

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

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

CHICAGO, SEPTEMBER 6, 1873,

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

Select Poetry.

THE YOUNG STREET WANDERER.

Rags hang upon her form—young, slim and fair; Her arms are naked, her small feet are bare; Her head uncovered, loosely streams her hair.

No health rose on her meagre cheek appears; She sports not, laughs not, as becomes her years; But her great violet eyes oft brim with tears.

Each morning from her squalid den—her home-Two fiends—her parents—send forth to roam That city, glorious with grand tower and dome.

Her task: to walk and beg, to beg and weep, And still, though starving, her poor coins to keep, That nightly the two fiends their spoil may

reap. And when she fails to touch cold hearts, and

goes Back penniless at evening's weary close, Curses are showered upon her, and hard blows.

'Tis night! The young maid plods with bleed-ing feet-A blur, a moving rag, in that grand street; Moans the chill wind and falls the blinding sleet.

Her hair is wet in all its uncombed flow; Long eyelashes are fringed with speck of snow; Hands numbed with cold, as is her heart with

A small wild beast—God's image—seems to prowl; People avoid her as some object foul; E'en dogs her strange form see, and turn and growl!

Her tears this night for pence have flowed in

vain. She stands before a great shop's glittering pane; There, dainty food; here, hunger, cold, an rain

She moves away, while pangs her spirit thrill. Fate, dost thou rule all earth with iron will— Some born to plenty, bliss; some want and ill?

She gains a street where crowds are gathering fast; In close-shut coaches some are whirling past; Others, warm-coated, brave the biting blast;—

But all, well pleased, to you grand pile are rush-

Women rich-dressed, youth, age, are laughing,

crushing, While music's stream thro' half-opend doors is gushing.

Large sums they give for loved theatric show, She asks one mite; they coldly answer, "No!" Or thrust her rags aside and scorn her woe.

the scenes where laughter glads

SPIRITUALISM IN BALTIMORE.

An interesting Document Claiming to Emanate from the Spirit of Benjamin Franklin,-A Fac-Simile of His Signature Attached.

Startling Manifestations!

[From the (Washington, D. C.,) Comet.] What of truth or falsity, philosophy or quackery there may be in so-called "spirit manifestations," we stop not now to inquire, but it being within our province as journalists to glean in any field that which may furnish a harvest of interest to our readers, we have from time to time given space to articles in relation to this latter-day creed. Just now we have one to this latter day creed. Just now we have one that possesses a peculiar interest from the fact that it is a sort of exposition of some of the tenets of Spiritualism, purporting to be indited by a medium under the influence of the spirit of Benjamin Franklin, the philosopher and thinker. Certain it is that the manuscript (now in our possession) was written by Mrs. Theophilus Youngs-the lady who has puzzled Theophilus roungs—the lady who has puzzled so many inquiring minds by piano seances at the Law Buildings—in the presence of a num-ber of respectable and intelligent gentlemen, while she presented the usual appearance of of mediums claimed to be under Spiritual con-trol, and that it was signed rapidly and with-out pause or hesitation by an apparently un-consistent and with the philosopher's comconscious hand, with the philosopher's *own* signature. Omitting the invocation we pass to the body of the matter, which we give to our readers—without any endorsement of ours—as affording some novel food for thought at any rate —Eps"

rate.--[ED." To-night it is our purpose to show, first, something of the spirit teachings concerning the nature of mediumship; next, the necessity and value, the uses and abuses of the spirit

circle. When first in a remote part of the State of New York the manifestations popularly called hauntings took their place in the regular order of a direct spiritual telegraphy, it was found that not to the place, but to the persons inher-ed the force through which spirits communiat that we had to spell our way step by step. At first we deemed that children, who were the first subjects of the manifestations, must be essential to the production of the phenomena; then they were repeated in the aged.— Then we began to attempt the classification of temperaments; but no sooner did we attempt to stake our opinion to a fixed point than they were immediately removed by a great variety of temperaments being included in the phenomena. Then we determined that there must be some peculiar quality of mind. We looked for that perfection in our mediums that we so vainly and impiously attributed to the mediums of old ; but at last we made the discovery that mediumship is a physical, not a moral, intellectual, or mental endowment.

Now the spirit furthermore undertakes to show that the second element of life is precisely the same which causes the flowers to bloom; which manifests itself in their perfume, and their color and their speciality. Ages and ages ago, when this planet of ours was but chaos, when it was a vast cauldron of central fires, in which was the laboratory of matter, like an enormous crucible; every room was being used and prepared for finer forms—these beautiful gospels were not, they had no existence, nevertheless they were in the germ; latent within the yet undeveloped possibilities of these burning, fusing, cooling, transforming atoms were all these many colors, and all this perfume, and all this variety, and through the various processes of life and death have been born out of the simple elements that compose the flowers of the earth. Life was the agent,-attraction and repulsion, in various deaths and various reformations, the means by which this rose was born out of the crustaceous mass of the primeval granite. And thus we shall find that it is this various and infinitely wise spirit moving upon the face of the void and calling up order from its chaos, that has produced the different forms of life, the culminating apex of which is the glorious creation of humanity. which is the glorious creation of humanity. Now in humanity our spirit friends declare that all the varieties which we observe in the human family, like all the varieties in these blossoms are produced by the energy of life working in different degrees through the same atoms of matter. Thus, life is the tool that carves out these original atoms into all their variate variety.

Your spirit teachers further go on to show that this life exerts its energy in one organism —in the muscles, and this produces the strong man; in another, the adipose tissue, and this produces the large, physical organism; that it clusters around certain organs of the brain; that when it is strongly developed in one direc-tion or organ, there is the poclivity to science; in another, to art; in another, to language; and just as the atoms attract to themselves a larger or smaller quantity of this life principle, so does the phresological process on the cranioes the phren erve on the crani and behind these observatio is is the cause of character, and that cause is the energy with which the life principle is a tracted and certain atoms of the brain being the great steam engine, the mighty motor that distributing through the nervous system the power of life creates and develops the special characteristics of the organism, and thus it is that we are indebted to this principle of life for all the varieties of character which we observe. Now to classify more closely their characters. We find that there are organisms that generate a large amount of nerve-force or life principle, and where this is of the positive or repulsive quality it passes out through the organism and produces the magnetiser. Such persons are good nurses, good physicians ; they are strong psychologists ; they influence all who surround them; they project their sphere, either in healthful force upon the cick or in magnetic force upon the weak. Where the strength is especially manifest in the brain, such persons are psychologists. We have again and again point-ed to the speciality of those mighty masters of the human race—the grea* statesman, the gen-erals, the leaders of public opinions. Our glorious Washington, our mighty Jackson, those who by psychological power compel, influence, and control multitudes to leadings of the invisible General that sits enthroned in the brain, and this is one quality of magnetic force. There is yet another, which the spirits describe thus: Where this magnetic force ex-ists in excess instead of being of the positive or repulsive quality is of the negative or attractive; where it passes out of the organism in great abundance and perpetually draws unto itself the force of other organisms, these persons are spirit mediums. And wherefore? Because they are the subjects of others ; because the negative quality of their magnetism attracts the force from others and renders them subjects of other's control. This quality of life may exist with any quality of mind, any de-gree of morals, any status of intellect. It is naught but an indication of the physical combinations of matter, and though it is always associated, observe, with special qualities of mind and of morals, even as our organism is always associated with some special characteristic of mind, nevertheless it is not the cause of character, but it is the effect. They point to our mediums frequently as imbeclle, as lacking that force of individualty which should give them constancy of purpose, courage of mind, resolution to resist evil influences; but they do not know that it is not the mediumship that produces these disabilities in the generality of the mediums; it is the natural physical organism which is unable to form a strong and highly individualized temple for the spirit to express itself in, and the result is that such persons are inevitably the subjects of the will and the influence of others. We do not say this in any excuse for shortcomings or failings of our spirit-media, but as a psychological and physical fact, which those who scorn us, those who tax home upon us deficiencies, would do well to investigate. We stand in precisely the same category as the saint, on the one hand, who is exalted for his virtues ; and the sinner, on the other, who is restrained, and punished by bolts and dungeon-bars for the organism which he has inherited through the false and pernicious influences in a bad state of society. Even so the medium is a result. And now we propose to classify the gifts a little more in detail. There are two qualities of mediumship which may embrace all the varieties of gifts that we observe. One is of a physical and the other of an intellectual character. It is, in a word, a quality of mineral life, a quality of earthly life, which gives forth a corresponding degree of magnetism and at-

tracts spirits of a corresponding nature. It has been stated that a corporiety of grossness of certain spiritual bodies enabled them to produce these strongly earthly malifestations; and the rappings or movements, the spirit-lights, and all the feats that are performed in what we call "physical force mediumship," are all produced through the emanations of the human body of that peculiar quality that clus-ters most round the back brain and the physical organs. Where the atoms of the life prin ciple cluster most around the intellectual organs, there is a different quality of control, and thus we have the speaking, writing, draw-ing, musical, and the impressible medium. (TO BE CONTINUED.)

THE GOOD NEWS SPREADING.

Sublime and Wonderful Manifestations in Memphis Missouri.

BROTHER JONES :- In your issue of the 9th inst I read a communication headed "Spirit-ualism in Missouri," from one H. G. Pitkin, of Memphis, Mo. Having for a long time had a great desire to witness something of the kind I wrote to Mr. Pitkin, asking the privilege of coming to his house for that purpose. In a few days I received a letter welcoming me and mine to his home—and to let you see of what noble stuff the man is made, I copy his letter follows:

BROTHER STOUT - Your kind letter of the 7th inst., is received, and it does my soul good to respond. Come on, Brother and Sister in our noble cause! We extend a hearty welcome! Come and stay with us until your famished souls are satisfied. I have been situated as you are, alone, and I know how to sympathize with you. We have our sittings on Thursday and Sunday evenings—seldom on other nights, as this class of manifestations exhaust the medium very much. Next Thursday, the 14th, would, perhaps, be a favorable time, as our greatest rush is usually on Sunday. We are now keeping our town people back in order to give those from a distance a good charge to ming the closing minister. now keeping from a distance of give those from a distance of give those from a distance of give the glorious privilege. Yours Fraternally, H. G. PITKIN.

Right here let me say to all doubting ones, who may read this, in order to divest their minds of any opinion they might have as to Mr. Pitkin having entered into this for the purpose of speculation, that he is far above want. His residence cost him ten thousand dollars, exclusive of the sixty acres of land upon which it is built. He owns and runs in company with N. V. Leslie, the Citizens Bank of Memphis—all in all, he is a stanch busi-ness man. He never asks or takes a cent from any of the many visitors at his house, and he often feeds from ten to thirty at a time. In fact there is a constant drain on his purse and

ness, and talked and carressed me. She let me examine her hands, her nails and hair; she lay her loving hand upon my almost bald head and petted it in the most affectionate manner. There was no mistake, no deception. I stood face to face with her, the mortal with the immortal, and felt the warm glow of her hand on my head. She then threw a dozen or more kisses at me, every one in the room could plainly hear her kiss her hand. Then I was in communion with one whom no one within ten or twelve hundred miles of us had ever seen. Dare brazen faced fossilized theological skeptic tell me I was deceived? Nay, nay, for I know whereof I speak. After I had taken my seat and she had been gone some time, I re-quested her to show herself to me once more, which she did. I then asked her to write something for me. I handed her some paper. She picked up a pencil and wrote before my eyes in her own hand-writing the following worse. verse:

"A glass of water kindly given, An offered easy chair, A throwing of the window blind That all may feel the air.

From Anna,

NO. 25.

The last she ever wrote me while in the form was a poem of several verses, in the same measure as the above. As soon as my wife left, a lady appeared at the opening beckoning me to come to her. I did so, she had her head done up in a heavy bandage of white muslin. She told me her name. I recognized her, but had not heard of her death until then. The last time I ever saw her was in the city of St. Louis in 1863. In my youth I was affianced to her. She remained in plain view five minutes. Another lady showed her full form to me. She stood back fully three feet. I should judge, from the opening. She had a band of gold upon her head. I saw her plainly, but my feelings were so wrought up I did not then recognize her. I do now as a loved sister that died in Michigan in 1862.

The friend I took with me saw and conversed from five to ten minutes with two daughters he had in the spirit land. The old gentleman wept like a child, and his youngest daughter sobbed aloud and said, "I am so sor ry for you, dear papa." After this my coat was thrown out of the

upper opening; then the medium came out of the room under control of a German that died in Europe, uncle to a young lady present that has only been in this country eight months. He held a long conversation in German with her, after which the spirits took the hand cuffs from his wrist. They then requested us to put them on again, which was done, and he went back into the room again. Finally at the close, we found the medium all doubled up in a heap, his hands behind him, closely tied up in a sheet, on the floor in one corner of the room. It took some time to release him. This was done by special request of Mr. Pitkin, having previously laid the sheet in the upper opening near the ceiling and requested the spirits to tie the medium up in it at the close. About the middle of the seance the spirits threw out a paper on which was written, "Give the medium something-wine." Mr. P. went down in the basement and brought up r. Went down in the basement and brought up some in a silver cup, it was quite heavy. He requested me to hand it to the spirit. I held it to the opening, it was taken from me by a spirit hand in haste and with great force. They gave the contents to the medium while he was lying in the two chairs, hand cuffed and unconscious. It strangled him a little. Thus unconscious. It strangled him a little. Thus, Brother Jones, I have here given you and your anxious readers a faint account of some the wonderful and sublime things I saw at Memphis at the house of Mr. H. G. Pitkin.

Paid men "sing" grief, and flows the ideal tear. Living distress and pain and recked not here.

A church! Men enter slow that house of prayer; Kind must they be who nightly worship there. So thinks the child. They sure a coin will spare!

The trembling hand is stretched as men pass They will not see, or look with wondering "Away! lost child!" is answered to her sigh.

Ladies quick step aside. Their hearts will cling To Afric's heathen, but they shrink to bring Pure hands in contact with that abject thing.

All now have passed within. The church-doors None have relieved her, none have soothed her woes. And, ah! her lot to-night is cruel blows.

She wanders on amid the cold and rain, Folding her rags around her, warmth to gain, And humming low to drown her fears and pain.

And can that wretched, broken spirit sing? Oh! youthful Nature is a wondrous spring! But thought returns; the bird must droop its wing.

Again her sobs, her wail—'tis sad to hear. May pitying angels sometimes haunt our sphere? Or do but demons curse and torture here?

She nothing knows; all heaven to her is gloom, Like the hard world, where nought can cheer nor bloom,

And scarce she knows the meaning of the tomb.

Great city! 'Mid thine untaught masses dwell Many such hearts, whose miseries few can tell; For if thou 'rt Pleasure's heaven, thou 'rt Suffer-ing's hell !

ARTICLES FILED FOR PUBLICATION.

What is Spiritnalism, by B. Leonard. "The Nail Clinched," by M. P. Rosecrans. A New Proposition, by Asa Forrest. Scenes in Spirit Life, Communication from Mary Moore (Spirit), J. Carl, Medium. Rev. Dr. Stone and Prof. Tyndall's Prayer Guage, by R. B. Hall. A Convincing Test, by M. T. C. Flowers. Tyndall's Prayer Gaage, and heating by Faith and lay-ing on of hands, by R. B. Hall. A Lecture on the Trinity, by H. C. Pierce. Let not Conscience make you Linger, by A. P. Bow-man.

man. In the name of Christ and to the Glory of God, by A. P. Bowman. The Child, by C. The Other Side of the Question, by T. J. Moore. Short Sermons and Modern Truths, by G. W. Law-

Solo Scientific and Logical Proofs of the Existence of a God, by G. W. Biddle. A Chapter of Propositions, by David Allen. "Theological Nuts for the Clergy to Crack," by John M. Follett. Many other interesting articles on file for publication.

We now invite you to consider the teachings

of the spirits themselves. Spirits inform us of that which Physiology has but glanced atthat we are triune beings ; that our outer case-ment, or the mould in which the inner man is formed, grown and developed, is matter ; that we are a portion of that vast and illimitable realm of being that is formed into suns, systems, satellites, worlds, and earths, all of which are composed of the elements called matter; but the second element in our being is life, that same element which causes motion ; which enables the gravitating arms of the sun to draw toward him the satellites which have been shot off by repulsion from his heart—which, sustain-ing them in their paths and orbits by the power of the second or counter movement, repulsion, hold them perpetually in equillibrium. We see that this second element of life has two modes-attraction and repulsion. One always prevails over the other. When attraction is the strongest, objects are living, growing when repulsion prevails over attraction, the object is dying, fading, decaying. When re-pulsion ultimately sits in and counteracts attraction, that is death-the atoms are disinte grated and scattered, and must be gathered up again in other forms. Thus you will perceive that life is not the only attribute of the human organism, but of these blossoms, of the ground beneath you, the garments you wear, every atom of matter, every grain of dust, every particle of being is living or dying beneath the action of this universal element of life.

And there is a third element which we call spirit-that which is not life-that which is not matter-that of which the materialist only observes the effect, and being unable to com prehend this element, he denies it or attempts to explain it away. We have nought to com-plain of in this position. Better a negative founded in fact than wild affirmatives that have no basis in truth.

Nevertheless, we who have advanced one step in demonstration beyond the mere obser-vation of this earthly existence, know that a spirit does survive the dissolution of matter as it does exist when the chemistry of the out er form is up, we have the right to assert that there is a third element of spirit. And this, friend skeptic, materialist, free-thinker—which is the true word, after all-this we do not as sert as a mere theory, but because we know it to be a real fact—because the spirit friend has stood by our side; aye, within the last few hours has grasped our hand, has spoken words of consolation in our ear, has brought the mes sages and tokens of identity from the bright world beyond, and though invisible to our outward eye, has proclaimed the sublime truth. "I still live, and thy spirit shall live forever." And therefore, we follow out upon the basis of these demonstrated facts the assertion of the spirits that we are a trinity-a triune organism.

leves ne has been pros

hospitality. He believes he has been pros-pered for this very purpose. On Thursday the 14th, I boarded the cars for Memphis, sixty miles from here, ariving at 4:30 P. M., called at the Bank, made myself know to Mr. Pitkin, was very cordially re-ceived, supped with his genial and loving fam-ily, after which we called on Mr. Hornor Mott ily, after which we called on Mr. Harvey Mott, the medium, and found him a plain unassuming child-like man, about twenty-five years of age I should judge. His wife is a fine, noble and lovable lady. We spent an hour or more with the family, then walked back to Mr. Pitkin's house for a seance. Some twenty persons were present. After having closely inspected every thing, and taking every precaution to guard against every possibility of deception, which by the way was positively demanded by Mr. Pitkin himself—he even insisted on my fastening the window blinds to the only window in the room used as a cabinet, which window was ten or twelve feet from the ground. I fastened the blinds with wire and can swear positively they were not touched or tampered with by any one until the seance was over, and then by request of the spirits, I opened them to give the medium air. And here let me say, that the article from Mr. Pitkin, published in the JOURNAL in reference to what is taking place at his house, does not give one the least dea of the wonderful and sublime manifestations that are constantly taking place there. He is a very unpretending, unassuming gen-tleman, one of nature's true noblemen, the most perfect work of God, an honest man!

No creed bound skeptic can go there and see what I saw, without having the encrusted scales of theologic bigotry fall from his mental eyes.

THE SEANCE AND WHAT I SAW.

The medium put my coat on, and then was hand-cuffed with a pair of cuffs, borrowed for the occasion, belonging to the County. After securely locking them, the key was put in my friend's pocket. The medium went into the room which contained nothing but one stand, three bells, one small snare-drum, forty feet of rope, three flags, one tin trumpet, two chairs and a violin. The medium was seated in a cane bottom rocking chair, his feet lying in a common kitchen chair, with a pillow on his lap to rest his hands upon. The door was then locked, the circle formed, the lights turned then locked, the circleformed, the lights turned down-not so but that every face in the room could be plainly seen-then singing of "Over the River" and "John Brown," when like a shot out came the forty foot of rope which fell at our feet, the bells were rung, the drum beat, stubs of limbs, hands, arms and faces were plainly shown at both openings, so plain-ly that every one present could distinctly see them. They were not mere flittering shadthem. They were not mere flittering shad-ows, but remained in sight from one to three minutes. And, Brother Jones, my dear wife that I laid in the grave in May, 1862, came in the bloom of all her youth and healthy loveli-

It has opened up life in a new and brighter light to me, as it must to every one that beholds them. To even hint that there was the least shadow of deception or trickery, is simply more than ridiculous. LaGrange, Mo. P. O. Box, 144. STOUT.

Death.

Shakespeare tells us, "The sense of death is most in apprehension." It is the thought of death that is terrible, not death. Death is gentle, peaceful, painless; instead of bringing suffering, it brings an end to suffering. It is gente, peacerd, painess, instead of bringing suffering, it brings an end to suffering. It is misery's cure.—Where death is, agony is not. The processes of death are all friendly, The near aspect of death is gracious. There is a picture somewhere of a fearful face, livid and ghastly, while the beholder gazes on with horror, and would turn away from, but for a hideous fascination that not only rivets his atten-tion, but draws him closer to it. On approaching the picture the hideousness disappears, and when directly confronted it is not any more seen; the face is of an angel. It is a picture of death, and the object of the artist was to impress the idea that the terror of death is in apprehension. Theodore Parker, whose observation of death was very large, he said he never saw a person of any belief, condition he never saw a person of any benefit, condition or experience, unwilling to die when the time came. Death is an ordinance of nature, and like every ordinance of nature is directed by beneficent laws to beneficent ends. What beneficent laws to beneficent ends. What must be, is made welcome. Necessity is beautiful.

KIND words are the bright flowers of earth's existence; use them, and especially around the fireside circle. They are jewels beyond price, and powerful to heal the wounded heart and make the weighed down spirit glad.

THE truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when it is most burdened.

2

new york Department. BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The Little Bouquet.

I am delighted at the beauty and attractiveness of this young people's periodical. The stories are excellent, the matter instructive, and all its influence is elevating. May this BOUQUET shed its fragrance both summer and winter for many a long year.

Extremisms. "Oh, how the world is given to lying," and

too all uncharitableness, too. Elder Knapp, the great Baptist revivalist frightens weak minded sinners into the fold by telling them that God plunges the wicked into a lake of fire and brimstone, where after writhing in agony for a thousand years they will come to the surface and cry out, "How long, O Lord," and then sink back again for another thous and years, when they will come up with the same dreadful wail. Now I am only moderate and not extreme when I say that this is not only a base lie, but terrible blasphemy against the loving spirit that rules the universe. Has Elder Knapp ever visited hell to know whereof he affirms? Has he seen any body that has? Have any of the darkest bibles of the past even, painted out this scene of coming to the surface of this lake of fire once in a thousand years? No, and even if they had it would not have been true. It is simply a lie out of whole cloth uttered for Christ's sake. Alas, that I must use so harsh a word, but this barbarous element of fear and force has been used long enough to curse mankind with, and it is time we had tried some more persuasive and ra-tional element. I never heard of a revivalist who did not make good use of the devil and

endless hell doctrine to awaken sinners with, although some of them are putting much more stress upon the love of God than they used to. Finney, of Oberlin, used to walk around the church while the people were singing, and sternly cry out to the people all around him who were just as he, "Rebels! you deserve to go to hell this minute, every one of you!" I have just been treating a Rev. Mr. Beach

who graduated under Finney at the Oberlin College. Instead, however, of having been converted to such a fierce vindictive conception of God, he was driven away from it and became a Unitarian minister, and since that a Spiritualist.

Jonathan Edwards painted out such awful pictures of hell that he sometimes got the most of his congregation to their feet, some of whom would scream with terror.

The Rev. Thomas Vincent paints out the inhabitants of heaven as being a set of heart-less demons as follows:-""This will fill the saints with astonishing admiration and wondering joy, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their wives, their intimate friends and companions, while they themselves are saved! ** Those affections they have now for relatives out of Christ will cease, and they will not have the least trouble to see them sentenced to hell and

thrust into the fiery furnace." Think of the brutality that is exhibited in even the utterance of such horrid sentiments, and to think how false to truth this Rev. Mr. Vincent and his co-workers must be to enable them to spin such yarns, and pervert all the beautiful teachings of nature and of nature's God. Even in the very heavens of the Spirit World according to old theology, natural affec-tion is dried up, while according to Spiritual-ism the only authority that has a right to speak of the Spirit World for a moment, all affec-tions are quickened and heautified rather than tions are quickened and beautified rather than dwarfed even in the lowest grades of being. Which is the most cheering religion then, to live or die by, Spiritualism or Orthodoxy? Which is the most reliable authority, that religion which thus builds upon perverted im-aginations, or Spiritualism which builds upon facts?

According to the teachings of the Rev. Dr.

Spiritualists believe also in a God and immortality, but the chief basis of their belief is found in revelations of Spiritual facts and truths made to them personally, and which are essentially of the same sort that the old Hebrew seers and Jesus and his disciples claimed to have been favored with. The Positivists deny both God and immortal life, on the ground that neither have been proven to exist, as they claim, according to rational rules of evidence. A few centuries back, Christianity held the field unchallenged. After the art of printing was discovered, and intelligence and reason began to prevail, critics and doubters

and positive skeptics were found here and there among the most advanced peoples. These gradually increased in numbers and influence until they are numbered by millions in Europe and America alone, and their ranks are being recruited at a most rapid rate. The great ma-jority of the leaders of thought and devotees of science are found in this army of Positivists, or were twenty years ago, when Spiritualism put in its claim to having re-opened communi-cations with the realm of the immortals. Since that time skepticism of the materialistic type has received a visible check, a large number of its former advocates having accepted the facts of Spiritualism as conclusive proof of a life after death. The conflict of ideas on the question is confined almost wholly to these two modern schools, Spiritualists and Positivists. Christianity has been practically a spectator only for at least ten years. She has no facts or arguments that the modern Positivist thinks it worth while to criticise or combat. He has long since ruled its witnesses out of court under the decision that hearsay evidence cannot be admitted. Spiritualism cannot and will not be ruled out, but persistently demands permis-sion to prove by facts at first hand, that though a man die, he does live again, and that he lives in a higher and better sense than he did here. Spiritualism accepts the ultra mundane sto-

ries of the Bible, because they are fully corroborated by modern experience. It admits the possibility and even plausibility of the visions, visitations, and revelations from the ange world that form so large a part of the Mogra-phy of the Bible. Spiritualists credit the super-natural stories of the New Testament, such as communing with angels, casting out devils, the appearance of Jesus to his friends after his death, the opening of prisons by spirit-power, healing the sick by the imposition of hands speaking with tongues, seeing visions of hea-ven, etc., etc. All these things are within the range of modern experience, and it is not only possible, but highly probable that the Bible records are reliable. The Positivist replies, I cannot accept the testimony of either ancient or modern witnesses on a question of so much importance—I demand demonstration

The Christian turns from such in sad despair or bigoted disgust. All the Church has to offer is the hearsay and hackneyed testimony of Moses and the prophets, Jesus and the apos-tles. If one refuses to believe these, he is given to hardness of heart, with the remark of Abra ham that, if they will not believe these old worthies, neither would they be convinced though one arose from the dead.

The Spiritualist thinks Abraham was ac quainted only with Jews, whose perceptive and reasoning faculties were by no means so active as those of the men of our race and age. and therefore his remark, while probably true of that people and of the stupid and ignorant of this, will not apply to the modern skeptic, who is generally a clear thinker and a keen The Spiritualist sees this class turn observer. ing away from the church, as fast as reason gets command and superstitious fear is subdued in the mind ; sees them turning away sorrow fully, yet joyfully; and at being compelled to abandon the faith of their fathers, and the hope of their childhood; but thankful to escape from the terrors and dangers of an orthodox hell into which the chances were five to one they would at last be plunged by a jeal-ous and revengeful God. The sorrow for the dead hope is neutralized by the joy at the great escape, and the new disciple to Positivism is not very happy or very miserable. He is about so so. I know by experience. There is a quiet, calm, satisfied condition of mind belonging to this state that makes it difficult for Spiritual ism to reach the subject with its facts. This is the reason that so many Positivists are not they are, especially as they suppose an investi-gation of the phenomena of Spiritualism would simply involve a waste of time, and result in no good. The temptation and oppor-tunity to test the claims of Spiritualism are so constantly being presented, that the Materialists are falling into its ranks on every hand, and were it not for the rapidly increasing number of desertions from the ranks of the church, the ranks of skepticism would be kept quite thin. Now it is evident from the forgoing, that Spiritualism and Positivism are the only active embodiments of religious ideas in this age. The church instead of being a progressive organization, is simply a beleaguered fort which must yield ultimately if it persists in its present plan of defence, and from which the truest soldiers are constantly deserting in vast These are facts that cannot be numbers. denied, and in view of the situation, I hold that the only policy that can save the church is to form an alliance with one of the other parties. Either she must deny her Spiritual origin, repudiate her record, and joining with the Materialists, make active war on Spiritualism, or she must adopt Spiritualism as her child. Accept it as a supplement to the Jewish and Christian revelations, a new and positive proof of the after-life that God has sent to check the flood of Atheism, and Materialism, that was rolling in upon the modern world. The church has been a power for good in the past, and she is capable of great things in the future if she will but move her line of attack up to the enemies' fortifications and adopt modern tactics and rational weapons. I repeat the warning already given, if she fails to do this she will be shortly numbered among the things that were but are not.

spirits" might escape. She would listen, ap-parently, to some unseen intelligence, saying, "God speaks," "Jesus speaks," "the Spirits speak—I must go." To their demands she seemed to pay strict attention. The prominent idea seemed to be that she

was "unworthy of heaven ;" that she had not lived up to the true standard of a Christian, and was doomed to eternal torment in consequence

One day, as she was listening to the spirits with a view of obeying their commands, her aunt, a praying woman and devout Methodist, labored to convince her that she misunderstood "the spirits," and that she herself could better understand what "the spirits" said, and the subject admitted that she might be mistaken ; that her aunt was a medium and could better un-derstand "the spirits" in regard to their commands. Her aunt's mediumship, however, did not prove true, and the subject relapsed into her former condition. Application to the In-sane Asylum for her admittance was unavailing, and she was put in charge of two lady M. D's., at Ypsilanti, with whom she yet remains, accompanied by her sister. Her friends report that she is gaining slowly. Her insanity is said to be owing to a tumor upon a principal generative function, and that the physicians express the opinion that 99 cases out of 100 of female insanity are owing to this cause alone. That a tumor upon a physical organ should be the principal cause of insanity in females, is an idea too absurd to be entertained by any but the devotees of orthodox theology and old school M. Ds. I have taken much pains to ascertain the true condition of the patient, but her friends and advisors, being mostly the recipients of orthodox teaching, and are antagonistic to Spiritualism, it is very difficult for a Spiritualist to obt in particulars, yet, notwithstanding, I have been favorably circumstanced to ascertain very correctly the principal features of the case-enough to prove it a clear case of religious insanity-the result of false religious teaching uncongenial to her hereditary peculiarities, rendering "obsession" ne-cessary to the fulfillment of a divine law in progressive Spiritual unfoldment of herself and the masses.

I will now present a brief summary of my creed, when I shall have concluded these articles, hoping that I may have been instrument-al in doing good, at least equivalent to the task of so imperfectly presenting my peculiar views and ideas, and sowing them broadcast over the land, as seeds sown where so little congenial soil is apparent. It is not within the province of man or angel to conceive of a beginning," or a time when matter, with all its inherent activities, was brought into being; or that matter could, by any process, have been "created " out of nothing, therefore a "First Cause," "Supreme Being," a "God," in the common acceptation of the terms, exits only in the imagination.

All the activities and consequent endless va rieties of machinery that exist in the vast universe of nature, exists latent in each atom of matter, as explained in my articles on celestial spheres. All nature moves in cycles without beginning or ending. All the Supreme Being there is, exists in a single grain of the prime-val granite, the same as in the "stupendous whole." Matter and spirit are one; they are but different forms of matter. Matter is spirit, and spirit is matter; either contains all the germs of the endless variety of life forms. Spirit forms are subject to change, the same as physical forms, otherwise an infant spirit would ever remain an infant : it being beyond the control of the laws of growth and development, and consequent interchange of atoms, molecules, or infinitesimals spirit forms, then, are not immortal, but the soul or life-principle is immortal in all organized forms. The spirit would controls and directs the

affairs of the physical world, through its qual-ified representatives. "Undeveloped," or un-qualified spirits have no part or lot in the matter, only as permitted, or are used as instruments by qualified angel spirits. A pandemo-nium or council of "Devils" in the spirit world, exists only in the imagination-an outgrowth of false theological teaching. Neither is the earth-sphere teeming with "myriads of undeveloped spirits," without guide or control or restraint of a higher order, unless the spirit world is less efficient in facilities for education and development than that of the mundane onere, in which case it would be prophetic of an eventual chaotic condition of the spheres, as to law and order, and the final dissolution of their structure-a doctrine opposed to progression.

Living Without Fire.

For more than three months I have been trying to investigate the phenomena of Spiritual-ism, as occasion offered. All that I know about it is just what has been manifested through undeveloped home mediums, by ex-perimenting. After witnessing the writing perimenting. After witnessing the writing phenomena, I wrote a series of articles on the subject, which were published in the Jefferson (Texas) papers. This created considerable excitement, and it was soon discovered that there were many mediums in the community. I have seen the writing done by something near a dozen different persons, who, I have every confidence to believe, were perfectly honest. I am not fully prepared to say that it is super-scientific. Before I saw it I had some theories on the subject, but I have none now. I do not know the cause of these mysterious manifestations. But to me, with my present stock of knowledge, it appears more reasona-ble to say that it is spirits than to deny it.

Strange things are sometimes written. A certain lady, whose name I will not take the liberty here of using, received a communi-cation from her mother, she herself being the medium, telling her that she wanted her family to learn to live without fire, and promising to to learn to live without fire, and promising to visit her again the next day and explain more fully. I happened that day to pass by and was invited in. The medium, her husband, and myself formed the circle. A planchette was used. The name of the medium's mother was written. She was requested to explain what she meant the day before in regard to "living without fire." The following was communicated:

"You can live without fire by having your nilv use finity six months. Elect some one family use finity six months. to teach you-some spirit. Make your mind up to learn this great art—the art of living without fire. This substance is not known to you. It is living feneline finity. It is nothing more than the last living lead from the furnace of lead with wine from the first of living waters of mineral lakes, lying in Ontario, New York. By the first of living waters, I mean the first that boils up in the morning at break of day. Take the water to the lead mines and burn the lead in it. I mean make it boiling hot and then let it cool. Use it like using water, bathing and drinking. This will bring about a feeling of warmth, that will always be pleasant, needing no fire in the coldest weather. Lead, one pound to one barrel of water. It will make you always pleasant, in summer as well as winter. Use it twice a day for six months. Bathe with a sponge. This has been suggested before to leaders of Spiritualism. After using it six months you need not use it any more." I have omitted intermediate questions, give

ing the substance of the communication connectedly. It is due to truth to state there seemed to be some confusion in the mind of the spirit as to the exact locality of the mineral lakes. One stating that they were five hun-dred miles from New York City, in the state of New York. Again that they were in Mich-igan. For the purpose that I have in view in sending this communication, this discrepancy is rather an advantage. Regardless of any truth or science, I ask if it is not a most remarkable communication. Its very unreason ableness makes it the more astonishing. No one present in the circle had ever had such a thought and were all perfectly astonished at the strange ideas advanced. It was after this that "Tupper" fell into my hands for the first time, and I read with surprise, under the head of "Hidden Uses," the following:

"And for aught thou can'st tell, there may be a thousand methods

Of comforting thy limbs in warmth, though thou kindle not a spark."

Without saying a word for or against Spirit-ualism, I give you this communication for what is worth—both the religio and the philosophical. F. J. PATILLO. Tyler, Texas.

Grove Meeting at Hiram, Ohio.

For several years past Spiritual meetings have been regularly held in Vaughn's Grove, Hiram, Portage County, Ohio. A few friends of the cause in the immediate vicinity, have labored earnestly and faithfully to sustain these meetings. The seeds of truth sown here will, in due time, bear golden grain.

SEPT. 6, 1873.

Lecture.

An intelligent audience greeted Mrs. C. F. Young at the Institute. All were electrified and charmed by her wit, humor and practical logic. Those who had the good fortune to be present will long remember the salient points supported by New Testament quotations for the rights of women conceded in Paul's time. Few, she ver intelligently. she very properly said, read the Bible igently. Putting together the quotations adduced and an unanswerable argument was formed from them, that women were preachers, teachers, rulers, nominators, voters and prophets in the Bible days. Thousands of such earnest souls should be before the public everywhere. Such logic and practical good sense as characterized this lecture upon the political and social status of women, given with such pathos, eloquence and purity, will make the world better and happier.—Salt Lake Tribune.

Mrs. Young invites correspondence at this office from societies or persons who desire her services as a speaker.

A Curious Case.

The New Church Independent published in this city, gives the following interesting narrative:

A few days since, while waiting at one of the street railway stations in this city, we observed a large crowd of people surrounding a house on Wentworth Avenue. Having time to spare before the arrival of the train, we went to the house to ascertain the cause of the tumult. Inquiring of those we met coming from the scene, were answered, "Oh, it is some kind of witchcraft—the house is haunted— that's what they all say." We immediately elbowed our way through the crowd, obtained ingress to the house to interview the inmates. Here we found the master of the house, and his wife, nursing a young babe; there was also his wife, nursing a young babe; there was also a bright little boy five years of age and a daughter twelve years old. We inquired about the nature of the disturbances. The mother replied, 'Oh, sir, we have had little sleep in this here a bound the most three wights. this house for the past three nights-it has been one perpetual round of strange noisesand the house has been shaken as by an earthquake. Why, sir, the stove and pipe were all shaken down last night!" "Do you see any-thing during these noises?" "Yes, sir, we see thing during these noises?" "Yes, sır, we see lights passing through the room—floating up and down like a bird or butterfly." "Are you sure there is no trickery—no person playing pranks on you for their own amusement?" "That, sir, is impossible—we have searched the house thoroughly, and we are not supersti-tious, sir. Why, here is my little boy, my girl and my husband, they will tell you the same as I have. We were all alarmed when it first came upon us, but I told the children not to be afraid, that nothing could harm them not to be afraid, that nothing could harm them while heaven and God were near vs." The while heaven and God were near vs." The little boy said he was walking with his mother out doors, when they were startled by a noise like the "rushing of wings," as though some-thing was flying about them. The boy spoke with a great deal of enthusiasm and as-surance in relation to the strange phenomena, evidently much excited. He had heard the brocking in all parts of the house had been knocking in all parts of the house, had been alarmed at the shaking and had seen the lights, etc. The girl, gave similar testimony, as also did the father. They said the disturbances usually began in the night, and were worse about the change from midnight to morning. Though poor, hard-working people, the fami-ly are intelligent and sincere. There was also a neighbor who came in and testified to hear-ing sounds like the beating of a bass-drum. Altogether the case is a singular one. The husband and wife are deeply religious-perhaps a little superstitious. They declare that this trouble has been "put upon" them by a strange man, who a short time since visited the house, and whom they regard as a necromancer or dealer in evil spirits. They think it witchcraft, and say that their fowls, horse and cow were affected by this strange power. We visited the house a second time, a day or two after the crowd had dispersed, and talked calmly with the family. They still averred that it was all true, though the noises were

Hopkins, a person should be willing to be eternally for the glory of damned God! Thus does theology run stark crazy when not enlightened of the spirit. A God whose glory could be enhanced by the eternal torement of his own children, should himself be damned or driven from the universe. No rational mind should be willing to suffer a minute for him, much less for eternity. And yet multitudes profess to believe such a doctrine.

But I must continue my "Extremism" at another time.

Positivism vs. Spiritualism.

The Two Schools of Religion-No Middle Ground---The Church Must adopt One or the Other or Go to the Wall---Which Shall it Be?

BY T. A. B.

No modern thinker need be told that the old ground plan of religious faith is insufficient for the demands of this age. A thus saith the Lord, that was uttered to a simple pastoral people from the mountain-tops of Judea, or by the rivers of Canaan, or in the valleys of Messapotamia, two to four thousand years ago, and which has come down through a long line of mystic chroniclers and ascetic monks, must be corroborated by more recent truths, or strengthened by scientific research. Miraculous doings of prophets and priests and kings of old, though the wonder-workers did belong to the chosen branch of the Semitic race, must be tried by the laws of modern thought and experience, and gain acceptance or be rejected as they shall find coincident proof, or be proven exceptional. The Jewish and Christian bibles, with the religious systems that rest upon them, are on trial before the bar of science and reason. Science is the sum of human experience, and reason is the logical deduction, the inevitable conclusion of a sound, unbiassed mind, acting upon that experience. The quantity of proof necessary to convince a person of a proposition, depends upon the analytic power and philosophical culture of the mind of the person. Children, savages, barbarians, and all simple folk, readily credit the most marvelous stories. But, philosophers like Pope, Hume, Voltaire, Humboldt, Paine, Franklin, Ericcson, Mill, and Compte, require proof so strong and of such a positive character as to admit of not one particle of doubt.

The Anglo Saxon race and some of the more intellectual of other races, are divided religiously into three great parties, viz.: Evangeli cal Christians, Spiritualists, and Positivists or Materialists. The first believe in a God, and accept the idea of immortality for man on the testimony of Hebrew prophets, who lived and wrote their experiences and visions three to four thousand years ago, and which are sup-posed to be confirmed by the miracles of Jesus of Nazareth and his immediate disciples, whose personal histories all close about eighteen centuries back of the present date. The

Insanity, "Obsession," False Communications, False Doctrines, and kindred subjects-No. 11.

BY D. G. MOSHER.

I will now give a short account of the married lady mentioned in my first article. Some time in the summer of 1872, she became quite disinterested about her household affairs. She would spend much of her time at her mothers, and at the house of an elderly English lady, who is a very devout Methodist, and the old lady would pray for her as a means of relief from her gloomy state of mind; but no one claims, as I am aware of, that the old lady's prayers were of any avail, but the subject grew prayers were of any avail, but the subject grew worse until she became a raving manac. Her theme was "the judgement." The "judge-ment day" had come, and she was to be "damned" to all eternity. She made an effort to go into the street in perfect nudity, saying, "I am going to hell and there is no use of clothes." Again she would say, "Those no-ble spikits that are in me I am unworthy of" ble spirits that are in me, I am unworthy of,'

Saving Souls.

BY GEO. WM. WILSON.

Rev. A. D. Mavo, of Cincinnati, Ohio, says: "We sent 500,000 soldiers to heaven," speak-ing with reference to the late civil war. It is true, that about five hundred thousand soldiers sacrificed their lives during the rebellion. If the teachings of the theological world are true, we ask Mr. Mayo in all seriousness, how many idle question. According to the Church, a large proportion of those soldiers were "sin-ners;" and, as there is only one way under heaven whereby they could be saved, and, as they failed to accept of that plan of salvation, will Mr. Mayo, or any other priest, tell us how they reached heaven? If those who die in their sins can go to heaven, then of what use is the plan of salvation revealed by Christ.

It is an undeniable fact, that if the Christian religion is true, a large majority-probably four fifths of the soldiers who joyfully sacrificed their lives, that the experiment of free government on the success of which centred the hopes and aspirations of earth's toiling millions, might not prove a failure in the west ern continent, are to-day in hell, suffering all the pains, woe and misery that an angry and revengeful God can inflict on them. No ray pierces their dismal abode ; even a cup of cold water with which to wet their parched tongues, is denied them by this God of infinite hate and unrelenting vindictiveness. Throughout all the ages of a never-ending future, they are doomed to suffer all the pains and torments of eternal damnation. And why? Because they did not believe that God, in his wrath, six thousand years ago, cursed all mankind, cause they did not believe in the infallibility of the Bible, the fall of man, vicarious atone-ment, total depravity, future punishment, etc.

Do we hear Mr. Mayo say they died in a good cause? We freely admit it. But will he claim that dying in a good cause would save them? Theology emphatically answers, No! Unless they believed in Christ as their Savior, and accepted of salvation through his atoning blood, they must be forever damned; there is no escape for them. "He that believeth not shall be damned."

Auburn, Ohio.

If you want Spence's Positve and Negative Powders send for them to the office of this paper.

Use Nature's Hair Restorative. It is as clear and she seemed to desire some instrument by which she might make an incision in some part of her body, through which the "good" as cyrstal, pure as amber, and a delicious wash. It restores gray har to its original color by the simple process of new growth.

The last meeting was held on the first Sunday in August. On account of rain in the morning, many were kept away; but it clear-ed off about 10 o'clock, and a good audience assembled. When we arrived, J. L. Mansfield, of Medina County, Ohio, was making a plain, practical, interesting speech. At its conclu-sion, Wm. Marshall, of Euclid, Ohio, recited a beautiful and instructive poem, after which, the meeting adjourned one hour for dinner. In the afternoon, Prof. E. Whipple deliver-

ed an able and interesting address on death, and the condition of the soul in the spirit world. We have frequently heard Mr. Whipple during the past ten years, but have never heard him do better than on this occasion. He presented the truths of Spiritualism, in a practical, convincing manner. After appropriate music, Isett E. Mahan, of

Charlestown, Portage County, Ohio, a trance-speaker, who had been developed as a speaking medium only six weeks before, delivered a short address. He is a young man, and with the necessary cultivation and experience, will make a popular speaker. He is willing to labor for the good cause, and we hope our friends will give him plenty of calls. Several others made remarks; and it was voted to hold the next annual meeting in the same grove on the first Sunday in August, 1874.

At the proper time, the friends separated, feeling assured that it was good for them to have been at this meeting. Such meetings, rightly managed, are very productive of good, and we regret that they are not more generally held. Our friends should be more earnest and enthusiastic in this work.

GEO. WM. WILSON. Auburn, Ohio.

Quarterly Meeting.

I would say that in pursuance of a resolution passed at the Convention of Spiritualists on the 14th of June at Terre Haute, Ind., we for a Benton Co., Indiana, on the 12th of Sep-tember, 1873, at $7\frac{1}{2}$ o'clock, and to continue three days, the 13th, 13th and 14th. We ex-We expect the opening address to be delivered by Mrs. Addie L. Ballou. Many other prominent speakers will be present and address the Convention. Mrs. Stewart, the great medium of Terre Haute, is expected. We have engaged a good hall and seance room.

The friends, one and all, are cordially invi-ted, and a good time is confidently expected. Remember, friends, a "free platform" will be the order of the day. Absolute freedom of speech will be allowed in the discussion of all subjects pertaining to our cause.

Strangers arriving on the cars, should they not be received at the depot, will report at the County Treasurer's office or at the Ohio House. Oxford is situated on the Cincinnati, LaFayette & Chicago Railroad, twenty miles due west of LaFayette. All Liberal papers please copy.

THOMAS AMKINSON. Oxford, Ind.

growing less every night. "This is very strange, is it not?" said the mother to us. This is very never thought I could believe such things, but you see I have been compelled to now." The police and various other parties have visited the premises, but up to the present writing we hear no solution of the mystery.

> -----Little Bouquet Fund for Orphans.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Amount previously acknowledged \$ 3.50 Geo. A. Bacon, of Boston, \$ 1.00 F. M. Leonard, Thompson, O.....\$ 1.00 L. Mecham, San Bernard, Cal.,..... 20

Who will next be inspired to a similar deed of noble charity? We shall report. -----

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 off and send along the little colored 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 be fore 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.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for to-bacco in all fits forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate neer of the weed, when the directions on each box are followed. Newspa-pers and quacks will tell you that this antidote is made edy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poison-ous weed. It is a remedy presented by a band of chem-ists long in spirit-life, and is warranted to be perfectly harmless.

ists long in spint-life, and is warranted to be performed harmless. This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address RELIGIO-PHILOSOFILICAT PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

BEST AND OLDEST FAMILY MEDICINE .-Samford's Liver Invigorator—a pure Vegetable, Cathartic and Tonic—for Dyspepsia, Constipa-tion, Debility, Sick Headache, Billious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggt for it. Beware of

Auts and Sciences.Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.-Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La

Pioneer Banners on Southern Walls. The Cry is Still they Come.

Three new and most wonderful mediums in the field, in the persons of Mr. S. S. Baldwin, Opas, and Albert Donand, to whom the following extracts, observations and comments refer:

From N. O. Times, June 27, 1873, "ROUND-ABOUT'S COLUMN." Dear Roundabout:—A few week since I at-

tended a social gathering at the residence of a friend of mine. During the evening the con-versation turned upon Spiritualism, and the wonderful performances of Foster, Howe, and other noted "Physical Test" mediums, and many surmises and conjectures were made as to the means used for producing such strange results. A gentleman present declared that he could do anything that any medium in the world could do, and yet he was not a believer in Spiritualism. The company present (com-posed entirely of unbelievers) proposed to test his power then and there. An ordinary clothes line was procured and the gentleman was firm-ly and securely tied in a chair by a committee. The knots were examined by all present, and The knots were examined by all present, and no one could suggest any way to tie him more securely. Lights were put out, when imme-diately musical instruments (previously placed near him) began to play. He requested any one to call for any piece of music, when it was immediately performed skillfully. Lights were lit and he was still tied. To make mat-ters still more puzzling his coat was then sewed together in front; the sleeves were also sewed together, and the knots on the rope covered with wax. The lights were again put out. Instantly, the instruments (some five or out. Instantly, the instruments (some five or six) all sounded at once, and did not cease sounding until the lights were again lit, which was about thirty seconds. His coat was found removed, the threads still intact. He was then placed in an ordinary armoir, letters were written by all of the company present, placed on a plate, with a pencil, and put in the armoir him, the door was locked and the key hole stopped with wax. Then lights in the room were put out, making Egyptian darkness. Immediately the letters were read aloud. When the armoir was opened, a written an-swer was found on each letter, some ten or or twelve. The whole time he was in the armoir was not more than four minutes. He was then untied, and retied by another com-mittee to a heavy arm chair. Darkness again, and in some twenty or thirty seconds he called for light, and was found, chair and all still tied, npon the top of a small table in an ad-joining room. Letters were placed in envel-opes and sealed with wax, and stamped. They were instantly read aloud, although the room was perfectly dark, and strangest of all, each letter contained a written answer, al-though the seals had not been broken, and it was cartain the any clone had not been proceed. was certain the envelopes had not been opened. The gentleman disclaims any belief in Spiritualism.

ANSWER TO THE ABOVE. From "Times" Saturday June 28th, 1873.

The article in Thursday's Times has called forth a vast amount of inquiry and comment. Some doubt the whole affair; but the majority call upon Roundabout to witness a repetition of the manifestations described by "Inquirer." This demand is general, and couched in every

The dollar is given at the second and the second an 18th, 1873, says: **** Mr. Baldwin is to be congratulated

upon his success. * * * * They were tied to the chairs by the writer and two other gentleman in a manner that precluded all possibility of their extricating themselves. In an instant the air was filled with soft music, that floated so gently on the evening air that it reminded one of the youthful ideas of fairy-land we have

extinguished the rattling of ropes on the floor could be distinctly heard, both gentlemen were found untied. The committee, like many others of the same kind, failed to discover the agency at work.

Since particular stress seems to be placed on

the fact that the mediums are not believers in Spiritnalism, it may be well enough to state that mere mediumistic belief has little or nothing to do with the laws underlying the mani festations; nor does it matter whether physical mediums are believers or not; yet for the correct understanding the actual facts, it is due to Mr. Baldwin and those he represented on the occasion referred to, that he stated in his preliminary remarks that he understood many

had come to see Spiritualism exposed. He knew nothing of the causation in the premises, but from what he had learned, and from all he could infer, it might on the converse, confirm the Spiritual theory, which seemed to ac-count for the wonderful and otherwise unaccountable manifestations in the most satisfac-tory manner. In addition to this seance, I have since witnessed ten others by the same mediums, all equal to, and some far superior, to the first.

While passing, Messrs. Baldwin and the Donand brothers were invited into the resi-dence of Dr. J. W. Allen, No. 12 Dryads st. (out of the rain). Mr. Baldwin seated himself at the piano to play an accompaniment to the flute. After performing a few pieces, I in-structed all present to sit around the center table and join hands, which they did, seemignly under the supervisive care of all the skeptics present.

After Mr. B. and myself began to play, the light was turned off, when the most wonderful manifestations began. My shoes were jerked mannessations began. My shoes were jerked off with great force; my handkerchief taken out of my pocket, and two persons were tied with it, while I played. Mr. Baldwin's coat was jerked off while he played, he nor I not missing a note. Chas. Donand's coat and Dr. Hurd's coat were also jerked off, while every hard in the room was cleared securely in the Hurd's coat were also jerked off, while every hand in the room was clasped securely in the circle. Raps in the greatest abundance and every variety were given, separately, or all together, in any or all parts of the room, as called for. In brief, in response to our re-quest while every one in the room were tied to each other, save Mr. B. and myself who played on the piano and flute, the spirit gave us a jubilee dance, of a most extraordinary charac-ter, which, it was conceded that all in the ter, which, it was conceded that all in the room with lights and loose hands could not have produced. The six public seances at Menerva Hall were well attended, and were similar to those given by the Davenport Brothers, Fay and others, only the mediums in these seances were hand-cuffed as well as tied during the materialization.

As soon as orthodoxy discovered the mani-festations of Baldwin and Donand's were likely to prove a confirmation, rather than expose of Spiritualism, the Young Men's Christian Association, as I have understood, trotted out another one of their burlesque exposers of the Davenports and Fay, under the auspices of Mr. "Housah." I, and many others are witnesses to the fact, that Mr. Housah on divers occasions backed down from money proposition tests. On Saturday, Aug. 3d, at noon, Mr. Baldwin in the presence of Mr. Whitoff, Capt. John Grant and myself called on Mr Housah, and proposed putting up one hundred dollars which he presented to be covered and risk it in attestation of the following test:

We will strip naked, go in the cabinet to-gether. You, Mr. Housah shall tie me as you choose, from which I will be immediately released. I will then tie you as I choose and if you are released you can come out and take the money; if, however, I am released, and you are not, that shall decide the nature of the facts at issue, and I will come out and take the money. Mr. Housah backed out with the evasive remark that he proposed exposing the

Davenports, Fay and others, and not Baldwin. On the first night of the so-called expose, Albert, one of the Donand Brothers in a re sponse to a call, went up to tie Mr. Housah, who after some equivocation called Baldwin the friend and associate of Mr. D., a swindler. Mr. D. while on the stage before the audience called Mr. H. an infamous liar, and stepped a little to one side for some of the cripple's friends to take it up. No one, however, appeared in this capacity.

Herein comes the cream of the joke. One of these mediumistic

MRS. A. H. ROBINSON,

Healing, Psychometric & Business Medium.

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

the disease. Mrs. ROEINSON also, through her mediumship, diag-noses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. "TRMMS:-Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a re-ply.

money should accompany the application to insure a re-ply. Thereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage. N.B.-MRS. Romsson will hereafter give no privast sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

DR. SLADE, located now at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. v14n8tf

HOWARD TILDEN. 8. W. 08600D. TILDEN & OSGOOD,

ATTORNEY'S AND COUNSELORS AT LAW. No. 125 SOUTH CLARK STREET. Rooms 32, & 33, CHIC. CHICAGO, ILL. [v13n61yr]

H. EASTON, SANDWICH, - - - - - - - ILLINOIS.

KEEPS FOR SALE THE RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET and all the publications of the RELIGIO-PHILO SOPHICAL PUBLISHING HOUSE; also the Banner of Light, and a general assortment of books, stationery, etc. v14n15

HENRY HITCHCOCK.

514 NORTH FIFTH STREET, ST. LOUIS, MO., Keep constantly on hand all the publications of the Religio-Philosophical Puolishing House, Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular liberal literature, including the RELIGIO-PHILOSOPHICAL JOURNAL, and Banner of Light, Magazines, Photographs, Parlor Games, Golden Pens, Stationery, etc.

HERMAN SNOW.

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

RELIGIO-PHILOSOPHICAL JOURNAL

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

Remittances in U. S. currency and postage stamps rs ceived at par. Address HERMAN SNOW, Box 117. SAN FRANCISCO, CAL.

Harmonial Depot in New York City. No. 24 EAST FOURTH ST., BETWEEN BROAD

WAY AND THE BOWERY.

A. J. DAVIS & CO.

STANDARD Books on Harmonial Philosophy, Spirit-ualism, Free Religion, Science, and General Reform, by both American and European authors, at wholesaie and retail. Lyceum Manuals, Lesson Books, and Ilus-trated Literature for Children. Especial attention given to the selection of Library Books for Lyceums free from teachings of old Theology. Subscriptions received for the RELIGIO-PHILOSOPHICAL JOINNAL, and other journals devoced to Progress and Reform. vl4n7t4



JEFFERSON MILLS, N. H., March 21, 1872:- PROF. PAYTON SPENCE:

DEFENSION MILLS, N. H., MARCH 21, 18/2: - PROP. PATTON SPENCE: DEAM SIGN - VOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. That here Leprosy for thirty years in my legs, arms, he ad, and nearly all over my body. After taking your Positive proveders about four days I showed up my sleeve to see how my arm looked, and to my utter astonishment the seabs would cleave off easily and leave all smooth; and now my head and body are clean. The Chatrit in my had is arrested. They cured my lungs, that were tied up with Palegm and Cough. The Khe umatism is my muscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can how hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can how hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. On the same room. New Lear read the large words in your Circular; south the Heart, and it would be tat few bests ard them stop and start again. I could not lie on it al. The Blied, so that I could not how a person in the same room. New Lear read hele had been eick about two years; here I met Mr. Wootward, who is acquainted with the Powders, having used them and seen their good effect. I be could not do anything or go avout the house. I could not prevail on him to use the Powders. On my way here I met Mr. Wootward, who is acquainted with the Powders, having used them and seen their good effect. I the morting, and saw Mrs. Bowlees out on the piszza at ways. The was greatly seprified, on inquiry she sid she to do only two boxes to to Mrs. Bowlees' is the asced all here pain, and she slept like a pig. He said henever saw two persons so cleated his life. Please senden be in the dowe

A. H. KNIGHT.

3

WHAT WOMEN SAY.

No More Headache, Neuralgia, or

Rheumatism.

It is our intention to publish in this and future ad-It is our intention to publish in this and future ad-vertisements, certificates and evidence of the cure by the **PONTTIVE AND NEGATIVE POW-DERS** of all casses and varieties of diseases. We begin with the following certificates of cures in that large **pain**, such as **Headache**, **Neuralgia**, **Rheumatism**, **Aches** and **Pains** of all kinds. I have been trouble with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.** (LIBBER G. BARETT, While Hills, Conn.) 1 have been suffering nearly **40 years with**

Neuralgia and Sick Headache.-(LIBBIE G. BARNETT, While Hulls, Conn.) 1 have been suffering nearly 40 years with Ohronic Headache, and often resorted to Uhlor-oform to get temporary relief; but the paroxysms would return as soon as the effect of the Chlorotorm wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the tight time.-(MRS. M. A. EARLEY, Huntsville, Alu.) Ind a severe attack of Neuralgia lust week, and istopped it in 10 minutes with your Positive Powders.-(JACOB S. RITTER, River Siya, Ohio) What I commenced taking your Powders, I had Spinal Complaint of nearly 30 years standing; and Erysipelas. I am now well of all. Oh, I do think them the most wonderfal medicine ever given to men. While on a visit to my sister in lover she told me that there had been almost a miracle wrought with here in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with woncerful success.-(M. HUNTLEY, North Richard N. H.)

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billous Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nerv-

ous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. M. E. JENKS, formerly of North Adams.

WHAT DOCTORS SAY.

now of Amesbury, Mass. One box of your Positive Powders cured David Will-

ington of a pain in his stomach of 8 years' standing. Mrs. E. Claffia was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painfui Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.

I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa. I think there is no medicine in the world like the Positive and Negative Powders.

MRS. DR. GARRISON, Newton, N. J. In Ague and Chills I consider them unequaled.

J. P. WAY, M.D., Bement, Ill. Your Positive and Negative Powders seem to be quite a mystery-no marked action-yet they cure. I have

all had.

A voice then said, "Will some one please request one of the instruments to come to the door?" The representative of the *Picayune* called for the guitar. The guitar was thrown against the door with some violence, and be-fore the strings had ceased to vibrate, and the noise occasioned by its fall had died away, the door was thrown open and the gas lit. The audience found the gentlemen tied as they had left them. The committee pronounced the knots to be the same that they had tied. The door was third time made fast. In less than three minutes the door was opened, and the light revealed the gentlemen bound to the chairs in a manner that excited the admiration of every one present. The knots are inde-scribable. Suffice it to say, they were not tied by human hands.

These knots were then sealed by the com-mittee. A table was placed in the corner of the room. The medium then informed us that he would command the gentleman and chair to be placed on the table. In a moment more the table rattled, the door was opened and by all the mysteries of the spirit land, the man sat upright on the table. The doors were again closed, and the young man was lifted by the same mysterious power from the table and placed in his old position in the center of the room. The most remarkable test then fol-lowed. The company were requested to write any question they desired answered on the back of cards that were distributed. The questions were written and the cards collected, accompanied the medium, placed in front of the gentleman, who were bound to their chairs as before. The lights were extinguished and the door locked. Soon the door was thrown open, the cards were examined and answers were found written on the backs.

From N. O. Republican, July 18th, 1873.

Other means than visible hands must have performed these things, and there was no trace of anything. All present could only say they knew of no mortal explanation for the experiments, but thanked Mr. Baldwin for his exhibition, which he promised to repeat, and went home in a perfect daze of bewildered speculation.

From N. O. Picagune, July 18th, 1873. Mr. Baldwin then presented himself to be tied, seated at the table, on which were an ac-cordion, guitar and tambourine. The com-mittee, after much labor, with half hitches, and the other knots supposed to be approaches to the fabled Gordian, completed their task. The room was then darkened, "the thrumming of the guitar was heard, followed by the ringof the guitar was heard, followed by the ring ing of bells and the rattle of the tambourine. An air was called for which was immediately given on the instruments. At the request of the committee the guitar was thrown toward the door, which was immediately opened. The knots were undisturbed, and both retained their positions. When the lights were again

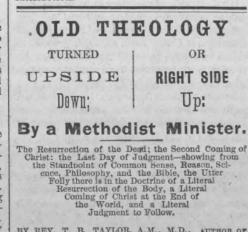
T

for a preacher, and a member of the Methodist church, and the other a Catholic, when met with this irrational intolerance, did not for a moment hesitate to vindicate their own reputation against these charges of fraud, as well as the intrinsic nature of the occult force under lying the manifestations produced through them

Since Housah's "expose" the orthodox time serving press have all blowd off, and gone over on the Housah trail, which is one of the best things that could have happened, since Spiritualism has enough dead weight to carry without being encumbered with the grundyite converts of popular press acclaim. We have no use for so-called friends who are too lazy, impotent or respectable to work their own passages. I herewith append the statements and suggestions of my friend, J. C. Wallace, a lawyer of superior educational culture, all of which (save the first *seance* at his house) I witnessed with him.

Spiritualists and others desiring to make engagements with Mr. Baldwin and the Donand Brothers, can address Y. A. Carr, No. 12 Dry

ads st. New Orleans, La., to which a reply will be returned as soon as practicable. The mediumship of Mr. Baldwin and the Donand Brothers, though but little over a month old, is in many respects far superior to any in the field, and promises to be far better. In a private seance a few nights since, the ropes with which they were tied was sewed up with a No. 16 copper wire through the ropes around the wrists, and then the ends were twisted tightly together with a pair of plyers, yet even this tie and wire sewing were torn assunder with a far more than human force. Hand-cuffs, iron rings, all are used by this mediumship with the greatest ease and satisfaction.



BY REV. T. B. TAYLOR, A.M., M.D., AUTHOR OF "THE INEBRIATE," "DEATH ON THE PLAINS," AND ONE ANONYMOUS WORK. Price, paper, 75 cents; cloth \$1.25: postage free. *** For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., and Fifth Ave., Chicago

NEW EDITION-PRICE REDUCED.

Progressive Lyceum Manual

By Andrew Jackson Davis.

This is the original unabridged Manual containing This is the original unabridged Manual containing complete directions for the organization and manage-ment of the beautiful Children's Lyceum. The Hymns and Songs in little this volume are familiar "as house-hold words," and do not require music-notes to be effect-ively sung; and the instructions are full by Marches, Lessons, Exercises, Invocations, and Silver Chain-Re-citations. We offer this latest edition at the following liberal rates: citations. W

*** For sale wholesale and retail by the Religio-Philo-sophical Publishing House Adams street & 5th Avenue. Chicago.

Third Enlarged Edition PARTURITION WITHOUT PAIN A CODE OF DIRECTIONS FOR Escaping from the Primal Curse.

Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health" with an appendix on the

Care of Children

By DR. C. S. LOZIER, Dean of the N. Y.,

MEDICAL COLLEGE FOR WOMEN, ETC.

The subject is itself extensive and an immense range of The subject is itself extensive and an immense range of related topics have a direct and important bearing on it. The difficulty has accordingly been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs. Among anthorities consulted the following widely known and celebrated names may be mentioned: Bull, Dewees, Duncan, Gleason, Lozzier, Montgomery, Napheys, Pendleton, Shaw, Storer, Tilt and Verdi. Price postage prid, \$1.00 ** For sale wholesaie and retail by the Religo-Phile-sophical Publishing House, Adams street and Fifth Ave., Chicago.

sophical Chicago

Brittan's Journal.

DEVOTED TO SPIRITUAL SCIENCE, LITERA-

TURE, ART AND INSPIRATION.

THE Dynamics of Subtile Agents, the Relations, Facil-ities and Functions of Mind, Philosophy of the Spiritual Life and World and the Principles of Universal Progress.

Published Quarterly,

Nos. One, Two and Three Now Ready. Price, 80 cents each. For sale at the office of this else has ever benefited them

C. D. R. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female constitution.

some patients who can't live without them, as

DR. L. HAKES, Cicero, N. Y.

Consumption, SCROFULA AND CATARRH

Cured.

Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sorres; in fact, it was all over her body —(MABTIN WORELY, New Petersburg, Uhla) Ohio.)

Ohio.) Four Boxes of Positive Powders have cured a little girl of a very bad case of **Scrofula.**-(R. McREA, Fay-etteville, N. C.)

etteville, N. C.) The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, Osseo, Minn.)

I had **running Scrofulous sores** on me for 2 rears, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Rethel Mc)

could get, but no cnre or help until I took your Positive Powders. I am now about well.-(John W. KENDALL, Bethel, Me.) I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.-(EMMA PRINCIE, Beaver Dam, Wis.) Mother had the Catarrh in her head so bad that, when lying down. she could hear it go drip, drip, or a ring-ing. Your Positive Powders cured her. They have car-ed my Catarrh in the head also.-(Miss E. M. SHAYER, Burlington, N. J.) I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Con-sumption. They said he could not live long. He is now at work for us, a well man.-(G. W. HALL, New Haven, Ind.)

Triumphant Victory

OVER Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for **Dyspepsit** and **Indigestion**. If she ate a piece of apple as large as a hazel-nat, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.-(A. G. Mowkar, Stockton, Minn.) Four years ago I used half aBox of your Positive Powders, which took all the **Dyspepsia** out of me, toot and branch.-(JOHN O. REEDBERY, Hartland, Wie) Tour Powders have cured me of **Dyspepsia** in two weeks. I used but one Box of the Positives. My Dys-puting the last ten years I could not use butter, pork, or pastry of any kind; but now they arree with me as well as they ever did.-(P. P. MELLEN, P. M., Maple Springs, Web).

Wis.) Thave been a sufferer from **Dyspepsia for near 30 years** of my life, and for many years had to re-strict myself to the most rigid course of dieting, not hav-ing eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchwille, Ark.)

Negative Powders Cure

IN THE TREATMENT OF

Blindness, Deafness,

Faralysis, Lameness,

Loss of Smell.

Loss of Taste,

Loss of Voice.

Typhoid and Typhus Fever.

The **POSITIVES** CUP NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhea, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all Fr-MALE WEARNESSES and Derangements; FITS, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FYVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAM-MATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARKE, Consumption, BRONCHITIS, Coughs, Colds, SCROPULA, NERVOUSNESS, ASTHMA, SLEEPLESS-NESS, etc. NESS, etc. The P

NESS, etc. The **NEGATIVES** cure PARALYEIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS. DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers such as the TYPHOID and the TYPHUS. Both the **POSITIVE** AND **NEGATIVE** are needed in CHILLS and FEVER.

AGENTS Everywhere.

MAILED POST-PAID AT THESE PRICES.

1	Box,	44	Pos.	1	Pow	der	8,.	 •••	 	\$ 1.00
1	66	22	66 6	\$c	22	Pos		 		1.00
6	Boxe	8g						 	 	5.00

Send money at my risk and expense, by Post-office Money Order, Registered Letter Draft on New York, or by Express, deducting from the amount to be sent, 5 CENTS for each Money Order, or 15 CENTS for a Draft, or for Expressage, or for Registration of a letter. In getting a Post-Office Money Order, tell your Postmaster to make it payable at Station D., N. York City.

All LETTERS and REMITTANCES by Mail, and all Ex-PRESS PACKAGES should be directed as follows:

PROF. PAYTON SPENCE, M.D., 371 St. Marks Place,

New York City.

1 Deale

FOR SALE, ALSO BY S. S. JONES, COR. ADAMS STREET AND FIFTH AVE., CHICAGO.

Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER - - - AND PROPRIETOR. J. R. FRANCIS, - - Associate Editor. TERMS OF SUBSCRIPTION:

Religio-Philosophical Publishing House. All letters and communications should be addressed to S. S. JONES, Corner Fifth Avenue and Adams St., Chicago.

NEWSPAPER DECISIONS.

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

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

3. The courts have decided that refusing to take news-papers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of Intentional frand.

Intentional frad. In making remittances for subscription, always procure a draft on New York, or Posr-Oprice Moxer Onders, if possible. When neither of these can be produred, send the money, but always in a Registered Letter. The regis-tration fee has been reduced to fifteen cents, and the protection system has been found, by the postal anthorities, to be virtually an absolute protection against losses by mail. All Post-masters are obliged to register letters when requested to do so. — Most and the careful to state whether it be for a renewal, or a new subscription, and write all proper names plainly. — Markes reforwarded until an explicit order is received by the publisher for their discontinuance, and until pay-ment of all arrearages is made, as required by law. — Mo ames EXTERED on the SUBSCRIPTION books, without the first payment in advance. — LOK TO YOUR BUBCRIPTIONS.

LOOK TO YOUR SUBSCRIPTIONS.

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

This office. Upon the ensuing year, which it intracter reminiter from will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec 0."

CHICAGO, SATURDAY, SEPTEMBER 6, 1873.

Infinite Wisdom--The Great Positive Mind-God.

God and nature, matter and mind are one; that is to say there is one eternal omnipotent substance, which "is love." This has a real existence. Its minimum is matter, its mediate or intermediate is mind, and its maximum is God! The higher comprehends the lower and infiltrates itself into every molecular atom and monad in existence.

Do not misunderstand nor be alarmed at our announce ment of a faith in the Great, Infinite, Supreme. Many have been startled at our bold Infidelity. We confess that we are Infidel to the Christian's faith in Moses' God. Our ideal comprehends all that it is possible for finite man to conceive of-aye, more, because the latter can not understandingly and comprehensively conceive of infinitude. So far as we can comprehend we adore, and reverentially worship our ideal.

When we expose the weakness, the vindictiveness, the changeableness of the Old Theological God, we only break in pieces the idol that Christians and other idolator worship.

Our mission is not only to dethrone and break in pieces muthological gods but to aid in presenting to the human understanding the philosophy of life .- [EDITOR RELIGIO PHILOSOPHICAL JOURNAL.]

A Letter of Disapproval.

MR. S. S. JONES, DEAR SIR:-During Mr. wilson's lectures in November, I attended them very closely and was very well pleased with his speaking, and that of several others that I heard also. Remember, I am a member of the Methodist church and have been for the last twelve years, but had heard so much about Spiritualism that I and several others of my acquaintance were just about ready to be added to your number, when I saw an account of your sending your paper into the prisons to the poor miserable convicts, which dis-gusted me—to think that you are trying to get such a low degraded class of people into your Spiritual society. I will retrace my steps and shake the dust off of my feet for a testimony against such proceedings. Yours truly, Bay City, Michigan. E. B. BELMONT.

Bay City, Michigan. And so the dust flies ! Well, so be it. But we are glad to know that the JOURNAL is doing its work so well. If it did not stir up a breeze, the dust would not fly from the heels of the bigots, and the intolerant free-lovers.

They not only shut the door in our face, but they do it with a slam; aye, more, their intolerance is vindictiveness. We must preach "Woodhull and her crucified" or receive their maledictions, for they class us with the Young Men's Christian Association, with Henry Ward Beecher, Theodore Tilton, Mrs. Tilton, Mrs. Emma Hardinge Britten, Wm. Denton, and many others who, they claim, secretly practice all that they preach; and finally they invoke the spirits to aid in wiping out the RELIGIO-PHILOSOPHICAL JOURNAL; and we are informed that in one instance, at least, an old Indian doctor responded favorably from the asty deep.

Well, what shall we do to be saved? Nothing will subserve the purpose on the free-love horn of the dilemma, but to fall down with Moses Hull (who seeks martyrdom by an open confession that he has for years practiced Woodhullism), and with a lie on our tcngue-cry aloud, "Great is the doctrine of the 'new departure' of the American Association of Spiritualists, but greater is Woodhull, and 'we know nothing but Victoria C. Woodhull and her crucified,' " and Moses Hull as her prophet.

Not seeing things in that light, and not craving the cheap martyrdom of Moses, Victoria, and George Francis Train, we are entirely incapable of invoking the "spirits of the vasty deep," who would promise us the patronage we otherwise lose. Therefore we know of no other safe way but to continue to be truthful to our highest conceptions of right and angelic teachings, and endure intolerance, and risk our highest sense of propriety, as a safe guide, when sustained by the hands of the supporters of a broad and intelligent system of Spiritual Philosophy, who accept the crowning element of man's nature as superior in governmental matters to the passions. And more especially so, inasmuch as we have an abundant assurance from our truthful angelic advisors, that good men and women will flock around the standard of purity and virtue which we are bearing aloft, and sustain our hands until a glorious victory is won-a victory which shall eventuate in attracting the attention and admiration of the thinkers through out the world.

We will be true to an enlightened system of Spiritual Philosophy that carries men and women far above the sphere of the passions, knowing that consequences will take care of themselves, and ever lead the truthful and pure in heart to a glorious success.

Extremes Right Themselves.

It is a fundamental principle in our philosophy that extremes right themselves. The careful observer will readily concede the fact. It outcrops in every department of life. It was forcibly illustrated by the friends of African slavery. Not being content with the peculiar institution in the South, they sought to be aggressive-carried the war into a rebellionthe result everybody knows. The beauties of the peculiar institution were wiped out.

But we desire to call our readers' attention especially to the application of our motto at the head of this article, to recent doings in Texas. The last Legislature went to work with a will to wipe out Spiritualism and drive mediums out of that State.

To that end it enacted laws discriminating against mediums of a most odious character. We quote the following :

"An Act Regulating Taxation .- Be it enacted by the Legislature of the State of Texas.-SEC. 3. That there sha, be levied on and collected from every person, firm, or association of persons, pursuing any of the following named occupations, an annual tax (except where herein otherwise provided) on every such occupation or separate establishment, as follows : * From every fortune-teller, one hundred dollars. * * * From every Spiritualist, clairvoyant, mesmerist, or medium so-called, who plies his or her vocation for money, ten dollars for each and every county." Galveston, taking her cue from the State, has passed a city ordinance requiring mediums to pay \$500 for a license to ply their profession in that city. Now, what follows? The Republican party have taken advantage of the general feeling of disapproval of thinking people of such legislation, and have in their State Convention made these questions planks in their platform. We predict that the Democrats will have too much sense to take issue on these planks. They, too, will be found sustaining the same, or be sure to meet the scorn and contempt of every liberal minded democrat in the State.

unequally upon citizens on account of their race, nationality, or belief. * * *

"12. We express our strong disapprobation of the bad acts and worse omissions of the Thirteenth Legislature. * * *

"14. We heartily commend to the consideration of the people the resolution adopted by the German convention of this State, held at Austin on the 7th and 8th of August, 1873."

We are not in possession of the German resolutions referred to, but if they spoke of the unrighteous laws of the last Texas Legislature at all, our readers may rest assured it was in their condemnation. We again repeat, all genuine spirit mediums should resist the unconstitutional laws enacted against them in Texas to the last. Go to prison, if needs be, and fight it out on the line of eternal truth, even if they die in prison. And to the true Spiritualists of America, we say, prepare yourselves to aid our friends, if need be, in resisting such laws. Let Old Theology show her hand and define her position as soon as she pleases. Let us all be prepared to assist, when the time comes, in rolling back the pall of persecution inaugurated in the "Lone Star State."

Church Property.

We are pleased to have a verification of the fact that the RELIGIO-PHILOSOPHICAL JOURNAL is daily striking the key-notes of true reform. While we protest against the backward movement of freelovism in which the souls and bodies of certain would-be leaders in Spiritualism are engrossed, our voice will never be silent upon the great reforms demanded for the development of mind and the moral and social welfare of mankind.

While the opponents of Spiritualism are railing against spirit-communion as the works of their devil, and the public attention is aroused to a consideration of the subject by onerous class-legislation to drive out and punish mediums, it is an opportune moment to agitate the question of abolishing all religious class-legislation. It is high time that Spiritualists work together for genuine reform, and abandon the foolish hobbies that so many are now a stride of, to the general disgust of all right-minded people.

The RELIGIO-PHILOSOPHICAL JOURNAL has boldly declared its opposition to laws exempting church property from taxation, and we hope to be seconded in the movement by the intelligent masses, who are untrammeled by church creeds everywhere. It is a movement that will strike the common sense of every one as just. Already the leaven is working and the leaders of the churches begin to see the handwriting on the wall. The old rats always flee from sinking ships. Wisdom is the better part of valor; hence to our very great satisfaction we find the leading Methodist church paper of the north-west openly advocating our oft-repeated views upon the subject, and that paper is backed by the secular press, the Chicago Times, a paper more extensively read by church members of all orders than any other paper in the city. The following will be read with deep interest:

ECCLESIASTICAL DEAD-HEADISM.

The North-western Christian Advocate, organ of the Methodists in this part of the country, comes out boldly in favor of abolishing all statues which exempt church property from taxation.

It is truly liberal and honorable in the organ of a church which profits by this exemption the most largely of all churches represented in the United States, to stand up and fearlessly invite the whole horde of ruthless tax-gathercome on and do their work. The Methodist church, north and south, holds church property to the amount of seventy odd millions of dollars. The general repeal, therefore, of the laws which exempt this property from taxation in nearly all the States of the union would add, apparently, about \$2,000,-000 per annum to the burdens of those who support the institutions of Methodism. Ap-parently, we say; for in fact, we do not believe that it would actually add anything to their burdens, while it would unquestionably con-tribute handsomely to their dignity as a lenomination, and to their independence as citizens. The arguments urged by our religious cotemporary in this behalf ought to be abundant unto the conviction of the churchmen on this Thus, it is held that while Mr. A., a Methodist, is deriving \$1 worth of benefit from the exemption of the property of his church from its share in the support of the govern-ment which protects it, he is helping to main-tain on the dead-head list a dozen other churches in which he has no interest, and which draw, perhaps, \$2 right out of Mr. A.'s pocket in behalf of Mr. B., or L. It is also maintained, and with apparently good reason, that the church (by which, of course, we mean any particular sect) can better exert its moral influence upon the political government of the State when it does not lie under obligation to the State for hush money in the shape of pen-sions or exemptions. "We do not fear," says "The Advocate, "any possible constructive in-"dignity to religion. It will be the stronger and the more respected if it is practical, and 'disposed to do business on principles. Even 'the church owes something to Caesar, and we 'have Christ's word concerning tribute." And our cotemporary adds that, in view of the present tendency of opinion in this direction, it is the duty of the church to anticipate the State in dissolving the quasi mendicant relation which the former has hitherto sustained toward the latter. This is the case as looked upon from the practical and fair-minded churchman's standpoint of the citizen? The citizen beholds three radical evils attending church dead-headism, and additional to the abstract injustice of dead-headism per se. The first of these is the release of moral obligation which bad politicians purchase of good Christians by placing the latter under pecun-iary obligations to the former. The second is the tendency to favoritism and cliqueism which the use of patronage begets in those who are entrusted with its use. This applies more especially to the habit still prevalent in in most States, of bestowing gratuities upon the cheritable of the the charitable or educational enterprises of the churches, and which is virtually a means of allowing certain clique-chosen demagogues to pay off their most active supporters in the funds of the State. The third evil of the bounty system, as applied to churches, is that it tends toward that thing which, above all

others, the philanthropy and patriotism of the day are trying desperately to avert, viz., the concentration of wealth and power in gigantic corporations. It is merely a parallel offshoot of the paternal or protection theory which robs the western farmer to build up a colossal fortune for the eastern manufacturer.

When a State first sets up in business and everybody is poor, and churches are wanted to give society a respectable appearance and keep it out of mischief o' Sundays, a little nursing by way of exemption from local levies seems both natural and proper. When the State gets older, however, it finds that its bounty has built up institutions anything but democratic, and anything but conductive to the proper balance of the State's power. Trinity church, New York, with its millions of exempted property, can underbid other land-lords in the matter of rents, and still grow rich off its tenants; hence, as a joint stock corporation, Trinity church is one of the rich-

est monopolies in the country. Coming nearer home, we find a very wealthy institution at Evanston, which not only overshadows and over-rules in a very unrepublican way all other concerns in the place but is enabled by State exemption to hold for speculation enormous quantities of real estate which neighbors of every denomination and of no denomination are taxed more than double to develop. This is not democracy. This is not republicanism. This is not a government

free from church patronage, The *Times* would regret to see any move-ment for the abolition of church dead-headism spring from any spirit of antagonism to the high and holy purposes to which the most of our churches are devoted. Nor can the people of this country be drawn into any such movement by any such motive. The motive should be pure justice-nothing more, nothing less; and to render the movement more popular and peaceful, it would be well if the church itself would, in behalf of its own dignity, take the initiative in the reform. Will Bro. Edwards, of *The Advocate*, in good old Method-ist fashion, call the roll of the sects to see what they are respectively willing to do?

Intolerance---Four Department Editors Claimed and yet Not Enough.

R. P. Richardson, of Caro, Mich., claims that all of the Spiritualists but one in his town are Woodhullites. He says, "My own opinion is Mrs. Woodhull has touched bottom, and that is the opinion of every Spiritualist but one in this town."

What does he mean? That must be refreshing news to her devotees! If she has touched bottom, she can't go any lower! and they can not be expected to descend any deeper than their leader has gone.

He further says, "I should think the knowledge, that your four department editors preach sexual freedom (promiscuous sexual intercourse) would show you which way the tide was setting, and warn you to steer your bark accordingly;" and finally closes up by ordering his paper discontinued, manifesting the usual spirit of intolerance of a one-idea bigot.

Who are the four department editors referred to? Let them respond individually and make a clean breast of it, if true; if false, send the lie home to roost with the remainder of the brood of evil omen.

The four department editors are claimed by the "new departure," "sexual freedom" promiscous sexual intercourse party, as belonging to them, yet their intolerance will not tolerate the JOURNAL because forsooth its chief is not to be counted in with the four department editors claimed. This is in keeping with every letter we have received from those who have written us to discontinue the JOURNAL, twentyone in all. This man boldly claims that he discontinues because we do not advocate the 'sexual freedom doctrine." He, nor no other one, makes complaint that we do not publish a first-class Spiritual paper-no, by no means! The complaint is simply that we do not advocate free-love, which has really no more to do with Spiritualism, than has the male continence of the Oneida Community, Mormonism, Shakerism, Methodism or any other ism. Hence Spiritualism is ignored and they "know nothing but Victoria and her crucified." Four department editors are not enough for them! This is the class who assumed, thirty two all told, to elect a president of the United States on a "new departure platform," and call it Spiritualism! and now day by day, traduce the characters of the best men and women in America and harp about the loveliness of sexual freedom. Moses Hull in the last Woodhull paper unblushingly declares that he has practiced promiscuous sexual intercourse for several years last past, and that he never before lived so near God. Scarcely a letter have we received from those who have discontinued for the reason of our opposition to their "social freedom" faith that did not contain personal abuse, accusing us of practicing their highest conception of virtue -social freedom. From their inmost souls they vomit forth their sweetest morsels. What must that be which is left on their stomachs? We carefully preserve their missiles. By-andby they will mirror forth the ugly visages of their authors.

gentleman's forehead, letting it rest there for a few moments; then he took the gentleman's right hand and held it to his own forehead. Pausing but for a moment, he shot rapidly with the tester toward the back door of the church. After a few moments' suspense the audience were pleased to see the gentleman return, his face radiant with smiles, and twirling a small locket in his hand. This he had hid in the basement of the church, and to it the blindfolded Brown led him quite straight, and, perhaps, a little faster than he could have wished, to the hidden object. Then he led a gentlem an to the tip of a chandelier of which he was thinking, found a silver quarter hid under a table, discovered a knife in a gentleman's hat, a small piece of paper under a pin-cushion, and wound up the first series of tests by pulling a watch-key out of the tester's mouth. All of the tests, with one exception, were successful, and that partially so, and as the young fellow succeeded in winning each of the games of hide-and-seek, the audience greeted him with applause. Mr. Brown then spelled out, upon an alphabet placed against the wall, the names of places in the minds of two gentlemen, one of the trials, however, being rather a failure, but quite set off by his spelling out the outlandish word "Barambole," a town in Barambole. The final triumph of the young "mind-reader" was the locating of a pain in a man's head, which he did to anicety, indicating the exact spot where the trouble lay.

Succeed in establishing the theory among bigoted church members that embodied spirits can read the thoughts of each other, and you prepare the way for the fact that disembodied spirits can do the same thing, and finally you can advance the various truths of Spiritualism to them without giving offense.

"Oh, You do not Understand Her!"

We verily believe that nine out of ten of the admirers of Victoria C. Woodhull, have been led to believe that she has been persecuted by the Young Men's Christian Association, and that her theory of morals are high and pure, but not understood. Many with whom we have conversed, inform us that when they have talked with leaders of those known as the Social Freedom Party, and raised the moral question involved, have been answered, "Oh, you don't understand her! She is as chaste as the snowflake, and as pure as ice!"

To forever settle the question of just what "Social Freedom" means, her Prime Minister, Moses Hull, published in Woodhull's last week's paper a full explanation, lauding promiscuous sexual indulgence as most Godlike, claiming that he has practiced it for several years last past without a regret or shame. He defies all opponents to the doctrine, to a discussion of the same with him through the columns of the Woodhull & Claflin Weekly.

Why do the devotees constantly say, "Oh, you don't understand her!" Simply because their charity and their convictions of right are better than her "Social Freedom" doctrine! They dare not utter an approval of a practical carrying out of their favorite doctrine in their own families, with their wives and daughters. but accuse us of misrepresenting her declared faith, thereby showing that they know her doctrines to be pernicious, if they are what we show them to be. To the end of putting a quietus upon those who are so faithful in their denunciations against the JOURNAL, we will show them in our next issue what her most beloved disciple says is his practice, trusting that the necessity of placing innocent victims beyond the reach of such a foul doctrine, will be sufficient apology for giving place to the nastiness

We suppose they flatter themselves that the withdrawal of their patronage will cause the JOURNAL to sink for want of support. Well, we will admit that to be true, if all liberal minded people were bigots and of one idea only, and scarcely that.

But what shall we do to retain all such subscribers? Let us see: To retain that Methodist man and his acquaintances, that came so near being converted to Spiritualism, we must cease to "visit those in prison," either personally or by our angelic messenger of light-the RELIGIO-PHILOSOPHICAL JOURNAL. We are doing a good work in converting convicts from the evil of their ways, and in finding places for them on coming out of prison, where by industrious habits and good associations they are prompted to sobriety, honesty and purity of life. It is true, we get no dollars and cents for it, no blessings nor words of approval from the Methodist churches, but we do get soul satisfaction and angelic encouragement by visions of Paradistical beauty and loveliness when we rest our weary head on our pillow at nightvisions that day by day give us assurance of a glorious future for the cause we advocate, so we are deeply impressed to let the tempting proffered, conditional subscriptions of the Methodist man and his friends go to the-well any paper that suits him and them best to patronize.

But what shall we do to retain the patronage of those real believers in spirit communion, who have been deceived by false pretenses of persecutions of one who is honestly promulgating the truth to better the social condition of men and women.

We have tried to retain their patronage. We have done our best to publish a most excellent Spiritual paper-a paper that does excite the admiration of the world, because it contains a compendium of facts and sound logic scientifically demonstrated by which is developed the true Philosophy of Life.

We have been true to our angelic guides, giving forth and disseminating such light as they gave us. That we are arousing the admiration of the thinkers of the enlightened world, we know; but, alas! we can not see our way clear to hold the patronage of those Spiritualists who have been misled upon the social question

The following are extracts from the Republican platform :

"We, the Republicans of Texas in convention assembled, at Dallas, on the 20th day of August, make the following declaration of principles :

"2. We are earnestly in favor of the establishment and maintenance of a system of public free schools, such as is required by article 9 of our State Constitution, with such improvements as experience has shown to be desirable ; and we strongly condemn the practical abolition by the Thirteenth Legislature of the system that was in operation.

"3. We are in favor of such laws by legislation as will give full and ample protection to every citizen of the State in the enjoyment of all rights as citizens.

"4. We are opposed to special legislation, and believe that general laws may be framed which can obviate the necessity of special, and which would be more just and less apt to be enacted for corrupt motives.

"6. We desire to be taxed for public purposes only; that taxation shall be imposed at equal and uniform rates upon property, very little if any to be put upon occupations.

"8. We declare ourselves opposed to the enactment of any public law that may operate

That "Mind-Reader."

J. R. Brown, who claims to be no clairvoyant, no Spiritualist, and no spiritual medium has given two exhibitions at the Congregational Church near Union Park, exhibiting what he calls a wonderful power of "mind-reading." He is doing a good work in his prescribed sphere of action, and is gradually preparing church members for the introduction of Spiritualism right into their midst. As psychology, magnetism, mesmerism, somnambulism prepared the minds of the people for the advent of the truths of the Harmonial Philosophy, so are the wonderful tests of Mr. Brown, gradually invading the minds of church members, causing them to inquire, if there is not a power outside of him that assist in the experiments. His first test consisted in finding an article hid outside of the room. A gentleman known to the committee announced that he had secreted an object, and he was immediately introduced to Mr. Brown. The latter took his left hand

contained in Moses Hull's published experience.

Spence's Positive and Negative Powders for sale at the office of this paper.

Any person going west can get some valuable information and reduced fares by writing to Asa C. Call, State Agent of Immigration, Algona, Iowa.

FIFTEEN CENTS A COPY. Either May, June, July or August numbers of the LITTLE BOU-QUET will be sent to any address on receipt of fifteen cents, and at the same rate for all of them. \$1.50 a year, 75 cents for six months. Address LITTLE BOUQUET, Chicago, Ill.

Don't let your children spend money for trash, but let them get a game of Avilude. If the pictures and descriptions, comprising this game were in book form, they would cost many times the price of the game. Sent postpaid on receipt of seventy-five cents, by West & Lee, Worcester, Mass.

"Must have a large sale and deserves it too." Harper's Weekly.

THERE will be a Union Spiritual Meeting at North Collins, New York, Sunday evening, 31st inst. An address will be delivered by Dr. B. M. Lawrence, of Boston, Mass., on the Physical and Moral aspect of Temperance. Mrs. Lawrence also speaks on this subject, and will assist in a Temperance Entertainment.

THE beautiful engravings of Birds in Avilude cost hundreds of dollars, and the fine and instructive descriptions, many weeks of labor. Every family ought to have it. For sale by book-sellers and toy dealers, or sent post-paid on receipt of seventy-five cents, by West & Lee, Worcester, Mass.

"An excellent addition to our home amusements."- Christian Union.

RICHLAND CENTER, WIS .- Our thanks are due to the friends for their generous subscriptions for the LITTLE BOUQUET for each member of the Progressive Lyceum, at that place. Lyceums that fail to supply the children with the only magazine published in their interest, will soon find themselves defunct, or the officials will find themselves superseded by live men and women, who do not make the interin his own and placed his right hand on the | est of the children second to other matters.

SEPT. 6, 1873

RELIGIO-PHILOSOPHICAL JOURNAL

MRS ADDIE L. BALLOU has been lecturing at Jackson, Mich.

LITTLE BOUQUET -Our thanks are due to Delia E. Pease for twenty-four dollars for the LITTLE BOUQUET.

D. W. HULL has been lecturing at Elkhart, Indiana. He challenges the clergy to meet him in discussion.

JAMES PORTER, a healing medium, has just arrived in this city from New Orleans where he will remain some time.

DR. A. SCHABEHORN an eminent German freethinker, gave us a call last week. He is represented as being an eloquent speaker.

F. M. Millikin has removed to Indianola, Iowa, where he will devote his time to healing and lecturing on Spiritualism and kindred subjects.

DR. H. P. FAIRFIELD will speak in Marlow and Lempster, New Hampshire, during the month of September. He will answer calls to lecture week evenings, and make engagements to lecture East or West, as the friends may call for him. Address care Mrs. E. Shepardson, Marlow, N. H., during September, or Ancora, N. J.

THE celebrated healer, Dr. J. Briggs, will return from the mountains and be ready for business again September 1st. Office, A. J. Davis & Co., 24 East Fourth Street. P. O. Box 82, Station D. New York City.

H. H. BROWN has been lecturing at Knox, Ind. Will go from there to Shelbyville, Ind., where he speaks on the Sundays of August 24th and 31st. Will lecture, if desired, on week evenings at places convenient. He desires to make engagements for September.

OUR THANKS are due the Spiritualists of New York and Brooklyn for their complimentary tickets to attend their monstrous picnic at Pleasant Valley, N. Y. By accident the letter and tickets were mislaid until too late to give notice of it in the paper.

THERE will be a Basket Grove Spiritual Meeting, September 6th and 7th, at Snake Hollow, four and a half miles northwest of Richmond, Washington County, Iowa. A. P. Bowman, of Michigan, will be one of the speakers. Others will be present. All are invited, and a grand good time is anticipated.

Grove Meeting:

The Spiritualists of Wayland and adjoining towns, will hold a Grove Meeting in their grove on west bank of Gun Lake, Wis., on Saturday and Sunday, Aug. 30th and 31st, 1873. The Spiritualists and friends are cordially invited to attend. Good speakers will be in attendance. A. A. ABBOTT, Cor. Sec'y.

---The Corner Clock.

The Corner Clock which our readers have seen advertised in this paper for some time past, is a most excellent time-keeper, and the m ost convenient and beautiful of any style of clock in the market. They are sold at most reasonable prices. We advise all persons who are desirous of buying a new clock to first take a look at the Corner Clock. They fit snugly into the corner of the room, needing no shelf or other fixtures than a single nail which is entirely out of sight when the clock is hung up. See cut and advertisement in another column.

Another Excellent Medium.

"The gates are ajar" that lead into the ves-tibule of eternal life. The Christian whose faith is based on things not seen but hoped for ; the Materialist who has no hopes beyond the grave ; the trembling ones in search of truth, who are reading the rudimental pages of the great Bible of Nature, may now assemble within the great temple of knowledge, and learn from the teachings of angelic beings who have returned from the Summer-land. At a private sceance given me by Mr. Baynor, of the City of Erie, Penn., the phenomena was transcendently beautiful. Sitting within six feet of the cabinet, I conversed face to face with friends who had passed from earth to higher conditions of life. The first spirit materialized, was Hannah More, an author and poetess of bygone days. She was dressed in the fashion of olden time, and seemed to be as happy and free as the timid fawn that bounds among the flowers of the prairie. The next that appeared at the aperture of the cabi-The net, was a daughter who passed from earthlife at eighteen years of age. The next that appeared was a young lady that I did not re-member in earth-life. Her happy countenance was an index of loveliness and contentment. She said good morning, and with the usual compliments, retired within the cabinet. The next face seen was masculine and jovial, and said to me, you are a large Peck, which statement was truthful, as my weight is two hund-red and thirty pounds. After some common place remarks, he requested me to hand him the speaking trumpet. He presented an arm and a hand to receive it, showing his face; and in answer to questions, informed me of the powers of the materialized spirit. Seemingly anticipating my thoughts, he said wait a moment, and I will give you a better *seance*. He then opened the door of the cabinet, and I saw a man clothed in the habiliments of earthlife, even to the buttons on his coat, pants, and vest. I thanked him for his condescension. After a few moments of conversation, he closed the door and retired. Another face entirely different was shown ; mustache on the upper lip, clean shaved chin, and large whisk-ers. After some familiar conversation, I requested him to present his whole person to my vision. He answered, "I will try." The door of the cabinet soon opened, and I saw a man in beautiful vesture, even to the silken shoes on his feet. His countenance was radiant with beauty, and his eyes sparkled with intelligence. The wisdom of his words will long be remembered. Sir, said I, may I pass into your con-dition and visit the home of my children and friends in the angel world? "No," said he, "not yet, wait with patience and abide your time I have no desire to deceive myself, or be instrumental in deceiving others. This scance was given by the light of the sun, about 10 o'clock A. M., and under conditions that forbid deception. When the door of the cabinet was onen L saw the medium apparently asleen I saw the medium apparently asleep, whilst the spirits were conversing. Z. E. PECK.

Public Opinion.

BRO. JONES :- I read with much pleasure your remarks in the August (23d) number of the present volume of the RELIGIO PHILOSOPH-ICAL JOURNAL, relative to the Pseudo American Association of Spiritualists, heretofore held at various places, and to be held again at your great and growing city, on the 16th of Septem ber, 1873. I feel that I am elevated fifty de grees, when I can find one editor sufficiently independent to speak the truth under all circumstances, and fearlessly advocate it in spite of the pernicious influence of the free-love, free-lust doctrines advocated and spread broad cast in the Woodhull and Clafflin Weekly, by a woman-candidate for the Presidency of these United States of forty millions of people. You remark that "thirty-two of this new departure doctrine assembled in Boston, in September, 1872, in the conclave that is to reform the world(?) from the belief that the regular marrisge institution is a cursed one, and to be abol ished, and the "beautiful" and "lovely" doctrine of free-lust, changing one's bed-companion every twenty-four hours, at pleasure, to be substituted in its place.

Can it be possible that there is one society of real true moral progressive Spiritualists that will send one delegate to this most pernicious of all associations, designed to break up and destroy all that is pure and elevating in the social circle? Spirits forbid! God forbid that Spiritualism should be smothered by such pernicious proceedings, headed by such a noto-rious character. Unless this association can be shown not to be in any way connected with progressive Spiritualism, and as Judge Ed-monds, Prof. Bush, Prof. Hare, Gov. Tall-madge, Robert Dale Owen, and thousands of our most eminent and scientific men have advocated, I say good-by progressive Spiritual Philosophy, and let us have one common den, where all those voluptuous bodies can congregate, and take their fill of the sensuality which is of the animal entirely, and say that true Spiritualism is a phantom only fit to be cast to the four winds of Heaven, never more to be thought of among men and women who love

I have recently had a conversation with a most worthy brother who has been lecturing through the western States, from September, 1872, to the first of July, 1873, and whose word is perfectly reliable, who says that during all his travels, where he was lecturing from three to five times a week, he never found but three persons that advocated Woodhull or her new departure doctrines.

Just look at the disgrace at Robinson Hall, last Sunday, which the advocates of Wood-hull heaped upon us by their conduct reported by the New York Herald, Monday, August 18th, and say if one is not proud to be a Spiritualist. Yours fraternally, S. W. BRITTON.

New York, Aug. 20, 1873.

New Books.

THE POPULAR SCIENCE MONTHLY for Sep tember is exceedingly interesting. Everybody should subscribe for it. The contents are as follows: The Glass-Sponges, The Constitu-tion of Matter, The Great Nebula in Orion, Old Continents, Magneto-Electric Illumina-tion, The Study of Sociology, The Intellectual Dermer of Birds Humotiem in Animale Power of Birds, Hypnotism in Animals, Tongueless Speech, The Late Prof. John Torrey, Editor's Table, etc., etc.

THE AMERICAN NATURALIST.—This is a beautiful illustrated Magazine, and being de-voted to a subject of unusual interest, one that all classes should feel an interest in, we predict for it a wide circulation. The contents em-brace those subjects that all desire to investigate, viz: Bird's New Science; the Conser vation and Correllation of Vital force; The Game Falans in New England, etc., etc. Subgate, viz: Address American Naturalist, Salem, Mass.

THE PHRENOLOGICAL JOURNAL for September, now on our table, must be pronounced by every reader a capital number. Its examin-ation has given us much satisfaction. It contains over twenty articles, besides shorter papers; among them being Hiram Powers, with portrait; Extraordinary Scientific Dis-covery; Living Unto Life; Dr. Horatius Bonar, with portrait; Laughter, illustrated; Sketches from Real Life, No. 4, illustrated; Good Be-barior-which everybody should read. Prof havior-which everybody should read; Prof. J. M. Kieffer, with portrait; Mary Lee's Dream, a story for teachers; Over-training; Curiosities of Abstinence; Local Option, or The Temperance Experiment at Vineland; Dr. Wilder's Wit and Wisdom; From Che-boygan to Mackinow on Ice; The Chinese Wheelborow, illustrated; John T. Gordon, a Murderer, with portrait, etc. Subscription price, \$3 a year. S. R. Wells, Publisher, 389 Benedway, N. V. Broadway, N. Y.

Philadelphia Pepartment

BY......HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Shakerism in Philadelphia.

On Sunday the 17th of August, Elder Geo. Albert Lomas, of Watervliet, near Albany, N. Y., occupied our rostrum and gave two able and eloquent lectures, which were listened to by large and appreciative audiences, and we think Spiritual societies would do well to have such lectures in various parts of the country that the people may know more of these peculiar believers.

liar believers. The congregation sang "Happy Greeting." Bro. Lomas said, we invoke our influences from the heavenly spheres, and we receive them through the agency of ministering spirits. All our petitions that we put forth are directed to those who are nearer God than ourselves, for we need the strength and help of those who are better than ourselves. We ask, those who are better than ourselves. We ask, and as our good spiritual brother and father Jesus said, we do and shall receive. We now ask a blessing on our labors that we may be able to speak the truth, that you may be able to hear the truth, and more, that we may all be persuaded to live it; to live like the angels; the theorem with the burner of a speak to live the to live it. like those with whom we expect to live soon. We are thankful that our acquaintance with

the Spirit World has been extensively en-

larged within the past forty years. We there-fore feel inclined that way. The speaker, with two sisters who accom-panied him, Mary Ann Ayres and Rosetta Hendrickson then sang the following:

Is there an ear to hear?

- Is there an eye to see? Is there a heart to feel my woe— A helping hand for me?
- Oh, father, mother as of yore Thou heardst thy children cry, And gavest them the Bread of Life,
- So, feed us least we die.

John M. Spear then said, "I find very great pleasure in saying a word by way of introduc-tion to our friend who has been invited here to day, and I esteem it an honor as well as a pleasure to stand by the side of these dear friends. It has been my privilege to be often with them at their homes, and know of their integrity; their industry; their economy, and their devotion to the practice of principles which they believe to come from above. I know it must be pleasant to Spiritualists to learn that they are the friends of the equal rights of the sexes; and we shall make no fur-ther progress until we imitate them in that respect From the outset they have been the ther progress until we imitate them in that respect. From the outset they have been the friends of peace, refusing at all times to fight. They excel the community at large in that they know nothing of that wicked prejudice against color, which is still cursing many in our land. They dwell together as a band of brothers and sisters, and form communities of which there are eighteen to day in this courty.

are eighteen to day in this country. Elder Lomas said, "We have the honor to day of meeting here, as in other places, mirds who are advanced and advancing in the living issues of our day. We have robbed the grave of its victory and we shall soon rob death of its sting. It is our privilege to-day as the representative of a Spiritual society to uphold and sustain the character of that eminent Spiritual-ist, Jesus! It has been asserted that the Shakers and the Spiritualists ignore Jesus. I am here to assert that we look upon Jesus as the most eminent Spiritualist and medium of his day, or of any time in the history of the past. I look upon him as the first Christ, but not the I look upon him as the first Christ, but not the last, an elder brother of the Shakers and a first-class Spiritualist. We are infidels to much that is considered Christian, in theology, and we claim the right to share this honor with you, for blessed are such infidels. We do not believe that the blood of Jesus shed upon Calvary is any more an atonement for the sins of the race than that of any other in-dividual. We believe that the blood of the thief crucified at his side was just as effectual an attonement. If this is sacrilege, it is true, and blessed are the infidels.

The subject that we most earnestly labor for is to lead mankind to emulate the beautiful example which the Spiritualist Jesus has set us. We realize that there never was a time when the name of Jesus has created more sensation than at the present. Thousands upon thousands are asking what relation does Jesus sustain to the race. Dissatisfaction exists in many minds with the statements of the church When did he live? as to who Jesus was! How did he live? And unto what did he die? Beneath all the dogmas of the theological world there lie truths that must be brought to light by Spiritualism. We ask you unto what did Jesus die? We answer unto that which every other noted Spiritualist of the past or present must die, to all that is fleshy, carnal, of the earth—earthy, in order that he might live more fully to that which is of the spirit-spiritual. Renan and other modern writers have done noble service to humanity in showing the true char-acter of Jesus, and that it was his life and not his ignominious death, that has been a blessing to the world and made a rallying point around which the ages have and will continue to come in search of the great spiritual truths that he so beautifully illustrated in his pure and divine life. The truths of Spiritualism with us, as with him, come inwardly and work outwardly, and they will do the same with us as they did with him, enabling us to work, what the world calls miracles. What is a Spiritualist? It is one who walks after the spirit and follows not the unspiritual lusts of the flesh. We find that the spirit of God through ministering angels had been dealing with Jesus for years and years to convert him to Spiritualism. It dealt with him, in this way, just as it does with us. You may be a Christian or a Jew, or anything else; you may follow your inclinations; you may marry may follow your may gain property for yourself; you may be anything you choose, but you must take the consequences. If you would be a son of God you must deny yourself of all earthly relations. You must deny yourself of husband and wife, of children, of possesions, and wor must event to be persecuted by those and you must expect to be persecuted by those who would have loved you. My dear friends, have any of you counted the cost of a true spiritual life, such as Jesus led. The Spiritualism of Jesus brings with it much self-denial. We love to think and speak of Jesus, but we do not worship him. There never was a man or woman to whom we will bow in worship. Jesus, under the inspiration of a spirit, told the apostles that he would send them a comforter. He did so; he came back to them. My friend, have you anything in you that needs to die-remember that Jesus died unto everything that he might enter into eternal life. Our Mother Ann taught us not only repentance, but the necessity of the true life, leaving all that we knew to be wrong, and doing all that we know to be right; here is true Spiritualism. We do not condemn those who marry. We only say that we have

seen a higher and better way; a more spiritual condition and we are seeking to come up into this and become as the angels." They then sang this song:

"God is infinitely able," etc., and "Hail, hail the dawn is breaking-God hath said, Let there be light!

And his mighty power is waking souls from darkness, sin and night. Truth and love, with banners shining, Guide us calmly on our way. Now we see the silver lining Of the cloud that hid the day."

And another:

"Welcome, good angel, I feel you are near With heavenly love, this my spirit does cheer. While I am sailing o'er life's stormy see, Oh, good angels watch over me!'

The above is but an abstract of the lectures. In the evening Bro. Lomas lectured to a crowded audience on

THE RELATIONS OF SPIRITUALISM TO SHAKER-ISM.

After singing the following song: 'The heavens are with us as I know, Rich treasures like rivers do flow; I feel all that's earthly, is passing away, I'm tasting of glories immortal. With healing our wounds they would cover, And they would waft, waft, waft our spirits From toil and vexation to dwell in their union forever."

And another:

"Pure love, pure love, Blessed seal of discipleship! In thee I feel the powers of the world to come. I feel the angel hosts ar near Lifting me up to the higher spheres, Drawing my soul away from the earth, Up to the new and heavenly birth."

He said forty years ago strange manifest-ations of Spiritualism came among the Shak-ers, and there were some very distressing scenes of disorder among the mediums which we did not understand. They were thrown about in the wildest confusion and made to do many very strange things. This was followed by other manifestations in which we were instructed as to the design of the spirits, and later came many very important and instructive lessons through these, so that we have come to recognize Spiritualism as a great and important work, and we have our mediums in all our communities, and had them before there were any intelligent manifestations outside

side. After giving an account of the different forms of manifestations, they had among them, he closed with an eloquent description of what Spiritualism is doing. He related several in-stances of manifestations among the believers. He said that a young man, a medium, who was feeble-minded, was entranced upon one recorden and a spirit nurporting to be Jesus occasion, and a spirit purporting to be Jesus came. In order to test the character of the spirit he was questioned as to what he wrote the ground when the woman taken in on the ground when the woman taken in adultery was brought to him by her accusers. He replied at once, "I wrote these words, 'Ye have all done likewise," and they which heard or saw it, being convicted by their own con-science, went out one by one, and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself and saw none but the woman he said unto her, "Woman where are those, thine accusers?" Hath no man condemned thee?" She said, "No man, Lord," and Jesus said unto her, "Neither do I condemn thee. Go, and sin no more.

The following song was given by an Indian spirit:

Away up in the heavens. The much-big-river me see, It is love, heavenly love, Flowing down ever so free.

So me climb up the mountain, And me dance upon the wave For me footsteps be light, And me heart be strong and brave."

And these simple songs chanted by our friends made a deep impression upon the audience, and we feel certain that such meetings are a blessing to the community. We have established a platform on which we are prepared to hear all that relates to the development and progression of the human family, and we have made arrangements to have a very able and interesting course of lectures during the coming winter by Mrs. Townsend in October and November; Jennie Leys in December; E. V. Wilson in Jan. and Feb., 1874; Mrs. Brigham in April and May.

Trustee's Sale,

5

Whereas, John E. Sayles and Albert H. Walker, by deed of trust bearing date June 18th, 1872, and recorded in the Recorder's office of Cook County Illinois in Book 238 of Records, page 265, to secure the payment of a certain indebtedness amounting in the aggregate to \$20,991.50 evidenced by their six promissory notes of even date therewith, de-scribed in said Trust Deed, did convey unto me the undersigned as trustee the following premises to wit:

scribed in suid Trust Deed, did convey unto me the undersigned as trustee the following premises to wit:
That part of Laframbols Reserve, bounded as follows, to wit: Beginning at the south-east corner of the north-east fractional quarter of Section twenty-seven (27) town forty (40) north of range twelve (12) east of the third principal meridian, said corner being situated on the west boundary line of said reserve seventy-eight (78) chains south of the north-west corner thereof; running thence north signification of the Desplaines river; thence across said river north forty-two and one quarter deg. (824 deg.) east thirty-one (31) chains and ten (10) links to the west margin of the Desplaines river; thence across said river north forty-two and forty-six (46) links; thence north seventeen (17) degrees west eight chains and fifty links (8.60); thence north 54 deg. east 29 chains and forty-six (46) links; thence due north fourteen chains and ninety-six links; thence south sixty-one and one quarter degrees (14/ deg.) west, thirty-seven chains and ninety-six links; thence south sixty-one and one quarter degrees (14/ deg.) west, thirty-seven thains, and hiney link wenty-four chains and seventy-seven links (24.77) to the place of beginning, excepting therefrom that portion of the above described land bounded as follows: Beginning at a point north eighty-two and ¼ degrees east from the south-east four chains and 33½ links to the place of the beginning situated in the County of Cook, in the State of Illinois.
And whereas, by a certain other trust deed, of even dia with the above mentioned deed, executed by the same parties, and recorded in the Recorder's Office, of Cook County, Illinols, in book 242 of Records and Albert H. Walker, did couvey to methe place of the beginning at the south-east corner indected premises, to wit: That part of section twenty-seried in the fourty of Cook, in the State of Illinois.
Bad whereas, by a certain other trust deed, of even dia with the above mentioned to wit: That part of Laframbois Reserve, bounded as

of said notes or either of them or any portion of them, whether principal or interest, on the day on which the same or either thereof shall become due and payable, or in case of the breach of any of the covenants made by the said grantors, then on the application of the legal-holder of said notes or either of them the undersigned as such trustee, to sell the said Real Estate and all the right title benefit and equity of redemption of the said grantors, their heirs and assigns therein at public auction at either door of any building used as a Court-house, in the city of Chicago, for the high-est price the same may bring in cash, notice hav-ing been given of the time and place of such sale by advertisement in some weekly newspaper pub-lished in the city of Chicago, in the English lan-guage at least once in each week, for four consecut-ive weeks last preceding such sale—and to execute and deliver to the purchaser or purchasers at such sale good and sufficient deed or deeds of con-veyance of the note of \$1,211.50, due July 1st, 1873, described in the trust deed first above men-tioned, and also in the payment of the note of \$600, due July 1st, 1873, described in the deed last above mentioned, and of one year's interest on the bal-ance of said notes, which was due June 18th, 1873, and Frederick Polzin, the legal holder of all said notes, has made application to me to proceed and make sale of said premises as directed in said trust deeds; and whereas, in consequence of such default, the whole indebtedness, principal and interest, has become due and payable; and whereas, said Sayles and Walker have authorized the undersigned, in writing, to have the premises advertised for sale in the RELIGIO-PHILOSOFHICAL JOURNAL, as a com-pliance with the terms of the above mentioned trust deeds. Now, therefore, by reason of the

pliance with the terms of the above mentioned rust deeds. Now, therefore, by reason of the

Wesleyville, Erie Co., Penn.

LITTELL'S LIVING AGE for the weeks ending August 9th and 16th, have the following interesting and valuable contents :- D. Retz and the Fronde, by the author of "Mirabeau," etc. The Fronce, by the author of Minabeau, etc. Temple Bar; the third of Max Muller's series of Lectures on Darwin's Philosophy of Lan-guage, Fraser's Magazine; A Lost Art, Fort-nightly Review; The Opposition in France, Economist; Old Continents, Contemporary Re-view; The Cause of Revolution in France, Science: Monteneous Review: Spectator; Montrose, Contemporary Review; The Conibos, Chambers' Journal; Prince Bis-marck's Position in Germany, Pall Mall Gazette; marck's Position in Germany, Pall Mall Gazette; The Conquest of Khiva, Spectator; Church and State in Hungary, Pall Mall Gazette; to-gether with the conclusion of the Two Broth-ers, by MM. Erckmann-Chatrian; installments of "Innocent," by Mrs. Oliphant; The Pres-cotts of Pamphillon, by the author of "Doro-thy Fox," and poetry, etc. The subscription price of this 64 page weekly magazine is \$8 a year, or for \$10 any one of the American \$4 magazines is sent with The Living Age for a year. LITTELL & GAY, Boston, Publishers.

THE GALAXY for September is quite a re-markable number, in view of its choice of subjects. The great questions of Marriage, Eating and Drinking, Duelling, Religion, and Language are all treated, and in a style so clear and even that, varied as they are in their nature, we might almost think the same pen had written them all. Mr. Albert Rhodes, who seems to have identified himself with The Galaxy as a writer of character sketches, comes before us this month in a new character, discusses for the first time an abstrac and question, "The Coming Marriage." He could not have chosen a happier theme. There is not, perhaps, in the whole range of magazine subjects one which would claim more universal attention; for marriage has a surpassing interest for every honest human being, from budding nine to hoary ninety. The writer considers his subject in all its bearings as a promoter of virtue and social life and economy and health: he glances at the difficulties and dangers of the undertaking, the questions of wealth and breeding, and social equality, the marriage customs of different nations, and gives some statistics which we recommend to the notice of all bachelors and widowers.

Attention Opium Eaters!

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

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

The remedy is harmless, and not unpalatable.

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

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

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

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.

.

premises and in pursuance of the provisions of said trust deeds, I, Julius Rosenthal, trustee as aforesaid, hereby give notice that I shall,

On Monday, September 29th, 1873, At the hour of 12 o'clock, at noon, sell at public auction, at the east door of the Old Court-house, on south Clark street, between Randolph and Washington streets, in Chicago, Cook County, Illi-nois, to the highest bidder for cash all the premises in said trust deeds and herein above described to wit: first the premises described in the first trust deed above mentioned to satisfy the whole indebtdeed above mentioned to satisfy the whole independences secured by said first trust deed, and secondly the premises described in the second trust deed above mentioned to secure the indebtedness secured by said second trust deed, together with all the right title benefit and equity of redemption of John E. Sayles and Albert H. Walker, their heirs and assigns therein.

and assigns therein. Dated Chicago, Aug. 26th, 1873. JULIUS ROSENTHAL, Trustee. ROSENTHAL & PENCE, Attorneys, 180 South Clark St.

THE MANAGERS OF THE GREAT

Crystal Palace

Now building, have decided to send a beautiful STEEL ENGRAVING of the same on receipt of TEN cents to pay postage. Address BULLETIN PRINTINC CO., 132 & 134 Monroe Street, Chicago, Ill. v14n25t1

Now is the Time to Subscribe

FOR

The Truth Seeker.

A Monthly 8 Page Quarto on Fine Book Paper

DEVOTED TO

Science Morality, Free Thought, Free

Inquiry and the Diffusion of

Liberal Sentiments.

"Come now let us reason together;" let us hear all sides; let us divest ourselves of prejudice and the effects of early education; let us 'prove all things and hold fast that which is good.""

Published by the Liberal Association of Paris, Ill.

No. 1 for September will be ready by the first of the

Terms 50 cents per year-7 copies to one address for \$3 00-12 copies to one address for \$5.00. Payable in

50 00-12 copies to one address for \$0.00. Fayable in For the amount of original matter it contains and style, it is the cheapest publication in America; and every liberal mind ought to read it. Specimen numbers for examination will be sent to any one who will write for them. Address,

The Truth Seeker, Paris, Ill. v14n24t2

The New Departure Viewed from a Utah Standpoint.

Gen

6

BY ALFRED WARD.

The desire of a considerable number of earnest persons to inaugurate a new departure in the social relations, in political matters, in the matter of employers and employed, and also various other reformations or alterations, is causing considerable discussion at the present time among Spiritualists, and also ent time among Spiritualists, and also some angry feeling, because many consider that these subjects do not properly belong to Spirit-ualism strictly speaking, whilst others think that every necessary reform should go to make and build up the cause of Spiritualism— as a whole, a wide difference truly, which opens up a great field for discussion. Having been connected with a system that started out been connected with a system that started out to correct all the evils that exist in the world, but which has most signally failed to do so, may be allowed to point out why it failed, and also to show some of the weak places in the new programme for the cure of social and political evils. I shall confine myself in this article to the social question, and will, while opposing principles, endeavor to keep clear of personalities.

The first thing I would point out as a fund-amental error in social reforms, is that the reformers generally look upon men and women as machines that only want winding up to give them a start in a given direction; but experience proves that all real reforms are slow and gradual. Violent reforms, whether social, re-ligious, or political, always produce a reaction which retard indefinitely the object sought to be attained.

Mormonism, or rather the men who controlled the system, thought that by introducing polygamy, prostitution could be banished from the earth, and it has been banished to a great extent from Utah, but at what a fearful amount of suffering, sorrow and death futurity can alone reveal. Polygamy in Utah, though carried on as a religious institution, has been practically a system of free love, for divorce has been as common as marriage, and the number of husbands that some women have been sealed to, about equals the number of wives that have been sealed to some men, but the great point which I desire to call attention to, is the fact that the introduction of polygamy into the religious system of the Mormons, destroyed most effectually whatever there was destroyed most enectually whatever there was of spirituality about it, and reduced it to a dead level of the grossest Materialism, making money and women the greatest good to be sought after and obtained. Some may object that Mormonism is essentially a material sys-tem, but the fact is not generally understood that original Mormonism was founded and built up on Bible Spiritualism, and that spirit-ual gifts were not only believed in, but largely enjoyed by the early converts to Mormonism, but these gifts have been discouraged and dis-countenanced by the materialistic kingdom builders, until spiritual gifts are as rare among Mormons, as among any other Protestant sectarian churches.

The question may arise, "What has this to do with Spiritualism and free love?" Why, simply this: that like causes will produce effects, and if Spiritualists adopt this like free love platform, and carry it out according to the theory taught by its advocates, it must of necessity overwhelm and obliterate all that is refining, elevating or truly spiritual in the communion with departed spirits, and if any spirits are brought into communication with mortals, it must be those who revelled in sensualism whilst in the form, which has been very clearly treated of by other writers in the JOURNAL. It is true that the subject of the by religionists, and it is unfortunately true, that prostitution exists in the married state, but do these facts justify the removal of al laws, regulation or restraints, imposed by the general concurrence, experience and interests of the community? In my humble opinion it could only introduce a worse state of affairs than unfortunately exists at present. It does seem to be a most marvelous idea for intel-ligent persons to adopt, to seek to raise the fallen by destroying all sense of wrong doing in the transgressor, and making the principle of moral responsibility in human beings, an idea to be mocked at and ridiculed.

Truly, the wise, thoughtful and experienced life's stormy sea will hesitate before they in

stroy all sense of shame or wrong doing in sexual matters, and put them down as only the natural result of their make-up, and they are in no way responsible for the same, seeing they did not make themselves. I can not here enter into a disquisition on moral responsibility, but the shallowness of this reason ing must be apparent to every reflecting mind. and for females to endorse these views seems to indicate an obliquity of moral perception truly deplorable, and a knowledge of human nature lop-sided, and imperfect in every respect.

Having said so much of a negative character, it may be asked, what I have to propose of a positive nature to improve the present condition of things, which I may possibly do in a future article.

Salt Lake City, Utah.

A Pugilistic Presbyterian.

The Interior, an intensely religious paper published in this city, is occasionally spicy, so much so that one would feel inclined to think that its religion had been placed one side. It gives the Methodists a "kind" hit:

"President Tuttle has been among the lifestatistics, and finds that the orthodox Congre gationalist preachers are the longest lived. Baptists next, Presbyterians next, and the Episcopalians the shortest lived on his list. The Methodist, we suppose, slide back and around so fast that they can not be counted."

Its editor belongs to the chivalry, and would, we judge from the following, be excellent in a rough and tumble fight.

"We unite with our Richmond (Va.) cotemporary in requesting the New York Observer Independent, and other outsiders, to keep hands off and attend to their own affairs. This is a domestic difficulty of our own, and we mean to enjoy it to ourselves. A certain chivalrous gentleman once interfered in a conjugal quarrel, and received, for his pains a tremendous threshing from the broken hearted, weeping wife."

It sends a hostile missile at a religious paper published in New York:

"A religious paper published in Hartford Conn., has taken a vacation for two week. The editor, (and, doubtless, the readers,) are in need of rest. The southern religious papers are also accustomed to take vacations every once in a while, keeping a bright eye out especially for publication days which happen to coincide with holidays. One of these jour-nals had the effrontery, last year, to omit an issue, on the plea that its contract with subscribers was, to furnish fifty-two papers each year. Since there were fifty-three publication days in 1872, the publisher held himself justi-fied in passing one of them over. We know that this and similar omissions were made for the sake of saving money, and we believe the practice to be utterly unworthy of honorable men, to say nothing of Christian journalists."

The editor finally becomes indignant and proposes to kill a man.

"The United Presbyterian rehearses the reaare our psalmody; our "immurality" in not ejecting members of secret societies; and our Professor Swing! If we were disposed to ar-gue the matter with them, we would say that as there seems to be an honest difference of oninion whether their "imitation" of the opinion whether their "imitation" of the psalms, or ours, is the best, it might be referred to a board of competent literary critics for ar-bitration. The secret societies difficulty might be settled by a board of census-takers-if the United Presbyterians have more of the dark lanterns in their communion, in proportion to their numbers, than we have, which we think is altogether probable, and this is shown by an investigation, they will probably withdraw that objection. But one other stumbling block remains, and that is our meteoric Pro-fessor. Our invitation to Memphis and Pittsburg, to prefer charges against him for heresy, having been disregarded, the only way we know of to remove him out of the way of union, is to kill him. If all this is satisfactory to our brethren, they may reappoint their committee of conference.

In fact, the Interior is full of such choice extracts. The editor writes as if he was sitting on a nest of hornets, or had a bee in his ear. He probably, however, fully appreciates the tastes of those he is writing for.

ship. At first she felt a change in her knee (which was very lame) and her bodily health and after that there was a while that she did not improve; but lately her lameness is getting better. I shall have her keep on with the same treatment. I should have written before but waited to see if there would be a change. En-closed please find two dollars, if you think she needs anything more, please send it and I will pay what you think right.

Yours truly, C. R. Sylvester.

Lincoln, Center, Wis. Aug., 10th, 1873.



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.

BYRON, MICH.-S. A. Burges writes.-Please forward the JOURNAL that I may still have a feast of fat things.

PAOLA, KAN.-J. T. Haughy writes.-The LITTLE BOUQUET is highly prized by our little folks, and it is truly a thing of beauty.

DES PLAINES, IOWA.—H. A. Thomas writes. I have been a subscriber to your paper only a few months, but already I hail its weekly visits with delight.

SOMERVILLE, CAL.-J. E. Wright writes.-I received a copy of the LITTLE BOUQUET for my little girl, and it is splendid—no family ought to be without it.

MORRISONVILLE, ILL.—S. D. May writes.— We have a circle formed here and are progressing well. If a good medium could be induced to lect-ure at Morrisonville or vicinity, it would bring many a scoffer to their senses.

ELLIOTTSBURG, PENN.-John Rice writes.-I am well pleased with the JOURNAL. I can not get along without a spiritual paper. My prayer is that the Gentle Wilson or some other angel medium would visit this valley.

CENTRAL CITY, KAN.-M. Avant writes.-I will try to get subscribers for your magazine if I like it.

"I will try," etc. Here is a will that is sure to surmount all opposition. "I will try" is an assurance of success everywhere. Let every one who reads the LITTLE BOUQUET adopt the same motto and success will crown your efforts .- [ED. LITTLE BOUQUET.

RUSHFORD, MINN.-T. Raymond writes.-I thank you, Brother, for your kindness in sending me the dear JOENAL. If you ever doubt my honesty just consult Big Thunder or some of those good red brothers of the spirit realms.

LEXINGTON, KY.-J. B. Sandusky writes-The city of Lexington has not had such a stirring-up since it came into notice as a city as it received at the hands of E. V. Wilson, the gentle last winter. I am yet often asked will he come again? I hope he will. A good medium would be well sustained here, and is much needed.

CHESTER, ILLS.—Mary Pearl writes.—The long winter evenings will come again, and we must have something on our table, to fill the place of the Summer flowers that have faded and gone. So we think the LITTLE BOUQUET, the best calculated for that purpose.

MORLEY, MO .- B. S. Curd writes .- Can you not send us a medium of some kind down to our part of country, as we have never had such a pleasure here? We would be glad indeed to have a materializing medium come along the line of the St. Louis and Iron Mountain R. R.

CHICO, CAL. J. F. K. writes. There is quite a spiritual element in this place, and as I am not a skeptic, I think no harm in dropping you this note, and as I seek truth, and am somewhat dis-gusted with the orthodox principle, knowing there is a screw lose somewhere, I hope to find it through your columns.

WILLIAMSPORT, PA.-Geo. Faulkrod writes. I wish we could be blessed with some good test medium. I see by the JOURNAL there is quite a number in the field. Lecturers and test mediums, coming through this part of the country will find a home with me. I live in Duboistown two miles above Williamsport on the opposite side of the viver river.

SALEM, OR.-C. S. Reed writes.-Spiritualism is slowly, surely and steadily gaining ground here in Salem; and although we have no public me-diums or lectures just now, yet I do know that a deep interest is felt by the very best people in this place, and one by one they are becoming con-vinced that our loved and gone before, can and do return and communicate with us. WAYNESVILLE, OHIO.-C.D. Browne writes. WATNES VILLE, OHIO.-C.D. Browne writes. We, who are not in unity with the emphatically, avowed, social theories of the Woodhull wing, can scarcely do without your JOUNNAL, as it is the only spiritual paper that I see, which opposes such bold and decisive front to the insidious advances of those pernicious doctrines and practices, which are filling the homes of many Spiritualists with anguish and inharmony. anguish and inharmony. ARDEN, PA.—Benj. Wilson writes.—I have had the privilege of reading a number of the RE-LIGIO-PHILOSOPHICAL JOURNAL, and would like to have it continued for one year if I should live so long. I am a pauper, and in the poorhouse of this county. I know that editors don't like long pre-faces, if any, but something whispers to me, that it is mean to ask what I can not pay for; nor would I be so bold, but I saw in one of your back numbers, that a man in the penitentiary received your paper. your paper. BRYAN, TEXAS.—H. A. Moore writes—Mrs. Annie C. Torrey is now here lecturing. She gave a lecture in the Court House last night, to quite a respectable audience, and from the manner in which they were pleased, I doubt not that the building will be crowded to-night. Miss Annie Martin, of Brenham, Texas, is also here, giving abundant proof of capability of spirits to return to this earth and comfort the loved ones left be-bind.

of heavenly truths as long as we have, and that you may in your good efforts be encouraged by thousands of good substantial friends. Mrs. P. W. Stephens is here and will lecture to-night.

ST. GEORGE, UTAH.-W. E. Dodge writes. I have been a Mormon twenty years, and am now cut off from the church for reading your paper, and for not knowing that Christ died for me. But if all other papers in the world were boiled down into one 1 would not give the RELIGIO PHILO-SOPHICAL JOURNAL for lt.

REPLY :- They believed in a vindictive God who had to have a sacrifice of his own son to appease his wrath. They would not only cut you off from their church, but consign you to never ending helltorments, for reading the JOURNAL. They claim to be Christians; are imitators of Moses' Godfull of vindictiveness, allow there angry passions to arise, and from day to day wax hotter and hotter until they cut off the heretics from the church as they believe their God will hurl them out of Heaven.

Heaven. WOODLAND, CAL.-L. B. Ruggles writes.-Woodland ranks among the leading Spiritualist strongholds of the State. We refer with pride to the following list of eminent speakers who have at different times labored for us: Mrs. Munson, J. M. Peebles, Mrs. Emma Hardinge, Mrs. Laura Cuppy Smith, Wm. Lyon, of Hollow Globe Notoriety, Mrs. Bell A. Chamberlain and last but not least, Rev. J. L. York, of St. Jose, whom we have some pride in as he made his debut among the champions for truth from among us of Cali-fornia. Mrs. A. Hoyt Faye, gave one of her in-comparable and convincing test seances to a well-filled house. We are said to have more mediums than any place outside San Francisco in the State. Mrs. Daley is among the best of test mediums. Capt. Ferree will speak for us soon.

Capt. Ferree will speak for us soon. LENA, OR.-J. S. Vinsoo writes.-I am sixty-four years old, but Spiritualism is new to me, and I am glad that the evidence of its truth are strong as human testimony can make it. If the New Testament can be relied upon as true from the statements of fifteen or twenty persons who lived eighteen hundred years ago, how much more can we rely upon the doctrine of Spiritualism from the testimony of thousands of living witnesses? I would like to ask my Christian friends how far they would travel to see Jesus turn water into wine, heal the sick, or restore sight to the blind? Yet they refuse to examine the evidences of a fut-ure life and the immortality of the soul with Yet they refuse to examine the evidences of a fut-ure life and the immortality of the soul with which they are surrounded. Come, my friends, lay aside your prejudice and energize those facul-tils you possess that you may know for yourself what is truth. Will some of the mediums and lectures visit Eastern Oregon? We should like to see and hear them. Come, friends, this is mission-ary ground, and a very healthy climate, and a free hall at my house. hall at my house.

hall at my house. AMHERST, MASS.—Lessie Goodell Steinmetz writes.—Will you be so kind as to announce through the columns of your paper to those of its readers who have manifested a desire for further explanations in regard to my protest published in Woodhull and Claflin's Weekly of Aug. 2n.1, that at the time it was given to the public, certain spirits in the other life commenced writing a ser-ies of articles which are but just completed, using me as their medium, and advocating the most startling and peculiar ideas; demanding the abol-ition of all human governments as unnecessary to the happiness and welfare of mankind, explaining their reasons, proving that natural law is superior their reasons, proving that natural law is superior to human law, and presenting a practical plan based upon peace principles whereby society may peacefully exist without the aid of human governments. These spirits who have so forcibly, the first time, advocated this new and novel pensation, desire me to publish their articles in pamplet form which I shall soon do, when all questions that have been asked concerning the course I have thought best to pursue will be faithfully answered.

JEDDO ALLEN, KAN,-J. W. Pine writes.-JEDDO ALLEN, KAN.-J. W. Pine writes.-You have been very kind to me in sending me your valuable paper, for which I am truly thankful, for in my old age it seems to be my food and life to be permitted to read it, but I regret to say to you that I have no means to compensate you for your paper. Now if you will continue to send it to me, I shall feel grateful to you. I wish it was different with me. I am forced to go to the County poor-house house.

We publish the foregoing as it is but one instance of thousands when very poor people can be greatly benefited by contributors to a CHARITY FUND devoted especially to sending the RELIGIO-PHILOSOPHICAL JOURNAL to those situated like our correspondent.

Remember, friends, it is no disgrace to be poor. A raging fire, a tornado, a flood of water, or some other calamity may sweep away in an hour every dollar you possess. Then kind friends

are friends indeed.

logical philosophical and comprehensive works on the philosophy of health, the causes of disease, modus operandi of drug poisons upon the human economy, that it has been my good fortune to read in the study and practice of healing art, for near a quarter of a century. And it is very evident our good Brother has not so closely scrutinized and studied the absurdities and fallacies of the pracstudied the absurdities and fallacies of the prac-tice of medicine, as he has those of David, Solonon, and the Apostles, or he would not so wantonly and uncalled-for, attack a noble brother arduous-ly laboring in a different department of the world's great reform. And if he would do himself the credit to carefully read and study Dr. Trall's Encyclopedia, he would doubtless at the conclu-sion of that important discipline entertain quite different opinions in regard to the importance to humanity of the great principles which he has been laboring for over a quarter of a century to elucidate to the world. It seems to me, our Brother should study more carefully the proposition, that, whatever concerns the general well-being and happiness of mankind, here or hereafter, is a legit-imate part of the Harmonial Philosophy; and as imate parts of the Harmonial Philosophy; and as long as there is no definite proposition before a convention for discussion, the only logical defin-ition of a free-platform is, that each speaker shall, within the time allotted, express his or her own unbiassed views and opinions of the demands of the hour the hour.

STANDARD LIBERAL WORKS

THE PHILOSOPHICAL DICTIONARY of Voltaire.— Tenth Americaa Edition. Two Voltames in one. Con-taining S76 large octavo pages.—with two elegant steel engravings. Price, \$5.00; postage, 65 cents. This is the largest and most correct edition in the English language, having, besides the whole of the London edi-tions, several articles from a manascript translated sev-eral years since by a friend of Voltaire, and others translated immediately from the Frenck edition. The London edition sells at from \$10 to \$16, and does not contain near as much as this American edition.

Nondon endor series from a to be to good, and the above on the contain mear as much as this American edition.
VOLNEY'S BUINS; or, Meditation on the Revolutions of Empires. Translated under the immediate inspection of the Author, from the latest Paris Edition, with his Notes and Illustrations. To which is added, The Law of Nature, and a short Biographical Notice, by Count Daru. Price, \$1.00; postage, 16 cents.
THE DIEGESIS; being a Discovery of the Origin, Evidences, and Early History of Christianity, never yet before or elsewhere so fully and faithfully set forth. By Rev. Röbert Taylor. This work was written by Mr. Taylor while serving a term in Oakham (Eng.) Jail, where he was imprisoned for blasphemy. It contains 440 pages, octavo, and is considered manswerable as to arguments or facts. Price, \$2.00; postage, 24 cents.

cents. THE DEVIL'S PULPIT-By Rev. Robert Taylor-with a Sketch of the Anthor's Life-containing Sermons on the following subjects:-The star of Bethlehem, John the Baptist, Raising the Devili The Unjust Judge, Vir-go Paritura, St. Peter, Judas Iscariot Vindicated, St. Thomas, St. James, and St. John, the Sons of Thunder, The Crucifixion of Christ, The Cup of Salvation, Lec-tures on Freemasonry, The Holy Ghost, St. Philip, St. Matthew, The Redeemer. Price, §2.00; postagp, 20 cents.

ASTRO-THEOLOGICAL LECTURES-By Rev. Robert ASTROCTIEGOLOGICAL LECTURES—By Rev. Robert Taylor. Containing the following Lectures:—Bellef not the Safe Side. The Resurrection of Lazarus, The Unjust Steward, The Devil, The Rich Man and Lazarus, The Day of Temptation in the Wilderness, Ahab, or the Lying Spirit, The Fall of Man, Noah, Abraham, Sarah, Melchisedec, The Lord, Moses, The Twelve Patriarchs, Who is the Lord't Exodus, Aaron, Miriam. Price, \$2,00; postage, 20 cents.

Who is the Lord? Exodus, Aaron, Miriam. Price, \$2,00; postage, 20 cents.
THE SYNTAGMA-By Rev. Robert Taylor, anthor of the "Diegesis," "Devil's Pulpit," "Astro-Theological Sermons" showing that such a person as Jesus Christ never existed. Price' \$1,00; postage, 12 cents.
THE INFIDEL'S OR INQUIRER'S TEXT-BOOK. Being the substances of 13 Lectures on the Bible, by Robert Cooper, and a summary of the best arguments of the Infidel world against the Divinity of the Jewish and Christian Scriptures. Price, \$1,00; postage, 16 cents.
THE SYSTEM OF NATURE; or, Laws of the Moral and Physical World. By Baron D'Holbach, author of "Good Sense," etc. A new and improved edition, with notes by Diderot. Translated from the French by H. T. Robinson. Two volumes in one. Many honest and talented philanthropists have directed their power-ful intellects against the religions dogmas which have caused so much misery and persecution among mankind. To aid in counteracting the baneful influence of Pricets and bigoted Theologians is the object of the System of Nature a very able work from the pen of a celebrated anthor. Price, \$4,00; postage, 26 cents.
THE SYAEM OF ALTON. Price State at the bigoted the bare at the pen of a celebrated anthor. Price, \$4,00; postage, 26 cents.

THE YAH O.—A Satirical Rhapsody. By the author of the Great Dragon Cast Out. This work first appeared in England. The object of the poem is to ridicale the vices and follies of mankind, especially those of pride oppression, hypocrisy and superstition, and its tenden-cy is, consequently, to elevate society. Price, 70 cents; postage, 8 cents. ge, 8 cents.

COMPLETE WORKS OF THOMAS PAINE-Secretary to the Committee of Foreign Affairs in the American Revolution. Three volumes. Consisting of his Political, Theological and Miscellaneous Writings. To which is added a brief Sketch of his Life. Price, \$7,00; postage, 94 cents.

PAINE'S POLITICAL WRITINGS—To which is pre-fixed a brief Sketch of the Author's Life. A new edi-tion, with additions. Two volumes. Price, \$5,00; postage, 62 cents.

POSINGE, 32 Cents.
PAINE'S THEOLOGICAL WORKS—To which are added the Professions of Faith of a Savoyard Vicar, by J. J. Rousseau; and other Miscellaneous Poems. Price, \$2,50; postage, 44 cents.
PAINE'S AGE OF REASON; being an investigation of

endorse such principles, and it is a matter of consolation to see writers of eminence combatting these ideas in the RELIGIO-PHILOSOPH-ICAL JOURNAL, I may be allowed to state, seek to give intellectual and spiritual food to their numerous readers, instead of dishing up monster scandals and magnified statements of of wrong doing, only calculated to minister to the vitiated tastes of the evil and depraved, but which is poison to those seeking to live a true and spiritual life. Having commenced this article with a com-

parison between Mormonism and free love,] will close with another that must show to all that the results of polygamy and the new so-cial order will be identically the same, and bring out if possible a feeling of sympathy for the sufferers, who must of necessity be the fe-male sex, and as I am terribly in earnest on this point, I intend if possible to pierce through the sophistry that is generally thrown around this subject, and call a spade a spade in plain English. To any person that is conversant with the real features of polygamy in Utah, the most melancholy result is the large num-ber of husbandless wires and fatherless children to be found here, (which fact throws a blight on the community which the glare of comnor success as a railroad builder or merce emigration agent, can not enable Brigham Young to remove)—not that the husbands and fathers are dead, but that they have from one cause or another, left their wives and children to paddle their own canoe, very often in ab poverty and misery without friends or means of any kind, and they have to sustain life by the hardest kind of drudgery, this being the result of the lust, avarice and unfeeling conduct of unprincipled men toward the weaker sex.

.

This, or something similar, seems to me must be the natural result of the free love theory, for men who are artful and unprincipled, will continue to take advantage of the weaker sex, to gratify their passions, and the natural result of this will be that the care, responsibility and sufferings of maternity will fall on the female, without the without the sympathy or assistance of the cause of all her troubles.

I have made this objection to the advocates of this new theory, and the answer has been, "Oh, the State is benefited by the birth of children, therefore it is the business of the State to provide for them." Beautiful principle, great and glorious idea to throw the responsibility of the result on the State!

Truly conscientious, high principled re-formers, these must be, who desire to destroy the great distinction, the great exalting facul-ty, which draws the line between animal and human nature, the care and love of offspring, which ennobles the relations of the sexes, and lifts them above the animal plane and lays the basis for the eternal duration of the affections

Some may reply, oh, we contine anections. The move all moral barriers, only the legal ones, but if I understand the theory as taught by its greatest advocates aright, they desire to de-

Gratitude for Angelic Ministrations.

DEAR MRS. A. H. ROBINSON, Chicago, Ill :-I received yours of July 29th, and have closely followed directions, and can now say that I feel a great deal better than I have for two years. Thanks, many thanks, for your kind-ness and attention. I will remember you with lasting gratitude and friendship. 1 inclose another lock of my hair and if you see that I another lock of my hair, and if you see that I need any further attention, I will try and follow all orders. Until then,

I remain yours in truth,

MRS. M. J. HEALD.

Munsville, N. H., Aug. 13th, 1873.

ANOTHER CASE.

MRS. A. H. ROBINSON, DEAR SISTER :--- I wrote you a little over year a ago, and received a diagnosis and prescription, and I never enjoyed better health in my life than I did the sum the better health in my life than I did the sum-mer and fall afterward. In the winter I took a severe cold and have been running down ever since, and this influenced me to write you again. My head and back are troubling me very bad, so that I can hardly write this to you. Please examine my case and let me know what is the matter, and what to do; for I have all confidence in you. I send a lock of hair, etc. Yours respectfully. MRS NANCY TERPENING.

Pettisville, Fulton Co., Ohio, Aug. 11, 1873.

MRS. A. H. ROBINSON : Yours was duly received, and I procured the articles prescribed by you as soon as possible after receiving your letter. It is now ten days since 1 commenced following your prescriptions, and can say that it has helped me wonderfully. In fact I begin

to feel almost as well as ever. At the time I received your letter, I was hardly able to sit up; could scarcely eat any thing at all, on account of the distress in my stomach and side, but I am nearly free from that now, and begin to have a good appetite. I feel very thankful indeed for what you have done for me, and sincerely hope all who are afflicted will solicit your aid and be benefited thereby. If you think I need anything more, please send it to me, and receive my earnest thanks for the same. May the bright angels bless and prosper the good work in which you are engaged, for the benefit of all those that suffer. Yours in bonds of love and truth.

RUTH E. BRYAN. Springport, Jackson Co., Mich.

A CASE OF CHRONIC RHEUMATISM.

MRS. A. H. ROBINSON, DEAR SISTER :-- We feal grateful for the help my wife is receiving from the good angels through your medium-

CHILLICOTHE, OHIO.—L. S. Freeman writes. The LITTLE BOUQUET is just what is needed to train and bring into a healthy condition, the minds and affections of our young folks. I have been ateacher for twenty-seven years, and have been called a successful teacher; but, have always found a void that was yet to be filled in the school-room, that is, something to break the dull mon-otony of school duty, and enliven, and invigorate the minds of our pupils.

HUMBOLT, CAL.-Bell A. Chamberlain writes. You will be surprised to learn that I start to-mor-row per steamer Stephens, for Portland, Oregon. That way the finger of fate (or the Lord, which?) angels have counterplanned, and our visit to Salt Lake and intermediate points is postponed. My visit home has been very pleasant. I find the cause is not dead; nor sleeping either. I spoke in Fern-dale six times; in Eel River, twice, in Eureka, five times, and gave several very satisfactory tests.

BURNSIDE, PA.—A. McCullough writes.—The spiritual atmosphere in this section is very much beclouded with the popular creeds and dogmas of sectarian bigots. When such call me an in-fidel, I say I trust I will ever be worthy of the name as I understand it to apply only to those who do not believe in being happy at another's expense, either here, or in the hereafter. May the good angels strengthen your hands for the mighty work you are engaged in.

LOS ANGELOS, CAL.-Dr. De Witt C. Frank-LOS ANGELOS, CAL.-Dr. De Witt C. Frank-lin writes.-You will please find enclosed P. O. order for \$3.00, which I have owed you since last March, and for a long time back, every time I re-ceive the JOURNAL, I imagined I could see \$3.00 in every line I read, feeling that I was enjoying, and feeding my hungry soul on the sweat of your faithful brow. Hoping none of your readers will delay payment for the good, old faithful messenger

Remember the poor as well as the rich pass spirit-life daily. The poor upon whom charity has been bestowed will even bear in memory those who have contributed to their mental development, and other wants. Hence you who do your duty in that direction may safely count on angelic friends to guard you through life and greet you with a welcome, on your arrival upon the other shore. O, is it not blessed to give of your abundance to the poor?

We cheerfully grant the unfortunate brother's request, and may all of the inmates of the Charity Institution to which he is consigned, be blessed by the perusal of the angelic visitant .- [ED. JOUR-NAL.

WINTERSET, IOWA .- 1. P. E. Whedon writes. One of the greatest religious excitements that has ever occurred in Iowa, is the one now in progress at Eddyville, consequent upon the discussion be-tween Evans (Methodist) and Eccles (Spiritualist), on the relative merits and demerits of Orthodoxy and Spiritualism. The discussion is taking a pretty wide field, embracing in its range the con-duct, actions, principles, etc., both specific and general, which is, and has been, the controlling animus of the "Old" and "New" dispensations. As I view it, a very unfair decision was made by the chair, to hold Spiritualism per se responsible for its delinquents in morals, while Methodism was to be exonerated from all blame or account-ability for the slipery-elm diatetics (?) of its dev-otees. Notwithstanding Evans (Methodist) has between two and three scores of orthodox clergyon the relative merits and demerits of Orthodoxy between two and three scores of orthodox clergy men surrounding him taking notes and furnishing him with data historical, and Bible references, and also supplying him with church magnetism to give him assurance and strengthen his assumptive dogmatism; notwithstanding all such disadvan-tageous surroundings the little giant Eccles stands head and shoulders above his opponent in fairness and gentlemanly deportment, dealing the most terrible and stunning blows on the thick-pated skull of overgrown theology; and he does it too, without violating the rales of the "Prize-ring," as old Jehovah did when he scuffled with Jacob all night and was unable to free himself from his clutches until he (Jehovah) smote him (Jaco the thigh and knocked his hip out of joint. orthodox claim that this was a wrestle of "faith with God;" but when they are asked to tell exactly how much faith it takes to put a man's leg out of of "faith joint they are unable to explain, and settle back into the old rut and call the questioner an infidel. So mote it be!

MCCONNELSVILLE, OHIO .- Dr. W. N. Hambleton writes.—Although having for some years past, been a constant reader of the JOURNAL, I have never yet essayed to contribute to the vershave hever yet essayed to contribute to the vers-atility of its columns, either by commendation, criticism or reproof. But while recently reading the report of the Rockford Convention, in the JOURNAL of July 19th, I must say, I was moved by the promptings of a strong desire to be briefly heard in defense of the principles advanced by one of the most noble reformers, and most im-portant reforms which has activated the public one of the most noble reformers, and most im-portant reforms, which has agitated the public mind in the last fifty years; and which our zealous Brother Wilson travels far beyond the chart him-self lays down, to attack. And it must seem to every reflecting mind, a wisdom overstepping zeal, in the mouth of an advocate of the all-embracing Harmonial Philosophy, to characterize as the "in-anities of Dr. Trall," one of the most learned, PAINE'S AGE OF REASON; being an investigation of True and Fabilous Theology. Price, cloth, 50 cts.; postage, 12 cents; paper, 25 cents, or five for \$1,00.
 PAINE'S COMMON SENSE-A Revolutionary Pam-philet, addressed to the Inhabitants of America in 1776. To which is added a brief Sketch of the Author's Life.
 Price, 20 cents; postage, 2 cents.

THE LIFE OF THOMAS PAINE—Author of "Com-mon Sense," "Rights of Man," "Age of Reason," &c., with Critical and Explanatory Observations of his Writings, By G. Vale. Price, \$1,00; postage, 16 cts. *** For sale wholesale and retail by the Religio-Philo-ophical Publishing House, Adams St., and Fifth Ave., Chicago

Progressive Songster -COMPILED-By Wm. H. Westcott.

EVERY Spirituals notes to spir an tokening at a two of the SELECTIONS: SWEET BY AND-BY. STRIVING FOR THE RIGHT. BEAUTIFUL RIVER. MOTHER KISSED ME IN MY DREAM. REST FOR THE WEARY. DREAMING TO NIGHT. HOME ABOVE-(Air: "Home Again.") HOME OF THE ANGELS-(Air: "Star of the Evening.") Evening.") LOVE AT HOME. MATURE'S CALLS—(Air: "Nellie Lee.") HOME, SWEFT HOME. SOMETHING SWEET TO THINK OF—(By

SOMETHING SWEET TO THINK OF-(By Ordway.) WAITING BY THE RIVER. NEARER MY GOD TO THEE. ERROR'S TEACHINGS SHALL MOULDER IN THE GRAVE-(Air: "John Brown."). SWEET SISTERSPIRIT, COME-(Air: America.) DO THE SPIRITS OF LOVED ONES COME 'ROUND US-(Air: "Do they miss me at Home.") A LIGHT IN THE WINDOW. MESSENGER'S ANGELS-(Air: "Star Spanded

MESSENGER'S ANGELS-(Air: "Star Spangled

Banner.") I HEAR THE ANGELS SINGING-(Air: "Ever

of Thee.") Bound in Cloth, per copy 50 cents.

23" Liberal discount to Lyceums and the trade. **For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St, & 5th Ave., Chicago.



PROVED BY SELECTIONS FROM THE NEW TESTA-MENT WITHOUT COMMENT ALSO SELECTIONS

FROM THE SAME WORK ON SEVERAL IMPORTANT SUBJECTS.

A better knowledge of the real Teachings of the Néw Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures.

Price, 10 cts.; postage free.

SEPT. 6, 1873.

RELIGIO-PHILOSOPHICAL JOURNAL.

10

7

SEPT. 6,1873.		J-PHILOSOPHICAL J		
CATALOGUE OF BOOKS	Law of Marriage, by C. L. James	VOICES!	JESUS OF NAZARETH;	Samuel Maxwell, M.I. CLAIRVOYANT PHYSICIAN.
FOR SALL 2-	Love and its Hidden History, by P. B. Randolph 1.50 16	THE VOICES!	A TRUE HISTORY	Treats all forms of disease with great success. Ser medicine to all parts of the country. \$3.00 and lock of h for examination. \$5.00 to \$30.00 per month for treatme Address, 72 South 6th St., Richmond, Ind. P. O. Box 12
nongio-funosophical fuorishing house,	Legalized Floated be, by C. S. Woodruff, M.D 1.00 16 as it should be, by C. S. Woodruff, M.D 1.00 16 Lettors to Elder Miles Grant, by Rev. Moses	THREE VOICES!	Man Called Jesus Christ	Now Ready
and the additional amount mentioned for post-	Huling Present-Dead Past, by H. C. Wright. 50 04	WITH SPLENDID PORTRAIT ON STEEL OF THE AUTHOR	EMBRACING HIS FARENTAGE, HIS YOUTH, HIS ORIGINAL DOOTRINES AND WORKS, HIS CARFER AS A PUBLIC TEACHER	THE
An Hour with the Angels, Astrological Origin of Jehovah-God. D. W.	Cloth 75 08 Cloth Cloth 50 Lessons for Children About Themselves. By So 50 A. E. Newton. Cloth, 50 50 Life of Wm, Denton by J. H. Powell. 25 05 Mental Medicine, Evans. 1,25 14	WARREN SUMNER BARLOW.	AND PHYSICIAN OF THE PEOPLE. AL&O, THE NATURE OF THE GREAT CONSPIRACY AGAINST	CLOCK STRUCK ONE
A Discussion between Mr. E. V. Wilson Spiritual 25 01 ist, and Eld. T. M. Harris, Christian,	Mental meetine, Lyans, 10 02 Man's True Saviors. Denton	FIVE LARGE EDITIONS is sufficient evidence that the book possesses merit. It would be difficult for us to speak too highly of these poems. We have ever since their first	HIM; WITH ALL THE INCIDENTS OF HIS TRAGICAL DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO	Christian Spiritualis
Artificial Somnambulism, of Dr. Fameswork, 1.25 16 Alice Vale, by Lois Waisbrooker, 1.25 16 American Crisis by Warren Chase, 25 02	Davis, Cloth	publication constantly endorsed them as one of the very BEST AND MOST EFFECTIVE MEANS with which to BATTLE	WERE CONTEMPORARY MOR- TALS WITH JESUS WHILE	EMBELLISHED WITH A FINE STEEL PORTRAIT OF T. AUTHOR THE REV. SAMUEL WATSON
by A. J. Davis 1.50 18	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Cir- cles, by J. H. Powell	ERROR, that can be used. We have sold many hundred copies but we shall not rest satisfied until every family where our JOURNAL goes has a copy. We never FAIL TO	ON THE EARTH. By Paul and Judas, THROUGH	OF THE METHODIST EPISCOPAL CHURCH.
Age of Reason, by Thomas Paine. Cloth 50 68 Paper,	Mesmerism, Spiritualism, Witchcraft, and Mir- acle, by Allen Putnam. 30 2	SELL a copy to our friends when they have once seen the book and read a page of it. The work contains food for all. The Philosopher peruses page after page with	Alexander Smyth, Medium, of Philadelphia, by the spirits taking possession of	BEING A SYNOPSIS CF THE INVESTIGATIONS OF SPIE INTERCOURSE BY AN EPISCOPAL BISHOP, THREE MI ISTERS, FIVE DOCTORS AND OTHERS AT MEMPHIS. TEN
A B C of Life, by A. B. Child. 25 02	Married Women; Biographies of Good Wives, by L. Maria Child	increasing zest and worderment, finding therein new ideas, sound logic, and the most elevated reason, dressed	him about one hour in every twenty-four, usurping all his powers, giving a continued series of well connected scenes, presenting scenery, characters and personages,	IN 1855; ALSO, THE OPINION OF MANY EMINENT DIVINI LIVING AND DEAD ON THE SUBJECT AND COMMUNIC TIONS RECEIVED FROM A NUMBER OF PERSONS RECENTL
Apostles, [translated from the French] by Renan 1.75 20 Astronomy and Worship of the Ancients, by G.	J. Davis	in elegant and beautiful or sharp and pungent language, as the theme requires. The devout Religionist can here find new and sublime ideas of his "Heavenly Father," while	dialogues and actions in their regular order and success- sion, embracing all the most important personages and the incidents which occurred during the sojourn of Jesus while upon earth. There was probably no book ever	"TRUTH IS MIGHTY AND WILL PREVAIL." Table of Contents: CHAPTER I.
A Stellar Rey to the Summer Land, of an or	Mental Cure, 1.50 18 My Wedding Gift, 25 00 Plain, 50 00 Nature's Laws in Human Life: an Exposition 00	the fabulous God of Old Theology is held up in all his hideous deformity. The work clearly shows Man has ever made a Gon in	while upon earth. There was probably no book ever written in which such perfect life-pictures occur; every city and country village, every river, brook and moun- tain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this unexampled drawn are so for the law row and the saw are intro-	Man and His Relations. CHAPTER II.
Taylor	of Spiritualism 1.50 20 New Testament Miracles, and Moderr. Miracles, by J. H. Fowler. 60 04 Nature's Divine Revelations, by A Davis 8.50 48	His image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature, his God was bloodthirsty	duced to each in turn, you seem well acquainted and de-	The Intermediate State: Place of the Departed; Bib Proofs; Samuel and Saul; Witness of Resurrection; Co clusive Evidence; Spirits' Departure; Spirital Bod Ascension of Christ; Success of the Gospel; Delight
Antiquity and Duration of the World, by G. H. Tonlmin, M. D	Night Side of Nature, by Crowe	and combative. High authorities assert that some of the most difficult	lighted with your company, and the many points of in- terest you are called to visit. The book is replete with interest from beginning to end and had already pas- sed through several editions when the plates were entirely	Spirits. CHAPTER III. Testimony of the Christian Fathers. Of Plato, Socrate
Paper Covers. 50 04	Paper. 75 Orthodoxy False, since Spiritualism is True, by Wm. Denton. 10 02 Optimism, the Lesson of Ages. 75 12	questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled.	destroyed in the Great Fire. since then we have had a very great demand for the work from our subscribers and the trade. The edition about to be issued will be far superior in mechanical appearance to any of its prede-	Pythagoras, Homer, Irenæus, Justin Martyr, Tertullia Clement, Origen, Cyprian. Constantine, Greek Churc Homan Catholic, Melanchthon, Tillotson, Beveridg Baxter, Dr. Hawks.
Blasphemy, by T. H. Hazara	Origin of Species, by Darwin. 2.00 24 Origin of Civilization and Prinitive Condition	No person, whatever may be their religious belief can read these poems without benefit. THE VOICES is printed from large clear type on heavy	cessors and we shall print a large edition to enable us of supply standing orders and all new demands. 12 mo. 356 pages, cloth bound.	CHAPTER IV. Testimony of Methodists: Mr. Wesley, Dr. Ada Clarke, Richard Watson, Dr. Wilber Fisk; Bishop M
Be Thyself, by Wm. Denton	One Religion Many Creeds,	tinted paper artistically bound, and sold for \$1.25. Full gilt \$1.50; postage 16 cents. ***For sale, wholesale and retail, by the RELIGIO-	Price \$2.00; postage free. **, For sale wholesale and retail by the Publishers, the Religio-Philosophical Publishing House, Adams St.	Kendre and other Blshops, CHAPTER V.
F. McLain, Book on the Microscope	Paper. 30 02 Paner's Political Works, 2 vols., of about 500 pages each 5.00 1.00 Philosophical Dictionary of Voltaire, Fifth	PHILOSOPHICAL PUBLISHING HOUSE, Adams st., and 5th Avenue, Chicago.	A Good Head of Hair Re-	Testimony of others, S. W. Presbyterian, Dr. Barne Rev. H. W. Beecher, Longfellow, Channing-Necessi for Something; Spirit Communion Meets that Need.
Book of Religions. By J. Hayward	American Edition, 576 octavo pages, two steel plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition which sells for \$10., 5.00 60	ART.	stored by a Spirit Pre- scription.	CHAPTER VI. First Investigations; Personal Experience; Commun cations to Advocate in 1855; Organization of Circl Spirit Writing; Slander Refuted; Christs Character.
Life in all Ages and Nations, by Wm. R. Alger 3.50 42 Conant Mrs. J. H., Biography of	Psalms of Life, by J. S. Adams. Paper cover 75 04 Board	Should Adorn and Beautify the Home of every Spiritualist.	ADITOR JOURNAL:-For the benefit & my friends and the world. I desire to make this brief statement.	God and Heaven; Celestial City; Providence; Interm diate State; Spirit Communion; Angels are Men.
pared by Moses Hull. Complete Works of J. A. Davis. Chanters from the Bible of the Ages	Sargent. 1.20 10 Penetralia, by A. J. Davis 1.75 24 Philosophy of Spiritual Intercourse, by A. J.	THE ORPHANS' RESCUE	I have been almost entirely bald for about six years. Had tried almost everything that I could hear recom- mended, and firmly believed that nothing could restore my hair.	The Spiritual World; Universal Law; Progression F lief not Universal; None have Gone to Heaven; Dr. Y
Criticism on the Apostle Paul, in Defense of Woman's Rights, etc., by M. B. Craven. 25 2 Conjugal Sins against the Laws of Life and Hacith by A. K. Gardner, A. W. M. D 1.50 16	Davis. Paper. 60 08 Cloth	Engraved on Steel by J. A. J. Wilcox, from the original Painting by Joseph John.	One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as s last resort—or, rather, to please my wife.	nans; Mental Telegraph. CHAPTER IX.
Constitution of Man, by George Combe	Gilt. 2.00 20 Philosophy of Creation, by Thomas Paine,	THIS BEAUTIFUL PICTURE, and one of most thril- ling sentiment, lifts the veil of materiality from beholding eyes, and reveals the guardians of the Spirit World.	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 sen-	Knowledge of Spirits; Mystery's Opinion, Bacon' Judge Edmond's Letter; Different Languages; Confe sion; Searching Investigation: Children; Mothers; Philo ophy of Future State.
Cosmology, by G. W. Ramsey. 1.50 16 Common Sense, by Thomas Paine. 20 02 Obsist Idea in History, by Hudson Tuttle. 1.50 12	Paper	Fancy fails to picture what here is made real by the inspired Artist's hand. We gaze in ecstacy of soul upon	sation. 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	CHAPTER X. "Outer Darkness"—Trance, Nature of; Evil Spirit Suicide; Thomas Lay; Persons Seen After Death.
Christ and the People, by A. B. Child, M. D 1.25 12	Pentateuch—Abstract of Colenso	the boat with its helpless freight—of children beautiful and fascinating in the tragic attitude and expression— dashing down the torrent, and with rapture glance on the	head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of	CHAPTER XI. Spiritual Manifestations; Bible Proof; Law; Comin Events; Soul's Departure; Advice; Last Meeting of Circl
Christianity no Finality, or Spiritualism Supe- rior to Christianity, by Wm. Denton 10 02 Oriticism on the Theological Idea of Deity, by	Physical Man, his Origin and Antiquity, by Hudson Tuttle. 1.50 20 Progressive Songster. 50 00 Radical Discourses, by Denton. 1.25 16	silvery-lighted angels in their descent so soft, their flight of ease and grace, their expressions of love so tender, combined with energy and power, as they hover near	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.	Bright Prospects. CHAPTER XII. Further Investigations; Communications from Mothe
M. B. Craven. 1.00 16 Christianity, its Origin and Tendency consid- ered in the Light of Astro-Theology, by D. W. Hull	Ravalette and the Rosferucian's Story; 2 Vols. in one. P. B. Randolph	with outstretched arms to save. In a boat, as it lay in the swollen stream, two orphans	I can fully substantiate the foregoing by 10,000 wit- nesses, if necessary, and will answer correspondents if desired M. K. SMITH. Springfield, Mo.	Mystery, Father, Andrews; Spirits Seen; Cases; Episc pal Clergyman. CHAPTER XIII.
ence of an Investigator: by a Medical Man. 25 02 Dictionary. Webster's Unabridged 12.00 ex " Pocket, flexible cover 1.00 10	by Mrs. María M. King. Supernatural, History of the. By Wrn. Howitt 2vols. Spirit Works, Real, but not Miraculous. By	were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along	Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a	The Philosophy and Reliability of these Manifestation Letters; What Shall We Do? Hon. Robert Dale Ower Moral Gravitation; Triumphs of Christianity. CHAFTER XIV.
Descent of Man, by Darwin, Two Vols. (\$2.00 per Vol.). 4.00 48 Davenport Brothers-their Remarkable and In-	Allen Putnam. 35 03 Soul Affinity, A. B. Child. 20 02 Satan, Biography of. By K. Graves. 60 03	the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the	dark brown color, soft and lively as that of a young man of twenty. Mrs. Robinson diagnoses the case and furnishes the	Communications through Dr. J. V. Mansfield-Fro my Father; Rev. J. D. Andrews, and Charles Scot Second Interview-From my Wife; Wm. K. Poston, and
teresting History	Sermon from Shakspeare's Text. Denton	foaming rapids, and by precipitous rocks, dashed the bark with its precious freight. As it neared the brink of a fearful cataract the children were stricken with terror,	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 <i>each case</i> , and com-	Mrs. Lucy Leonora Winchester. Third Interview—Mű lie, Bettie, Allen, Rev. John Newland Mafilt, Bishd Soule, Gen. Rivers, Rev. J. Frazer, Rev. Moses Broel Susannah Watson. Fourth Interview—Dr. Gilbert, D
history of Christianity	Sunday Not the Sabbath	and thought that death was inevitable. Suddenly there came a wondrous change in the little girl; fright gave away to composure and resignation, as, with a determined	pounds 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	Seat, Bishop Otey, and Dr. Howcott, My Sister Mar, Brothers Wm. H. and John A., Mrs. Mary A. Tate, WT K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr Hyer, ar Rev. Daniel Jones; Manner of Writing; Judge Edmond
Devir's Philpit, by Rev. Robert Taylor, with a 2.00 20 Sketch of the Author's Life	Abridged Edition	and resistless impulse that thrilled through her whole be- ing she grasped the rope that lay by her side, when, to her surprise, the boat turned, by an unseen power, to-	of hair in <i>less than one year</i> , no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, corner Adams street	Letter. Fifth Interview-Mollie, Wm. K. Poston, Q. (Atkinson. Dr. Parsons. Last Interview-Mollie, Wm. H Poston, Allen Dupree, Levin Watson, Dr. Parsons.
people 1.75 24 Death and the After Life, by A. J. Davis, paper 50 04 Cloth 75 12	Social Evils, by Mrs. M. M. King 25 00 Spiritual Philosophy vs. Diabohism, by Mrs. M. M. King 25 00	ward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not con-	and 5th Avenue Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage.	The "CLOCK STRUCK ONE" is an intensely interestin work in itself, and derives great additional interest from the high standing of its author in the MethodistEpiscop
Debatable Land. Hon. R. D. Owen, 3.00 00 Essay on Man. Pope, Cloth Gilt. 100 08 """"""""""""""""""""""""""""""""""""	Songs of Life, by S. W. Tucker 20 03 Spiritual Songs, by S. W. Tucker 15 02 Spirit Life of Theodore Parker, through the Me- diumship of Miss E. Ramsdell 40 02	trolled by that mysterious influence in despair fell to- ward his heroic sister, his little form nearly paralyzed with fear. But means of salvation lighted the scene, as	The New Wonder!	Church in which he has been a bright and shining lig for a quarter of a century, a man who is personally know to nearly all the clergy of the South and to a wide circ
Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper	Seven Hour System of Grammar, by Prof. D. P. Howe 1.00 08 Paper 50 064 Science of Evil, by Joel Moody 1.75 20	from Summer-land, on golden waves of love, came the angels of rescue—they who had been their earth-parents —and through that never-dying affection which thrills	"Ring out the Old, Ring in the New."	in the North and wherever known is held in the higher esteem. These circumstances cause the book to b
Paper Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper 50 04	Spiritual Manifestations, by J. S. Rymer 10 02 Syntagma 1.00 12 System of Nature, or Laws of the moral and Physical World, by Baron D' Holback 2.00 24	alike the heart of parent and child, a power was trans- mitting that drew the boat aside and lodged it in the crevice of the rocks, and they were <i>rescued</i> .	M	eagerly sought for. This anxiety is heightened by the action of the Methodist Conference of which the authories a member in disciplining him for publishing the book
Elective Affinities, by Goethe	Startling Ghost Stories from Authentic Sources 50 04 Self Centradictions of the Bible, 25 62 Spiritualism a Test of Christianity. D. W. Hull, 10 03 Safena or the Mental Constitution, by Arthar	Thus many a soul has slipped its cable and floated down the rapids of life, with neither oar nor compass, and has been snatched as a "bran from the burning,"	E Son A H	thus attracting the attention of thousands of all sec who are anxious to read and judge for themselves the "CLOCK STRUCK ONE."
the mediumship of Mrs. J. H. Conant 1.50 20 Footfalls on the Boundary of Another World, by Robert Dale Owen	Mercon	by the "loved ones gone before." Many a child, unloved and desolate, outcast from society, left to buffet the rude elements of a selfish world, would perish on the way, if		12mo, cloth, price, \$1.50; postage, free. ** For sale wholesale and retail by the Religio-Phil sophical Publishing House, Adams St. and Fifth Ave
vs. Theology, by A.J.Davis. Enlarged Edition Cloth	Denton 1.50 20	not for some loving heart to stimulate it to noble endeav- ors, and lead it safely along the rough and shadowed	H	THE MASTEREON
William Van Namee 1.50 16	Twenty Years on the Wing. J. M. Spear 20 02 Talk to my Patients by Mrs. C. B. Gleason, M.D. 1.50 16 The Vestal, by Mrs, M. J. Wilcoxson	path, to reach at last some quiet haven—some niche in the "Rock of Ages." Professor John's inspiration is radiant with the		OR,
Fountain, by A. J. Davis. 1.00 12 Future Life, by Mars. Sweet. 1.50 20 Fogitive Wife, by Warren Chase. 35 04 Good Sense. By Baron D'Holbach. 1.00 Gates Ajar, by Miss E. S. Phelps. 1.50 16 Gates Ajar, by Miss E. S. Phelps. 1.50 16 Gates Ajar, by Miss E. S. Phelps. 1.50 16 Gospel of Good and Evil, by Silver. 50 04 Gospel of Good and Evil, by Silver. 1.50 16 Great Harmonia, by A. J. Davis. 5 Vols., viz: Vol. 3, The Seer; Vol. 4, The Heformer; Vol. 5, The Thinker. Each. 1.50 18 God the Father and Man the Image of God, by 1.25 16 God the Father and Man the Image of God, by 35 20	Tale of a Physician, by A. J. Davis 1.00 16 Paper Cover 75 06 The Question Settled, by Moses Hull 1.50 16 The Merits of Jesus Christ and the Merits of 1.60 16	golden light of the Nineteenth Century, consequently his angels are not deformed by Mythological and Antiquarian wings!	Contains no Lac Sulphur, no Sugar of LEAD, no LITHARGE, no NITRATE OF SILVER-	Reason and Recompense; A REVELATION CONCERNING THE LAWS OF MIN
Gospel of Good and Evil, by Silver	Thomas Paine as a Substitute for Merits in others; What is the Difference between them? by H. C. Wright 25 02 The Inner Mystery, an Inspitational Poem, by	This work, whether considered in its happy conception and design, or in its fine rendering in line and stipple, is a triumph in ART, and exalted sentiment.	is not a health nor hair DESTRUCTIVE. Articles called by its name are dyes, and it is well known that they destroy, not restore, the hair.	AND MODERN MYSTERIOUS PHENOMENA. BY MARCENUS R. K. WRIGHT
5, The Thinker. Each	Lizzie Doten 30 02 The Voices, by Warren Sumner Barlow, Gilt 1.50 16 Theological and Miscellaneous Writings of	Size of Sheet, 24 by 30 inches; En- graved Surface, about 16 by 20 inches.	This is the FIRST and ONLY real restorative ever dis-	The Self-Made Author and Seer.
Haunted School-House, at Newburyport,	Thomas Paine's Pilgrimage to the Spirit World 75 06 Tobacco and its Effects, by H. Gibbons, M.D 20 02 The Temple; or, Diseases of the Brain and	PRICE THREE DOLLARS, POSTAGE FREE. SENT SECURELY ROLLED.	It is as clear as crystal, pure as amber—a delicious wash; having, however, a slight dust from its perfume. It keeps the hair fresh, moist, soft, tractile. It restores gray hair to its original color by the simple process of new growth.	CONTENTS: Chapter 1. The Abseneist; Initial Reflections. 2. Early Recollections; Visions and Thoughts. 3. Boyhood Days; Mental Influences; Nature.
C. Stewart 1.00 08 Harbinger of Health, by A. J. Davis. 1.50 20 Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper. 50 04	Paper	*** For sale wholesale and retail by the Religio-Philo- sophical Publishing House, Adams St., and Fifth Ave., Chicago.	[•] Use it straight along, and at SEVENTY you will have the hair you wear at SEVENTEEN OF TWENTY-SEVEN, as its ha- bitual use is a certain preventive of falling off, baldness, and gray hair.	 A vivid Dream; Home Conversations; Gingerbre: Visions; A Father's Connsel. Contemplations; The Ancient Prophets; Swedenbo and Andrew Jackson Davis.
Cloth	To-Morrow of Death	STRANGE VISITORS: A Series of Original Papers,	It relieves, and removes all tendency to headquies, which have like cause. Infinitesimal animalculæ, discoverable only with a powerful microscope infest the roots of the human hair	 The Phenomena of Spiritualism; The Fox Famil A Mother's Advice. Went to hear the Rappings; Rev. Charles Har
Cloth	The Clock Struck One,	A SCRIES OF ORIGINAL PAPERS, EMBRACING PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION,	and scalp when neglected and unhealthy. The Restora- tive contains their perfect bane, selected from Nature's store-rooms, which ingredient the Patentee has the sole	 Motives of the Departed. 8. Various Opinions concerning the Dead. 9. Reflections; Free Thinkers, Beauty of Nature; strange Sight.
How to Bathe, by E. P. Miller, M.D. Paper 30 04 Cloth	Voice of Prayer, by Barlow 25 02 Vestiges of Creation 75 08 Vital Magnetic Cure, 1.50 16	POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY.	right to use. It destroys these, removes all impurities, fructifies and fertilizes the scalp-treating only causes. "Ring out the Old, Ring in the New."	 Personal Realizations; A Vision. A Year's Travel; Singular Phenomena in Sprin field, Ills. Dr. Bell's Statement, with Thoughts concernin
Cloth	Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth 1.00 12 Volney, 8 Rins; or Meditations on the Revolu- tions c. Empires, with biographical notice by	BY THE SPIRITS OF IRVING, WIELIS, BRONTE, RICHTER, THACKERAY, BYRON, HUMBOLDT, WESLEY,	DR. G. SMITH, Patentee, Ayer, Mass. Prepared only by PROCTOR BROTHERS, Gloucester, Mass. Send two three cent stamps to PROOTOR BROTH- BRS for a "Treatise on the Human Hair." The informa-	 Dr. Della Statistical, Will Holghts Concerning the Springfield Demonstrations. Popular Prejudices; Miss Irish, the Medium. Convictions; Private Scenes and Friendly Me sages from the Unseen.
Ulour	Count Darn 1.00 Whiting, A. B. Blography of 1.50 Who are Christians. Denton Who atis Right, by Wm. Denton 10 When the Right, by Wm. Denton 10	HAWTHORNE, BROWNING, AND OTHERS	tion it contains is worth \$500 to any person. For sale by Van Schaack, Stevenson & Reid, wholesale druggists, Cor. Lake and Dearborn St., Chicago,	 Conscientious Scruples; Traveling with the Spirits; A Prayer. Contemplations; Strange Feelings; A Voice of Science S
Hesperia; a Poem. Cora L. V. Tappan, 1.75 25 How to Paint, Gardner, 1.00 08 Incidents in My Life, second series, 1.50 20 Inin rious Influences of Schools 25 02	What is Spiritualism, and Shall Spiritualists have a Creed? by Mrs. M. M. King 25 Whatever is, is Right, by A. B. Child, M.D. 1.60 16 Wolf in Sheep's Clothing, or God in the Consti-	Now Dwelling in the Spirit-World. These wonderful articles were dictated through a clair yoyant, while in a trance state, and are of the most in	N.B. For sale, wholesale and retail, at the office of the Religio-Fhilosophical Publishing House, Adams Street and Fifth Avenue, Chicago. If your druggists don't keep it, we will send you six bottles for \$3.50, for the	Counsel; Spirit Messages. 17. Friendly Acquaintances; A Letter from Hom Sickness; A Touching Communication. 18. Personal Affairs; My Father's Death; Ang Guardianship; Move to Michigan.
Intuition, by Mrs. F. Kingman	tation, by Moses Hull 10 02 Why I Was Excommunicated from the Presby- terian Church. Prof. H. Barnard. 20 02 Which Spiritualism or Christianity. Cloth. 75 10	The sale of this extraordinary work has been of the most unprecedented nature. Elegantly bound in cloth.	purpose of introducing it in your place. Must be sent by express.	 Money; Its Rewards; A Voice; Planchette; Hea ing in Spirits. A Remarkable Message.
Cloth	When Spiritualism of Christianity, Cloth,	Price, \$1.50. postage, 20 cents. ***For sale, wholesale and retail, by the Religio-Philo- sophical Publishing Honse, 150 Fourth Ave., Chicago.	SEXUAL PHYSIOLOGY. A SCIENTIFIC AND POPULAR EXPOSITION OF	 Principle of Will. Spirit Hearing Established; Imprisoned i Psychology; Suffering and Success. Price, \$1.25; postage free.
Home. Introduction by Judge Ramonos 1.50 16 Infidel, or Inquirer's Text Book, by Robert Cooper	WE ARE PREPARED TO FURNISH MISCEL- rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, ene-fifth more than the regular cost of the book will be required to because proteins.		THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY. By R. T. Trall, M.D.	HOW TO PAINT,
Irrepressible Conflict and the Unity of God, be- ing two lectures by Emma Hardinge and T.	by mail or express, as may be desired. If sent by mail, one-ifth more than the regular cost of the book will be		The great interest now being felt in all subjects relating to human development, will make the book of interest to	A COMPLETE COMPENDIUM OF THE ART.
G. Forster. 50 02 Te Spiritualiam True Wm. Denton. 15 02	required to prepay postage. The patronage of our friends	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	every one. Besides the information obtained by its peru- sal, the bearing of the various subjects treated in improv- ing and giving a high direction and value to human life	Designed for the use of the Tradesman, Mechanic, Mercl
G. Forster. 20 02 Is Spiritualism True? Wm. Denton, 15 02 Irreconcilable records of Genesis and Geneol- ogy, William Denton, Paper 25 04 Cloth. 50 08	required to prepay postage. The patronage of our friends is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had, register your letters.	"A Stellar Key to the Summer-Land," Giving the Scientific and Philosophical Evi-	cannot be over-estimated.	ant, and Farmer,
G. Forster. 25 02 Is Spiritualism Tract Wm. Denton, 15 03 Irreconcilable records of Genesis and Geneol- ogy, William Denton, Paper 25 04 Cloth	is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had,	A SIGHAT KCY IO IDC SUMMER-Land," Giving the Scientific and Philosophical Evi- dences of a Substantial Existence after Death.	cannot be over-estimated. This work contains the latest and most important dis- coveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; how and when Mens- truction, Impregnation, and Conception occur: eving the	ant, and Farmer, And toguide the Professional Painter CONTAINING A plain common-sense statement of the methods em
G. Forster. 20 21 Is Spiritualism True Vm. Denton, 15 02 Irreconcilable records of Genesis and Geneol- ogy. 15 02 Ogy. William Denton, Paper 25 04 Uloth	Is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had, register your letters. Philosophy of Creation, Unfolding the laws of the Progressive Development of Nature and embracing the Philosophy of Man, Spirit, and	Giving the Scientific and Philosophical Evi- dences of a Substantial Existence after Death. Illustrated with diagrams and tabulated statements of the Parmonies of Nature. All the late discoveries by scientific men in light, color, the constitution of the sun.	cannot be over-estimated. This work contains the latest and most important dis- coveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; how and when Mens- truation, Imv-regnation, and Conception occur; giving the lays by which the number and sex of offspring are con- trolled, and valuable information in regard to the beget- ting and rearing of beautiful and healthy children. It is buch forced and should be used by arow formit With	ant, and Farmer, And toguide the Professional Painter CONTAINING A plain common-sense statement of the methods em ployed by painters to produce satisfactory results in plain and funcy mainting of every description indefinite cild
G. Forster. 20 02 Is Spiritualism True Vm. Denton, 15 02 Irreconcilable records of Genesis and Geneol- ogy, William Denton, Paper 25 04 Junius Ummasked: or, Thomas Paine the An- thor of the Letters of Sunius, and the Decks- ration of Independence. 1.50 Jehovah Unveiled, or the Character of the Jew- ish Deity Delineated. 35 04 Joan of Arc-a Biography transisted from the French, by Sarath M. Grünkee. 1.00 12 Jesus of Nazareth. 2,00 00 King David and his Times, Common Sense View of H. H. Mason. 1.50 20 Kider's Socrets of Bee-Keeping. Paper. 50 04	 Berger and States an	Giving the Scientific and Philosophical Evi- dences of a Substantial Existence after Death. Illustrated with diagrams and tabulated statements of the Harmonies of Nature. All the late discoveries by scientific men in light, color, the constitution of the sum, stars, etc., field confirmation in this little volume. Bound in good style, uniform with its sequel, "Death and the After-Life."	cannot be over-estimated. This work contains the latest and most important dis- coveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; how and when Mens- trnation, Imv-genation, and Conception occur; giving the laws by which the number and sex of offspring are con- trolled, and valuable information in regard to the beget- ting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With high-toned, and should be read by every family. With this work has ranidly passed through the additional and	ant, and Farmer, And toguide the Professional Painter CONTAINING A plain common-sense statement of the methods em ployed by painters to produce satisfactory results in plair and fancy painting of every description, including gild inter bronzing, staining, graining, marbling, varnishing pailshing, kaisomining, paper-hanging, striping, letter fing, copyeng, and ornamenting. With formulas for mix me paint Dill or water, descriptions of the various ple
G. Forster. 20 02 Is Spiritualism True Y Wm. Denton, 15 02 Irreconcilable records of Genesis and Geneol- ogy, William Denton, Paper 25 04 Cloth. 50 08 Junius Ummasked: or, Thomas Paine the Au- thor of the Letters of Sunius, and the Decka- ration of Independence. 1.50 Jehovah Unveiled, or the Character of the Jew- ish Deity Delineated. 25 04 Joan of Arc-a Biography transisted from the French, by Sarah M. Grimkee. 26 04 Jesus of Nazareth. 200 00 12 View of H. H. Mason. 1.50 20 Key to Political Science, by John Senfi. 1.25 02	Is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had, register your letters. Philosophy of Creation , Unfolding the laws of the Progressive Development of Nature and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace Wood, Medium.	Giving the Scientific and Philosophical Evi- dences of a Substantial Existence after Death. Illustrated with diagrams and tabulated statements of the Parmonies of Nature. All the late discoveries by scientific men in light, color, the constitution of the sun.	cannot be over-estimated. This work contains the latest and most important dis- coveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; how and when Mens- tration, Im ¹ -genation, and Conception occur; giving the lays by which the number and sex of offspring are con- trolled, and valuable information in regard to the beget- ting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With explicit fills work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press. Price, \$2; postage 20 cents. *.* For sale, wholesale and read by the Bulfrid.Phtl.	ant, and Farmer, And toguide the Professional Painter CONTAINING A plain common-sense statement of the methods em ployed by painters to produce satisfactory results in plai and funcy mainting of every description indepindent



Notice to CORRESPONDENTS. — Give name of town, county and State where you are when you write. Direct all letters to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, un-less we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Quarterly Meeting.

The Northern Illinois Association of Spirit-The Northern linnois Association of Spirit-ualists send forth greetings to all the world! We will hold our Fifth Quarterly Meeting at McHenry, McHenry County, Ill., in River-Side Hall, on Friday, Saturday and Sunday, Sept. 12th, 13th and 14th, 1873. The Conven-tion will be called to order on Friday, Sept. 19th et 10 coloret a Mehsen time. A good 12th, at 10 o'clock A. M—sharp time. A good attendance is desired. McHenry is 66 miles west of Chicago on the Fox river branch of the Chicago and North-western R. R., Galena Division. Delegates and all parties wishing to attend this, our Fifth Quarterly Meeting, will take particular notice. Parties from the East, South and West of Chicago, will take the 3:45 P. M. train for McHenry, at the Well's St., Depot, North Side, Chicago. Pay no at-tention to time tables in the daily papers, or railroad directories but observe the above time for Friday evening, Sept. 12th, 1873. Parties coming from Rockford or on the line of the Galena division of the C. and N. W. R. R, must be at East Elgin, Ill., at 6 o'clock P. M., and not one minute later, on Friday or Satur-day, 12th and 13th. Parties coming from along the line of Dixon Air Line R. R., must be at Turner Junction at 5 o'clock P. M-sharp time, for connecting with the Fox river branch for McHenry, arriving at 7 o'clock

All persons coming from Milwaukee, Racine, Kenosha or Waukegan, had better come by Chicago for close connection.

Chicago for close connection. Parties coming from Wisconsin, along the line of the C. and N. W. R. R., can take the following trains, viz.: 1st. The Madison and Beloit friends will take the train leaving Madison at 9:47 A. M.; leaves Beloit 11:58 A. M., reaching Crystal Lake, about 5 o'clock P. M., waiting near two hours for the McHenry train. 2nd. A train leaves Beloit at 6:45 A. M.

hours for the McHenry train. 2nd. A train leaves Beloit at 6:45 A. M., for Chicago via Havard, connecting with a train that leaves Janesville, Wis., at 7:20 A. M. A train leaves Rockford, Ill., at 6:45 A. M., via Kenosha Division, connecting at Hav-ard for Chicago. All these trains will reach Christal Lake Station at 9:15 A. M., Friday and Saturday mornings, the 12th and 13th of

September, or a little before. 3rd. The friends at aud in the vicinity of Geneva Lake and Genoa, Wis., will take the cars for McHenry at 6:30 A M, reaching Mc-Henry at 7:35 A. M.

All persons coming to our Quarterly Meeting from north of Janesville and along the line of the Wisconsin Division of the C. and N. W. R. R, will please observe: that they can take the train that leaves Fort How-ard at 6:45 A. M., on every day except Sun-day at any Station on the railroad, arriving at Curvetal Lake at 5 o'clock P. where you Crystal Lake at 5 o'clock P. M., where you will have to wait until 6:47 P. M; then take the Fox river train for McHenry, arriving at 7:10 o'clock P. M. Persons wishing to reach McHenry in the morning of Friday or Saturday, will take the night train from the North for Chicago and leave the train at Woodstock or Howard. Then take the first morning train for Crystal Lake, where conveyance will be in waiting to take you to McHenry. 5th. Will the Chicago Spiritualists take action on this matter, and fill one or more cars with visitors to our Quartacly When

action on this matter, and fill one or more cars with visitors to our Quarterly Meeting? Why not make a picnic to McHenry on Friday or Saturday evening, staying over Sunday. By filling two cars, you can get half fare, or the round trip for one fare. 6th. Ample accommodation will be made to entertain all who come. Bro

to entertain all who come. Bro. O. J. How-

ard, our President, writes me on the 12th inst: "BRO.E. V. WILSON:—Your communication is received. You need give yourself no un-easiness about arrangements, for our meeting. We shall call a meeting next week to appoint committees and make all the arrangements for supplying the table, making tea and coffee, and will procure a good cook. Our dining-hall will seat about one hundred and fifty

son; it will only know the truth, the whole truth, the rights of humanity! Come, then, Brothers and Sisters, come one and all; come up to our Quarterly Meeting; come to a feast of reason and flow of soul, to a unity of man and woman in God, one and indivisible in all that is true in the right. Come speakers teachers writers mediums Come, speakers, teachers, writers, mediums, from the source of the tiny rap, to the fount of inspiration, come up to McHenry, and let us commune with the Gods, asking, "Where shall we meet on the 12th, 13th and 14th of December 18²⁷, in our Sixth Quertarly December, 1873, in our Sixth Quarterly Meeting?"

Sisters Parry, Warner, Severance, and others of our lady speakers will be present. Brothers Taylor, Kayner, Chase, Stewart, Jameison, Lynn, Hull and the Gentle Wilson are expected there, and all mediums are urged to be present. God and the angels will be with us.

with us. P. S.—For information belonging to local matter at McHenry, address O. J. Howard, M. D., Pres't., at McHenry; for any general in-formation, address E. V. Wilson, Sec'y., at Lombard, Dupage County, Ill. Parties wish-ing private; conveyances at Crystal Lake, either on Friday or Saturday mornings, Sept. 12th and 13th, will address Dr. O. J. Howard, Mc-Henry Ull Henry, Ill.

SEALED LETTERS ANSWERED BY R. W. FLINT. 39 West 24th st., New York. Terms \$2 and three 3 cent Postage Stamps. Money refunded if not answered.

850 intelligent and industrious persons of either sex, to act as our Agents. Business very pleasant. Ad-dress The Western Aut Association, Chicago. III, v14n23t4

V. P. Slocum,

Magnetic Healer, Clairvoyant and Psychometrist, will diagnose disease by lock of hair, delineate character by writing and prescribe for and heal disease. Torms \$2. 442 East Tenth St., New York. v16n21t4

> Mr. L. H. Preston, MEDICAL CLAIRVOYANT.

Well known for her correct diagnosis of disease and delineation of character. Southwest corner State and Madison street, room 16, Chicago, Ill. v12n21w4

8200 per month can easily be made by ener-Agency of as. Business honorable and pleasant. Partic-ulars free. Address at once THE AMERICAN SAFETY COMPANY, Merchants' Building, Chicago, Illi. vi4n21t4

128 S. M. PETTENGILL & CO., 10 State Street, Boston, 37 Park Row, New York, and 701 Chest-nut Street, Philadelphia, are our Agents for procuring advertisments for the RELIGIO-PHILOSOPHICAL JOURNAL in the above cities, and aushorized to contract for adver-tising at our lowest rates.

Dr. J. S. Lyon's Water Cure

OSCALOOSA, IOWA. Send for Circular. Box 407. v14n23

TA Can make money FASTER Can make money FASTER canvassing for the Scientific Farmer than for any other paper. Only \$1.50 a year and a superb Chromo to each sub-scriber, and large cash pay to agents. Send stamp for pos-tage and get samples free. C. F. BLAKELY & CO. Pubs, 107 Fifth Ave., Chicago, Ills.

THE MORMON WIFE.

AGENTS WANTED for this fearless book. It comprises the Adventures and experience of a Woman-written by herself-for years the wife of a Mormon Prophet; disclosing all that is mysterious, wick-ed, and startling. Full of thilling adventure, humor-ous, and pathetic scenes; the most fascinating book ex-tant Portrait of the Authoress, and of leading Mormons, men and women. Life and scenes in Utah, etc. For circulars address M. A. PARKER & CO., 239 West Madison St., Chicago, Ill. vi4n24t12

v14n24t12 ROCHESTER ESTABLISHED, COMMERCIAL 1830.

NURSERIES. TREESETC. If you wish to plant, send for our 1000, Autumn, 1873-and save all commissions. Try it! Address, W. S. LITTLE, Rochester, N. Y. v14n25t4 NURSERIES.

Chicago Healing Institute, 350 West Madison St., Chicago, III.

We cure all curable diseases. "No cure No pay," is our motto. Chronic Diseases a Specialty. Having all Modern Improvements in the line of Steam. Medicated, Hot and Cold water Baths, Electro-galvanic Batteries and Medicines are used only when required; also fur-nished rooms and board if desired. Terms reasonable. Centrally Located

TRANCE AND CLAIRVOYANT TESTS GIVEN. H. M. & C. J. JOHNSON, Proprietors.

Children often look Pale and Sick from no other cause than having worms in their stomach BROWN'S VERMIFUGE COMFITS will destroy Worms without injury to the child, being perfect WHITE, and free from all coloring or other in jurious ingredients usually used in worm preparations. CURTIS & BROWN, Proprietors, No. 215 Fulton Street, New York. Sold by Druggists and Chemists, and dealers in Mediines at TWENTY-FIVE CENTS A BOX. v14n2 'e4w

Approaching Conflict!

The United States Government to be overthrown by a

conflict of arms and to be superseded by a military

Within five years the first blow will be struck by the

Republican party that will end in a complete defeat of

their aspirations and a final overthrow of the Amer-

Politics, religion, the aspirations of the industrial

classes, Woman's Rights and Socialism, to form the

Industry and Liberalism, will be victorious, and the

accumulated wealth, stolen from the toiling millions,

The nation is slumbering upon the brink of ruin, as

unconsciously as it was the hour when the first gun at

Sumpter announced the approaching down-fall of African

The most startling prelude to the future destiny of a

A book of 250 pages sent to any address post-paid for

\$1 50. Exclusive territory given to agents that apply

John Willcox,

172 & 174

Chicago, Ill.

v14n34t3

nation ever issued from the press.

ADDRESS,

South Clark St.,

dictatorshin.

ican Republic.

will foot the bill.

issues.

slavery.

first.

MRS. M. A. MERCER, MAGNETIC PHYSICIAN, AND DEVEL-OPING MEDIUM.

No. 271 West Madison Street, Room 17, CHICAGO.

v14n22tf

PENNSYLVANIA MILITARY ACADEMY, Chester, Pa.--(For Boarders only). Season opens Wednes-day, September 10th. Location elevated and heaithful; Grounds ample; Buildings handsome and commodious; Course of Studies extensive. Thorongh Instruction in Civil and Mechanical Engineering, the Classice, and English; careful oversight of the morals and manners of Cadets. For circulars apply to

COL. THEO. HYATT, Pres't. v14n21t4

MY WEDDING CIFT: CONTAINING

A MAN'S IDEA

OF PERFECT LOVE. For sale wholesale and retail by A. J. Davis & Co., Io. 24 East 4th St., New York City; also at the office of big name. No. 24 East this paper. v14n22

WANTD AGENTS. - Worthy the special notice of old and experienced canvassers. Those celebrated steel-line Engravings, viz: - "Gole's Voyage of Life," FOUR beauti-ful pictures, representing Chubnicon, Yourn, MAN-hoop, and OuD Acs; now offered by canvassers for the first time. Price reduced to suit the masses; nothing like it ever offered to the American public. Extraordinary terms and inducements. "Thul particulars free. Address, B. B. RUSSELL. Publishers, 55 Cornhill, Boston. v14u22t4

THE

DEVIL AND HIS MAKER. A SCATHING CRITICISM ON THE DEITY AND DEVIL OF THE

BIBLE IN RHYMED VERSE BY BERKELEY.

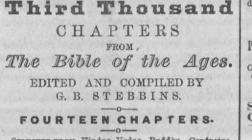
-000-

Being a critical and philosophical review of their char-acters, their acts, and their dealings together, founded on Bible and theological evidence, showing the Chris-tian plan of salvation, and most of the Bible and ortho-dox conceptions of Deity, to be in conflict with the principles of science, and widely at variance with nature, reason and compon sense eason and common sense Price, 20 cents.

*** For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., and Fifth Ave., Chicago.

VOICES OF PRAYER.

A POEM BY W. S. BABLOW, AUTHOR OF "THE VOICES. This little poem is fully equal to any of Mr. Barlow's best efforts, and should be read by everybody Primed on fine tinted paper, with blue-line border. Price, 25 cents; postage 2 cents,



others.

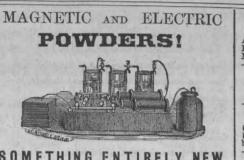
GOSPELS AND INSPIRATIONS FROM MANY CENTURIES AND PEOPLES.

"Slowly the Bible of the race is writ, Each age, each kindred adds a verse to it."

"The cream of all Bibles, and so much better than any one Bible."—Anstin Kent Stockholm, N. Y. "I have read it with great interest and sincerely hope it may have a large circulation."—Hon. Benj. F. Wade, of Ohio.

of Ohio. "A handsome book to illustrate that the great and true Bible of God and Nature is of continued growth. un-limited by book, creed, race or age. It supplies a want much feit "-State Republican, Lansing, Mich. "Its merits deserve wide circulation."-Boston In-vestigation

vestigator. "Mr. Stebbins is one of the most logical reasoners and persuasive, public speakers in the country. The selections (in his book) are made with great care, erudition and judgment"—*Preving Journal*. Chicago. "This admirable book shows that the sublimest i deas. and truths of Jewish and Christian Scriptures were known ages before Mosea."—Paul Geddes, Battle Creek. Mich. Mich Price, \$1.50; postage, 25 cts. *** For sale wholesale and retail by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE. Adams Street and Fifth Avenue, Chicago, Ill.



SOMETHING ENTIRELY NEW. Great Nervine and Regulator. A COMPLETE

AND RELIABLE FAMILY MEDICINE, PURELY VEGETABLE. FOR THE CURE OF ALL DISEASES THAT CAN BE

CURED BY MEDICINE, MAGNETISM, OR ELECTRICITY.

THE MAGNETIC AND ELECTRIC POWDERS ARE HIGHLY MAGNETIZED AND ELECTORIZED. COMBINING THESE GREAT ELEMENTS WITH MEDICINE MAKES THEM SURELY THE HRALING FOWER OF THE AGE.

The Magnetic **Powders** cure all *Positive or Acute Diseases*, such as Neuralgia, Rheumatism, Headache, St. Vitus Dance, Strike, Convulsions, Colic, Cramps, Dyspepsia, all Infamations of Liver, Kidhneys and Bladder: *Fevers* of all kinds, Measaes. Small Pox, Dysentery, Piles, Constipation, and all diseases arising from a disordered *Torpid Liver, Female Diseases*, Paraman aches of all kinds. All diseases involving Mucous Surfaces. eases in Surfaces.

For Chills and Fever both kinds are needed, and

For Chills and Fover both kinds are needed, and never fail to effect a cure. Circular with fall directions sent free to any address. Special directions given if called for, free of charge, either at the office or by letter. Send brief description of symptoms and three-cent stamp for reply. Each Box of MAGNETIC and ELECTRIC POW DERS contains two sheets highly magnetized paper to be used as an outward application when there is pain or weakness. It helps to remove the pain and vitalize the system. Agents wanted everywhere, particularly me-diums A large and liberal commission given. Send for agent's terms.

agent's terms. Mailed post-paid,on receipt of price, to any part of the United States, Canada or Europe.

Price:

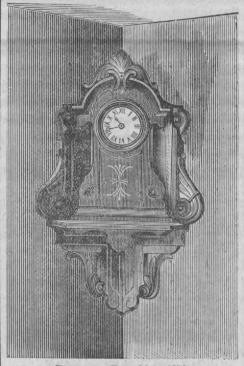
Send your money at our expense and risk, by post-office money order, registered letter or draft on New York. All letters containing orders and remittances, must be directed to HULL & CHAPIBERLAIN,

127 East 16th Street, New York City.

PROPRIETORS: Phoebe C. Bull, | Annie Lord Chamberlain, Magnetic Physician, Office 127 East 16th St., (Near Union sq.) N. Y. Branch office, 160 Warren

e, 160 m. Avenue, Chicago, Ill. v14n12tf. For sale wholesale and retail by S. Jones, Adams St. & 5th Ave., Chicago.

The Corner Clock and Bracket.



Agents wanted everywhere. Business strictly legitimate. Particulars free. Address, J. WORTH & Co., St. Louis, V4n2y1 \$5to\$20 per day ! Agents wanted ! All classes of working peo-work for use their sex, young or old, make more momey at work for use in their spare momoniks, or all the time, than at anything else. Particulars free. Address G. Stinson & Co., Portland, Maine. THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

\$72 00 EACH WEEK

SEPT. 6, 1873.

Prof. Howe's

Seven-Hour System of Grammar, for sale at the office of this paper. Price, \$1,00 bound; Fancy Paper, 50 cents. Any person by giving this book an hour's study a day for one week, will become an excellent Grammarian.

Oct. 2, 1872.

Young Ladies' COLLEGIATE INSTITUTE.

No. 509 LOCUST STREET, WEST ROCKFORD, ILL.

MRS. MARY L. CARPENTER, PRINCIPAL, MRS. S. W. HOLMES, PRECEPTRESS. Drawer 2077.

For further particulars address the principal.

E. D. Babbitt, D. M.

Cures NEURALGIA, RHEUMATISM, PARALYSIS, TUMORS, as well as NERV-OUS, FEMALE and BLOOD diseases, generally by ELECTRICITY and especially the MAG-NETIC touch which, last is the most delightful and powerful of all methods of Cure. Boarding patients provided for. 437 Fourth avenue, New York.

Painless Preventive of Toothache.

THE SUBSCRIBER having been for many years a ter-rible sufferer from some of the worst forms of Tooth-ache, was at last relieved by the prescription of an old friend of his, For twenty years he has had no toothache at all. Consequently he feels that he can WARANT THE PRESCRIPTION AS A PAINLESS PREVENTIVE OF TOOTHACHE. I will send the Prescription to any address on the re-celpt of \$1.00. Address W. P. PHELON, v14n9y1 La Porte, Indiana.

THE ROCKY MOUNTAIN LEADER. —The cheapest. and best paper from the Rocky Mountain region. Full of reliable information, facts and figures about the country. The LEADER is the only paper that tells both sides, the favorable and the unfavorable. No one wants to go to Colorado without knowing the worst as well as the best features or the country. You can get them from the LEADER which does not misrepresent Questions answered through the LEADER. Six copies, different year, three months 50 cents.

Address LEADER, Denver, Colorado. v14n19t12

NATURE'S LAWS

HUMAN LIFE: Exposition of Spiritualism:

Embracing the various opinions of Extremists, pro and on, together with the Author's Experience.

BY THE AUTHOR OF "VITAL MAGNETIC CURE." Price 1.50; postage 20 cents. *** For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

The Well-known Psychometrist

A. B. SEVERANCE,

A. D. SELVENCAINCE, WILL give to those who visit him in person, or from anto graph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation, \$1.00

A DISCUSSION

BETWEEN

E.V. WILSON, Spiritualist

AND T. M. HARRIS, Christian.

Subject Discussed:

Resolved, That the Bible, King James' Version, sus-tains the Teachings, the Phases and the Phenomena of Modern Spiritualism.

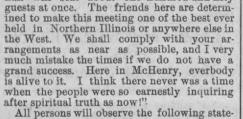
*** For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., and Fifth Ave., Chicago.

NEW EDITION--PRICE REDUCED

Price, 25 cents; postage free.

v7 n13 tf

A. B. SEVERANCE. 457 Milwaukee St., Milwaukee, Wia



ments of government:

1st. Our platform will be a free one, on which each regular speaker will be free to utter his or her soul convictions, during the

time allotted them for speaking. 2nd. The time during the sessions of the Convention will be divided as follows: First, Conference: Second, twenty minutes speaking; Third, one, or at the most two, regular speakers each session. There will be three sessions each day-viz: A. M. and P. M., and the evening sessions.

3rd. Convention will be under the directions of a Business Committe, whose determinations will be final, and from which there will be no departure.

departure. Brothers and Sisters, we, your officers, have moved cautiously in the Quarterly Meetings, and right nobly you have sustained us in mental and material help, and our united effor thas resulted in great good. All over the country calls are coming up to us asking in-formation regarding our meetings, or calling for corresponding organizations. Calls will soon be issued for organizing Quarterly Meetsoon be issued for organizing Quarterly Meet-ings^at Joliet, Peoria, Duquoin, Ill., and at Madison, Wis. Northern Wisconsin has al-ready responded and organized a Quarterly Meeting and will hold their Second Quarterly Meeting at Omro, Wis., on the 10th, 11th and 12th of October. These results are mainly due to the order and executive working of legit-imate Spiritualism whose truths belong to all, whose platform is free with no license to do whose platform is free, with no license to do whose platform is free, with no incense to do wrong. The Convention will hear everybody in good time, endorsing none. Our motto— "The People and People's Rights." There-fore we extend to all an invitation to come up to our Convention. Come with baskets of provisions and brains freighted with great eard thoughts. soul-thoughts! Come with your souls intent on work; your pocket-book well-filled with money to sustain your work. You will be called on to consider the necessity of holding a grand camp-meeting somewhere in Northern Illinois next Summer; of organization under the laws of our State that we may hold property; of owning a grand tent with proper ap pertenances, and such other matter as may tend to the welfare of our cause. Cast all spleen and personal feelings aside. Our Con-vention will know no press or party; no Woodhull, Waisbrooker, Jones, Colby or WilCommon Sense Theology OR,

Naked Truths

IN Rough-Shod Rhyme

ABOUT HUMAN NATURE,

HUMAN LIFE AND

HUMAN DESTINY.

BY D. HOWLAND HAMILTON, 30 years a practical Phrenologist.

30 years a practical Phrenologist. This poetical work takes right hold of the practical, vinderlie them-answers them in accordance with the laws of matter and mind so as to satisfy the innate intr-itions of the human soul. The author being a phrenol-ogist writes from a phrenological stand-point, as it were gets into the human skull and looks out every way for the truth of things, and asks in all sincerity Who made God and what of his government? What is good and what is evil? What about Jesus and the new birth? What about the Devil and his home, Heaven and Hell, Death and the Judgment? What about the Fall, the Atonement and the Resurcertion? What about Prayer, Special Providence and Human Accountability, Fate and Free Will Good Heads, Bad Heads, Shams? What constitutes true Marhood, Marriage, Motherhood, Fatherhood, Wisdom and Knowledge, Experience, Har-pines? Why such differences among men, etc., etc., with any number of criticisms upon the church and its customs. It is logical and spicy from beginning to end. The Commonwealth, a Boston paper, easys: "To or phrenological friend has crystalized his inspira-tions insch a manner that they will outlive Pope's Duciad or Emmon's Fredoriad." "The Goden Age says.' Mr. Hamilton is a phrenologist, arationalist, an optimist, and a humanitarian, and mar-many people. If he deals a little roughly and briskly with opinions and persons which thousands regard as sacred, it is in no iconoclastic spirit but because he fails use the grounds for the reverence, in reason and the trut." "The Gospel Baneaer says." "It is humorous, witty, patient, scientific, theological, ensible and really in-structive."

The general products for the ferticided, in reason that the truth." The Gospel Banner says, "It is humorons, witty, practical, scientific, theological, sensible and really in-structive." A. J. Davis says of the Professor's writings. "They are rich, rare and racy, living logical and independ-ent." Professor Denton says, "What a number of good things he has crowded into his Common Sense book of poems." Warren Chase says, "His rhymes are like chips of marble-weighty and sharp." Price \$1 50, postage free with photograph

Price \$1.50; postage free, with photograph and autograph without those \$1.25, postage 14 cents. Paper \$1.00. postage free. *_* For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., and Fifth Ave., Chicago.

PATENTED DEC. 24th. 1872.

This improvement in Clock Cases recently invented by MR. C. W. ROBERTS presents the following advantages over all others.

1st. It is highly ornamental, being a finely carved bracket with clock movements inserted.

2nd. It is economical as the cost is less than the ordinary price of similar Clocks in as expensive cases. 3rd. It dispenses with the use of a shelf, as the shelf is combined with the bracket and the whole is hung by a screw or nail.

4th. It occupies the space which it is often a study in tastefully furnished rooms to fill, and leaves the shelves and walls free for other articles.

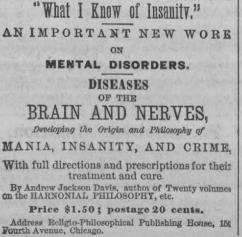
5th. When once hung snugly in the angle, it is at once plump and never needs adjusting. Being supported by both walls, it is always firm in its place

6th. It faces the room diagonally, so that it can be read with ease from any part of the room.

7th. The movements are of the best Eastern Mann. facture and are carefully put together and warranted. The cases are of Black Walnut and finished in Oil.

Sth. Upon the whole it is a beautiful ornament. that when once seen will be desired by all and never appear out of place in any apartment : combining also a utility at once needed in every dwelling, office and store.

9th. They are manufactured in various styles and sizes, and offered at such prices as to come within the reach of all. Address E. D. BARTON, Manufacturer, 220 East Kinzie St., Chicago. v14n16



Lessons for Children about Themselves.

By A. E. Newton,

A Book for Children's Lycerms, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health. "Better than a whole library of common medical works. Without delay, let all Children's Lycenms improve their groups with these Lessons."-A. J. Davis. "Should immediately become a text-book in the schools, and have a place in every family."-Dr. S. B. Brittan. Price (in cloth) 50 cents, postage 6 cents; six copies or discount to the trade. * For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St. and Fifth Ave., Chicago.

The Pernicious Weed.

For the benefit of those who have good sense enough to wish to rid themselves of the filthy and pernicious habit of using tobacco, we publish the following letter:

habit of using tobacco, we publish the following letter: Mrs. A. H. Romnson-Dear Sister:-I sit down to to win my testimony with the rest. I have used tobac-to twenty-five years. The appetite for it was herefultary, and I felt lost without it. I found that it was destroying my health, and driving me blind, and as heretofore I could not stop its use without longing for it, especially whon I saw anybody using it, I sent you two dollars, procured a box of your Tobacco Antidote, and am now, sit down in a room where the pipe and tobacco box are moved to want a chew, or to smoke a pipe. I am thank-ful I have got rid of the obnoxious weed, for my health a better, my eyes are now well, and I begin to feel like a better, my eyes are now well, and I begin to feel like a better, my eyes are now well, and I begin to feel like a better, my eyes are now well, and I begin to feel like a better, my eyes are now well, and I begin to feel like a better, my eyes are now well, and I begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better, my eyes are now well, and H begin to feel like a better b

WILL BE READY SEPT, 15TH.

The Essence of Religion. "God the image of Man; Man's Dependence upon Nature the last and only source of Religion." Translated for the publisher from the German of

Ludwig Feuerbach, BY PROFESSOR ALEXANDER LOOS. 12mo. paper 60 cts. Cloth \$1.00. MATERIALISM. "Its Ancient History; Its Recent Development; Its Practical Beneficence." By DR. L. BUCHNER. pages, . 25 " ASA K. BUTTS & CO., PUBLISHERS. 36 Dey St., New York. Any book sent post-paid on receipt of price.

v14n24tf

Content compilation of the AAS Historical Periodicals Collection copyright 2012 by the American Antiquarian Society. All rights reserved.

Printing

This PDF document has been sized to the full dimensions of the facsimile page image(s) and may exceed the dimensions of standard printer paper sizes. Please check your printer settings to customize printing to your needs. Common solutions for printing large-size documents to standard paper sizes may include "tiling" or "fit to page size".

Text

This document may include machine-generated Optical Character Recognition (OCR) text enabling the PDF Find function. With OCR you may also highlight, copy, and paste text into another document. The text may have errors. Refer to the facsimile page image to ensure accuracy when using the OCR text in research.

Permanent links to items compiled in this document:

 Religio-philosophical Journal: Devoted to Spiritual Philosophy. .September 6, 1873. Page: 1-8 http://search.ebscohost.com/login.aspx?direct=true&db=h9m&AN=72230808&site=ehostlive&scope=site&ppid=divp1