. Bastian and Taylor, who alike have won both the love and respect of every thinking and liberal mind in our little city, by their frank, gentlemanly and obliging manners, and now that they are about to leave us for other fields of labor, we take great pleasure in informing you and the readers of your invaluable paper, to the best of our ability, the success that has attended the manifestations produced through the mediumship of the above-named gentlemen. They have held ten sances in this city, four of which were for the materialization of spirit forms, when invariably some person would recognize the loved features of a dear departed one, who they had been taught by the church to believe, was gone forever from their sight. But now we have the blessed assurance that our friends do live and are only hid from our vision by a thin veil, which under proper conditions can be pierced. Thursday evening a select company of friends met, and after the usual dark circle, in which Mr. Taylor gave some very fine tests, by describing and giving the names of spirits, they in turn reciting songs, carrying flowers, rings and other articles about, playing and floating a guitar and showing beautiful lights, some speaking in audible voices to friends present, etc., the controlling spirit said, "Strike a light, and change the circle". Mr. Bastian then submitted himself to be securely tied and placed in the cabinet, which was a simple partition made of common flooring boards and lined with black cambric. The door being closed, we sat with clasped hands, and expectant eyes awaiting results. After singing one or two hymns, during which time there was great commotion in the cabinet made by the bells, guitar and other musical instruments placed in with Mr. Bastian, the curtain was moved gently to one side and the well-known features of General R. E. Lee, were presented at the aperture and a military salute of the hat was given with great peculiarity in his own "Is that General Lee? asked of the company? If so rap three times." Three loud raps were immediately heard and again the well-known face presented itself, saying in an audible voice, "Yes, friends, it is me" and disappeared. Again he came plainer than before and saluting us with a smile upon his countenance said, "Pardon this intrusion, my friends," and then the venerable and beautiful vision faded away before our eyes, and left us startled, surprised and gratified, for surely a good angel had visited us. George Fox then took up the trumpet and gave us a lecture on the Philosophy of Life, replete with intelligence and good logic. God bless him, and may he long continue to visit this earth sphere and lead its erring children upward and onward with his cheering counsel and good advice. Several other faces were presented and given names, and were identified and addressed by their friends, after which, Harry being released, the circle was dismissed, everybody being more than satisfied with the demonstrations. The good seed has been sown, and must bring forth fruit. I could write enough to fill one side of your paper and then the one hundredth part would not be told of the wonderful manifestations that have taken place during Messrs. Bastian and Taylor's stay among us. Suffice it to say, that they have caused more real deep thought than anything that has visited our city before, and the sensation produced is greater than any Methodist revival camp-meeting I ever heard tell of. It is the theme of conversation everywhere. Many have been convinced of the truth of spirit-communication, and the question is agitated to such an extent, that it can never die out. May these mediums live long for they are doing more to convince the people of the immortality of the soul than the best theories that can be brought forward. Theories without demonstrated facts will not convince the skeptic. Then friends it behooves us all to do what we can to make it pleasant and harmonious for all such mediums whenever we are blessed with their presence, that we in return may receive sweet communion with our angel friends.

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