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

VOL. XIV.

S. S. JONES, EDITOR,

CHICAGO, MAY 17, 1873,

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

NO 9.

Select Poetry.

INVOCATION.

BY MRS. HELEN HAMLETT.

Spirit! the day is dying, come to me In the faint flashings of that sapphire sea; Come from that land of bliss, And tell me if, in that far, fairer clime, Spirits commune at holy eventime, As mortals do in this?

Spirit! the day is done, one meteor Trembles athwart the ether realms afar, Veiling its voiceless rays. Long and most lovingly I watch its flight; No message floats down from its starry height In answer to my gaze!

Day has returned. Sweet spring has come and Autumn and Winter, until years have flown Since last on earth we parted, In all that weary time thou hast returned No more, to those who wept for thee, and mourned, Fond and e'er faithful-hearted.

As lilles twain, as roses intertwined,
The same sweet sympathy, one mutual mind,
Were we in youth's glad morn;
Until death came and severed from my side,
My brave companion, counselor and guide,
Leaving me all forlorn.

Oh, if blest spirits on that other shore, Hearing our wailing, could return once more, Surely I should have known! Only in dreams as mortal hast thou spoke, And smiled, until in rapture I awoke To find the vision flown.

I loved a babe, a matchless boy, one whom The angels loved as well, and lured him home. Alas, alas for me! He would press kisses on my lips as sweet, As pure as love and innocence. 'Twere meet That such should seraph be.

I would give worlds, aye, worlds, for just one kiss. One clasp of those soft arms, one mute caress! I muse at close of day,
And whisper to the winds, the silent skies,
To tell me if he bends those azure eyes
And smiles with love on me.

No voice! no answer! Nothing save the gloom

No voice! no answer! Nothing save the gloom!
Until I saw beside the Savior's tomb.
One who could point the way;
They can not come to me, my best beloved!
But I, through patience, toil, by sorrow proved,
Shall spend with them, all doubt and pain re-

Moved, A whole eternity!

## COME IN.

#### The Startling Phenomena which is Territying Tobias Goldschmidt and Family.

[From the Chicago Times of Jan. 26th, 1873] The dwellers in the vicinity of South Park avenue and Tweaty-ninth street have of late been greatly agitated over sundry peculiar manifestations that are taking place in that usually quiet neighborhood, and their agitation has been increased to the very extremity of endurance by the simple fact that the manifestations are of such a character that neither their cause nor their object can be discovered. These good people can not be charged with possessing over exitable natures, neither are they prone to attribute to the supernatural, that which they are unable to account. Never theless they are now obliged, for the time at least, to admit that there are some goings-on in that neighborhood that their most saga-cious friends have thus far failed utterly to

THESE REMARKABLE MANIFESTATIONS

are by no means new in the neighborhood. They first began early last fall, and continued nightly until cold weather set in, when the evil genius, if it be a thing of evil, departed. During its stay they used every effort to discover what manner of thing it was, but without the slightest show of success. The police, who are supposed by the uninitiated to possess certain powers of descernment, were called upon, but their labors proved as fruitless as those of the citizens had been, Night after night, in spite of every exertion to prevent it, the disturb ance continued. Every hypothesis was advanced to account for the strange proceedings, but all proved to be false, when put to the test, and the good people of the neighborhood, and especially the particular family who were the objects of persecution, finally settled down to the belief that there was some strange power which worked at times in nature, which they could not understand. Then with the beginning of cold weather the manifestations ceased entirely, and it was fondly hoped for-

AT THE CLOSE OF THE LENTEN SEASON

they were renewed, and have again become the subject of public wonderment. Now had the minds of the good people been at all tinctured with the doctrines and beliefs of Cotton Mather, and John Endicott they would have known at once what to do in the se. They would have acted as the people Salem did some two hundred years ago. They would have arisen in their might, and

EXTERMINATED THE OLD LADY'S HOME long since, and it is entirely probable that they would not have left a single gray-haired matron to bless the South division. But such things were not to be. The days of belief in the subtle powers of witchcraft have long since gone by, and the residents of South Park avenue have concluded that the strange doings

which almost nightly disturb the rest of their neighbor are

SIMPLY INEXPLICABLE.

The family which is thus made the object of these seemingly supernatural visitations, is that of Mr. Tobias Goldschmidt, residing at No. 317 South Park avenue. The particular thing which now so greatly disturbs the peace of mind of this good father in Israel is

THE RINGING OF HIS DOOR-BELL. Now it is easy enough to see how the persistent ringing of a door-bell might agitate the spirits of some people but Tobias is not one of these. He pays his bills regularly and is therefore not pestered with any hateful creditors who would seek to disturb his hours of rest by thrusting disagreeable duns beneath his nose. His hand has never been raised against his fel-low-man, and he has no cause to fear the minions of the law. No terrible mother in law pursues him like a Nemesis, and he has not the slightest reason to fear that the movement of his bell-wire will ever announce an unpleasant visitor. Why then should the little tintin-nabulator strike such a terror to his heart and cause him and his family to start from their seats by the fireside, or from their beds at the dead hour of night, with such looks of wild amazement? There could be but one reason; that is that the powers and forces which com-

bine to cause the agitation of that same bell are mysterious and past finding out.

It might seem at first blush, to those who absolutely disbelieve in the supernatural, that Mr. Goldschmidt and all his family were the victims of some strange hallucination, or that they were being played upon by some mis-chievous boys, but such is not the fact. The little bell-knob on the door-post at No. 317 South Park avenue was moved many times during the dark hours of night last fall by some agency which it has thus far been impossible to discover. The same mysterious forces set it in motion on

THE EVE OF LAST GOOD FRIDAY,

and again on last Wednesday evening, and also last night, and if, on each occasion, the call was not immediately answered by some member of the household, the ringing was succeeded by a succession of violent knocks and kicks upon the door, as if some urgent visitor threatened to burst it in. If, on the other hand, the call is answered, the one who opens the door is invariably rewarded by finding that he has had his trouble for his pains, as nobody he has had his trouble for his pains, as nobody is in waiting or in sight.

If anybody doubts these statements, they

may easily satisfy themselves of their truth. Mr. Goldschmidt is a clothing dealer at No.35 Mr. Goldschmidt is a clothing dealer at No.55 Kinzle street, where he may be found at any time, and he is always ready to relate the strange circumstances and receive any new suggestion that might lead to a solution of the

SERGT. BARRETT,

at the Cottage Grove avenue police station, and many of his men, who have spent many long nights in the vain attempt to solve the mystery, as well as any of the residents of the neighborhood, will readily confirm the statements of the members of the persecuted

Had any human agency been in any way connected with the curious disturbance, it is the almost universal belief that it would long since have been discovered, since every possible effort has been made in that direction. The manifestations began about the last of August, and as has already been stated, continued until the commencement of steady cold weather.

THE FIRST RING

was made on one fine evening while all the family were seated together in the parlor. The hour was somewhat late, and Mr. Goldschmidt himself answered the bell, and, of course, to his great surprise found no one waiting at the door. The strange circumstance was related to the family, but after examining the premises thoroughly and finding no waiting caller, they finally came to the conclusion that they must have been mistaken.

Here it may be well to state that

THE HOUSE

occupied by Mr. Goldschmidt and his family is an ordinary two-story frame structure, with a stairway leading up from the sidewalk to the a stairway leading up from the sidewalk to the front door and a veranda in front, after the style of many of the residences in that portion of the city. The upper or main floor is taken up by the parlor and several sleeping-rooms and closets, while the sitting-room, dining-room and a bedroom or two and the kitchen are on the first floor. Immediately under the stairway leading up to the front door is a door opening into a small hallway on the first floor, and on the jamb of this door is situated the bell knob which has been so often disturbed by the strange and mysterious cause. The wire connecting with this knob runs up along where connecting with this knob runs up along the inner door-post, thence along the ceiling through the various partitions to the kitchen, where the little tormentor is hung.

Whoever disturbs that bell must either go

under the stairway to get hold of the knob or else have access to the wires or the bell itself on the inside. But night after night all these points have been

DILIGENTLY GUARDED BOTH BY CITIZENS AND POLICE

and yet, who or what it is that rings Mr. Goldschmidt's bell has not yet been learned.

The second manifestation occurred only a few evenings after the first, but at a late hour of the night; when all the members of the household were in bed, Mr. Goldschmidt, whose room is on the second floor just back of the parlor, sprang out of bed at once and looked over the verandah, but the bell-knob stood out cold and white in the moonlight, and there

was not even the shadow of a human form anywhere to be seen. Thinking, however, that some one might be concealed under the stairway, he hastily returned to his room, for the purpose of donning a few articles of clothing in order to investigate the matter, but while in the act of throwing his dressing gown about

THE RINGING WAS REPEATED. Then a relative who slept upon the ground floor called to him that some one was ringing, and almost simultaneously with the call came another ring, and this was followed by

A VIOLENT POUNDING upon the door, every blow of which seemed to threaten to break through the panels. This music was kept up until Mr. Goldschmidt had reached the door, yet when it was opened there was not the slightest thing to be found that could possibly be supposed to have caused the racket. A search was made, but no malicious school-boy, drunken man, ghost, visible impor devil was to be found to bear the blame, and the disgusted citizen and family retired again

For a few evenings thereafter they were allowed to sleep in peace. Then again there

A RINGING AT THEIR BASEMENT DOOR. and the same process of investigation was gone through with, but with like success. A gone through with, but with like success. A few evenings afterward it came again, and then the visits came to be made almost at regular intervals, until Mr. Goldschmidt grew to be more unhappy at the loss of his be more unhappy at the loss of his rest than was the great Shylock at the loss of his daughter and his ducats. At last, in a fit of sheer desperation, he resolved to fathom the mystery or die at the door of his castle. He accordingly armed himself with a buge bludgeon, and other smaller ones for use in cases of emergency, and

SECRETED HIMSELF UNDERNEATH THE STAIRWAY.

All night long he kept his eyes upon that shining bell-knob, and it is more than likely that if any mischief-loving school-boy had dared to even look at that same handle during that time he would have gone home with an

None came, however, and Goldschmidt pre-pared to watch again on the following night. Although he did not thus discover the cause of his sorrows, he did learn that a man can not attend to business during the day and watch bell-knobs all night for many days in succession. He, therefore, much as he dis-liked to have it known that he had allowed such a thing to bother him, reported the matter to Sergeant Barrett and asked his aid. It was readily granted, and

A POLICEMAN WAS PUT ON WATCH at the doorway. Still the bell aroused the sleeping household, apparently until the son of Abraham would fain have torn it from its hangings, only that he wanted to learn the mysterious cause of all his troubles.

At length Sergeant Barrett LENT HIS P\_RSONAL AID

to the investigation, and as he would go to the house in the most secret manner possible, and post himself on the inside to watch the proceedings there, having at the same time a man concealed under the steps, it is altogether probable that if any disturber of the peace had been caught meddling with the bell wire, he would forthwith have been taken before Judge

And yet with all this precaution, the disturbing genius eluded them. At times his visits would be delayed until after the departure of the "peelers," when, obedient to his touch, the bell would begin its antics, almost before the sergeant had reached the sidewalk. again, the thing would move before their very eyes. Perhaps greater contempt for the min-ions of the law was never shown in the city of

Chicago.

When the law and the law-forcers failed, Mr. Goldschmidt's friends came to his aid. One of them, a young man in his employ, who is also a relative, had heard the stories, but had concluded to take them all cum grano

Nevertheless, he was ready to lend a hand to the investigation, and accordingly visited the house for that purpose. Imagine his surprise, and the great shake his unbelief experienced, when, on coming in sight of that bell-knob, and while his eyes were fixed upon it, to hear the silvery tones of the bell within. As it was a warm evening and the windows were opened, he heard one of the children say, "I guess Dave has come," and ran to open the

door for him. said he, "Dave has come sure enough, but who the devil rang that bell for me, is what I want to know?"

Everybody in the house supposed he had done it, but he was at the time more than twenty feet distant, and he protested his inno-

His course of investigation, although he avers that it was most diligent, failed utterly as the others had done; and while other friends also lent their aid, they were alike unsuccessful, and at last, when "Ja k Frost" finally got a firm hold on Mother Earth, the manifestations ceased.

All winter the family dwelt in peace, and All winter the family dwelt in peace, and thought of their late trouble only as a thing of the past, although they sought to find a solution for the mystery. Many were suggested, but none seemed to be satisfactory. Finally, as the long winter months dragged themselves into eternity one by one, the family began to flatter themselves that they had seen the last of the affair, and although it was most unsatisfactory to leave it unexplained yet as they could tory to leave it unexplained, yet, as they could not do otherwise, they would accept the situa-

tion. Their friends, too, had, so to speak, nearly forgotten the subject, when sudderly, on the eve of

LAST GOOD FRIDAY,

the tintinnabulator began its old pranks again. It was quite late in the evening when the manifestations began, but nevertheless, the whole household was alarmed at the renewal of the pet persecution, and at once rushed, as of old, to

DISCOVER THE CAUSE.

But, as of old, none was discovered. All out-

side was quiet as the grave, and nothing unusual was seen or heard.

On last Wednesday night the ringing was repeated, and strange unnatural sounds followed. eeming to indicate that some new phase in the persecution was about to be inaugurated. The ringing and the knocking are now accompanied by still other unusual sounds, and the question arises,

WHERE W.LL ALL THIS MATTER END? Mr. Goldschmidt says, it will probably end on or about May 1, as unless the noises cease he shall gather up his household effects on that day, and betake himself to the West side. Then if the bell-ringer, whoever he is, dispenses his music for his benefit, he will remove with him, if not, he will probably keep on ringing at the old bell knob. In case the former supposition be correct, Mr. Goldschmidt is of the opinion that he will go distracted unless he finds a solution for the mystery. In case the latter be the result, the house No. 317 South Park Avenue, will probably be for rent all summer, or until somebody develops the strange mystery. strange mystery.

SUGGESTED SOLUTIONS

Of the various hypotheses which have been advanced to account for this perverse disturb ance, a few may be given as examples. Of course, the first supposition is, that it is the work of mischievous boys, but this does not seem possible, since so close a watch has been kept up that they would surely have been caught ere this time. Neither is it believed that Mr. Goldschmidt has an enemy in the world who would wish, or could even be hired, to play such a cruel joke upon him.

Again, it has been intimated that possibly one of the family were responsible for the strange proceedings. This proposition Mr. strange proceedings. This proposition Mr. Goldschmidt indignantly refuses to entertain, since if the genuine fright of any member of the household were not sufficient proof of their innocence, he is confident such a thing would be utterly impossible. The family consists of the husband and wife, three small children, two or three near male relations, and a servant, in all of whom Mr. Goldschmidt has the utmost confidence. He is also confident that no human agency has for so long a time disturbed his rest, and still eluded detection. Such a thing would be impossible. Again it could hardly be supposed that any animal could be the cause, since although a rat might set the bell in motion by running over the wire, provided it were possible for him to get at it, it would be utterly impossible for any animal, with a kick less powerful than that of a government mule, to produce the terrible knockings and pounding which are sure to follow the ringing unless the first call is immediately answered. Of the

SUPERNATURAL CAUSES

which have been suggested as affording an ex-planation of the affair, Spiritualism is the principal, although witchcraft has also been suspected by a few who still cling to the theories of Cotton Mather. To these suggestions the persecuted gentleman pays but little attention. In witchcraft he does not believe at all, and in the visitations of spirits he has but little faith. That old faith which stayed up "our Holy Father Abraham" through all his several centuries of life, and through trials more severe than are imposed on men in these latter times, as Mr. Goldschmidt thinks, will still be sufficient for his three score years and ten, with all their attendant unhappiness. Why should the spirits of the departed return to bother him? In all the genealogy of his race he remembers none to whom he was unfriendly, or who entered into the valley of the shadow of death bearing a grudge against him. None of his departed friends, so far as he can remember, were either professional bell-ringers or great callers. Since he had no enemies, he is at a loss to know why the spirits of his departed friends should delight to manifest their presence in a way that gives him so much trouble and anxiety.

Being a prominent member in his synagogue, he has for several years past held the position of superintendent of charities, and one of his duties has been to see to the

BURIAL OF THE PAUPER DEAD,

and those who claim that his present unhappiness is caused by spirits from the other world, urge this with much vehemence as a reason of their faith. Yet the gentleman believes that his work, even in this melancholy field, has been well done, and that none of those whom he has borne to their last resting-place, have been left so conveniently near the surface that they would wish to return again to haunt the earth; neither have they been so rudely buried that they would be driven to leave their charnel-houses to seek repose or recreation.

One circumstance, more than all others, those who believe that Spiritualism affords the true key to the strange and disagreeable demonstrations, urge upon his attention. Not long since a lady relative of his died in the house. Her husband still boards in the family, and these ringings, as they say, are but the an-nouncement of her return to

JOIN THE OLD FAMILY CIRCLE,

and be once more among those she loved so well on earth. This is, perhaps, the most

plausible argument used by the supernaturalists, and it has not apparently been urged without effect, yet it is still strange that she should discontinue her visits during cold weather, and become so demonstrative when her first call is

not promptly answered.

None of these explanations have as yet been accepted by the head of the family, as affording a reasonable solution of the difficulty.

THE TRUE CAUSE,

as he believes, is yet to be found, and he is exas he believes, is yet to be found, and he is exceedingly anxious that it be found as quickly as possible. Until that cause is discovered and removed, he expects, as does everybody else in the neighborhood, that the ringing, the knockings, and the unearthly sounds will still recur to disturb his repose.

Why Capt. Jack Killed Gen. Canby.

To any one acquainted with the present temper of the Pacific Coast Indians the reason for the massacre of Gen. Canby by Capt, Jack is obvious.

A belief exists among the tribes and bands in the States and Territories heretofore named that the time of their deliverance from the domination of the white race is close at hand. It has long been predicted by the old warriors and their medicine men, and within the last three years has gained an almost universal acceptance. When questioned, however, by those sustaining official relations with them, most of the Indians deny any knowledge of these beliefs or traditions. Nevertheless, the fact that the belief has become almost universal is well known to all intelligent men having friendly relations with the Indians.

On page 363, Commissioner's report for 1872, are four statements on the subject, by N. A. Cornoyer, agent in charge of the Umatilla Reservation, Oregon, to which Supt. T. B. Odeneal, of Oregon, at the conclusion of his report (on page 362, same book), makes the following reference:

A STRANGE AND DANGEROUS RELIGION.

The Indians mentioned by Agent Cornover in his report as being on the Columbia River, numbering, in his opinion, 2,000, are a source of considerable annoyance to the agents at Warm Springs and Umatilla. They have a new and peculiar religion, by the doctrine of which they are taught that a new God is comwhich they are taught that a new God is coming to their rescue; that all the Indians who have died heretofore and who shall die hereaf-ter are to be resurrected; that as they then will be very numerous and powerful, they will be able to conquer the whites, recover their lands, and live as free and unrestrained as their fathers lived in olden times. Their model of a man is an Indian; they aspire to be Indians and nothing else. About four hundred of them belong at Umatilla Agency, one hundred at Warm Spring, and the remainder in the Territories of Idaho and Washington. I understand that repeated ineffectual efforts have been made to incuce them to return to their reservations. It has not been practicable for me to confer personally with them. It is thought by those who know them best that they can not be made to go upon their reser-vations without at least being intimidated by the pressnce of a military force.

WHO SHALL BE THE INDIAN MOSES?

This belief, substantially the same as officially stated above, has led the Indian in that belt of country situated east of the Cascade and west of the Rocky Mountains to longingly look for the coming of their deliverer and to hail all unusual natural occurrences as indications of his speedy advent. No Chief knows but that he may prove to be the chosen one, and Capt. Jack in his success will be greeted as such by great numbers of braves. The same idea that inspired the first gun of the rebellion, namely, to "fire the Southern heart," actuated these Indians. The treacherous as well time thick from Control to the same treacher as the same treacher of the same t sault in which Gen. Canby was sacrificed would never have been made had not Captain Jack and his associates been guaranteed the co operation of the great tribes of all that sections. tion. It was the one thing needed to fire the Indian heart. The fact that Gen. Canby and other men were slain is as well known to day to the Indians about Fort Benton as to the peoto the Indians about Fort Benton as to the people of Yreka. The earthquake which shook Oregon and Washington Terrirory last December was accepted by the Indians as prophetic of a great event in their favor. This bloody massacre will be to them the fulfillment of nature's prophecy Such is the meaning of the lava-bed catastrophe.

## A Premonition of Fate.

When about mid-ocean, a curious incident occurred on board the ill-fated Atlantic. The steerage passengers say, that at about that point on the voyage two or three of the passengers declared, as if gifted with the spirit of prophecy, that the ship and all on board would be lost. They kept repeating the prediction, packed their carpet bags and went on deck to watch for chance passing vessels, saying that they were going to leave her, as they were sure she was doomed to destruction. The captain then intervened, and locked them up as mad men, and when the prediction they had made in their supposed insanity received its fearful fulfillment, they, it is said, perished in

## New Mork Department.

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

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 229 West 58th Street, by Dr. Babbitt.

## IMMORTALITY OF THE SOUL.

A Lecture delivered at the St. James' Theatre, New York, on April 13th, by Prof. S. B. Brittan.

A vast amount of skepticism about Spiritualism rests upon disbelief in the immortality of the soul. We look over nature and find a tangible system of things which we can easily prove to ordinary minds, though some have declared that all matter is simply an effect on the sensorium. One eminent writer says that matter does not exist at all, and another man says it is no matter what the other man says. There is an infinite scale of material existence going from the simplest and grossest to the most refined and sublimated. When we get to a material as fine as the air, we can not even see it or analyze it by putting it into a crucible. I wish to impress upon you this fact that all the laws or forces of matter are as widely diffused as matter itself.

By a law of organization, matter is taken up and refined and goes through an everlasting process of trituration and sublimation. As matter becomes sublimated it rises into organized existence both of vegetable and animal life. You know the air to be matter as much as the grossest forms of the earth. The law of or-ganization takes hold of the most sublimated forms of matter, not the grossest. This refinement of matter may be seen in plants and flowers and still more in man. If any man of two hundred pounds weight could have all the fluids of the body evaporated the remaining part would weigh only ten pounds. Who shall say then that there is not a marvelous and invisible world still more subtle?

The microscope developes wonderful worlds of existence. Every drop of water is a world by itself. If we have this vast empire of min-ute invisible substances, why not have another of still more invisible existences filling up the stellar worlds and the infinite spaces of the

Link by link nature reaches from man down to the lowest scale of matter. Shall there not be then infinite links reaching from man to Those who are materialistic will insist that there is no spiritual existence. Shall we listen to a blind man who says there is no such

things as light or color ? Man stands here between the two worlds. By his material organization he is akin to the earth, and by his divine moral and intellectual being he is connected with all the world above him even up to the highest archangel. As the Russian poet says:

"I hold a middle rank 'twixt Heaven and earth

On the last verge of being stand, etc."

When we realize that such is our position, it should lead us to aspire heavenward. The millstone of Materialism drags so many down to earth. If man stands here and is able to lay his hand on all the material creation and then reach upward, he should understand this great power. There are abundant evidences in the nature of man about his immortal nature which the pulpit does not understand how to bring forward. I have taken a somnambulist and put him under the brightest glare of light and his pupil would remain absolutely unchanged, proving that he was in a condition to see without the ordinary light.

The Archbishop of Bordeaux tells about a young somnambulist who would see through an inch board and write on just as well as when the board was absent. So with every clairvoyant who sees without the use of his eyes. If it can thus be shown that any human being can see without the use of his physical sight, it goes to prove a finer spiritual vision. Apollomus was at one time arrested in his speech and cried out, "Stay the monster," and at that very hour the tyrant on the throne was slain. Christ saw in this way and so did the Jewish prophets, and many of the ancient Greek and Pagan philosophers, as well as many among you to-day. I have known a man to read the prices current in London by clair-voyance, while another man who had confidence in him bought stock and cleared three thousand dollars on the knowledge thus Then as sight does not necessarily depend upon the eyes, what is it that sees? Physiologists understand that the optic nerve

itself is incapable of seeing.
What is true of sight is also true of hearing. There are persons who are clairaudiant, or can hear without the external ear. If then a man can see or hear without these organs, he can see eternally without them. The clergymen do not use these great arguments but speak of man's aspirations after immortality as proof that he will be immortal.

See what a wonderful revelator memory is. Man is constantly changing. These gray-bearded men before me have had many bodies and yet they have a principle of immutability within them which enables them to retain their identity and to recall to recollection the events of their childhood. This could not be if there were not something more permanent than the bodily brain and organs. If memory was simply a photographer of forms on perishable materials, it would last only while those materials lasted. The objects of nature are photographed probably on the choroid membrane of the , not on the retina, as is generally supposed, and yet how can repeated photographs of ob jects be made on it? Suppose, again, you were to erect a tablet, and then commence tak ing it away, until, like the human body, in one year or even seven years, it should be all gone what could be seen there if there were nothing but a material basis of memory? tree, the globe, the whole material universe, is constantly undergoing change. You ask a man who has had his limb amputated, if he feels as if he was a complete man, and he will say, Yes. A man after having his leg ampu-tated, attempted to jump out of bed, not real izing his loss. If the nervous system is not crushed by this amputation, he will live. Sensation extends clear to the extremities even when the limb is amputated. Not even the crash of worlds could annihilate it. If you can thus cut off his limbs, and have the man still complete, why can you not strike out all of the physical system and have his being com-The man who sits at the western gate of life, with a few scattering locks of silver, can still look back to childhood, although his physical system has changed so many times, and, feeling that there is an immortal something within him, may exclaim: "I feel my immortality o'releap

All pains, all groans, all griefs, all fears and

Like the eternal thunders of the deep Into mine ear this truth, 'Thou liv'st for-ever!'" [Applause.]

After Death Comes the Judgment.

BY H. STRAUB.

BROTHER JONES :- The following article which I published about a year ago, recently fell into the hands of a Baptist clergyman of this place, who calls upon me to publicly re tract or defend my charges against Orthodoxy I would like your permission to comply with the Elder's request through the columns of your JOURNAL:

Louis Fourteenth, as haughty and oppressive a monarch as ever trod an enslaved people into the dust, died peacefully in his luxurious bed. His descendant, Louis Sixteenth, as mild and benignant a sovereign as ever sat upon an earthly throne received upon his unresisting brow the doom from which his unprincipled ancestors had escaped. It is difficult for us, in the sympathy which is excited for the compara-tively innocent Maria Antoinette and Louis, to remember the ages of wrong and outrage by which the popular exasperation had been raised to wreak itself in indiscriminate atrocities. There is but one solution to these mys-

teries: "After death comes the judgment."—
J. S. C. Abbott's History of Maria Antonette.

The history of the world is the history of oppression, or injustice, and of cruelty of kings, nobles and priests living in grandeur, luxury and idleness, and the masses of the people, robbed of their hard earnings, doomed to a life of misery and destitution. In contemplating these endless scenes of robbery, cruelty, perse cution and bloodshed the heart grows sick, and the reason, in painful bewilderment, ex-"If the universe is governed by justice when will justice be done to the oppressor and his victim?" For it is self-evident, even to the most ignorant, that justice is seldom fully meted out in this world; for generation after generation lives and dies under the iron heel of

oppression, while the lordly tyrant revels in luxurious ease, and dies on a royal couch. To reconcile this state of things with infinite justice various theories are entertained. Per-haps the most prevalent is that referred to in the above quotation: "A day of judgment af-ter death." I think it is self-evident to most reflecting minds that if justice is ever done to every member of the human family, it will be done in a future state of existence. So far the popular opinion is well founded, but that this great day of judgment will mete out much

justice, is not so clear.
"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16: 31.
"That he might be just, and the justifier of

him that believeth in Jesus."-Rom. 3: 26. Thus saith the Lord.
"Justifier," says Webster: "He who pardons and absolves from guilt and punishment." "Justification," says Orthodoxy, "is an act of free grace by which God pardons the sinner and accepts him as righteous, on account of the atonement of Christ." This doctrine also teaches that this life is a state of probation, and that the vilest sinner may avail himself of the merits of the atonement at any moment in his life, even with his dying breath; that in the last moment of existence, the greatest tyrant that ever cursed his race, may be absolved from all his guilt by a simple act of faith in Jesus, and go into the presence of God as inno-cent as a new-born babe. Let us take this doctrine to the great day of judgment, and see what justice it will mete out to some of the world's greatest criminals, and what grand solutions it will make of the mysteries of Divine Providence. "The judgment is set and the books are opened." Jesus is on the judgment Jesus is on the judgment seat, and divine justice is the prosecuting attorney. Charles IX., of France, is arraigned be-fore the judgment-bar, charged with murder. Eighty thousand Protestants—men, women and children, dripping with blood, testify that Charles murdered them on Saint Bartholomew's day, A.D. 1572 Charles admits the charge, but makes no defense, and asks the recording angel to see whether his name is not found in the "book of life. The book is searched and the following record is found:—"Dying words of Charles IX., King of France: 'Oh? what blood have I shed! what murders have I

" REMISSION. "Charles IX, King of France, inasmuch as thou hast confessed thy sins and asked me for pardon, believing that I suffered the penalty for thy sins on the cross, I absolve thee from all

committed!-pardon me-pardon me!'

guilt, and pronounce thee free from all sin.— Jesus Christ the Son of God." The judge then says: "Charles, my son, thou art not guilty; take thy seat on my right hand." As Charles, with a royal air, walks to his seat among the saints, Admiral Coligni is heard to mutter: "Infinite justice turns out to be an infinite sham!"

Among an almost infinite number of minor cases, we note the following: "A poor man is arraigned, charged with burglary. The recording angel reads the history of his life, which is substantially as follows: He was a peasant who had inherited nothing but poverty. He had paid out his last cent to support a tyran-ical government, and his family were starving. No longer able to resist the heart-rending sp peals of his famishing children, at the hour of midnight he entered his rich lord's dwelling to procure a loaf of bread. His presence was dis-covered, and in his attempt to escape he was instantly shot dead. With great anxiety he inquires if his name is not in the "book of life," but it is not there. In vain does Infinite Mercy plead in his favor the extenuating cir cumstances of his extreme poverty, of which not he, but his oppressive government was the cause, and of the resistless tears of his famishing offspring. The judge decides that being shot dead instantly, he had no possible chance to call for pardon, and, consequently, had re-ceived none. The indescribable anguish of infinite despair settles down on the countenance of the poor man as he is commanded to take his place on the left. Louis XIV., King of France, is now arraigned. His record shows but few good acts to relieve a long life of crime. Many millions of people testify that he ground them in the dust, by robbing them of their property which he expended on his pal-ace and mistresses. Many hundreds of thousands of men, women and children, came from the dangeons and galleys to which he had doomed them; from the countries where he had banished them; from the fields of battle where he had slain them, and from the forests, the mountains and the caverns where he had caused them to perish of hunger, cold and exhaustion, and accuse him of wrongs and cruelties indescribable. Louis admits the charges but denies that he is guilty, and inquire of the Court whether his name is not written in the book of life," wherein the following record is found

"Louis XIV., King of France, died at eight o'clock, on the morning of the first of September, A.D. 1715, on his r yal couch in the palace of Versailles, surrounded by the wealth, the beauty and the glory of France. These were his last words: 'Now in the hour of death, O, my God, come to my aid."

" REMISSION. "Louis XIV., King of France, according to the record thou hast no righteousness of thy own; but, inasmuch as thy last act, in the state of probation, was to call upon me for aid, I impute my righteousness to thee and pro-nounce thee without sin."—Jesus Christ the Son of God.

The judge now says: "Louis XIV., in order that this assembled universe may see that I am infinitely just, and yet the justifier of thee who art one of the greatest criminals that was ever arraigned before my bar, I pronounce thee a just man, because I imputed my righteousness to thee. Take thy seat upon my right hand, that thou mayest enter into the joys of thy Lord." The painful fact is becoming continually more evident to the assembled universe, that fanaticism, cruelty and injustice are the prevailing characteristics of the Almighty

Madam Roland is arraigned. The terrorstricken hosts for a moment forget their own peril at sight and memory of this great woman. Their love and admiration is kindled to enthusiasm as the recording angel reads her record; her pure and innocent life; her great intellecendowments; her laudable ambition; her divine aspirations; her unswerving devo tion to duty, to justice, to humanity; and her glorious martyrdom. But this generous enthusiasm is suddenly chilled by the announcement that her name is not found in the "book of life." Divine Mercy steps forward and pleads with Divine Justice in her defense. The fact that she is charged with no crime; that her life was a continued scene of the greatest moral heroism, crowned with a martyr's crown, is pleaded with all the eloquence that the intercessor can command. With the same fervid oloquence does the divine orator compare the moral beauty and grandeur of the life of Madam Roland, with the dissolute, op pressive and blood-stained lives of Charles IX and Louis XIV., who are now sitting on the right hand of the Judge, awaiting transportation to heaven.

to heaven. "What were the dying words of Madam Roland?" inquired the judge. The recording

angel read as follows: "Dying words of Madam Roland on the scaffold: O liberty, liberty! how many crimes are committed in thy name!" The judge then 'Madam Roland, depart from me into everlasting fire prepared for the devil and his angels, for I never knew you!" Here let the curtain drop, and this divine tragedy—the grandest farce in the Universe—end. Is it not time that historians should be able to offer more rational solution of the mysteries of his tory, than the popular notion of a day of

indgment? Dowagiac, Mich.

So much of the Baptist clergy man's letter as

"I return your book with a few thoughts suggested by your article under the head, "After death comes the Judgment." I see in this article the same animus which exhibited itself in "The Impending Revolution,"—a chronic hatred of the Bible and Bible truth is very clearly traceable in all your productions; but here you seem impressed with the idea that you had the power to turn the great truth of redemption against its author and thereby bring contempt upon both.

You quote correctly from the Bible some

passages which bring out partially, the system of salvation from the condemnation of sin, and then with a triumphant flourish, in which you seem to feel that you were prepared to sit in judgment on the sure word of prophecy, make such deductions as you imagine must certainly be regarded as an overwhelming impeachment

of the whole system.

I wou'd have be n well for you to hav quoted the chapter and verse of the Bible where you found the passage which you re garded as justifying you in saying, "That in the last moment of existence the greatest tyrant that ever cursed his race, may be absolved from all his guilt, by a simple act of faith in Jesus, and go into the presence of God as in-nocent as the new-born baby. "On failing to find the chapter and verse you should have cited your readers to an article and section in the creed of orthodoxy where such a sentiment was taught. This you did not do. I therefore boldly charge you with a groundless assump-tion on which to flourish the suppositions in regard to Charles IX. Louis XIV and Madam

Roland. If you wish to be honest you will state through the columns of a spiritual paper your retraction of your charge of ir justice in the Bible account of God's government, or at least give the evidence to substantiate your assump-

Please read Prov. 1:24-28; Is 55:6; Matt. 25:10-12; Ezek. 7:11-13; Acts. 13:46.
Yours,

REPLY. MR. R. S. DEAN, DEAR SIR:—Before a person can retract it is necessary that he be convinced of error, and to convince of error something is necessary besides assertions and charges. As you have given no proof that I am in error, I, of course, do not yet feel bound to retract. I am, therefore, in obedience to your injunctions, obliged to "give the evidence to substantiate" my "assump-

tion." (?) My charge of injustice is not so much against "the Bible account of God's government," as against the orthodox version of it; for, though the Bible teaches that the sinner may be justified by a simple act of faith in Jesus, and can consequently enter "the presence of God as innocent as a new-born baby," yet I do not think that it teaches the endless misery of any creature, but orthodoxy does. It is more particularly this monstrous dogma, endless misery, that I arraign before the sense of all

justice, human and divine. I am surprised that, after briefly stating the orthodox plan of salvation, giving chapter and verse of the Bible where its main basis is found, you should "boldly charge" me "with a groundless assumption," because I failed to give chapter and verse in the Bible, or "article and section in the creed of orthodoxy where such a sentiment was taught." I can only explain your course by supposing that you do not fully realize the nature of orthodox creeds. and that your better nature recoils from the monstrous conclusions which I legitimately derived from them. To be consistent with the dictates of humanity you must either deny the premises on which I based my conclusions, or say that I misrepresented them. You seem inclined to do the latter.

You say I 'quote correctly from the Bible some passages which bring out partially the

system of salvation." etc.
I quoted Rom 3:26. Albert Barnes, good orthodox authorny, in his notes says of this verse: "This verse contains the substance of the gospel" "And the justifier of him, etc. Greek, even justifying him that believeth, This is the peculiarity and the wonder of the gospel. Even while pardoning and treating the di-deserving us of they were innocent, he can retain his pure and body character." A verse that contains the substances of the gospe can not bring out the system of salvation very partially. What is the difference between "treating the ill-deserving as if they were innocent," and permitting the greatest tyrant that ever cursed his race to enter the presence o God as innocent as a new-born baby. Now let me quote from the creed of orthodoxy. From the Baptist Confession of Faith as given by Dr. Belcher, of Philadelphia, in his history of the Baptists.

FIFTH. GOD'S COVENANT. Man having brought himself under the curse

of the law by his fall, it pleased the Lord to reveal the Covenant of Grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they might be saved, etc.

TENTH. JUSTIFICATION. Those whom God effectually calleth, he also

freely justifieth, accounting and accepting their persons as righteous, not for anything wrought in them, or done by them, but for Christ's sake alone. From the Augsburg Confession, adopted y the whole body of Lutherans in this

country. FIFTH. JUSTIFICATION BY FAITH ALONE.

"That men can not be justified before God by their own strength, merits, or works; but that they are justified gratuitously, for Christ's sake through taith," etc.

Creed of the Methodist Episcopal Church.

NINTH. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deserving:—wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

Thus the orthodox creed teaches, as plainly as words can express, that we are justified, cleared from guilt, or made innocent, or "treated as if innocent," by faith in Jesus alone. It follows then, that whenever this faith is exercised, even by the greatest sinner, in this state of existence, the result, - justification—salvation—follows. And should the subject die the next minute, he will enter the presence of God free from guilt—"innocent as a new-born baby." This is in accordance with the universal practice of the church. What orthodox minister ever refused salvation to the hoary-headed sinner tottering on the verge of the grave, or to the bloodstained criminal on the scaffold the last moment before his execution, even though his innocent victim might be writhing in endless torment? Truly might Albert Barnes say, "This is the peculiarity and wonder of the gospel." It is a "peculiarity," because in the wide domain of nature there is no such breach of every principle of equity. The government that should introduce this principle into its laws would immediately be swept out of existence and be followed by the universal execration of mankind. It was no great "wonder" when the dungeon, the rack, and the stake were as common as rack, and the stake were as common as churches, and blood, cruelty, and vengeance blotted every page of the history; but that any intelligent, benevolent mind, at the present day, should entertain such a sentiment, is a

The passages in the Bible to which you refer me, I think, do not help you out of the diffi-culty. If you refer them to this state of ex-istence, then you make the Bible and your creed contradict themselves. Orthodoxy teaches that the present state is a state of probations and that,

"While the lamp holds out to burn, The vilest sinner may return.

If you refer them to the day of judgment after death, then you make them prove my position with reference to Louis XIV, Madam Roland, etc. Now will you please read Luke 23:43; Acts. 2:21; Psalm 86:5; Rom. 10:13. If the Bible is all true and divine, then are the passages which I have quoted of equal authority with these which you have quoted. If you say that I thus involve the Bible in contradictions, I reply that I did not make it. as I find it. Your creed obliges you to reconcile these contradictions if they are such; my creed requires that I adopt the truths and reject the t I adopt the truth, Yours for the truth, H. STRAUB

## Is Christianity a Success?

BY H. AMES.

If, Yes, wherein, and how far? It is very easy for one person to say that Christianity is a success and it is equally easy for another party to say that it is not. Confident assertions avail but little on either side where the proof of the proposition depends upon the presentation of facts. If Christianity is a success, has it succeeded in the Romish church, whereof it is said to have been established by St. Peter and Jesus, who authorized the apostles to go out and preach, and whatsoever they should bind on Earth should be bound in Heaven, and certain signs were to follow those who preached and those who believed in his name, they were to heal the sick, cleanse the lepers, restore sight to the blind, and if the deank any deadly poison it should not harm them. They did go forward and established the first Church. and it was the only organized orthodox Christian church throughout those long, dark ages of the world. Though it appears they never did from the first beginning agree on certain mysterious yet very important points entering in to the very foundation of their religion, those differences of doctrine, according to the most reliable church history, were, in regard to the divinity of Jesus, some holding that he was a mere man endowed with superior power and faculties, and born of a woman, whose name was Mary and his father Joseph, and had brothers and sisters in the flesh; another was in the ceremony of the Eucharist, some maintaining that the bread and wine are the real body and blood of Christ, while others hold that it only represents them in a figura-tive sense, both of which we believe are still open questions among the Christian denominations up to the present day, and it is plain to the mind of every careful observer, that there are much less proportionately at the present time who believe in the divinity of Jesus, than there were half a century ago; and should this infidelity of belief progress at the latter rate for a century to come, the orthodox belief of Jesus being God would be entirely a

thing of the past.

Can this be called a Christian success? Have Can this be called a Christian success? Have any in the church proved their belief by their curing diseases by laying on of hands, or by re-storing sight to the blind. We have heard of no such cures at the present day, except among the much slandered, modern Spiritual-

The apostles were instructed to preach the should be saved, and he that believed should be saved, and he that believed not should be damned. Now this gospel was the Christian belief in Jesus, for it is said there is no other name given under Heaven whereby man could be saved. If this was so, what was to be the state of those millions of souls who were born before the advent of Jesus, and in were born before the advent of Jesus, and in consequence of Adam's transgression seemed to be doomed to endless misery, and now although eighteen hundred and seventy-three years have passed since that event, and out of a population on this globe of some eight hundred and forty millions at the present time not one fourth have heard the name of Jesus. and never will. Are these, too, all to be irre-trievably lost ? If so, where is the Justice, and where is the Mercy? Is the boasted atonement a mere farce, a spare to ruin millions of souls? Is this, too, a Christian success. To us, certainly, it does not look like a plan of the good Father, prompted by infinite wisdom

and paternal love Nor did the Christian faith meet with better success in the Christian wars of the crusaders, where they attempted to wrest Palestine by

force of arms from the infidel Turks and Mohammedans of Asia, and after going through unparalleled sufferings and meeting death in every shape in all its horrors, in a war of nearly three centuries, they finally gave up after a slaughter of millions of persons of all ages and sexes. Was this a success? A few such would have exterminated the whole Christian race from the face of the globe. Still they per-severed and went on under the guidance of the Popes, who about this time established the Inquisition, and who with this engine of terror and death enabled them to dethrone kings and rule empires with a nod.

And thus from the thirteenth century up to the sixteenth, the civilized world was governed by as cruel and tyrannical a Hierarchy as ever cursed the earth. Nor were the affairs of the people greatly improved under the action of the great German reformer, Martin Luther. True, he protested earnestly against the Popes assuming certain prerogatives, and declared loudly against the devices they had adopted to fill the coffers of the church, such as selling indulgences and of giving absolutions from sin, etc. But the spirit of intolerance and persecution still prevailed and went on under the auspices of the Inquisition, as the Papists and the Protestants alternately held the ascendency. It was under these changes of the church militant, that the fires of persecution were kindled by the Catholics, and Latimer, Rogers, Cranmer and other Protestant bishops suffered martyrdom by being burned at the stake, and soon after Michael Servetus, a man much noted for great talent and learning, suffered the same fate at the hand of John Calvin, the great Protestant reformer and founder of the Calvinistic church of the present day. Were these praiseworthy successes of the Christians? Were they worthy of imitation, or should they be deprecated and shunned by every truly honest moral man !

But now we see that an entire change of tactics has taken place in the Christian world in regard to the mode of recruiting their members in the church, and of aiding their financial resources.

In the first place they have dropped all the harsher and more offensive points in their creed, such as endless punishment in a lake of fire and brimstone, and have commuted them to a fire of conscience, and have given up the dogma of the endless damnation of infants, and in every case address their arguments more to the reason than to the fears of men. Thus in adopting a more suasive course, they no longer send to endless perdition every one who happens to be out of the pale of their particular church, but instead, extend the hand of fellowship to all church communicants, thus forming a sort of Holy alliance, offensive and defensive, against the common enemy, the Infidel, who doubts the truth of the Christian dogma of the divine character of Jesus; and now they join in long protracted meetings, in fairs, festivals, concerts, neck-tie sociables, and sometimes in the more questionable games of chance. This last may be hailed a Christian success, but may it not be more properly considered "Progress?"

### The Little Bouquet.

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

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

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

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

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

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

## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in 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 unpala-

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

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

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

# Arts 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

#### Arts and Sciences.

We have referred to the Hindoo chronology in previous articles, however, and now dismiss the subject as indefinite and uncertain, but not more so than that of Menes, Minos and Moses, who stole the standard data and contents of their respective systems from the Hindoo's their respective systems from the Hindoo's Manu, merely changing a few names and dates to suit their respective ages, localities and purposes. Turning more especially to the discovery of the Arts and Sciences, we but have time to make brief mention of some of the leading. Silk was brought from India 274 A.C.; bells mounted 400 A.C.; silk worms imported into Europe 493 A.C.; organs introduced 660 A.C.; glass in 663; arithmetical digits in 991; musical notes in 1124; mariner's compass in 1290; coal, as fuel in 1239; spectacles in 1299; printing in 1436; postal facilities in 1464; almanacs in 1470; Copernician system in 1593; telescopes in 1549; decimal arithmetic in 1602; logarithms in 1614; circulation of the blood in 1619; barometer in 1623; air pumps in 1680; Newcowmen's ter in 1623; air pumps in 1680; Newcowmen's steam engine in 1712; inoculation in 1720; Fahrenheit's thermometer in 1730; cotton spinning

machinery in 1773.

Titan, Paulo, Veronese, Tinterel and Bassano were the leading painters of the Venician school. Caraccis, Dominichius, and their disciples, of the Bolognese school; Rubens, Vandyke, Rembrandt, Teniers, Vangoyn, Ruysdael and Vanderneer, of the Flemish school; Thornhill, Richardson, Hogarth, Wilson, Reynolds, Barry and West, were the founders of the English school of vainting Research. lish school of painting; Ponson, Claud, Lor-aine, Vernet and David, were the chief readers of the French school; Murillo and Valas-guez were the chief of Spanish painters. The ear were the chief of Spanish painters. The ear liest painters known, however, were Cimabue, Chirlandao, Massacio, Quintin, Matys and Albert Durer. The greatest painters, according to the accredited popularity, were Raphael, Michael Angelo, Corregio, Leonardo da Vinci, Titan, Guido, Rubens, Vandyke, Rembrandt, Teniers Murillo, Carraci, Claude, N. Poussin and Carlo Dolce.

The Madona and Child is the oldest painting known (painted in 860), the next by Chancer,

Hogarth, Wilson, Gainsborough, Lawrence, West, Reynolds, Martin, Turner and Wilkie are the most distinguished of English artists. Though more commendable than inaction the display to be observed in the museums of fine arts in painting, popular taste and eclat is not always correct; many side considerations generally decide and control public opinion, irrespective of the true claims of intrinsic modesty and merit; and of late, its popular display has degenerated into a sort of horse-swaming operation as between the producer swapping operation, as between the producer and user, the one generally a subsidized moneyconsidering toady, and the other but little more than a dignified shoddy with more money than either taste, principle or brains. "The Royal Academy in London was established in 1768, and consists of a President, five Professors, three Secretaries, thirty-seven Academicians, seventeen Associates, and six associate engravers." Their annual exhibition, as far

subjects. These august aggregations rather serve to restrain than encourage others than the favored few, whereas, they might, if attended with less pretense, pomp and display, think more of, and more note and encourage humble genius of less display and pretense, who seem as if born to blush unseen, and leave their fragrance in the desert air.

back as 1830, contained some thirteen hundred

These so-called royal institutions of the fine arts, with their immense patronage and influence, have become numerous and powerful; nor is it clear they advance the general spirit and genius of the art in a practical, so much scientific direction. When our science becomes a self-sufficient,

funnelling autocracy in the fine arts, or in anything else, it in that proportion fails to come down to the simple principles of homogeni ality of nature, and to this extent fails in the general achievement of the end at which it aims.

We are by no means agrarian in any thing, nor an advocate of the mere display of pomp in any thing, the chief merit and hope of success of which should consist in the naturalness

of its prepossessing homogenity.

It is only that we are an enthusiastic admirer of the Fine Arts in general that we use this occasion to thus make these special observations.

## Theological Nuts for the Clergy to Crack.

BY JOHN M. FOLLETT

In Exodus 12:40, we read: Now the so-journing of the children of Israel who dwelt in Egypt was four hundred and thirty years. This is God's word. I will with the assistance of the Devil show that God was mistaken. Jacob was the father of Levi, who was the father of Kohath, who was the father of Amram, who was the father of Muses, so that it was only four generations from Jacob to Muses including Muses. Kohath the grand Moses, including Moses. Kohath the grand-father of Moses, was one of the seventy who went into Egypt with Jacob. Kohath lived one hundred and thirty-three years. Amram one hundred and thirty-three years. Amram lived one hundred and thirty-seven years, and Moses was eighty years old when he led the Israelites out of Egypt, Proof: Gen. 8:11; Exodus 6:16, 18, 20; 7:7. Add together the entire ages of Kohath, Amram and Moses up to the time he led the Israelites out of Egypt and it only makes three hundred and fifty years. Was Mr. Moses inspired too much when he wrote that the sojourning of the chil-dren of Israel in Egypt, was four hundred and thirty years? If the Bible was divinely inspired, how do you account for the conflict in the statement Moses makes, that it was four hundred and thirty years, and the chronology of the Bible which says it was two hundred and fifteen years? See chronology of Gen. 50:6, which gives an account of Jacob and his family going into Egypt 1706 years before Christ, and of Exodus, which gives an account of the going out of the Israelites from Egypt 1491 before Christ.

In Gen. 50:23, we read that Joseph saw Ephraim's children of the third (3d) generation, as Ephraim was the son of Joseph, who was the son of Jacob; then Joseph lived to see the fifth (5th) generation from Jacob. In the same chapter we are informed that Joseph died in Egypt. See verse 26. As Moses was the fourth generation from Jacob—viz., Levi, Kohath, Amram and Moses, how do you make these two statements agree?

Moses led out the fourth [4th] generation from Jacob, and Joseph who died in Egypt lived to see the fifth (5th) generation from Jacob. Don't you think inspiration is some-

what mixed here? In Gen. 56:27, we are told that all the

souls of the house of Jacob who came into souls of the house of Jacob who came into Egypt were seventy (70) In Acts 7:14, we read that the number was seventy-five (75) Did the same God inspire both of these statements? It is an old saying that "figures won't lie." There is a big blunder here for an all-wise God to make. Will you tell me how to fix the matter so as to relieve God of this blunder?

blunder? If all the souls of the house of Jacob who If all the souls of the house of Jacob who went into Egypt were seventy, and the Israelites sojourned in Egypt two hundred and fifteen years as shown by the chronology of the Bible, don't you think it was a remarkable increase from that number in that time which is recorded in Exodus 7:37, six million men besides women and children? Six hundred thousand men would show that there were at least three million of people. Don't you think those

men would show that there were at least three million of people. Don't you think those women of Israel had a most wonderful delivery from Egyptian bondange?

Hushim, the only son of Dan, was one of the seventy who went into Egypt with Jacob (Gen. 50, 7:23) and was the second generation from Jacob. As the Israelites went out of Egypt with the fourth generation described. Egypt with the fourth generation, doesn't it require a great stretch of faith to believe that the increase of the house of Dan amounted in two hundred and fifteen years or in two generations to 6,277 warriors (see numbers 2, 26)? If there were 62,700 warriors then there must have been 313 500, as only one out of five of the entire population could have been a war-rior. Wouldn't it be best in reading the Bible to entirely set aside reason, and by so doing avoid all these inconsistencies? Do you think an all-wise Creator requires us to believe such inconsistencies, absurdities and falsehood as

## Medium's Column.

Dr. Slade, located now at 413 Fourth avenue, New York, wil! give special attention to the treatment of disease, Also keeps Specific Remedies for Asthma and Dyspepsia.

J. W. VAN NAMEE, M. D. Eclectric Magnetic and Clairvoyant Physician. 1039 Mt. Vernon st., Philadelphia, Pa.-Mondays, Tuesdays and Wednesdays. Mondays, Tuesdays and Wednesdays.

404 Dean st., Brooklyn, N. Y.—Thursdays, Fridays and Saturdays.

Examinations made by lock of hair. Send for circular containing testimonials.

B. W. FREEMAN, SPIRITUAL Clairvoyant Physician,

Terms, personal examination at my office .... \$1 00 When lock of hair with name and age sent .... \$ 2 00 Office 1161 South High Street, (Bet. State and Town sts.) Columbus O Residence No. 236 East Gay Street.

Misses Helen Grover & Lizzie L Crosby HEALING, BUSINESS AND TEST MEDIUMS. Magnetic treatment given. Examination and treatment given from lock of hair or photograph, to patients at a

distance. Jit mes Fish Jr. Business Control of M ss Grover, will advise on business by letter as well as personally.

Terms from \$2.00 to \$3.00, No. 316, 4th Ave., New York City.

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

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

the disease.

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

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

money should accompany the applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuemis, and postage.

N.B.—MRS. ROBINSON will kereafter give no privact 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.

## Spiritualist Home 148. W. Washington-St. CHICAGO, - - - - - ILLINOIS.

TILDEN & OSGOOD,
ATTORNEY'S AND COUNSELORS AT LAW. No. 125 SOUTH CLARK STREET.
Rooms 32, & 33, Chic CHICAGO, ILL.

BOARDING IN NEW YORK CITY. Pleasant rooms and good board in a first-class location at reasonable rates, at

BR. MILLER'S HOME OF HEALTH, 41 West Twenty-sixth Street,

NEW YORK. Lifting cure in the establishment for those requiring them. Address MILLER, HAYNES & CO., v12n14 PROPRIETORS.

#### WARREN CHASE & CO., 614 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 populse liberal literature, including the RELIGIO-PHILOSOPHICAL JOURNAL, and Banner of Light, Magazines, Photographs, Parlor Games, Golden Pens, Stationery, etc.

## NEW EDITION--PRICE REDUCED

## Lessons for Children about Themselves. By A. E. Newton,

A Book for Children's Lyceums, 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 Lyceums 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 more 45 cents each; fifty or more, 40 cents each. Usual discount to the trade.

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

HERMAN SNOW.

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

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

EW Remittances in U. S. ourrency and postage stamps received at par. Address HERMAN SNOW,
SAN FRANCISCO, CAL

#### SECRETS OF BEE-KEEPING

Being a practical treatise in every department of Bee-Culture and Management.

Embracing the natural history of the bee from the earliest period of the world down to the present time. Giving the anatomy and physiology of the different species that constitute a colony and information upon every point, of interest to those who keep or intend keeping bees.

By K. B. KIDDER practical Apicultarist.

Price Board c vers. 75 cents. Paper covers. 5) cents.

\*\*\* For sale wholesale and retail by the Religio-Philosophical Publishing House. Adams st. and 5th Avenue, Chicago.

# MACHINES

Self-Raking Reapers! Combined Reapers and Mowers! Two-Wheel Mowers!

A COMPLETE VARIETY FROM WHICH
All Classes of Farmers can select Machines

BEST SUITED TO THEIR WANTS. SIMPLE! STRONG DURABLE! LIGHT DRAFT PERFECTION of PRINCIPLE!
PERFECT WORK!

### IMPORTANT IMPROVEMENTS!

Manufactured only by D. M. OSBORNE & CO. Auburn, N.Y. Branch Offices and Warehouses:

Chicage, Illinois. Cleveland, Ohio. St. Louis, Missouri. Philadelphia, Pa. So. Framingham, Mass. Address D. M. OSBORNE & CO.

AT EITHER PLACE. Pamphlets in the English, German, Swedish or Bohemian Languages, giv-ing full descriptions and prices, can be had from local agents, or will be mailed free on application.

#### SOMETHING NEW WONDERFUL LIGHTNING RELIEF

TEETHACHE

War anted to cure Teethache in one minute. Always sure safe and reliable. Try it and you will never be without it. S nt to any address on receipt of price. Trial size, 25 cents. Large size, 50 cents. Full direction with every bottle. Address,

A. B. DORMAN,

Box 84, Williaantic, Conn.

Mrs. Robinson's Tobacco Anti-

The above named sure remedy for the appetite for tobacco in all its 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 user of the weed,
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy 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 poisonons weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly
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 Philosophical Publ. shing in it.

## Prof. Wm. Denton's Works.

RADICAL RHYMES. In answer to repeated calls the Author has published these Poems. They are written in the same bold and vigorous style that characterizes his prose writings. Price §1.25; postage 12 cents.

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

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

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

CHRISTIANITY NO FINALITY; OR SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents; p. 2 cents.

ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE, Price 10 cents; postage 2 cents.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE.

Price 10 cents; postage 2 cents.

BE THYSELF. A Discourse. Price 10 cents p. 2 cents.

IS SPIRITUALISM TRUE? Price, 15 cents; postage 2

## THE BIBLE IN INDIA. HINDOO ORIGIN OF

Hebrew and Christian Revelation TRANSLATED FROM

"La Bible Dans L' Inde," BY LOUIS JACOLLIOT.

EXTRACTS FROM AUTHOR'S PREFACE:

"I come to show you Humanity, after attaining the loft lest regions of speculative philosophy, of untrammeled reason, on the venerable soil of India, was trammeled and stifled by the altar that substituted for intellectual life a semi-bristal existence of dreaming impotence. India is the world's cradle; hence it is that the common mother in sending forth her children even to the utmost west, has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her morale, her literature, and her religion. To religious despotism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations. Aware of the resentment I am provoking, I yet shrink not from the encounter. We are no longar burnt at the stake."

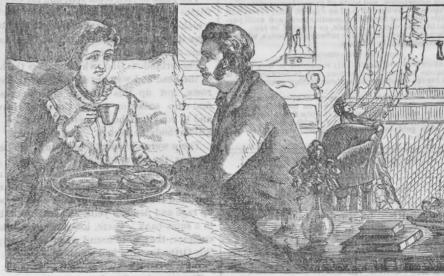
Price \$2.00; postage, 24 cents. \*\* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

## THE OLD WAY OF DOCTORING THE SICK.



Nurse .- Well, Mrs. Fogy, the Doctor's Ipecac vomits you splendialy. We will soon give you the Calomel and Jalap, next the Castor Oil, then an injection, and after that we will apply the blister and the leeches, and if necessary shave your head. You will be well in three or four weeks,-a little salivated, perhaps, but that's nothing. The Doctor won't charge you more than \$40 or \$50.

## THE NEW WAY OF CURING THE SICK.



Husband .- What, Mary, well already, and eating toast and tea! I left you with a

Wife.-Yes, Albert, I am well already, and I took nothing but six of Spence's Positive Powders. They acted like a charm, and they cost only two cents and a half a piece. That is the tiniest doctor's bill you ever paid.

is the tiniest doctor's bill you ever paid.

We announce nothing new when we say that every thing in nature, from the least to the greatest, is either positive or negative. In other words there are in nature but two forces; and they do all the mighty things as well as all the little things that are done. These two forces are easily recognized under the different popular and scientific names which have been given them. In the solar systems of the universe they are called attraction and repulsion; in the earth they are called north and south polarity; in the ultimate called north and south polarity; in the ultimate chemical atoms of matter they are called electropositive and electro-negative; and in animal and vegetable life they are called male and female. But wherever they dwell, and under whatever names known, they are always the same, always dual always found, upon an ultimate analysis, to be nothing more than nature's two great forces, the positive and the negative, modified by the peculiarities of the material forms in whica they are embodied. The positive and they are embodied. The positive and negative forces are therefore the only powers of the universe of systems, suns, worlds, atoms, life, mind. The positive and negative forces move and guide, make and destroy, build up and tear down, lock and unlock everything in us ure—they are, as it were, mature's right and ieft hand, doing everything that is done, and without which nothing can be done.

Our bodies, and the organs of our bodies, are pervaded and actuated by the same two forces, the positive and the negative, in disease as well as in health; the only difference between health and disease being, that in disease te natural balance, or equilibrium of those two forces, is temporarily or permanently destroyed. The quickest, surest and safest way to do this, is to introduce into the diseased body, or organ, the very force itself, whether positive and negative, which will bring about the required equilibrium. This can not be done effectually by a machine o

this; and hence their wonderful access in curn g diseases of all kinds. These Powders are magnetically polarized, and act as vehicles or carriers of the positive and negative forces into the blood, and through the blood to the lungs, the heart, the brain, the liver, the kidneys, the stomach, the intestines, the muscles, the womb, and eve y organ, fibre and atom of the ent re body. Nothing, infore, can escape their penetrating and pervading power. They search the system to the very marrow of the bones.

Truth is always simple Simplicity is one of the Truth is always simple Simplicity is one of the evidences of truth. Now, nothing can be more simple and natural than the above explanation of the nature of disease and its rem dy It is briefly as follows: Every disease is an unbalanced magnetic state of the diseased organ, throwing it into a positive or a negative condition. The remedy must be something which will convey to the diseased organ a sufficiency of the positive or of the negative force to restore the organ to its original magnetic equilibrium. This is done by the administration of the POSITIVE or of the NEGATIVE POWDERS, according as the diseased organ is in a positive or a negative condition.

One of the consequences of the great simplicity of this explanation and classification of diseases and their remedy, is the fact that a child twelve years old can treat uself if sick, by simply following the plana R less which accompany each box of the POSITIVE AND

which accompany each box of the POSITIVE AND NEGATIVE POWDERS; and it will be found upon examination that those Rules are as simple and as easily understood as any physician's directions for taking a dose of caster oil or quinine.



night, with a dreadful morning, after havattack of Neuralgia. ing taken the Positive He sends for a Box Powders. They put a of Positive Powders. veto on his Neuralgia.

It is our intention to publish, in this and future adverti-ements, certificates and evidences of the cure by the POSITIVE AND NEGATIVE POWDERS of all classes and varieties of disenses. We begin with the following certificates of cures in that laage class of diseases which are attended with severe pain, such as Headache, Neuralgia, Rheumatism, Aches and Pains of all kinds. I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache. They relieved

years, and at times have been laid up with it for ex weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache. They relieved me almost immediately —(LIBBIS G. BARRETT, White Hills, Conn.)

I have been suffering nearly 40 years with Chronte Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they come like an angel of mercy in the night time—(Mrs. M. A. Earley, Huntsville Ala)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(Jacob S. Ritter, River Styz, Ohio.)

When I commenced taking your Positive Powders, I had spinal Completing of nearly 30 years standing; also Diabetes, Sciatica, Rheumatism and Erysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to this

They cared my wife of Neuralgia, Deafaess and Billous Fever.—(Carr. A. B. Horron, Patchoque, N Y.)

Your Positive and Negative Powders have been a great benefit to me and to my husbani. They cured him of the worst kind of Inflammatory Hheumatism.—(Mrs. S. B. Strehens. Scoharie, N. Y.)

My wife, Helen A. Craig has been suffering for the last four years from a complication of diseases, namely: Neuralgia and Painfull Affections of the body. Sleeplessness, Dy-pepsia, Liver Complaint, etc. She used but three of the Positive Powders when she got immediate relief, and is wonderfully improving by their continued use. They have virtues exceeding language.—(J. H. Crate, Prescott, Wis.)

Three boxes of your Positive Powders cured me of Neuralgia, Rheumatism and Sick Headache.—(Mrs. Catherine M. Hoskins, Baraboo, Wis)

My wife having used a box of your Positive Powders, was relieved immediately of many Aches and Pains of long standing.—(D. B. Gardner, Mulville, N. J.)

The Positive Powders have cured the **Headache** and Troothacks in s veral cases, and my own case of

The Positive Powders have cured the Headache and Toothache in s veral cases, and my own case of Nervous or General Debility. I was very weak and miserable. I have gained from the first day, and am getting to feel almost as well as ever I dd.—(J. B. SWEARINGEN, Fairmount Minn.)

While on a visit to my sister in Dover, the told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She indiced me to try them myself. I did so, with wonderful success.—(M. Huntly, North Richmond N. H.



"The wonderful working of the Positive Powders no tongue can tell, nor pen describe. I can now lie down at night and sleep the sweet sleep of my childhood." -(Mrs. Elizabeth HANNAH, Manti, Utah, now at Los Angeles, Cal.)

HANNAH. Manti. Utah, now at Los Angeles, Cal.)

WII you want a good, sound, sweet and refreshing sleep, take one or two of SPENCE'S POSITIVE POWDERS. For this purpose they surpase every other discovery and invention of man. The POSITIVE POWDERS induce a deep, quiet, healthy, natural sleep. from which you awake feeling refreshed, invigorated an i exhibitanted. Ou this point we refer to the above letter, and also to W. Reed. Keene. N. H., L. ETHRIDGE, Eattle Creek. Mich., MRS. S. E. GRISSON, Smithville, N. C., and others.

The POSITIVES cure Neuraldia, Headache, Rheumatish. Pains of all kinds; Diarrhea, Dysentery, Vomiting. Dyspersia, Flatulence, Worms; all Female Wearnesses and Derangements; Firs, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute of chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Cataerh, Consumption. Bronchitis, Coughs, Colds Scroyulla, Nervousness, Asthma, Sleepless, Ness, etc.

The NEGATIVES cure Paralysis, or Palsy, whether of the Muscles or of the senses, as in Blindbass, Drafness, loss of taste, smell, feeling or motion; all Low Fevers such as the Typuon and the Typuos. Both the **POSITIVE AND NEGATIVE** are needed in Chills and Fever.

## FAGENTS WANTED Everywhere. MAILED POST-PAID AT THESE PRICES.

1 Box, 44 Pos. Powders, \$1.00 1 44 Neg. 1.00 1 22 2 2 2 2 Pos. 1.00 6 Boxes, ....

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 can'rs for each Money Order, or 15 cents for a Draft, or for Expressage, or for Registration of a letter. In sering a Post-Office Money Order, tell our Postmaster to make it payable at Station D . N. York City.

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

PROF. PAYTON SPENCE, M.D., 37; St. Marks Place,

New York City.

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

## Religio-Philosophical Fournal

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.

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 newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facte evidence of intentional fraud.

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

ters when requested to do so.
Those sending money to this office for the Journal ould be careful to state whether it be for a renewal, or a new subscription, and write all proper names plainly.
Papers are forwarded 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. No names entered on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

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

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

CHICAGO, SATURDAY, MAY 17, 1878.

## DEATH---EUTHANASIA.

#### A Proposition to Murder Incurables, and the Aged and Helpless!

Not a day passes that some newspaper does not contain a graphic account of a case of suicide. It is generally supposed that each one has a perfect title in fee simple to his physical organization, and that he has an inalienable right to obstruct the vital wheels that sustain life therein, by diving into a muddy river, or imbibing some poison or by carefully adjusting a noose around the neck and allowing the weight of the body to do the fatal work. Dr. Holland, in Scribner's magazine, says that "If man is nothing but an animal, if this life is all there is of his existence, and the question simply concerns the amount of comfort to be got out of it in this transient world, why, let him do as he likes with himself and his friends; but he who regards the present scene as only the foreground of an infinite spiritual future, through which, if one tread faithfully the prescribed passages of pain as well as pleasure, he shall find himself in higher pathways, as a consequence, at the last, -we say he will take life whether it be convenient or inconvenient, and hold it as the gift of God, inalienable by any reason of infirmity or suffering, or hopeless disease, or cost to other life through ministry. The doctrines of Prof. Newman and Mr. Tollemache are unchristian doctrines. They carry us back into barbarism-back into the darkness in which children killed parents that became a burden to them, and mothers strangled infants that could only inherit their own sufferings. It is an infamous criticism of the divine wisdom, an insult to Providence, an assault upon the safeguards of society, and a reflection upon human nature and human destiny, from which all Christian manhood recoils as from the touch of a serpent."

There seems to be a desire manifested by certain prominent characters, to render suicide fashionable, or, in other words, to bring into existence a humanizing Juggernaut, that will on the most approved method, render dying exceedingly delightful, and thereby induce those who are incapacitated to perform the duties of life, to destroy that vital spark that illuminates the physical organization.

In our boyhood days, we were accustomed to contemplate the wondrous beauties of nature, as well as those human excrescences in society that exist without any object, or without accomplishing any thing for the benefit of the world, and we then were in favor of removing them. Finally, however, we came to the conclusion, "That each thing in its place is best, and that which seems but idle show strengthens and sustains the rest."

That idea worked a complete revolution in our mind, and banished our visionary schemes in reference to introducing into the world a patent method of rendering dying sublimely delightful, inducing the happy recipients of our system to give expression in their last moments to a glowing sentiment worthy of being recorded in the pages of history.

We then considered ourself a philanthropist, introducing to the world a panacea, which, while it extinguished in a delightful manner the last vital spark of life, would render dying as attractive as a visit to Niagara Falls or Barnum's Museum. Then we had an idea that our "approved method of dying" would eventually be adopted, thus ridding the world of a class of "old fogys," and leaving elbow-room for "Young America" to figure conspicu-

God, the orthodox God, has an approved method of indiscriminate slaughter, and he does not select the poverty-stricken, the cripple, the aged, or those who desire to die, but like a Cannibal of Patagonia, or Fiji Islander who selects the fattest of the prisoners for a human repast, he, too, seems to have a preference for the young and beautiful! Perhaps he had perused the articles of some of earth's logicians-those who favor killing a certain class. and came to the conclusion that he would try his hand at the business. Accordingly, in January last, animated with a fiendish, hate-

ful, despicable spirit, and with a disposition as brutal as a thousand gladiators, a million of hissing serpents, a billion of wasps, and a trillion of hornets; and with a countenance like an enraged dog, and a nose turned up like a pugilist, he left his 7x9 throne and came to earth! We had read in the Bible about his being an angry God; about his visiting the iniquities of the parents unto the third and fourth generation; about his being "a man of war," and that his "sword was filled with blood;" but in January last we realized the truthfulness

He visited Minnesota and caused that terrible snow storm!

At first the large snow flakes, pure and white, falling gently on the fields of wheat, and ornamenting the forest trees with crystal beauties, did not seemingly portend a catastrophe to the children of earth! But by and by the heavens became darkened, the winds raged furiously, apparently resounding with the shrill voices of all the devils of pandemonium!

What fearful scenes! Those clouds of snow that moved along, surging to and fro like the Chicago fire, carried a winding sheet for earth's children!

Hear the shrill yell of contending forces!

The gates of Hell seem ajar, and the escaping flames are turned into snow flakes, on each of which sits a hydra-headed monster who desires to satiate his thirst in the life-blood of some of earth's children!

The orthodox God, who numbers the hairs of the head and watches so tenderly the sparrows, got up this storm in order to create a first-class sensation in the Courts of Heaven, and to convince the Minnesotians that he can kill anybody he desires. And so he did!

There were six couple of young, gladsome persons, the merry twinkle of whose eyes, and features radiant with the sunshine of happiness spoke of their enjoyment-they were taking a ride, and the demon-storm came with its pentup rage and fiendish yells, and entombed them in a snow-bank! There, locked in each other's embrace, they were found when the anger of this Orthodox God had subsided!

What a sad spectacle! The assassin, the fierce assassin, raises the dagger and strikes down his victim; connected with that may be some palliating circumstances, but when a God who controls all things, with malice and aforethought sends a fearful storm and kills, yea murders, twelve innocent pleasure seekers, the probability is that he has been reading some of the productions of earth's children, who would like to rid the world of those whom they consider useless!

That was a terrible storm in Minnesota, hundreds were cooly murdered by the Christian

In all ages of the world, certain characters have adjusted themselves on a throne of their own production, and thereon, like the king of the Fiji Islands, have decided who shall die

Cain, the crazy Cain, killed Abel, and the Jews killed Jesus. Socrates took poison, and Cleopatra wooed to its destructive work a poisonous asp. Judas, poor fellow, just as essential in the Christian plan of salvation as Jesus, killed himself. Brutus thought Cæsar should die, and Booth measured the length of Lincoln's days.

Look at the treachery of Captain Jack, the savage Indian warrior, who shot General Canby. He chose the time to commit the fatal deed at a conference. The world knows the details of his last out-crop of Indian treachery. How the Commissioners and the Modoc chiefs met between the opposing forces. How, after a characteristic speech, the leading chief stepped behind the Commissioners, coolly said, "all ready," snapped his revolver at General Canby, re-cocked it, and as the Gen eral turned to face him, shot the noble old soldier through the head so that he fell lifeless, almost on the instant.

God himself orders sundry murders, and conducts himself as badly as a Spanish bull enraged by the expert courtiers. Children want their aged parents' property, and drop a subtile poison in their tea or coffee, and how serenely they die, to their entire satisfaction !

Among animals, the ferocious lion kills the unoffending lamb. The pickerel will eat its own young with heartless rapaciousness. The hog, dirty, filthy-despised by those who crucified Jesus, devours its own offspring, and in turn is killed and eaten by the Gentiles. The frog darts from its swampy pool, and catches the unwary insect, and sings in delightful response to the savory meal. The fishes of the sea, as a general thing, have no respect for fishlife, and with a conscience as corroded as a cast iron kettle, they paddle along without regret with a brother fish dying in their mouth. The snake, horribly slimy, and disgusting in appearance, with demon forked tongue and with eyes as brilliant as a diamond, charms the little bird into its rapacious jaws, and makes a meal of it. The hawk, the owl and the vulture will eat any bird that their strength can overcome. The feline and canine species, animated with a malignant spirit, something akin to that which the Devil felt and possessed when he clinched in his massive paw an inkstand and cast it at the head of that illustrious reformer, Luther, slaugther the herbivora species without mercy! The school-boy without shedding a tear of remorse, will crack the louse that attempts to make a nest in his head. The louse in turn attacks the unoffending boy, and if it had the power would make a hearty dinner of his head. Parasites without number exist and eat each other. Insects that can't kill a person outright, exert their dimunitive power to render him miserable. A bed bug is about the meanest bug that exists. Regardless of the fatigue of a sleeper, and with malice enough in its little heart to make a mountain of hate, it will come forth when least expected and attack some sensitive part, luxuriating thereon until driven off by symptoms of alarm on the part of the weary sleeper. Then, again, the system is full of animals, and at times they

destroy it, as in the case of trichina. Is it, then, any wonder, that having originated, ac cording to Darwin, from the animal kingdom, that in this enlightened nineteenth century, the preposterous proposition is made to kill the blind, the crippled, those who are a "bur den," and those who want to die?

We recognize the fact that we live amidst antagonism, not only among animals but among plants. The war is carried on there with the same remorseless spirit, and as a consequence the strongest win, overshadowing those less strong with their branches and giving them no room to expand. Ascending to man, we find that this antagonism still exists, but is gradually diminishing under the influence of enlightened civilization. It is custom ary among savage nations to kill the aged and helpless, and occasionally in this country the same spirit is manifested. But the true policy is to let all die as naturally as they are born; to render the life of the aged and helpless as pleasant as possible, and to cause no premature spiritual births, by poison or other means.

(TO BE CONTINUED.)

## Hon. Warren Chase in Chicago.

This indefatigable laborer in the cause of reform, lectured before the First Society of Spiritualists on Sunday, May 4th, to a large, appreciative and entlusiastic andience. Although somewhat advanced in years, his voice is still silvery, his system all aglow with magnetic life, and his mind beaming with fresh ideas and grand conceptions! He commenced by referring to spiritual manifestations. The tiny rap, so called haunted houses and communion with the immortals had become so common that the fact ceased to excite the people. Man is naturally a religious being, however low in the scale of existence. In ancient times, when the earth was comparatively young in years, and the conceptions in regard to an overruling Providence was very vague, then there was an innate impulse within the human heart exciting it to worship. Of course, there were exceptions to this rule, but so exceedingly rare that they could hardly be regarded as exceptions. Humanity, then excited to action by the promptings of a religious nature, reached out for Divinity, and symbolized their rude conceptions thereof in idols. This, at that time, in those conditions of society, was all that could be expected. Idol worship was then as common as the Christian worship is at the present day. Time passed on, and as the wheels of progress moved, rapid strides were made in advancement. As the intelligence of the people expanded, they extended the area of their inquiries, and finally their worship began to assume a higher standard. The idols of stone, wood or clay lost their supremacy, and the more advanced of earth's children worshiped the elements.

This was a new unfoldment in the human mind, of the religious nature, and presented to the world a system of philosophy of a far more reasonable nature. The cooling winds of Summer, the warm sunshine, the refreshing showers, and the earth smiling under its luxuriant vegetation, were eminently well calculated to direct the attention to the elements, and raise them to a high pinnacle as objects of adoration! Finally Mahomet came, and took another step in advance. The idols had been superseded, and the worship of the elements must now give way to the theories of a mind that seemed to be illuminated with divine wisdom, and which directed the attention to a power and intelligence invisible to the senses of mortals. The religion of the Mahometans inculcated the strictest honesty, and that essential trait of character was more prominent with them and exercised with far more scrupulous care, than it is among Christians. Then came the Christians whose religion he thought a little in advance of that inculcated by Mahomet. Thus has the religious nature of man reached out after the divine principle, making slow progress, it is true, but nevertheless we can discern plain marks of improvement. Now all these systems, effete with age, ready to crumble to pieces, and having accomplished their mission, must give way to the grand, beautiful and practical truths of Spiritualism! The progress of religious development corresponds in a great measure with the physical development of man from the lowest order of animal life, commencing with the radiates and ascending to the vertebræ.

In an able and concise manner he compared the two, explaining the gradual unfoldment of animal life up to man, and the development of religious knowledge and an idea of the future, into Spiritualism. The Christians taught love; they tried to unfold that divine principle in human nature. They had curious ideas in reference thereto, however. The object on whom they concentrated their affections was distant. They had never seen him, never heard his voice, and all they knew of him was learned from hear-say testimony. They must love that imaginary being, but received nothing in return. Self-love could not be allowed—that was condemned, and yet they taught that you must love your neighbor as yourself! Your love must all be transported to a being whom you have never seen, while you were expected to entertain no affection for self, yet required to love your neighbor as yourself. This doctrine, though erroneous, was instrumental in doing some good-it deve oped love within the human heart, unfolded its divine principles, and made it strong and vigorous, although perverted from its natural channel. Spiritualism, brilliant with rare gems of thought culled from the storehouse of knowledge in the Spirit-world, and illuminated with the grandeur of truth, was now ushered into existence and before its triumphant march, all other systems of faith in regard to a Divine Providence or a future life, must

Throughout his entire lecture, he was eloquent, at times stirring the souls present with his genuine honesty of expression and enthusiasm. He lectures one more Sabbath in this city, and everybody should hear him.

In the evening he lectured on this subject, "Give the Devil his Due." Those who heard him, were highly pleased with his efforts.

#### William Church Again Exposed.

We are in receipt of a letter from C. D. Pace, Esq., President of the First Spiritualist Society of Port Huron, Mich., attesting to the truth of a reported exposure of William Church, a medium for physical manifestations, published in the Port Huron Times.

Frauds in mediumship are exceedingly annoying to Spiritualists. With the best intent they vouch for the honesty of those mediums, and the veritable reality of the manifestations. When an exposure of deception transpires it is very humiliating.

Church has several times been similarly exposed, and yet, speaking advisedly and of what we do know, we assert that William Church is a good medium.

After so many exposures, it is surprising that the audience do not insist upon using some means to secure him, so as to place the question of his aiding in the matter beyond any possibility.

We have so confined him several times that we know he could not get out of his fastenings without its being apparent to the audience. Under those test conditions the manifestations were superb. On immediately starting a light he, Church, was found intact, without a stitch or seal being broken. His garments-coat, vest, shirt, pants and drawers were all sewed together, and the thread sealed with sealing wax. His hands were tied tightly around the wrists, and the knots were then sewed to his coat sleeves, and all sewed down to his pants; then the threads were sealed with sealing wax. Then the cord was tied around each rung of the chair and sealed at those places; then the ends were carried off each way, nailed to the floor and sealed at each of those points. Then his feet were placed on a sheet of paper marked around, his pants sewed down to the carpet, and the threads were sealed with sealing wax. After the manifestations were over he was found in the exact condition in which he was left-every stitch and every part of his clothing-everything exactly as it was when he was first confined.

During the time he was thus confined, the manifestations were of the most convincing character, so much so that if Church himself was to confess to being an imposter, we should know that he stated that which was

We are not justifying Church for any imposition that he may be guilty of. That is not the province of this article, but we emphatically state that which we know to be true in regard to his mediumship. In conclusion, we say to our friends who have an opportunity to attend one of Church's seances, confine him as we did. He will quietly submit to it all if treated kindly, and most wonderful results will follow. If he declines to submit to such rigid tests, accompanied with the kindest treatment in every particular, then, of course, he should be informed that his services are not needed.

Under such tests we shall at any time be happy to have Mr. Church occupy our seance

We do not doubt the report that he was detected substantially as reported, but we would really like again to have an opportunity of demonstrating that William Church is a good medium, notwithstanding the honest convictions of many very intelligent people to the con-

## The Little Bouquet.

The above-named beautiful monthly magazine, designed for the youth and children, will be issued on the 15th of May, and will more than meet the expectations of the most sanguine Spiritualists throughout the world. It will be a work of rare beauty, and acceptable as a literary production every way suited to the times. Its embellishments will be appropriate and artistic.

Its publisher reserves no margin of profitsit will be furnished at actual cost estimated upon a subscription list of twenty thousand for the first year.

Those who order and send fifteen cents for specimen copies, will have that amount deducted from the regular yearly subscription, and secure it the balance of the year for \$1.35. The magazine at regular rates-such as are charged on all similar monthlies, to insure a living profit to the publisher—should be not less than \$2.50 per annum. But it has been the intention of the proprietor, for at least eight years, to publish a spiritual magazine for the youth and children, that should not only command their respect but their admiration and love. To the end that it might become cosmopolitan the subscription price has been placed at figures that will guarantee it to the family circle of the most humble citizens in America-aye, our spirit friends say wherever the English language is spoken throughout the world!

We can not send specimen numbers free; hence we have adopted the plan above-named, and we really hope to receive fifteen cent orders by every mail, falling into our hands like snowflakes in March, for specimen copies, to be sent to all parts of the country.

Let those who are in comfortable circumstances remember, not only their own household, but the little nephews, nieces, grand-children and cousins, who may have bright eyes and warm hearts to be cheered with the beautiful-yet naught but the lean hand of indigence to supply men al food for their craving, hungering, starving souls.

Send them the LITTLE BOUQUET for a yearit will cost you but \$1 50 It may be the means of elevating them to a world of beauty | Journal.

-a heaven of perpetual sunshine, and of crowning them with garlands of flowers of rare beauty and of fragrance and loveliness inexpressible; and you, they will thank long years hereafter-yes, even after you and they shall have passed to spirit-life, for the LITTLE BOU-QUET that first gave them knowledge of the Summer-land.

Let us have orders for twenty thousand copies of this admirable work-the first of its kind ever published-to fill with the first number. It matters little to us whether the orders be for specimen copies on the terms before stated, or for a year's subscription, knowing full well that no one who secures a specimen copy will hesitate to send for it a year.

The magazine will be published every month during the natural life, at least, of S. S. Jones, the proprietor. The RELIGIO-PHILOSOPHICAL Journal is the pride of his life, but the beau ideal, which has only been delayed for the development of an auspicious time for it to appear, is the LITTLE BOUQUET.

Terms, single copies by mail, twenty cents, Yearly subscriptions in advance, \$150. Specimen copies by mail, fifteen cents.

#### Star and Crescent Club.

The Star and Crescent Club, devoted to dancing, has during the past winter achieved great success. This is due to the fact that the club would only allow "steps" of a high moral tone to be taken by those present. David once danced, and "leaped," too, before the Lord, but the Star and Crescent Club, considering the example of David unworthy of imitation, would not allow any of that kind of dancing. The Lord might like it, but they did not! In fact the music was too quick for any one to leap, jump or turn a somersault the same as David did before the Lord, consequently no David was allowed admission. May 2nd, the club had a grand time-Miss Whitehouse was chosen May Queen, and crowned in honor of the occasion. During the Summer the members of the Club will devote their attention occasionally to getting up picnics, steamboat excursions, etc. Next Friday evening, May 9th, the club will give another dance for the benefit of the Committee of Ladies, who have devoted their best energies to render all the evening entertainments of the Winter, pleasant and profitable. We hope there will be a large attendance.

#### Another Good Man Translated.

[From the Banner of Light.]

Were we yet enveloped in the mists of ecclesiastical belief, we should be tempted to cry aloud with the psalmist, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." But with vision awakened, at least in a measure, to the sublime comfort which the gospel of communion pours out to mourning hearts on every hand, we can but feal to say, "All is well, when we inform our readers that Wm. White, the senior partner of this firm, a good man in every sense of the expression, whose purse was ever open at the call of chariwhose departure from the material form will be lamented by many of his beneficiaries, a sympathizing friend, a citizen who was universally loved and respected by all who knew him, whether Spiritualist or otherwise, has heard with ready ear the angelic summons, "Come up higher," and entered on the eljoyment of that grander state of exist-ence for which his unremitting labor-for the truth in the past has so clearly fitted him.

Bro. White was apparently in as good health as usual when at the office on Monday morning, April 28th, went at his accustomed hour for dinner, and in the afternoon left his home at 7 Indiana place, Boston, to fulfill a business appointment with Mr. I. B. Rich, of the firm. On his way thither he was seized with fainting in a horse-car, and endeavored to leave it, but fell back powerless upon the seat and almost immediately expired. At the time of his decease he had but recently completed his sixtieth

These few words, pregnant with a deep meaning to the hosts of personal friends and admirers of our deceased brother, are all that it seems meet that the present occasion should call forth. Silence—golden silence in the presence of the event is the fittest tribute which can be paid to the pure and elevated example set by our deceased brother among men. To his afflicted family, who are called upon to mourn the earthly presence of one near and dear, our hearts go out in earnest sympathy.

But that this martyr to the cause of truth which he so warmly espoused, who has passed so suddenly from the physical in the autumn time of his usefulness, is living still, near us and active for the good of every principle of reform, we know and are assured. As the great apostle to the Gentiles hath it with regard to the Deity, so we confidently say of our ascended brother: "I am persuaded that ascended brother: "I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from" his love!

## LETTER FROM LUTHER COLBY.

Bro. Jones:-I wrote you briefly, yesterday, the moment I learned of the death of Bro. White, the Senior publisher of the Banner of Light, and as there were some inaccuracies in my statement, I hasten to correct them, and I can do no more fully at this time than to state that he left home yesterday, after dinner, to meet Mr. Rich, on Boylston street, where they were to look at a building we talked of leasing. Bro. White became faint while in the car, it seems, and attempted to leave it, but fell back on the seat and expired before medical aid could be rendered. His body was conveyed to the undertakers, and subsequently carried to his late residence, 7 Indiana street. Mr. White was a good man in every sense of the expression, and died a martyr to the faith he had so warmly espoused. His purse was ever o en to the calls of charity, and many poor people will mourn his exit. While we grieve that he will mourn his exit. While we grieve that he has been so suddenly taken from us in the artumn of his usefulness, yet we rejoice to know that in spirit he will be with us still, and continue to labor on, as in the past, for the highest good of his fellow-men.

Fraternally,
LUTHER COLBY. We most emphatically endorse all that Bro. Colby says in regard to Bro. White. Hereafter we hope to lay before our readers a more extended notice of our departed brother. We only delay such notice for facts which we hope to gather from an article that will doubtless soon appear in the Banner of Light -ED.

Dr. Dean Clark has gone to Sheboygan Falls, Wis., where he can be addressed.

Dr. W. Persons is performing some startling cures at Richmond, Va., where he has promised the citizens to remain until the first of June.

Those who wish to engage the services of W. J. Shaw to lecture, can address him at Lawrence, Kansas, in care of Captain W. J. Neill, during the month of May.

LETTERS come from various sections in regard to the imposter, Von Vleck. When last heard from he was in Michigan City. We have denounced this imposter so often, that anything further we might say, would do no good.

WE have received an interesting pamphlet from Judge Edmonds, entitled "Messages from George Washinton, on Government and the Future Life," entitled "Spiritual Tract No. 12." It will be found upon our shelves, and will be sent by mail on receipt of ten cents.

CHARLES H. REED, the medium for physical manifestations, will hold a seance at Martine's Hall, on Ada street, between Madison and Washington, on Friday evening, the 9th in-

BRISTOL, CON., Jacob C. Darling says he has for a long time been unable to walk without crutches, that he is friendless, penniless and without a home. He asks for charity from those who are able to aid him. Small remittances will be thankfully received. Address as above.

THE Spiritualist Society of Atlanta, Georgia, sends us resolutions complimentary to Mrs. Addie L Ballou, and unqualifiedly endorsing her. That is saying all the resolutions express. She did a good work in the South, and favorable reports are coming therefrom. She would like engagements near Chicago. Address her at Terre Haute, Ind.

B. F. Underwood, we are glad to learn, is creating considerable interest in the West. His lecture in this city, and those at St. Charles, Ill., were well calculated to set the people to thinking. He has lately been at Madison, Wis., where he was well received. Mr. Underwood's lectures are well attended by Spiritualists-nine-tenths of his audience in this city endorsing Spiritualism. They paid him the most respectful attention, and often

Every week since the great fire in October, 1871, we have had inquiries regarding "A True History of Jesus of Nazareth, by Paul and Judas," the sale of several editions had already shown the deep interest created by the book, and we have republished it at the earliest possible moment, and in superior style. It is a book that once opened will be read with constantly increasing interest and is pronounced one of the most remarkable productions ever issued from the press. See advertisement in another column, and send in your

J. R. Buell, Secretary, writes: The Seventh Annual Convention of the Indiana State Association of Spiritualists, will be held at Dr. Pence' Hall, in the city of Terre Haute, Ind., commencing Friday, June 13th, 1873, at 101 o'clock A.M., and continue in session over Sunday. The business will be conducted by delegates and members in attendance. Each local Society of Spiritualists, within the State, will be entitled to three delegates, and one additional delegate for each ten members over twenty. Good speakers are expected in attendance. All friends of the cause are invited to be present. The friends at Terre Haute will do all they can to lighten the expenses of those in attendance. Not least among the attractions offered to those attending the Convention, will be two resident mediums for physical manifestations, who are beginning to attract considerable attention outside of the city.

## Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship to Hon. Warren Chase, on the 6th day of May, 1873, constituting him a regular minister of the gospel, and authorizing him to solemnize marriages according to law.

## An Inquiry.

BRO. JONES .- To me the greatest mystey in nature is how a person can appear at the instant of death, as is often the case, attired stant of death, as is often the case, attired seemingly in the very same habiliments of earth-life. Has everything a counterpart or duplicate in nature? Will you or some of your able correspondents, please answer and oblige one in the pursuit of knowledge.

Yours Fraternally, B. D. EVANS.

Williamstown, Hancock Co., Ohio. REPLY:-It is a demonstrated fact that spirits' mirror forth the exact appearance after death that they had before their d chase. Not that they retain such appearance long in spirit-life. Without such power they could not be identified by friends to whom they appear. We have seen many spirits from infancy to old age-children coming with flowers in their hands; old people with gray hair and beardand often with whiskers from jet black to pure white. The spirit when taking on materiality necessarily assimilates such elements as are natural to it at the age it materializes. Hence a spirit would, if it showed itself at all, have to take on elements corresponding with those that last formed its material body. It does in fact materialize itself by virtue of law governing in such cases.

A Remarkable Case of Success, Diagnosed from a Lock of Hair only.

MRS. A. H. ROBINSON, CHICAGO, ILL., DEAR SISTER:-You remember, perhaps, the diagnosis and prescription of a Mrs S. E Swift, of Iconium, Appanoose county, Iowa. We are happy to inform you she is recovering slowly, her limbs trouble her yet somewhat They swell up during the day. perhaps, from her sitting up during that time. Dear Sister, we don't know how to express our thanks to you. You gave a correct diagnosis of her complaint without me telling you You gave a correct diagany of the symptoms (you no doubt remember my presence on the 3d inst., you told me truly of my headache without me disclosing the fact

Inclosed you will find a lock of hair, and if you think it necessary for her to have any fur-ther treatment; send it along and I will pay all charges, but we don't know that it will be necessary as she is getting along so well, un-less you think the removal of the magnetized

papers necessary.

We are most fraternally yours,

M. I. SWIFT.
S. E. SWIFT. Iconium, Iowa, April 17th, 1873.

To Whom it may Concern.

Take notice and write at once, if you would have a speedy reply. Give name of post-office, town and State.

A lady wrote me from Royal Center, but A flady wrote me from high context, as fails to give her own name and name of State. A person writing from Bridgeport, inclosed two dollars, but failed to give name and State; another writes from Alton about his wife, but fails to give name or State; another writes from Alton about his wife, but fails to give Cottage Grove about his wife, but fails to give name or State; another writes from Muskegon, sends two dollars, but gives no name or State another writes from Fayette, Iowa, about wife and mother, sends two dollars, but fails to give any names; another writes from Lyndonville, but fails to give name or State; another writes from Muskegon, sends two dollars, but gives

neither name nor State.
Such carelessness is the cause of dangerous delay, when sick people need prompt atten-

No one should presume, because the undersigned has prescribed for a patient, that she retains their names or places of residence.

Her patients are numbered by thousands all over the world. When under spirit control for diagnosing and prescribing for the sick, no cognizance is taken of anything but the nature of the disease and the remedy. The above described letters will be promptly attended to on receipt of newly-cut locks of hair from the sick persons, and proper addresses, so that letters in

reply can be properly directed.

Mrs. A. H. Robinson, Chicago,
S. E. Cor. Adams St. and Fifth Ave.

## New Books.

PHILLIP EARNSCLIFFE, OR THE MORALS OF MAY FAIR, by the author of 'The Ordeal for Wives," etc New York, Sheldon & Co. This is the latest and most powerful of all of Mrs. Edwards' novels. The fame of the author in this country guarantees a large sale of the

THE PASSIONS IN RELATION TO HEALTH AND DISEASE, translated from the French of Dr. X Bonsgeous, by Howard F. Damon, M.D. Price \$1.25 James Campbell, Publisher, Boston. The subject treated in this book is of great importance. The book addresses itself not only to physicians but to teachers, heads of families, and the old and young of both sexes.

CHURCH'S MUSICAL VISITOR FOR MAY, contains the usual summary of the principal mu-sical events of the past month, at home and abroad; an interesting musical sketch by the author of Postillon de Lonjumeau, entitled "The Tin Violin." This number also contains the complete programme and details of the Cincinnati Musical Festival, with sketches of the solo singers who are to take part in it, and an engraving of the plat of the Hall. There are three pieces of good music in its table of contents. Sample copy free. Address John Church & Co., 66 West Fourth street, Cin-

## City Entertainments.

[For the week ending, May 10th, 1873.]

AMPHITHEATRE. (FORMERLY NIXON'S.) Clinton street, between Washington and Randolph. Monday, May 5, every evening, during the week, and Saturday matinee, the wonder of wonders, "Vanek," the great decapitator.

HOOLEY'S OPERA HOUSE.-Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager, Monday, May 5, 1873, during the week and at the matinee, after weeks of preparation, Bartley Campbell's new play, written expressly for this theatre, entitled "Risks!" New scenery-Long Island Sound! (New.) Dugluyn Cottage! (New.) The Varney Villa Illuminated. The East River by Moonlight. In rehearsal, "The Gentle Savage," and in preparation, "Through Fire."

MYER'S OPERA HOUSE.-Monroe street, between State and Dearborn streets. This (Tuesday) evening, May 6, every evening, and Wednesday and Saturday matinees, the grand spectacular burlesque Shakspearean extravaganza, Bad Dickey!" founded on Burnaud's Richard III., with an entirely original opening, presenting for the first time at this theatre, the "Kitty Blanchard Burlesque Combination." George Losch, musical director, with a band of twelve selected instruments. No change in the prices.

McVicker's Theatre. - Madison street, between State and Dearborn streets. Lucca-Kellogg Grand Italian Opera is now at this favorite place of amusement, and is greeted with large and enthusiastic audiences. Clara Louise Kellogg will appear in the beautiful play, "Martha."

AIKEN'S THEATRE-Corner of Wabash Avenue and Congress street, Frank E. Aiken, Manager and Proprietor. Farewell performances of Mrs. James A. Oates and her comic Opera company. This (Tuesday) evening, May 6th, Flower Girl of Paris. Also, at the Grand Matinee to-morrow afternoon. To-morrow (Wednesday) evening, first time in Chicago, Les Bavards. Thursday, Prima Donna of A Night and an Alarming Sacrifice. Friday, Benefit of Mrs. James A. Oates. Saturday afternoon and night, last performance of Mrs. James A. Oates and her superior Opera Company.

Unless you wish a premature death you will let all the poisonous hair preparations alone. NATURE'S HAIR RESTORATIVE is perfectly harmless as any druggist will tell you. See advertisement.

## 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

#### YEAST.

A Sermon by Lorenzo Dow---Scenes in Spirit-Life and Communications from Frank Murdock Hitchcock and others.

That the two worlds are very similar, is constantly demonstrated, and the following incidents in our experience will give a familiar illustration. Passing into the interior state, we were saluted by our old friend, Lorenzo Dow, and kindly invited to accompany him for a time. We did so, and soon came to a place where they were holding a circus. We entered and took our seats quietly, there being no admission fee, persons coming and going as they were attracted, staying just as long as they desired and then quietly departing. There was a large audience seated around the ring in which they were about closing the performance. A harlequin clown was amusing those assembled. He asked this question, "Why was Admiral Farragut like yeast?" Some one called out, "Because he made the people rise." called out, "Because ne made the people rise."

"That is very good," said he, "but there is another reason. I will put it again. Why was Admiral Farragut like yeast?" "Because he stuck fast to the mast, "some one replied, amid shouts of laughter. The audience were about departing, when the manager, perceiving us, called, "I see our old friend, Lorenzo Dow, and a stranger with him; perhaps they have something to say to these persons assembled here. If they have, let them come forward.

The audience seated themselves at once and called loudly for Dow and the stranger. We stepped forward into the arena, and as soon as they were quiet, Lorenzo arose in his quaint manner and said: "Friends, brethren and sisters, I have something to say to you on this occasion, and my text will be the word Yeast -not exactly in the manner in which you have heard it, do I use it, but in the language of a divine teacher, who gave forth this parable: 'The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened;' and on another occasion the same teacher said. 'Take heed, and bewere of the leaven of the Pharisees and of the Sadducees.' By the word leaven, Jesus meant the spiritual and divine principle, the germs of which are hid in every human being, the three measures representing

body, soul and spirit, or mind.
"We know, my friends, that germs may lie
dormant in the ground a long time, and neither grow nor perish; so this divine principle can not perish or be destroyed, but if you would have it grow, you must do something to pro-mote this, and herein lies the responsibility of each individual, and the necessity for each one to work out their salvation—not with fear and trembling as I once taught, but in the pure air of freedom, and the warm sunlight of the love of God, which will make you all grow and ex pand in beauty and loveliness.

"You know that the good housewife keeps her yeast or leaven a long time, but she must keep it in a cool place, and take precautions to keep it from growing, for it has a natural tendency to do this. So this divine principle, this 'kingdom of heaven' which is hid in every human body like the yeast in the three meas ures of meal, may be kept so cold that it can not grow and expand. The housewife knows when she has placed her leaven in the dough that she must have it at a proper temperature; neither too warm nor too cold, and then the process will go on as she desires it. So, my dear friends, as I look into your interior nat ures I can see just what each one is doing with this leaven of the kingdom of heaven. I can see who it is that's keeping it too cold so that it can not grow, and I shall be personal with you all, my friends, because I love you, and I want to to tell you just what you are doing, and also what you ought to do," and turning to us he said, "our preaching here differs from that of earth in this, that we find it necessary if we would grow ourselves that we make a practical thing of it and make others grow

"It is not only necessary for the housewife to bring her yeast into a warm place, but she must take the flour, which represents good deeds or work, and put the leaven into that and carefully kneed and work this until it is thoroughly mixed, and then it must be kept just warm enough to grow. If it be too warm it will ferment, and become sour, and if it is too cold the bread will not rise and become light. I have seen many persons who have abundance of this good leaven in them, but they are so zealous and hot-tempered that they often get sour and their work is seldom well

"Then there are many others who are so cold and indifferent that the leaven can not work and indifferent that the leaven can not work properly and their lives are partial failures. The point to be attained by us all, my friends, and I include myself with you, is to have the leaven of divine truth properly mixed through all our nature, and then by careful watching to keep them at the right temperature, and in

good condition. 'I need not be more personal than this. I said I would speak to you, but I ask you to set in judgment upon your own selves, and especially would I beseech you in the earnestness of a brother and father to 'take heed and beware of the leaven of the Pharisees and of the Sadducees,' and of all unrighteousness for this always produces evil and suffering. Let me then urge you to seek to know more of righteousness and truth, of that true spirituality that comes from the unfolding of all the divine attributes, and having found these, for they are in us all as children of one common Father God, let us try to realize the responsiblity that rests upon us, and cultivate all our powers so that we may grow and produce the beautiful fruits of holiness and peace.

'Brethren and sisters, I would have you realize that this holy and divine leaven will enable you to make for yourselves the true bread of life which will not only sustain and nourish us in the everlasting life of God our Father, but will enable us to feed the hungry, clothe the naked and in all things to minister to the wants of those around us; then shall we grow nearer to God in all things and be bound up in

the holy bond of brotherhood." We could see that this sermon reached the After this we had minds of those assembled. a free time conversing with the spirits. Those who had established the circus came to us and one of them said, "Brother, you may be someone of them said, Brother, you may be somewhat surprised at finding such an institution in the spheres of the inner life." "Not at all," we replied. He continued, "I am glad you understand this, for, where you realize that the conditions of the spheres are similar to those of earth-life, and know that your world is continually sending to this, persons to whom these things are a necessity, there might be no difficulty in comprehending and appreciating our labors, especially when you realize the fact that the opera, the theatre and the circus are designed to become great moral levers to lift mankind out of ignorance and bigotry, and in-

struct them in the grand principles of life, at the same time that they are amused and inter-

We replied that we accepted all that, and would be happy to visit them at some future time. He replied, "You will always be very welcome. We have neither admission fees nor complimentary tickets. Those who feel at tracted to come are always welcomed, and our plays, recitations and acting are always adapted to the demands of the audience. You have friends here from the theatrical boards of your earth. One of them stands beside you now, Frank Murdock Hitchcock." He stood up beside us and there was a mutual recogni-

He said, "The kind and sympathetic words uttered by you on the occasion of my funeral, have established a strong bond of union between us, which has been strengthened by many acts of yours since. I shall have something thing to say to you about my experiences in this life. I have realized now the means by which I am to attain the ideal of my life. found many persons here who have welcomed me, and who belong to the theatrical profession to which my life has been devoted. I have found several grades here—first those upon about the same plane as in earth-life, whose highest ambition is to recite in glowing terms and with all the power and pathos they can command, the thoughts and sentiments of the best writers and authors; to commit by memory and repeat by rote as best they can their part in the drama. This is certainly a good primary school, but I had, while on earth, ideas and sentiments born and burnsng in my soul that I longed to utter upon the It is my ideal that we can by countenance, voice, gesture and mein give such a strong and clear expression to our ideas, that they must thrill the human soul and inspire it with loftier conceptions of the grand realities

of life.
"Here I find those who in their acting gather the most beautful and exalted thoughts from vast realm of ideas, and clothing them in impressive words of their own, give utterance them with a power so intense that it thrills their audiences, and fills them with a high and holy enthusiasm."

We were sorry when the time came for us to leave these scenes and return to the con-sciousness of the external, but we have endeavored to recall and describe all that we could of this experience.

# Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published

Gone, to join his mother (who passed to the brighter side of life five years ago), from Woodland, Yale County, Cal. Austra A. son of R. B. and O. C. Blowers, aged 17 years, 4 months and 14 days.

He had been reared in the beautiful arms of Spiritualism, communing often with his mother through Mrs. Dailv, a friend of the family, and a fine test nedium and he was prepared to meet the change.

Mrs. B. A. Chamberlain.

Dr. Abba Lord Palmer.

Clairvoyant, Homoeopathic Physician and Business Medium, Minneapolis, Minn., Box 1050. Diagnoses disease by lock of hair or autograph and gives prescriptions. Will send remeeies for female weakness, Consumption and diseases of the liver and kidners. Traces stolen property—delineats scharacter; advises concerning lawsuits, marriage, etc., and gives communications from spirit friends. Terms, \$2.00

## CAUSE AND CURE OF DISEASE

Every afflicted person will be deeply interested in the perusal of a pamphlet just published by Dr. R. Greene, who has been Physician of the Boston Medical Institute for twenty-five years. It describes various diseases and their proper treatment, and should be in every family. Price fifty cents; but it will be sent by mail, free, to invalids, to any part of the country. Address, Dr. R. Greene, 34 Temple Place, Boston, Mass.

Wanted: Agents for the "Contributor," a sixteen-page undenominational, religious, and family Paper. Thirteen departments. Rev. A. B. Earle writes for it: \$1.00 a year, and one of the finest p emiums ever offered, given to each subscriber. Agents meet marvelous success, One says, "It only needs a boy to show it—it sells itself." A subscriber sends 100 subscribers, and says, "It only took a little over one day from my work." Large commissions. For terms, samples, etc., address, J. H. Fawle, Boston, Mass, v14n914

## 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.

postage, 3 cents, ou cents; postage, 6 cents. Paper, 35 cents, \*\* For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and 5th Ave., Chicago.

IN PRESS, READY MAY TWENTIETH.

JESUS OF NAZARETH: OR,

A TRUE HISTORY OF THE

Man Called Jesus Christ EMBRACING

HIS FARENTAGE, HIS YOUTH, HIS ORIGINAL DOCTRINES AND WORKS, HIS CAREER AS A PUBLIC TEACHER AND PHYSICIAN OF THE PEOPLE.

ALSO,

THE NATURE OF THE GREAT CONSPIRACY AGAINST HIM: WITH ALL THE INCIDENTS OF HIS TRAGICAL DEATH, GIVEN ON SPIRITUAL

> AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MOR-TALS WITH JESUS WHILE ON THE EARTH. THROUGH

Alexander Smyth, Medium,

of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, usurping all his powers, giving a continued series of well connected his powers, giving a continued series of well connected scenes, presenting scenery, characters and personages, dialogue- and actions in their regular order and succession, embracing all the most important personages and the incidents which couried during the sojourn of Jesus 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 mountain, 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 drama are so faithfully portrayed, that, as you are introduced to each in turn, you seen well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to end and had already passed through several editions when the plates were entirely 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 predecessors and we shall print a large edition to enable us to supply standing orders and all new demands.

12 mo. 356 pages, cloth bound.

12 mo. 356 pages, cloth bound. Price \$2 00; postage free.

\*\* For sale wholesale and retail by the Publishers of the Religio Philosophical Publishing House, Adams St. & 5th Av., Chicago.

Now Ready THE

CLOCK STRUCK ONE

Christian Spiritualist. EMBELLISHED WITH A FINE STEEL PORTRAIT OF THE THE REV. SAMUEL WATSON

METHODIST EPISCOPAL CHURCH.

BEING A SYNOPSIS OF THE INVESTIGATIONS OF SPIRIT INTERCOURSE BY AN EPISCOPAL BISHOP, THREE MINISTERS, FIVE DOCTORS AND OTHERS AT MEMPHIS, TENN., IN 1855; ALSO, THE OPINION OF MANY EMINENT DIVINES, LIVING AND DEAD ON THE SUBJECT AND COMMUNICATIONS RECEIVED FROM A NUMBER OF PERSONS RECENTLY. TRUTH IS MIGHTY AND WILL PREVAIL."

Table of Contents:

Man and His Relations. CHAPTER II.

The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Con-clusive Evidence; Spirits' Departure; Spiritual Body; Ascension of Christ; Success of the Gospel; Delight of Saleira CHAPTER III.

Testimony of the Christian Fathers. Of Plato, Socrates, Pythagoras, Homer, Irenæus, Justin Martyr, Tertullian, Clement, Origen, Cyprian. Constantine, Greek Church, Roman Catholic, Melanchthon, Tillotson, Beveridge, Rayter Dr. Hawks. CHAPTER IV.

Testimony of Methodists: Mr. Wesley, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fisk; Bishop Mc-Kendre and other Bishops. CHAPTER V.

Testimony of others, S. W. Presbyterian, Dr. Barnes, Rev. H. W. Beecher, Longfellow, Channing-Neesslty for Something; Spirit Communion Meets that Need. CHAPTER VI.

First Investigations; Personal Experience; Communications to Advocate in 1855; Organization of Circle; Spirit Writing; Slander Refuted; Christs Character. CHAPTER VII.

God and Heaven; Celestial City; Providence; Intermediate State; Spirit Communion; Angels are Men.

CHAPTER VIII. The Spiritual World; Universal Law; Progression Belief not Universal; None have Gone to Heaven; Dr. Winans; Mental Telegraph.

CHAPTER IX. Knowledge of Spirits; Mystery's Opinion, Bacon's; Judge Edmond's Letter; Different Languages; Confes-sion, Searching Investigation: Children; Mothers; Philos-ophy of Future State.

CHAPTER X.
"Outer Darkness"—Trance, Nature of; Evil Spirits;
Suicide; Thomas Lay; Persons Seen After Death.

CHAPTER XI. Spiritual Manifestations; Bible Proof; Law; Coming Events; Soul's Departure; Advice; Last Meeting of Circle; Bright Prospects.

CHAPTER XII. Further Investigations; Communications from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episcopal Clergyman.

The Philosophy and Reliability of these Manifestations; Letters; What shall We Do? Hon. Robert Dale Owen; Moral Gravitation; Triumphs of Christianity. CHAPTER XIV.

CHAPTER XIV.

Communications through Dr. J. V. Mansfield—From my Father; Rev. J. D. Andrews, and Charles Scott. Second Interview—From my Wife; Wm. K. Poston, and Mrs. Lucy Leonora Winchester. Third Interview—Mollie, Bettie, Allen, Rev. John Newland Maffit, Bisbop Soule, Gen. Rivers, Rev. J. Frazer, Rev. Moses Brock, Susannah Watson. Fourth Interview—Dr. Gilbert, Dr. Seat, Bishop Otey, and Dr. Howcott, My Sister Mary, Brothers Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr Hyer, and Rev. Daniel Jones; Manner of Writing; Judge Edmond's Letter. Fifth Interview Mollie, Wm. K. Poston, Q. C. Atkinson. Dr Parsons Last Interview—Mollie, Wm. K. Poston, Allen Dupree, Levin Watson, Dr. Parsona.

The "Clock Struck One" is an intensely interesting

The "CLOCK STRUCK ONE" is an intensely interesting work in itself, and derives great additional interest from the high standing of its author in the MethodistEpiscopal Church in which he has been a bright and shining light for a quarter of a century, a man who is personally known to nearly all the clergy of the South and to a wide circle in the North and wherever known is held in the highest esteem. These circumstances cause the book eagerly sought for. This anxiety is heightened by the action of the Methodist Conference of which the author is a member in disciplining him for publishing the book, thus attracting the attention of thousands of all sects who are anxious to read and judge for themselves the 'CLOCK STRUCK ONE,"

12mo, cloth, price, \$1 50; postage, free. \*\*\* For sale wholesale and retail by the Religio-Philo-ophical Publishing House, Adams St. and Fifth Ave.,

\$550\$20 per day! Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than a tanything else. Particulars free. Address 6: Stinson & Co., Portland, Maine.

SEALED LETTERS ANSWERED BY R. W. FLINT. Address Station D. Box, 61. Office 1147 Broadw.y New York. Money refunded when not answered. Terms, Painless Preventive of Toothache.

TRIMIESS Freventive of Toodrache.

The Subscriber having been for many years a terrible sufferer from some of the worst forms of Toothache, 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 receipt of \$1.00. Address W. P. PHELON, v1419, 1 La Porte, Indiana.

What | What | What | Next? | Next? | Next? | WONDERFUL! Great Javenile Magazine, Choicest reading. Charming pictures. 30 cents a year. A magaineet \$1.00 CHROMO FREE, by first mail. Splendid prices for clubs. Agents outfit, including Chromo, 25 cents. Specimen, 3 cents. Send at once, John B. Alden, Publisher, Chicago, Ill.

BUTTS & DINSMORE Now Publish

MR. FROTHINGHAM'S NEW BOOK. The Religion of Humanity,

By O. B. Frothingham Contents:—I. Tendencies; II. God; III. Bible; IV. Christ; V. Atonement; VI. Power of Moral Inspiration; VII. Providence; VII. Moral Ideal; IX. Immortality: X. Education of Conscience; XI. The Soul of Good in Evil; XII. The Soul of Truth in Error One vol., 12 mo. \$1.50. Sent free on receipt of price.
WILL BE READY SOON.

Christianity & Materialism. The Doctrines of the one and the Principles of the other presented in contrast, by B. F. UNDERWOOD. Price, 15 cents.

BUTTS & DINSMORE, PUBLISHERS, 36 Dey Street, New York.

JUST ISSUED.

THE CLOCK STRUCK TWO AND

Christian Spiritualist: Being a Review of the Reviewers of the " Clock Struck One," Charges, etc.

RECENT INVESTIGATIONS OF SPIRIT-

UALISM. BY SAMUEL WATSON.

This pamphet is a clearly printed issue of one hundred pages, and is devoted thoroughly to the subject-matter indicated by its title-page printed above. It is completely written, contains not a single phrase which is not to the point. It deserves to be made a campaign tract, and together with its predecessor, "The Oloek Struck One," which it so ably defends, should be circulated throughout the camp of Orthodoxy.

Price, 50 cents; postage, 2 cents. \*\*For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., & 5th Ave., Ohicago, Ill.

# Unner-Life Pepartment.

### CIRCLE OF LIGHT.

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

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

## The Independent Journal.

Bro. S. S. Jones:—In a recent number of the Journal I notice that you, in speaking of the proposed call for a Mass Spiritual Convention at Cincinnati, intimate that you have never "felt the least inspiration to join the movement." I am gratified at this new assurance that the Journal will in the future, as in the past, continue on the independent platform. The Journal has in the past been a bold, fearless and independent advocate of Spiritualism and owes its success to these facts. Had the Journal been a milk-and-water arrangment which catered to the feelings of those who uphold dying creeds, sects and isms, it would never have touched the heart of the people.

The pendulum of reform has swung to one extreme in the American Association, and there is great danger at the present that the reaction will cause it to swing to the other in the Cincinnati movement. There are those connected with the call for that movement, who desire to deny freedom of speech on the Spiritual Rostrum. I hope that this element may not have numbers sufficient to control that movement. If they should do so, the result would be a spiritual sect just ahead of the Unitarians, but not open to progress because of the denial of freedom on the rostrum or in the press.

Any spiritual organization which denies freedom of speech on its rostrum is sectarian and denies the only guarantee of progress.

Such a termination of the movement at Cin-

Such a termination of the movement at Cincinnati will not be sustained by the people and I hope that the danger is not so large as it appears. An independent, fearless press is almighty power to fire the popular heart and lead the people through self-development into an enlarged freedom.

No paper that bends to party, church or creed and ignores a free rostrum, can touch the hearts of the masses like the independent Journal.

There is one of the grandest opportunities at this moment before the bold, fearless spiritual paper that strikes up the battle cry of a "short creed," but an "almighty wide rostrum." The communication of the immortal, Thomas Paine, in the Circle of Light article sent you to-day, strikes the nail square on the head when he says that "the time is come when reason shall take the place of pathies and items."

If the Journal should take this elevated stand and put the fire into its leaders that it has exhibited on other eventful occasions, it would touch the Spiritualists of this country as they have never been touched by the mild milky manner of some so-called spiritual papers. The world needs a bold independent spiritual paper, which will place these glorious truths before the world with a pen of fire. The Journal has in my opinion exhibited these qualities in a far more marked degree than any paper in existence, which is exclusively devoted to Spiritualism and an era is now opening when these qualities must be exhibited yet in a greater degree. Can I hope that the brave editor of the fearless Journal will be equal to the occasion. I feel that he will do

it.

If the Journal does not rise to the inspirations of the hour, I feel in my soul that the angel-world will sustain those who dare! With the kindest of motives I feel impelled to write as I nave and hope that the glorious Journal will march forward in the front ranks of this heaven-born movement, and lead the van in the final down-fall of Sectarianism, whether inside or outside of the spiritual ranks. I remain as ever your brother in spiritual free-

John Brown Smith. Philadelphia, April 29th, 1873.

REMARKS:—We are glad to know that the mission of the Religio-Philosophical Journal is understood by our able correspondent.

We expect to die in the harness, but not for a long time yet, and up to that hour our readers may rest assured that this paper will not swe ve, nor yield o e jot or tittle from its independence. The dogmas and errors put forth by old theology in all of their forms, will be exposed, regardless of consequences, and the isms the hobbies, fallacies and the nonsense of individuals or classes calling themselves Spiritualists, Christians, Communists, Internationals or Free Lovers will receive equally severe criticisms.

We shall keep an eye single to the doings of the Cincinnati Convention. As a journalist we shall be careful that the Religio-Philosophical Journal is sound in its presentations of the true mission of Modern Spiritualism, knowing well that it is doing its part in making the records that will be the guide of the historian for long years to come.

We most boldly and emphatically declare that in our opinion Spiritualism in its highest scase—the philosophy of Life—will soon become firmly established as a reality in the minds of thinking people—will be acquiesced in as such by the masses, and then all phases of religion will become impotent—powerless, and will only be looked upon as the effsprings of ignorance, and baseless phantoms.

Then knowledge will be recognized as the only true savior. To the accomplishment of that end this paper was instituted by angelic power. It will ever remain loyal to that power and fearlessly perform its legitimate labor.

—ED. JOURNAL.

#### Celebration of the 25th Anniversary of Spiritualism in Cleveland, Ohio.

The celebration of this day, by the Cleveland Lyceum, was one of the most successful efforts ever made by the Spiritualists of Cleveland. The Lyceum is a live institution, which means it has live men and women at its head. It further means, in this case, that it has as intelligent, noble-minded members as can be found anywhere else, who are bound to do all they can for the prosperity of their association. Under the Conductorship of Messrs. Thatcher and Price, the Lyceum had gathered strength, and what is its equivalent, courage; and when Mr. Lees returned from his English voyage, and was elected Conductor, he brought the the sturdy vigor of Old England and engrafted it on American versatility. He is enthusiastic

without being an enthusiast; a radical, but not an iconoclast; a cautious and clear thinker, yet not a conservative He is proud of his native land, proud of his adopted country, proud of being a Spiritualist; and, we believe proudest of all of the Lyceum. The children seem equally proud of him and appreciative.

seem equally proud of him and appreciative.

The task of carrying out the programme adopted was most successfully performed. Garrett's Hall was well filled at the morning session, which was devoted to conference, the venerable Father Lawrence presiding. It will be remembered that he first suggested the keeping of the day, according to a communication he had received from the Spirit World. At the afternoon session the attendance was

At the afternoon session the attendance was large, and the exercises opened by the Lyceum. Mr. Lees made introductory remarks to the point which were well received, as they could not be otherwise. Space will not allow us to particularize or mention by name the many who declaimed equally as well. Suffice it to say, the audience constantly applauded. The calisthenics were most admirable, and the concert singing mentionably good. This portion of the programme concluded by singing "Jubilate," Mr. A. G. Smith, Conductor of the Painsville Lyceum, leading. Then followed the speeches of Hudson Tuttle, O. P. Kellogg, Mr. Winslow and Mrs. Thomson, interspersed with singing by Miss Robbins, exceedingly fine, and repeatedly encored, and the reading of "Davis Green and his flying machine," by Mrs. Emma Tuttle. Her inimitable rendition of this humorous poem, was greatly applauded.

The evening session was opened by D. A. Eddy in a happy speech, as usual with him, straight to the mark. Mr. O. P. Kellogg made a speech sparkling with wit and sarcasm; Mrs. Emma Tuttle recited a poem of the glorious days of Rome; Miss Robbins sang exquisitely, was encored and sang better; Mr. Thatcher gave the concluding address in his own good style, and then Minerva gave place to the Thespians, who eagerly waited the hour of nine, when by the programme their opportunity should come. A gayer, happier, better conducting assembly we never had the fortune to to meet. It was only too late in the morning when concluded. Thus happily terminated this celebration. It was a success in every way. It gave the citizens of Cleveland a better idea of Spiritualism, created an interest, encouraged the Lyceum, and notwithstanding the heavy expenses incurred, was pecuniarily successful. Mr. Lees may congratulate himself of his success, and the Cleveland Lyceum feel encouraged. The way to prosper is to do. The more a society does, the stronger it becomes

Respected Chairmab, Ladies and Gentleman, there is a peculiar fitness in placing in the chair the venerable father who presides over this assemblage to-day. He it was who first suggested, as moved by the invisible world, the observance of this day commemorative of the modern phase of spirit intercourse with earth; a day which has since been consecrated in thought and deed to that purpose. I am rejoice I that Father Lawrence is permitted to be with us this day and to shed over our councils the kind and benignant influence of his mature age. To grow old like him, is to grow young. It is the ripeness of the year, prophesying Spring; unlike the year, the Spring that is to come, is eternal. We feel the appropriateness of the departed coming to converse with one, who, after the years of a long and well-spent life, stands so near the threshold of the great beyond. Its light illuminates his soul with the dawn of the glorious day of eternal life.

There, too, is a fitness in the celebration of this day in Cleveland. Here, the modern movement, as an intellectual system, may be said to have begun in the West. Here was held the first Convention of Spiritualists this side of the Alleghanies; a convention largely attended, and presided over by Datus Kelly, of Kelly's Island, and in venerable appearance, much resembling the father who presides to day, and like him devoted to the cause to which he had given unreservedly the declining years of his life. His presence lent dignity to the new cause, then most unpopular, and his private influence was widely felt, for he never disowned his belief; on the contrary, he conclaimed and vindicated it with char acteristic logic and persistency. He now has joined the angels with whom he loved to communicate, and has realized the joys he antici-pated on the bright shores of immortality. He was a Rationalist by organization; well read in science and literature, and an experimentalist in the new and opening fields of psychology, with mind broad enough to generalize

from his researches.

It is with pleasure I pronounce the name of Datus Kelly, in appropriate connection with this celebration, and I seize the occasion to express the deep gratitude I feel for his fostering

It was in Cleveland that the first course of expository lectures, at least in the West, were delivered. They were given by that gentleman and scholar, Joel Tiffany, who eutering the investigation of the wonderful rapping, with a keen intellect trained to the examination of evidence, by legal study and successful practice, found them all they claimed to be, and worthy his profoundest study. His course of lectures, at that early time, have never been excelled in their intuitive knowledge of the plenomena and laws of spirit-life, and the relations of the near philosophy. It of Christianity.

lations of the new philosophy to Christianity. Organization can not be said to have been more successful, here than elsewhere, if permanency be considered success, yet lectures have been sustaind with little interruption and the Lyceum has, from its inauguration, been a centre of interest, and called around it the most devoted and faithful of those who accepted the new philosophy. Permanency may not be a proper standard by which to measure the results of organization. The most erroneous have been the most enduring. The forms of tyranny are as adamant compared with the fleeting changes of republicanism.

Spiritualism, with its vast issues, its many branches, its intensity of thought, its unexplained provinces, seem to defy all attempts at organization. I do not know as this is to be regretted. So far in progress every new development of thought, especially in religion, has sought to wrap itself in the mantle of a defined system, and necessarially became concrete and solidified. There was an end of progress. The claim of infalibility is the only authority of such systems, and the new is suppressed as directly opposed to the stability of the ideas already received.

The belief in immortality is entirely to broad to be thus confined. Its evidences meet the demands of the universal heart and can not be walled in by creeds. It resembles the great truths of science; in fact is the fundamental truth of the science of the soul. As suca, it must be studied as other provinces of investigation; its vast realms explored with exactitude; and its now mysterious and inexplicable phenomena recorded, as with kindred physical sciences. All this is beyond and above religious organization, and admits of but one present expression—that of simple business association.

The Lyceum is the most stable form, but even that must maintain itself by ceaseless changes, and they who have become practically acquainted with its workings will admit

that there is no bond whereby the different Lyceums are bound together, and no unity of action can be expected of them. As for Spiritual Societies they are bound together by a rope of sand, and their mass and delegated meetings are not characterized by harmony of ideas, or the pronunciation of any certain course of action. This may be an unpleasant statement, but its truth should lead us to consider, not how organization can be effected, but its desirability and usefulness. Who dare claim that had Spiritualism twenty-five years ago evolved a leader, or leaders, and they had formed a system, that humanity would have been the gainer? Has not, on the contrary, its incalculable influence resulted from its freedom from system, its invincible individualizing power, and that it has had no mortal leadership?

It has been the leaven in all systems. It has penetrated the sanctuary of the church; the study of the author, the laboratory of science. Everywhere its influence is spiritualizing the world of thought. No "pent up Utica" confines its power, but the broad universe is all its own. If consolidated in a religious sect or political party, we feel that its high office would be ignobled, for it should elevate all sects, and enter into the councils of all political parties.

Thus far organizations and religions have been formed for the purpose of fashioning a certain type of men; Methodism for the creation of Methodists; Presbyterianism for the creation of Presbyterians; Catholicism, Catholics, and so to the dreary end. Not one has proposed for its crowing object, gloriously natural, men and women, perfect in themselves because obeying the laws of their being. We want no Spiritualists in the narrow sense of that word, no more than we want Catholics, or Methodists, or Lutherans—we want men! We feel assured the noble, true man, will by the exaltation and purity of his nature, be a Spiritualists.

walist.

We celebrate this day, not because Spiritualism began twenty-five years ago, but because of the recognition of the Rochester Knockings at that time. Spiritualism is as old as the race, and perhaps there never was a moment after the departure of the first immortal spirit, when the Spirit World did not in some manner influence mankind. The sacred books of the various peoples, are records of spirit intercourse. Our own Bible is full to repletion of spirit manifestations. Moses and Elias were seen by two of the apostles on the Mount, an angel rolled the stone from the sepulchre and Christ appears after his physical death,

It is self-evident that one law sweeps through all spirit manifestations; that what is possible in one age, is possible in another; that what is possible for one race, or one individual is possible for all. If the spirit of Moses and Elias can return and appear to the apostles, all spirits can return and manifest their presence under proper conditions. If we admit the supremacy of law in the physical world, we must in the spiritual, and that law allows no place for miracle—it only admits of the unknown.

The thought of eliciting intelligence from the rappings a quarter of a century ago, gave an impetus to investigation, and marked a new era. We rejoice that the leading medium for those early phenomena, after the martyrdom she has suffered, has at last reached a haven of repose. Miss Katie Fox by her marriage to an English gentleman of high birth and standing; a marriage not only happy in worldly considerations, but in the true union of hearts, has passed the ordeal of her life, and has her reward. Her marriage, as reported in the London Times, was witnessed and acknowledged by her spirit guides in a most remarkable manner.

Twenty-five years have accomplished an immeasurable diffusion of the truth of spirit communion, for which the child Katie and her sister were nearly mobbed at one of their first public seances. A literature has been created, great journals of wide circulation published, a large body of teachers trained, and converts made by the millions and tens of millions.

Men renowned as exact observers in physical science have come forward in its defense—Prof. Hare, whose "demonstration" has never been, nor can be, set aside; Varley, electrician of the Atlantic telegraph, and Wallace, author of the Darwinian Development Theory of Life; Epes Sargent, Judge Edmonds, Robert Dale Owen, William Howitt, Lord Bulwer and Lord Adair. The poets Massey and Tennyson are among the long list of distinguished names that proudly endorse the cause.

The London Dialectic Society's Report on Spiritualism, made by a special committee of the ablest scientists of England, contains evidence of all classes, authors, poets, statesmen, naturalists and philosophers, unimpeachable in character and overwhelmingly volumnious, and the most prejudiced of those who have given the subject the least attention, admit the existence of a hitherto unobserved force of most mysterious character. They admit that we are standing on the threshold of a new field of investigation; that the science of the soul as yet remains a sealed book, and that the profoundest laws and relations of mind and spirit, are for the future to reveal—a broad confession of ignorance, which is the beginning of correct knowledge. From America it has extended to Europe, Asia and even Australia, and it has a journal devoted to its exposition in English at the antipodes, and in Europe periodicals in the principal languages.

In all its great diversity, a unity of purpose and harmony of expression is observable. The illiterate medium and the inspired sage have been led to the same truths. There has been, and is, diversity, but it is such as expresses individuality, and not contradiction in essentials. Without mortal leaders it has become a gigantic power. Even selfishness has subserved its purpose, and the efforts of scheming plotters been wrenched to divine purposes.

A new science has been created—that of spirit life—taking the place of miracle and superstition. The task of the future is the study of this science, recording its facts, deducing its laws. We are yet standing on its threshold and its infinite vista is just opening to us, and its profoundest principles will only be revealed in the future ages of spirit-life.

## One Box Only, Usually Weans from all Desire for Tobacco.

Mrs. A. H. Robinson, Chicago, Illinois:— Having for forty-five years used Tobacco, last June a friend offered if I would try your Antidote that he would furnish it, consequently, soon after I received the Box, used it for eight days according to directions, when I found myself perfectly weaned from the desire to use Tobacco.

Since, my health has very much improved, and in weight I have increased twenty-five pounds. I have not words to express my gratitude for this timely great change in health, and relief from a habit that to me to-day, appears quite different from the practice of years gone by

gone by.

I would recommend to all who wish to become free and out of bondage, to use your antidote, for it is a certain cure for using To-

Respectfully, etc., etc.,
M. C. Moody.
Hamilton, Caldwell County, Mo., March 19,

# Poices from the People.

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

CARSON CITY, MICH.—A. H. Mack writes.— We need a speaker here. Who will "come over and help us?" A new place but a good field open. BOAZ, WIS.—L. S. Honsinger writes.—I have

seen spirits or persons from the other land on several occasions while all alone, and my father was one of them.

COSHOCTON, OHIO.—B. I. Ford writes.

COSHOCTON, OHIO.—B. I. Ford writes.—Have you a work in book form called, A Search After God? If so, what is the price? If not what will the back numbers of the JOURNAL cost containing it?

Answer.—The Search After God, including a complete "Dictionary of the Gods " will be

complete "Dictionary of the Gods," will be published in book form. The time of its appearance has not yet been determined. No papers containing the Search on hand.

GROTON, N. Y.—R. Sears writes.—Through the

GROTON, N. Y.—R. Sears writes.—Through the seency of my spirit guides, while sitting in my cabinet, they directed me to remove from Moravia to Groton to commence a work there, that shall unfold the beauties of Spiritualism.

LOWELL, WIS.—J. K. Moore writes.—We have

LOWELL, WIS.—J. K. Moore writes.—We have had several circles during the winter, and quite a number of mediums have been developed, one, a young lady. She gives good tests and plays on the melodeon under influence.

BIRMINGHAM, OHIO.—N. Wilbur writes.—I

wish to notice through your columns, one whom I consider every way worthy of the confidence and patronage of Spiritualists, as a worker and a fluent speaker, Capt. R. H. Winslow. He gave us two lectures. He is a ready and interesting speaker.

OKOLONA, MISS.—E. D. Hall writes.—Brother

Wilson has helped our cause here very much. Three years ago the subject of Spiritualism had to be mentioned in a whisper. Now almost everybody is discussing it on the street.

OKOLONA, MISS.—J. S. Frazee writes.—E. V. Wilson delivered us four lectures which were en thusiastically received by the faithful, but the

thusiastically received by the faithful, but the squirming of the orthodox remind me of a wild beast shut up in a cage, with both eyes punched out. All they can do is to howl.

TRENTON, IND —E. P. Gaddis writes.—Spiritualism is not gaining much here. The orthodox,

IRENTON, IND—E. P. Gaddis writes.—Spiritualism is not gaining much here. The orthodox, however, are becoming very liberal in their views. They say they never did preach eternal punishment, and believe Spiritualism is right, but it is not yet popular enough to accept.

RIVER FALLS, WIS—L. L. Lewis writes.—The Harmonial Philosophy is taking deep root in this place. Several mediums of various kinds are being rapidly developed, which makes old therlogy stand aghast and exclaim, "of the devil." From present indications, your subscription list for the LOVENTA WILL INTERCED SINCE THE OFFICE OF THE OFFICE OF THE OFFICE OF THE OFFICE OFFICE

JOURNAL will increase quite rapidly in this place

Sarah Ann Engle writes.—We often see in the JOURNAL, a call for good speakers in different places. Permit us to recommend our Brother A. Warren and wife, of Waterloo, Black Hawk Co., Iowa, as among the best that we have ever heard on Spiritualism. They fully understand and appreciate the beauty and grandeur there is in our spiritual philosophy, and are gifted beyond ordinary talent to expound the same.

JORDAN, ONT.—J. Matlock writes.—I notice that the JOURNAL is gaining in favor ever so much in this conservative section, and you would be much amused sometimes, Brother Jones, to see with what eagerness some of those Sunday saints will read it behind the door. No doubt it gives them an idea. If it does there is hope. Let us work and rejoice.

WACO, TEXAS.—S. R. Evans writes —My subscription to your paper having expired, you will please discontinue it. I like your style and admire your ability, for it is certainly one of the ablest edited papers in the United States, but I honestly differ with you in your religion and a year's subscription has failed to convince me that I am in error.

REMARKS.—We certainly regret to lose our Texas subscriber above named, as we sincerely believe that if he were to read the Journal one year longer, he, like us, would believe that all religions had their origin in ignorance, and have been fostered by cruelty and intolerance and that the Philosophy of Life, which we teach, is founded on an immutable principle in nature. To expound that philosophy is the misssion of the Religio-Philosophical Journal.

ST. PAUL, MINN.—M. T. C. Flower writes.—In the Journal of April 26th, there is a communication purporting to come from Louis F. Krieger, in spirit-life. I was acquainted with Krieger, he and myself having been employed by the same firm up to the time of his illness, which resulted in his demise. The fact of Krieger having been a citizen of Philadelphia, previous to his coming to St. Paul last fall, detracts somewhat in the minds of many here from the genuineness of the manifestation or communication.

The natural inference to be drawn from the premises, is in substance, that if a spirit would have himself identified beyond controversy, he must be one that never resided in the same city that the medium does. Why not say in the same State—on the same continent—aye, the skeptic would say pshaw! let one come from another planet and then I will believe!—[ED. JOURNAL.

BINGHAMTON, N. Y.—E. C. Leonard writes.—
The people here are now ripe for good test mediums. Send us those who can bear the sharp scrutiny of skeptics. We are holding our free conference meetings every Sabbath, and want some good test medium like Harry Bastian and Mr. Taylor, who were here last November, and we would like to have them come at their earliest opportunity, and, in fact, there is much inquiry to know when they will return. Please say to them when they come here prepare to stay at least four weeks, for we can sustain such mediums here that time.

CARTHAGE, MO.—C. C. Colby writes.—I have now opened business again at Carthage, Mo., where I shall remain during the Summer, and must have the Religio-Philosophical Journal. The Carthage Society of Spiriualists hold public scances every Saturday at 3 p.m., Miss F. Leone Frost, medium. Miss Frost, of this place, has lately been developed a clairvoyant test medium, and her clairvoyant powers are truly wonderful, seeing and communicating with those in spirit-life, as readily and easily as with those in earth-life. Her tests are such as can not fail to convince the most skeptical.

KNOX, IND.—W. Elmendorf writes.—D. W. Hull delivered a course of lectures at this place recently upon the subject of Spiritual Philosophy, and subject-matter connected therewith. Mr. Hull lectured in his own peculiar and powerful manner to demonstrate the philosophy of spirit force and power, and the immense good the inhabitants of the spirit-land are now doing to those in the rudimentary sphere through the aid of mediators or mediums, who are in rapport with each other. Mr. Hull spoke under control. The ideas of his discourse were evidently from the spirit of Theodore Parker. We hope to have Mr. Hull and others to call upon us often, as much good may be accomplished by the preaching of some truth in this priest-ridden community.

SEARSBORO, IOWA.—Jason W. Macy writes.—When a boy I attended church. There was a nice raised platform at the farther end of the beautiful hall, upon which stood the tasseled pulpit, and cushioned seats for the choir. The minister and choir were seated in the most approved style. When the service commenced, I saw a young man (who might have been mistaken for an incipient brigand), step back to a sort of niche or recess, push aside a siken curtain and take out a huge fiddle, in size some less than a horse, and a bow not quite so large as a hoe-handle. He commenced tuning the monster instrument to the halleinjah pitch. Visions of the Methodist Heaven began to

flit before my mind. I imagined it was about seven miles square, walled in, with a double row of four-and-twenty elders, at the right of a great white throne, equipped with these huge fiddles, sawing out anthems to a vain glorious God, who will get terribly angry if not incessantly told how good he is. I was not converted.

ATLANTA, GA.—W. Cleveland writes.—The Religio-Philosophical Journal is doing a good work in the South. I am satisfied that if there was a speaker in each of the Southern States that would take an interest in circulating it, your subscription list would be increased tenfold. The cry is everywhere, tell us more about Spiritualism, give us tests, send us physical mediums. We are anxious to know more about it. If the healing mediums that come South would proclaim themselves Spiritualists and mediums—I mean genuine healers, for none others need apply—if such of either sex would come South and settle permanently in the large towns and cities, they would soon get a good practice, and do themselves and the cause a great amount of good. Mrs. Ballou, Miss Johnson, Mrs. C. Fannie Allyn and E. V. Wilson have done a good work in the South the past Winter, and acquitted themselves with honor. I have often met those that have consulted Mrs. Robinson, taken her remedies and been relieved. Her tobacco and opium antidotes are being used with good effect.

WOODLAND, CAL—Belle A. Chamberlain writes.—My labors are now closed in San Francisco, and I am to speak through April and May to the truth-seekers of Woodland, among whom the JOURNAL is a weekly visitor. When such reformers as the JOURNAL and Banner lay on the center table, can old theology clog the wheels of progress long? I found many friends in the city during my stay with them, and think Spiritualism is on the increase. I have visited Petaluma and Stockton three times. In both places the cause of Spiritism is on the increase. Here in Woodland the friends of progression have to combat the stand-stillites, called Adventists. Elder Cowell their spiritual, or rather no spiritual exponent, has had a new revelation. The last beast seen by John, with two horns which grew together, mears one, horn, the Constitution of the United States, and the other the Bible, which, to fulfill the prophecy must grow together before Christ can come. He acknowledges all our phenomena, and more; and with solemn face cries, "devil, man has no more soul or spirit than skunks or dogs." Our lectures are well attended. Even the Advents like to hear the devil. They say he is logical, eloquent, and a fair orator. The representatives of Spiritualism here are among the first minds of the place, and do themselves and the beautiful philosophy they endorse credit. To all my friends by this medium, the JOURNAL, I send love and greeting.

LAWRENCE, KAN.—W. J. Blow writes.—The cause is progressing in this part of the vineyard. On the evening of April 10th, the Lyceum gave an entertainment, pronounced the finest ever witnessed in Lawrance. It was a novel thing for our orthodox friends to witness the degree of perfection, physical and mental, manifested by children trained under a system so much at variance with the asceticism and cramping theories of the old-time Sunday-school. It seemed strange that child voices could be cultured to fill Liberty Hall, though the true cause may not have been discovered by old fogyism in the Lyceum's appreciation of the maxim, "a sound mind in a sound body." The perfect manner in which all the little gymnasts went through with their exercises to a lively tune on the piano, brought down the house, and constituted one of the finest lectures on the Harmonial Philosophy to which we ever listened. The instrumental music was finer than we ever heard from children of the same age. The tableau's effect, in "drummond lights," with the sweet voices of the child choir behind the scenes, seemed indeed angelic. Then the dancing was superb, and the little orators were, indeed, orators in minature. Everything was perfect—no failures—no ungraceful movements—no puny voices! We thought of the Lyceums throughout the land, and of the army of coming thinkers who are to redeem the world indeed.

HAMDEN, OHIO.—C. H. Toler writes.—I have just been among the Spiritualists of Wilksville and vicinity, and having never seen any mention of them in your good Journal, I feel impelled to say a few words. Most of them are intelligent, thrifty farmers, but the lawyer and merchant are also represented among them. They are of the progressive type, and, as I understand, number sixty odd or seventy. Two and a half miles from the village, at the residence of Mrs. S. H. Davis, is where they mostly hold their circles, but they are frequently held at other houses. Mr. Jaben Shaw is a courteous, intelligent gentleman, and a good healing medium. Mrs. Orrilla M. Davis is a vivacious lady, generous and outspoken, has good healing powers, and is also a good medium for spirit communications. Joseph Strong, Esq., is a gentleman of fine sense, a good speaking medium, and like the other two, is controlled by a high order of intelligences. Among the faithful workers there in the cause of truth and reform, are those already mentioned, with their wives and husbands, also Father John Blackledge and his good wife. John Caywood and wife, and John Strong and wife. The latter gentleman is a lawyer and a merchant, and he deals many a heavy lick at old theology. He is of the firm cast and has received from his friends, the cognomen of "hickory post." At that place the Universalist Church has just passed into the hands of the Spiritualists. They have gone to work to enlarge, thoroughly repair and paint it. When finished, it will be a splendid spiritual hall, and will be dedicated to liberty and progression. Then they will use it for lectures, spirit circles, and a Progressive Lyceum, which latter they intend to organize soon. Their spirit friends on the other side are heartly working with them in this new enterprise, and continually encouraging them onward. That is a place good lecturers should remember.

ST. MARYS, OHIO.—A. Benton writes.—Your editorial in No. 5 of the Journal, headed, "Meteors and Superstition," reminds me of the passage of a remarkable meteor over the north-western part of the State of Connecticut in the Winter of 1808, or about that time, an account of which I do not remember to have seen published, and owing to the time of its passage it was probably not seen but by a very few people. My father was out attending to his stock a little before daylight in the morning, in the month of Feb., I think, when this met or passing in a south-easterly direction lighted up the sky almost equal to the biaze of the noonday sun, and having nearly, or quite the apparent size of that luminary. In a very few minutes he heard a report like the discharge of a cannon at a distance of a few miles. About fourteen miles away, in the path of the meteor, a family was awakened by a loud report and the falling of something like large hall stones upon the roof of the house. In the morning they found quite a large number of meteoric stones or substances scattered round about the house, of an ashy gray color, resembling pumice, of various sizes and shapes, none, however, exceeding a few ounces in weight. Of the origin of meteors there has been much speculation, but, I believe no one has been able to come to any definite conclusion in regard to it. It is presumable that those periodical showers of meteor, which occur at something like regular periods, are only electrical, as they are usually followed by a change of the weather, like the aurora borealis, but, I suppose that there are some mysteries in nature that we shall have to wait the solution of till the next stage of existence, when we shall have abundant leisure to study the wonders of creation, if Spiritualism is true, as now seems to be established beyond a peradventure.

## 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.

## Dr. DAKE

Will be at the Matteson House Chicago, on the 29th, 30th and 31st of each month.

## CATALOGUE OF BOOKS

FOR SALE BY THE

Religio-Philosophical Publishing !		1 2
All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.	Paica.	I
Astrological Origin of Jehovah-God. D. W. Hull. Age of Reason and Examination of the Prophe-	25	02 1
cies. Artificial Somnambulism, by Dr. Fahnestock Alice Vale, by Lois Waisbrooker American Origis, by Warren Chess.	75 1.50 1.25 25	12 A 16 16 02 A
Answers to Questions, Practical and Spiritual, by A. J. Davis. Apocryphal New Testament. A Peep into Sacred Tradition, by Orrin Abbot. Age of Reason, by Thomas Paine. Cloth. Paper. Accana of Nature, by Hudson Tuttle. Vol. II.	1.50 1.25 50 50 25	18 14 02 08 10 04 15
Philosophy of Spiritual Existence, and of the Spirit World.  A B C of Life, by A. B. Child.  Arabula; or, the Divine Guest, by A. J. Davis.  Approaching Crisis, by A. J. Davis.  Approaching Crisis, by A. J. Davis.	1.25 25 1.50 1.00	16 02 18 14
Apostles, [translated from the French] by Renan Astronomy and Worship of the Ancients, by G. Vale A Stellar Key to the Summer Land, by A. J. Davis	1.75	20 h
Paper Covers  Astro-Theological Lectures, by Rev. Robert Taylor  A Kiss for a Blow, a book for children, by H. C. Wright. Small edition.	50 2.00 68	04 N 24 N
Large edition Antiquity and Duration of the World, by G. H. Tonlmia, M. D. An Eye-Opener, by Zepa, Cloth	1.50 25 75	16 C
Paper Covers	50	04 0
Paper Covers.  A Roman Lawyer in Jerusalem in the first century, by W. W. Story.  Allegories of Life, by Mrs. J. S. Adams.  Bible in the Balance, by J. G. Fish.  Blasphemy, by T. R. Hazard.  Bible in India.  Retter Views of Living, by A. B. Child.	1.25 1.50 10	12 16
Bible in India.  Better Views of Living, by A. B. Child Branches of Palm, by Mrs. J. S. Adams.  Be Thyself, by Wm. Denton.  Brotherhood of Man and what Follows from it.	2.00 1.00 1.25	20 P 12 16
Be Thyself, by Wm. Denton Brotherhood of Man and what Follows from it. Maria King, Both Sides; or, God and the Devil's Prophets,	10	02 P
a discussion between Moses Hull and Rev. J. F. McLain,	1 25/ 75	02
Book of the Microscope.  Book of Religions. By J. Hayward.  Biblical Chronology. M. B. Craven,  Christianity before Christ. M. B. Craven,  Critical History of the Doctrine of a Future	2.00 10 25	02 02 P
Conant Mrs. J. H., Biography of	3.50 1.50	42 10 P
Contract Evengelism and Spiritualism com	150	20 P
pared by Moses Hull. Complete Works of J. A. Davis Chapters from the Bible of the Ages. Criticism on the Apostle Paul, in Defense of Woman's Rights, etc., by M. B. Craven. Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M., M. D.	28.00 2.00	24 P
	1.50	16 08
Constitution of Man, by George Combe	1.75	16 F
Cosmology, by G. W. Ramsey	1.50 20 1.10	16 P 02 P 12
Chester Family; or, the curse of the Drunkard's Appetite, by Julia M. Friend, with an intro- duction by Henry C. Wright. Christ and the People, by A. B. Child, M. D Christianity no Finality, or Spiritualism Supe- rior to Christianity, by Win. Denton.	1.00	12 F
Christ and the People, by A. B. Child, M. D Christianity no Finality, or Spiritualism Superior to Christianity, by Wm. Denton	1.25	12 H
M. B. Craven.  Christianity, its Origin and Tendency consid-	1.00	16 H
ered in the Light of Astro-Theology, by D. W. Hull Claims of Spiritualism; embracing the Experience of an Investigator: by a Medical Man.	25 25	2 8
Dictionary. Webster's Unabridged Pocket, flexible cover	12.00 1.00 50	ex 8
Dyspepsia, its treatment etc., Descent of Man, by Darwin, Two Vols. (\$2.00 per Vol.) Dayenport Brothers—their Remarkable and In-	4.00	48 8
Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early	1.50	20 82 82
history of Christianity  Day of Doom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715.  Devil's Pulpit, by Rev. Robert Taylor, with a	1.00	12 8
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life	2.00	20 S 02 S
Death and the After Life, by A. J. Davis, paper	1.75	24 04 8
Cloth. Debatable Land. Hon. R. D. Owen, Essay cn Man. Pope, Coth Gilt Board	2.00 100 20	12 8 00 8 08 06 8
Barly Social Life of Man.  Strors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper	25	2 04 5
Cloth Exeter Hall, a Theological Romance. Cloth Paper	60 80 60	08 8 16 8 05 8
Impire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper Cloth.	50 75	04 8 12 8
Elective Affinities, by Goethe Electrical Psychology, Dods. Flashes of Light from the Spirit Land; through	1.25	16 8
the mediumship of Mrs. J. H. Conant Footfalls on the Boundary of Another World, by Robert Dale Owen	1.75	20 24 7
Free Thoughts Concerning Religion or Nature vs. Theology, by A. J. Davis. Enlarged Edition Cloth. Paper.	75 50	10 2
Waithful Guardian an Inquiretional Mory DV	1.50	16 12
William Van Namee Fountain, by A. J. Davis Future Life, by Mrs. Sweet. Factive Wife, by Warren Chase. Good Sense, By Baron D'H Jbach. Gates Adar by Miss E. S. Phelos.	1.50 35 1 00	20 04 16
Gates Ajar, by Miss E. S. Phelps.  Gates Wide Open, by George Wood. Gist of Spiritualism, by Warren Chase.  Gospel of Good and Evil, by Silver.  Great Harmonia, by A. J. Davis. 5 Vols., viz.  Vol. 1, The Physician; Vol. 2, The Teacher,  Vol. 3, The Seer; Vol. 4, The Reformer; Vol.  5, The Thinker. Each.	1.50 1.50 50 1.50	20 04 16
Great Harmonia, by A. J. Davis. 5 Vols., viz: Vol. 1, The Physician; Vol. 2, The Teacher; Vol. 3, The Seer: Vol. 4. The Reformer; Vol.	dig Self	120
5, The Thinker. Each. God Idea in History, by Hudson Tuttle		18 16
Health by Good Living, by W. W. Hall, M.D. Hierophant; or Gleanings from the Past, by G.	1.50 1.00	20 20 8
Harbinger of Health, by A. J. Davis. Harmonial Man, or Thoughts for the Age, by A.	1.50	20
Cloth. Sistory and Philosophy of Evil, by A. J. Davis.	75 50	04 12 03
Paper Cloth Hayward's Book of all Religions, including Spir- itnalism.	1.75	12 24
ttualism.  How and Why I became a Spiritualist.  Helen Harlow's Vow, by Lois Waisbrooker.  How to Bathe, by E. P. Miller, M.D. Paper.	75 1.50 30 75	12 20 04 12
Godged In by Elizabeth Stuart Phelps, author		16
of Gates Alar.  distory of the Intellectual Development of Europe, by J. W. Draper, M.D., L.L.D.  Haman Physiology, Statistical and Dynamical, or the Conditions and Course of the Life of	5.00	
or the Conditions and Course of the Life of Man, by J. W. Draper, M.D., L.L.D. 650 pp. Closh Sheep	5.00 5.50 1.75	60
Sheep. Hesperia; a Poem. Cora L. V. Tappan, How to Paint, Garduer, Incidents in My Life, second series, Incidents in Asserted Schools	1.50	25 08 20
Injurious Influences of Schools. Injurious Influences of Schools. Insultion, by Mrs. F. Kingman. Important Truths, a book for every child. Is the Bible Divine? by S. J. Finney, Paper	1.25 20 25	02 16 02 02
Is the Bible Divine? by S. J. Finney, Paper Cloth	35 60 25 1.25	02 12 02 16
Cloth Is there a Devil! The argument Pro and Con. Inquirer's Text Book, by Robert Cooper. Incidents in my Life, first series, by Dr. D. D. Home. Incoduction by Judge Edmonds. Insidel, or Inquirer's Text Book, by Robert	1.50	16
Cooper. Is it the Despair of Science, by W. D. Gunning	15	16 02
G. Forster.	25	02 02
Irreconcilable records of Genesis and Geneol ogy. William Denton. Paper	25 50	04 08

ogy. William Denton. Paper Cloth. Junius Uumasked: or, Thomas Paine the Au-thor of the Letters of Sunius, and the Decla-ration of Independence. Jebovah Unveiled, or the Character of the Jew-ish Deity Delineated.

Jehovah Unveiled, or the Character of all of the Deity Delineated. Jun of Arc—a Biography translated from the French, by Sarah M. Grimkee. 1.06 12 King David and his Times, Common Sense View of H. H. Mason. 1.50 20 Key to Political Science, by John Senft. 1.25 00 all of the Secrets of Bee-Keeping. Paper 50 04 75 04

1.50

wing Present—Dead Past, by H. C. Wright.
Paper.
Cloth

Cloth
Lessons for Children About Themselves. By
A. E. Newton.

"Gloth,
Boards,
Man's True Saviors. Denton
manyweed Biossoms, by Lois Wansbrooker
Ministry of Angels Realized, by A. E. Newton,
Manual for Children (for Lyceums), by A. J.
Davis. Cloth.
Morocco, gilt.

raper. sine's Political Works, 2 vols., of about 500

pages each ... 5.00 1.00

Philosophical Dictionary of Voltaire. Fifth American Edition, 876 octavo pages, two steel plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition which sells for \$10.

Psalms of Life, by J. S. Adams. Paper cover. 75

Board. ... 1.00 18

Persons and Events, by A. J. Davis ... 1.50 18 | Planchette—the Despair of Science, by Rpes | 1.25 | 16 |
| Penetralia, by A. J. Davis | 1.75 | 24 |
| Philosophy of Spiritual Intercourse, by A. J. |
Davis Paper	60	08
Cloth	1.25	16
Problem Life	75	10
Principles of Nature, by Mrs. M. M. King	1.75	24
Poems from the Inner Life, by Lizzie Doten	1.60	16
Gilt	2.00	20

Gilt
hilosophy of Creation, by Thomas Paine,—
Through Horace Wood, Medium. Cloth.... Paper .....oems of Progress. Lizzie Doten, Gilt, 2.00 20 arturition without Pain. M. L. Holbrook, M.D. 1.00 00

Gilt, 200 20
Garturition without Pain. M. L. Holbrook, M.D. 1.00 06
Pentateuch—Abstract of Colenso 25 2
Progress of Religious Ideas through Successive
Ages, by L. Maria Child. (3 Vols.) 6.75 72
Physical Man, his Origin and Antiquity, by
Progressive Sungster. 150 00
Hadical Discourses, by Denton. 1.50 16
Ravalette and the Rosicrucian's Story; 2 Vols. in one. P. B. Randolph. 1.50 16
Ravalette and the Rosicrucian's Story; 2 Vols. in one. P. B. Randolph. 1.50 20
Radical Rhymes. Wm. Denton, 1.25 12
Real Life in Spirit Land, given Inspirationally, by Mrs. Maria M. King. 1.00 18
Rules for Forming Spiritual Circles, by Emma Hardinge. 05 02
Supernatural, History of the. By Wm. Howitt 2 vols. 3.00 40
Spirit Works, Real, but not Miraculous. By Allen Putnam. 35 03
Soul Affinity, A. B. Child. 20 02
Satran, Slography of. By K. Graves. 60 03
Sermon from Shakspeare's Text. Denton. 10 02
Sacred Gospels of Araba, A. J. Davis, cloth full gilt 1.00
Sunday Not the Sabbath. 25 2
Sexual Physology, by R. T. Trall, M.D. 2.00 20
Strange Visitors, Dictated through a Clairvoyant Spiritual Harp. 200
Abridged Edition. 1.00 14
Self-Abnegationist; or the true King and Queen, by H. C. Wright. Paper. 50 06
Soul of Things. by Elizabeth and Wm. Denton 50 21
Sermon From Shakspeare's Text. Potnon 50 20
Sorrian Philosophy vs. Diabolism, by Mrs. M. M. King Songs of Life, by S. W. Tucker Spiritual Philosophy vs. Diabolism, by Mrs. M. M. King Songs, by S. W. Tucker Spiritual Songs, by S. W. Tucker Spiritual For Theodore Parker, through the Mediumship of Miss E. Ramsdell 50 04
Seven Hour System of Grammar, by Prof. D. P. Howe Paper 50 04

Paper leace of Evil, by Joel Moody siritual Manifestations, by J. S. Rymer

Syntagma
Syntagma
System of Nature, or Laws of the moral and
Physical World, by Baron D' Holback
Startling Ghost Stories from Authentic Sources
Self Centradictions of the Bible,
Spiritualism a Test of Christianity. D. W. Hull,
Safena or the Mental Constitution. by Arthur
Spiritualism Discussion of J. C. Fish & T. H.
Dunn.
40 00

The Past and Future of Our Planet, by Wm. The Past and Future of Our Planet, by Wm.
Dentoa. 1.50 20
That Terrible Question. Moses Hull. 10 02
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 25 2
Treatise on the intellectual, moral, and social man, a valuable work by H. Powell. 1.25
Tale of a Physician, by A. J. Davis 1.06 16
Paper Cover. 75 68

Tale of a Physician, by A. J. Davis
Paper Cover.
The Question Settled, by Moses Hull
The Merits of Jesus Christ and the Merits of
Thomas Paine as a Substitute for Merits in
others; What is the Difference between them?
by H. C. Wright
The Inner Mystery, an Inspitational Poem, by
Lizzie Doten 25 02 The Inner Mystery, an Inspitational Poem, by Lizzie Doten
The Voices, by Warren Sumner Barlow, Gilt
Theological and Miscellaneous Writings of
Thomas Paine's Pilgrimage to the Spirit World
Tobacco and its Effects, by H. Gibbons, M.D
The Temple; or, Diseases of the Brain and
Nerves. A. J. Davis,
Paper. 100 08

Voice of Prayer, by Barlow

Voice of Prayer, by Barlow
Vestiges of Creation
Vital Magnetic Cure,
Vital Force, How Wasted and How Preserved,
by E. P. Miller, M.D. Paper 50 cents. Cloth
Voiney, B. Tas; or Meditations on the Revolutions c. Empires, with biographical notice by
Count Darn
Whiting, A. B. B'ography of.
Who are Christians. Deaton.
What is Right, by Wm. Denton
What is Spiritualism, and Shall Spiritualists
have a Creed? by Mrs. M. King
Whatever is, is Right, by A. B. Child, M.D.
Wolf in Sheep's Clothing, or God in the Constitution, by Moses Hull
Why I Was Excommunicated from the Presbytution, by Moses Hull
Why I Was Excommunicated from the Presbyterian Church. Prof. H. Barnard.
Year Book of Spiritualism. Cloth

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

## Spiritual Tracts. BY JUDGE EDMONDS.

THIS VOLUME CONSISTS OF A VALUABLE COLLEG TION OF SHORT ARTICLES ON SPIRITUALISM,

by Judge Edmonds, who is widely known in Europe and America as an able jurist and a staunch advocate and expounder of the Spiritual Philosophy. The collection contains 275 pages, and is sold for the small sum of 30 cents per copy. Forty copies to one address by express for \$6.00. Address Religio-Philosophical Publishing House. 150 Fourth Ave., Chicago. New Advertisements.

## The New Wonder! NATURE'S HAIR RESTORATIVE!



Contains no Lac Sulphur, no Sugar of LEAD, no LITHARGE, no NITRATE OF SILVERis 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.

This is the first and only real restorative ever dis-

This is the first and oral year covered.

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.

Use it straight along, and at SEVENTY YOU will have the hair you wear at SEVENTERN OR TWENTY-SEVEN, as its habitual use is a certain preventive of falling off, baldness, and gray hair.

and gray hair.

It relieves, and removes all tendency to headaches, which have like cause.

Infinitesimal animalculæ, discoverable only with a powerful microscope, infest the roots of the human hair and scalp when neglected and unhealthy. The Restorative contains their perfect bane, selected from Nature's store-rooms, which ingredient the Patentee has the sole right to use. It destroys these, removes all impurities fractifies and fertilizes the scalp—treating only causes.

"Ring out the Old, Ring in the New." DR. G. SMITH, Patentee, Ayer, Mass. Prepared only by PROCTOR BROTHERS, Gloucester, Mass.

Send two three cent stamps to Proctor Brothers for a "Treatise on the Human Hair." The information it contains is worth \$500 to any person.

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

#### CHAPTERS FROM The Bible of the Ages. FOURTEEN CHAPTERS.

SELECTED FROM Hindoo Vedas, Buddha, Confucins Mencius, Egyptian Divine Pymander, Zoroaster, Talmuds, Bible, Philo Judeaus Orpheus, Plato, Pythagoras, Marcus Aurelius, Epictetus, Seneca, Al Koran, Scandinavian Eddas, Swedenborg, Luther, Novalis, Renan, Taliesin, Milton, Penn, Barcley, Adam Clarke, Mary Fletcher, Newman, Tyndall, Max Muller, Temple, Woolman, Elias Hicks, Channing, Garrison, H. C. Wright Lucretia Mott, Higginson, T. Starr King, Bushnell Parker, Finney, Davis, Emma Hardinge, Emerson, Beecher, Tuttle, Denton, Abbott, Frothingham, and 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."

"This book, original in aim and execution, helps to meet a want much felt. Giving the best thoughts from a date far older than the Bible to our own day, it must tend to break up idolatry of a book, to banish bigotry, and give higher wisdom and truer freedom and rpiritual culture. It should be in every home in the land. None should fail to obtain it."—WILLIAM DENTON.

EDITED AND COMPILED BY G. B. STEBBINS. PRICE, \$2.00. Postage 26 cents.

400 PAGES; ON HEAVY TINTED PAPER; BOUND IN CLOTH \*\* For sale wholesale and retail by the Relieio-Philo SOPHICAL PUBLISHING HOUSE. Adams Street and Fifth Avenue, Chicago, Ill.

## Golden Discovery. Mrs. Mand E. Lord's Great Clairvovant Liver Remedy and Blood Purifler.

This preparation was given Mrs. Lord while in a clairvoyant condition. It has been well tested and has won for itself the name of the Golden Discovery, the Wonder of the Age, and which we offer the public without any fear of competition. composed of active remedies particularly adapted to the difficulties above named, balanced by others, rendering i a favorite panacea in many other difficulties that arise from an unhealthy state of the Liver. It not only finds

its positive anchorage upon the Liver, THE GREAT RESERVOIR TO THE HUMAN SYSTEM, cleansing and bringing a healthier tone and perms nent cure, but it gives tone to the digestive organs dispels languor, acts upon the kidneys and bowels, has s grand effect upon Catarrh, Scrofula, Dyspepsia, Bilious Diseases, Fevers, and Inflam matory Difficulties, allays Nerveus De-bility, and by cleansing the biliary organs, it REMOVES MOTH PATCHES AND SALLOWNESS FROM THE

skin.

It will also remove the effects of poisonous and deleterious substances that have long remained in the system. This REMEDY CONTAINS No Poison. ous Drugs, IS PURELY VECETABLE. gentle in its action, and is calculated to find all the offend ing elements and diseased places in the system, to looser the bowels, and do a great work without weakening the patient or producing pain or catharsis; while if sufficient is taken (directions followed) it will cure the most rigid

WE CHALLENGE THE MEDICAL FACULTY AND THE WORLD at large to produce a remedy, the combination so simple and harmless, and yet so grand and potent, as this given through Clairvoyance, and which we in the highest confidence present to the world, already flooded with reme dies, all claiming rare virtues, and many as specifica This remedy has been tested over and over, each time proving perfectly successful and giving entire satisfac tion. We ask the public to give it a fair and impartial trial, feeling sure no prejudice can, after testing it, prevent all from adopting it as a

PAYORITE FAMILY MEDICINE. Single bottles of medicine, \$1.00; or 6 bottles for \$5. MAUD E. LORD, Physical and Test Medium. All business letters addressed to W, G. HOOKER, General Agent, 251% Park Avenue, Chicago' Ill.

## WHY I WAS EXCOMMUNICATED

FROM THE

FIRST PRESBYTERIAN CHURCH, of Minneapolis, Minnesota.

By Prof. H. Barnard. "Not the men who utter them, but the eternal truth to

THIS INTERESTING AND VALUA-

Price, 20 Cts. Postage, 2 Cts. \*\*\* For sale wholesale and retail by the Religio-Philosophical rublishing House, Adams St., and Fifth Ave., Chicago.

## Something Entirely New!

MAGNETIC AND ELECTRIC

POWDERS.

## 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 ELECTROTIZED. THRSE ELEMENTS COMBINED WITH MEDICINE MAKES THEM SURELY THE

## Healing Power of the Age.

The Magnetic Powders cure all Positive or Acute diseases, such as Neuralgia, Rheumat sm, Headache, St. Vitus Dance, Fits, Convulsions. Dyspepsia, Colic, Cramps, all Inflamations of Liver, Kidneys and Bladder, Fevers of all kinds, Measles, Small-Pox, Dysentery, Piles, Constipation, and all diseases arising from a disordered and torpid liver. Female diseases, Nervousness and Sleeplessness, Pains and aches of all kinds. All dis eases involving mucous surfaces

The Electric Powders cure all Negative or Chronic diseases, such as Palsy, Paralysis, Deafness and Blindness, Double Vision and Sunstroke. All Congestive Fevers, Chronic Diarrhea, Indigestion, Scrofula and Glandular diseases. Cutaneous Eruptions, all negative conditions of the system, as Coldness and Chiliners, Exhaustion, Relaxation, Langour, Stupor, Depression, Nervous and Muscular Prostration and General

For Chills and Fever both kinds are needed, and never fail to effect a cure.

Circular with full directions sent free to any address Special directions given if called for, free of charge, either at the effice or by letter. Send brief description of symptoms and three-cent stamp for r ply.

Each Box Magnetic and Electric Pewders, 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 mediums Alurge and liberal commission given. Send for agents terms.

Mailed post-paid, on receipt of price, to any part of United States, Canada or Europe.

Price 1 Box half Magnetic and half Electric \$1.00. 1 Box Magnetic 1.00. 1 Box Electric 1.00. 6 Boxes 5.00.

Send your money at our expense and risk, by post-office money order, registered letter or dra't on New York. All etters containing orders and ramittances, must be directed to HULL & CHAMBERLAIN, 127 East 16th St., New York.

PROPRIETORS.
Office 127 East 16th St., New York, near Union Square; branch office, 160 Warren Ave., Chicago, III.
Vol 14nStf.

"ABSOLUTELY THE BEST PROTECTION AGAINST FIRE.

Over 1200 actual fires put out with it. MORE THAN

## \$10,000,000.00

WORTH OF PROPERTY SAVED FROM THE FLAMES. K



FIRE EXTINGUISHER

Babcock Self-Acting Fire Engine,



It is more effective than the Steam Fire Engine, because it is instantaneously ready and throws a powerful stream of carbonic acid, gas and water for any length of

time.

It is the Best and cheapest Fire Engine in the world, and comes within the financial abilities of every place.

It does not require an expensive system of water works, and is never out of repair. Send for "Their

F. W. FARWELL, Sec'y. 78 MARKET St., Chicago.

VOICES!

## THE VOICES THE

## THREE VOICES!

WITH SPLENDID PORTRAIT ON STEEL OF THE AUTHOR

## WARREN SUMNER BARLOW.

The fact that this work has rapidly passed through 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 publication constantly endorsed them as one of the very BEST AND MOST REFECTIVE MEANS with which to BATTLE 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 fall to 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 increasing zest and wo derment, finding therein new ideas, sound logic, and the most elevated reason, dressed 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," the fabulous God of Old Theology is held up in all his hideous deformity.

The work clearly shows Man has ever made a Gop in 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

and combative. High authorities assert that some of the most difficult questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. No person, whatever may be their religious belief can

read these poems without benefit. THE VOICES is printed from large clear type on heavy tinted paper artistically bound, and sold for \$1.25. Full gilt \$1.50; postage 16 cents.

\* \* For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams et., and 5th Avenue, Chicago.

CRANE & BYRON, BLANK BOOK MANufacturers, Wholesale Stationers, Printers, Binders, Engravers, and Book
Publishers Publishers of Spalding's Treatise, and a
thorough, complete, and beautiful series of Legal and
Commercial Blanks of every description. Correspondence solicited. Topeka, Kansas.

## GOLDEN MEMORIES

## AN EARNEST LIFE A Biography of A. B. Whiting TOGETHER WITH SELECTIONS FROM

His Poetical Compositions and Prose Writings.

COMPILED BY HIS SISTER, R. AUGUSTA WHITING.

The work is published in response to the general demand for a reliable resume of the life, labors and wonderful mediumistic experiences of our arisen fellow-laborer in the cause of human freedom and progress. It has been carefully prepared by his sister, from his own journals and letters; and from her intimate personal knowledge of all important facts embodied, can not fail to be accurate in every particular. It is embellished with a fine steel portrait of the individual whose life it partrays.

The book is one that will be of interest to every Spiritualist, and to all who are interested in rare and curious developments of mental phenomena, while the travel and adventure of seventeen years of public life furnish incidents both instructive and amusing for the general reader. Part second of the work contains a number of beautiful poems, including the words of many of his songs, both published and unpublished.

PRICE \$1.50, postage 20 cents. For sale wholesale and retail by the RELIGIO-PHILOSOPE-ICAL PUBLISHING HOUSE, corner of Adams Street and 5th

## THE FUTURE LIFE: As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet, WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS. CONTENTS:

Price \$1.50; postage 20 cents, \*\*\* For sale wholesale and retail by the Religio-Philo-ophical Publishing House, Adams St., and Fifth Ave.,

AGENTS WANTED FOR WEST

OF THE

## ROCKY MOUNTAINS.

A full, faithful and reliable History of that vist region of our country, so rich in romance and natural wonders, including the MODOU OUNTRY, so stubbornly defended by CAPT. JACK. The work will be read with deep inferest by thousands who have sought in vain for full and correct information relating to the "actific Slope, ILLUSTRATED WITH 150 ENGRAVINGS the rarest and choicest CABINET OF BEAUTY AND WONDERS ever transferred to paper. For illustrated circular and terms, address Please state the paper was seen this in

Please state the paper you saw this in. [v14n1t18]

# Frontier Pepartment.

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, unless 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.

The New Year and our Work to Date.

Gentle Reader, Greeting, often we have sent you, and often in return have held your hand in ours, have heard sweet words of approval, and sometimes harsh words in reproof, and yet we are thankful for all we have, all we receive. Are you, dear readers? Are you aware of the struggle, the toil, the actual wear and

of the struggle, the toil, the actual wear and tear that we speakers, seers, mediums, are passing through, in order to carry to a creed-bound world our gospel of glad tiding from the Summer-land, the home we are all going to? If you are not, it is high time you were. We propose in these series of articles to bring as vividly as word-picturing can, our year's experience before you, and when the year is through, we shall ask you, have we done our duty, not alone for ourself, but for the army of laborers who are in the field with us? We would not like to share your ap-

us? We would not like to share your approval all alone—no—no—not all alone!

January 1st, 1873, found us at our home with Farmer Mary and our household jewels.

The darlings, how we love them, and how fearfully we are struggling to build up a home for thousehold by the savered hellowed. for them, and oh, the sacred hallowed anticipation of some time sitting beneath our own pation of some time sitting beneath our own roof-tree, all our own, with no mortgage over-shadowing our joy,—Farmer Mary and the Gentle Wilson with our darlings, with our friends—not a few—their name is Legion grouped around us, worshiping God, and the angels helping, we will shout, laughing, weeping, all our darlings, all our friends—they are Legion—joining in this holy cheering, Our home is free! Our home is free!

Reader, we weep, not tears of sorrow, but tears of joy. Our soul is fall this mild morning. Farmer Mary is well and so are all our darlings. It is a happy New Year's day, and we are going to take our New Year's dinner with our daughter in her new house. There with our daughter in her new house. There will friends be with us from the shore of time and the Summer land. We dine, we laugh, we see the angel band, they see us, and we are happy. The day and the dinner are past, and we then to our homes repair, leaving our daughter and her mate. May they always be as happy as on their New Years day.

January 2d, 3d and 4th, we are on our farm, cheering Farmer Mary in her labors for our darlings. Very dear to us are those visits to our loved ones at the old home.

January 5th, we, Farmer Mary and the Gen-

January 5th, we, Farmer Mary and the Gentle Wilson, go to Chicago to hear our gifted Brother Lyman C. Howe, and truly is he gifted, speaking inspired thoughts from an angel band of men and women from their home in the Summer-land, and as is our wont, we took a part in the toils of the day, dividing time with him, morning and evening. We went home with him and his mate, and with them bread did break.

Monday, Jan. 6th, we called on Brother S. S. Jones in his sanctum, our first visit to the new quarters of the Religio-Phi Losophical Journal. Pure and holy are those rooms; no smell of whiskey or tobacco there. The air, the room, all new, iresh from those impusition. rities Long and earnestly did we talk, Farmer Mary, S. S. Jones, the Gentle Wilson and Brother Francis, of things past, present and future. It was refreshing, truly to sit in these elegantly furnished rooms of the RILIGIO PHILICAL MARKET CONTRACTOR OF THE CONTRACT OBOPHICAL JOURNAL office. The order, the ornaments, the harmony, all combined was heaven realized.

Our readers are unacquainted with one of the workers in the Religio Philosophical Publishing House. We refer to our genial and very good friend, Col. Bundy, Secretary. We met Sister A. H. Robinson, the healer and seer. Everywhere we go, we hear good reports of the work our sister is doing. May her

shaddow never grow less. We returned to our home at night greeting and greeted by our own loved ones.

Tuesday, January 7th, we left Farmer Mary and our darlings for Manistee, a lumbering station in Michigan, on the shore of Lake Michigan, one hundred and seventy miles from Chicago, by railroad to Pentwater, and fifty-three miles by stage from Pentwater to Manistee, in all two hundred and twenty-three miles north of Chicago. When we left Chicago it was a fair pleasant morning, and continued fair weather until we reached Muskers of the many transfer and when we gan. Then it begun to storm, and when we reached Pentwater the elements were in an

Wednesday, January 8th, we left Pentwater, three sleigh loads, sixteen men and one woman, bound for Luddington and Manistee, and the storm-gods with us all the way through woods, burnt district, and occasionally on the Lake Shore. The north-west wind was blowing a Shore. The hord-west wind was blowing a tearing gale. The lofty pines were bending like reeds before the blast, the snow falling fast, pelting us fearfully in the face, and so thick that we could not see a rod before us; and when we came out on to the Lake Shore we knew that the storm-gods were abroad The swift howling wind, the pelting driving snow, the spray from the wave high up in the air, came full in our faces with a force that made our skin smart as with fire. Sometimes our horses were so blinded by the storm that they could not move. Now halting, now plunging on through drifts of snow full four feet deep and more, we went on our way. At 11 o'clock, A. M., one of our teams halted, and we were informed that the woman and one or two more were freezing to death. A consultatation was held, when we determined to move on at all hazards. Our sleigh was stalled in a snow bank. All were heavily laden. Our sleigh taking the woman started on, and as we took her hands in ours we looked into her face; it was blanched and white. We read her soul; she was thinking of home; so were we. It was hard to freeze-perhaps to die in such a storm, and so far from home. Be of good cheer, we whispered her; one hour more and the victory is won; and on we sped through the storm. We passed a house, gave the alarm that men were freezing behind us in the storm. Men with sturdy souls and strong of limb, no questions asked, went forth into the mighty storm with one intent to save, to rescue from death their fellow-men. 'Tis done, all are saved, and we are safe at 1 o'clock, P. M. in Luddington.

After dinner a council was held; the ques-After dinner a council was held; the question, "Shall we go on?" All backed out save we, the Gentle Wilson. "Let us go," said we. All the rest said "No." We plead necessity; then the driver consulted.
"Old man," said he, "can you stand the storm."

storm? "We can; we are not old, but young; our blood is hot; we are strong of limb. Driver, we will beat this storm."

"We will go," said the Knight of the Whip; be ready at the blast of the horn."

We were soon out again in the storm, On we sped, late in the night. Compelled to leave we sped, late in the night. Competed to leave our sleigh, on foot we made a mile and more to Manistee. We had won the day. Reader, such a storm as this we have never fought! A greater victory never won! Never felt we the blessing of temperance as in this storm, and when we entered the hotel, men could hardly believe that which we had done. All the next day and the part the storm swent on blocks. day and the next, the storm swept on, block-ading every road. We were storm-bound in

Manistee.

Jenuary 9th, 10th, 11th and 12th, we held forth in Manistee, speaking six times, beginning with seventy-five hearers, and concluding Sunday night with every available foot of the house occupied. We gave many fine tests, making converts to our cause. We found warm and true friends here in Manistee, and

warm and true friends here in Manistee, and long shall we remember the kindness we met at the hands of our friends. We shall see them again, and then we shall write up more fully this City of the Pine Woods.

Monday, January 13th, we left Manistee in private conveyance, for Chicago. On our way to Pentwater, we met the first through mail from Chicago and the outer world; five full days of the snow blockade. We reached Pentwater just in time to take the first train out for Chicago.

January 14th found us at our home at din-

January 15th, we left our home at 6 o'clock, P. M., for Lexington, Ky., a stormy ride of many miles, reaching Lexington Thursday evening, the 16th. We lectured there five times to very fair-sized audiences, giving many fine tests. We made our home with Doctor Sneedaker, a Spiritualist—good and noble. We gave many fine tests, and most of them were identified. We met many who were very kind and good to us, but unfortunately, we came in contact with a brute in the form of a man who outrageously insulted all in the house at which we were a guest. We are thankful this man is not a Spiritualist.

MRS. E. T. GRAVES, Test, Business and Clairvoy-ant Physician, Terms, \$1 and three stamps. Ex-amines by hair or letter. Address, Morrison, Wniteside County, Ill., Box 255.

## \$72 00 EACH WEEK

Agents wanted everywhere. Business strictly legitimate. Particulars free. Address, J. WORTH & Co., St. Louis,

### Samuel Maxwell, M.D. CLAIRVOYANT PHYSICIAN.

Treats all forms of disease with great success. Sends medicine to all parts of the country. \$3.00 and lock of hair for examination. \$5.00 to \$20.00 per month for treatment. Address, 72 South 6th St., Richmond, Ind. P. O. Box 1285. V14n5tf

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

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.

Beautiful inventions for marking Clothing and Printing Cards, etc. One will do for a whole family. Movable Type, Profitable, amusing and instructive for the young Jet Printer S1. Siver S1.25, with Ink, Type and neat Case, delivered by mall anywhere. 3 Alphabets extra 60c. Agents wanted. GOLDING & CO., 14 Kiby St. Boston v.4n7t4

### The Mystery of Metropolisville.

The New Story (over 10,000 ordered before publication) by EDWARD EGGLESTON, author of "The Hoosier School Master." of which 240, 00 have already been published, "The End of the World," of which 18,000 have already been published, etc. Firely illustrated, Price, postpaid, \$1,50. ORANGE JUDD & CO., 245 Broadway, N. Y. [v14: 614]

## NEW CHROMO.

HILL'S NEW CHROMO, "HAPPY HOURS," will be given to each subscriber to AMATEUR the best Musical Month-ly. Subscriptions only \$1 per year. Sample copies, 10c. Lee & Walker's Musical Almanac sent to any address of

application application and the most complete tune-book for Church Choirs of all denominations, will be ready about July. Lee & Walker, 925 Chestnut St., Philadelphia, Pa.

## N. Y. Magnetic Cure.

Baths, Electricty & Vital Magnetism! The most delightful and powerful method of healing NEURALGIA, RHEUMATISM, PARAL-YSIS, TUMORS, Disease of the BRAIN and NERVES and FEMALE diseases, and we have decided success in healing diseases of the Blood, Eyes, Ears, Throat, Lungs, Liver, Kidneys, etc Intemperance, Opium-Eating and Tobacco-use also cured. Patients and others will find a pleasant home in our residence. A skillful lady Physician always on hand to assist at times.

DR E. D. BABBITT, 229 West 38th St. near B.oadway, N. Y.

## 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-busism, Free Rehgion, Science, and General Reform, by both American and European authors, at wholesale and retail. Lyceum Manuals, Lesson Books, and Illus-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 Rei, 610-Philosophical Journal, and other journals devoted to Progress and Reform. v14n7t4

## W. H. MUMLER

DESIRES TO ESTABLISH AN AGENCY IN EVER CITY AND TOWN IN THE UNITED STATES FOR THE SALE OF HIS

WONDERFUL

Spirit Photographs.
FOR TERMS ADDRESS WITH STAMP, STATING NUMBER OF INHABITANTS. W. H. MUMLER, 170 W. Springfield-st., Boston, Mass.

### The Well-known Psychometrist A. B. SEVERANCE,

WILL give to those who visit him in person, or from auto graph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosts 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. B. SEVERANCE. 457 Milwaukee St., Milwaukee, Wis.

## DOCTOR PERKINS

Of Kansac City, Missouri, has the only renedles that will ensure a safe and permanent cure of those organic diseases contracted through ignorance of natures laws, vice, overindulgence, intemperance or otherwise. A greater number of persons are afflicted with those diseases than any other, and from them, many of the evils in social life are generated and through false modesty or inability of their physician or ignorance of their own physiology, are victims of insanity and did not provided the provided and the same of the companies of the contract of the

## 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
Touse, 150 Fourth Ave., Chicago.

3 THREE

## Plans of Salvation

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 New Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the Sentance

Price, 10 cts.; postage free.

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

## WHICH

## SPIRITUALISM OR CHRISTIANITY ?

A Friendly Correspondence between Moses Hull, Spiritualist, and W. F. Parker,

Christian. Rev. Mr. Parker is one of the most eloquent preachers and debaters in the West, and has presented his side of the question at issue with more than ordinary acumen; thus enabling Mr. Hull to meet the opposition to Spiritualism in its strongest form. The letters are friendly, logical, witty and caustic. They will not only instruct but thoroughly amuse those who read them.

Price, bound in cloth, 75 cents, postage 12 cents; paper 50 cents, postage 6 cents.

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

## TIPPING HIS TABLES

Ramblings after a Rambler; Exposures of an Exposer.

Elicited by an "Expose of Spiritualism by Rev. Cregory, Northfield, Vt., 1872."

BY ALLEN PUTNAM.

In response to a general demand, this able production, has been issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full-of interest, and bears the mark of patient and earnest thought.

Price, 25 cents: postage, free.

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

## Progressive Songster

-Compiled-

## By Wm. H. Westcott.

Comprises a collection of some of the best and most popular selections of the day, (over 200 pages,) arranged for the use of Spiritualists for the Lecture, Circle or Lyceum. These "Gems" are adapted to familiar melodies, and the Songster is intended to take the place of more ponderous music books for general use, and has met with hearty approval from all who have seen it. Every Spiritualist needs a copy. The following are a few of the

SWEET BY-AND-BY.

SHERCTIONS:

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.")

LOVE AT HOME.

NATURE'S CALLS—(Air: "Nellie Lee.")

HOME, SWEET HOME.

SOMETHING SWEET TO THINK OF—(By Ordway.)

Ordway.)
WAITING BY THE RIVER.
NEARER MY GOD TO THEE.
ERROR'S TEACHINGS SHALL MOULDER IN
THE GRAVE—(Air: "John Brown.")
SWEET SISTER SPIRIT, 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 Spangled
Banner.")

Banner.")
I HEAR THE ANGELS SINGING—(Air: "Ever of Thee.")

Bound in Cloth and Board Covers, per copy 50 cents. Liberal discount to Lyceums and the trade.

## A Good Head of Hair Restored by a Spirit Prescription.

ADITOR JOURNAL:—For the benefit c my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore

mended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably stranse, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired

Springfield, Mo.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and flively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, corner Adams street and 55: Avenne Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage

## Looking Beyond. BY J. O. BARRETT.

Life, Soul, Spirit Celestial Body. A most beautiful book, written in the author's usual finished style, aflash with spiritual illuminations and affections. It contains the testimony of the departed respecting what they see and hear of the "better land," the philosophy of life, the moral ratio of worlds, the brighter views of the transition called death, the true uses of funerals on a more attractive scale, and visions of the "Beyond." It is a casket of sweet immortelles, and a Bethlehem star in every bereft home.

Price, 75 cents; postage, 12 cents.

#### The Pernicious Weed.

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

Mrs. A. H. ROBINSON—Dear Sister:—I sit down to
throw in my testimony with the rest. I have used tobaccotwenty-five years. The appetite for it was hereditary,
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
when I saw anybody using it, I sent you two dollars,
procured a box of your Tobacco Antidote, and am now,
after using one box, entirely free from its use. I can
sit down in a room where the pipe and tobacco-box are
passed around, and all partaking of it, and not feel
moved to want a chew, or to smoke a pipe. I am thankful I have got rid of the obnoxious weed, for my health
is better, my eyes are now well, and I begin to feel like
a new man. I shall try to persuade others to do as I have
done, and thus I may act as an agent in the case.

Very respectfully, yours, &c.,

W. W. Porter. habit of using tobacco, we publish the following letter:

A New Scientific Work SAFENA OR THE

## MENTAL CONSTITUTION. BY ARTHUR MERTON.

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

The condensed style of the author has enabled him to treat each of the many topics embraced in this volume with great clearness. For example, in the second chapter the reader will find the Signs of Character described, and to get the same knowledge elsewhere, he would have to purchase a volume costing five times the price of this. So the Word Analysis, in the seventh chapter, and the Laws of Conjugal Love, in the sixth, are equally examples of condensed and lucid statement.

The Safena has about 200 pages, well illustrated with

engravings. Price, in cloth, \$1.00. Sent by mail post

## Flashes of Light

From the Spirit-Land, Through the Mediumship of

Mrs. J. H. Conant,

Compiled and arranged by Allen Putnam, Author of Spirit Works; Natty, a Spirit; Mesmeriem, Spiritualism, Witchgraft and Miracle.

This comprehensive volume of more than 400 pages will present to the reader a wide range of

Useful Information, Scientific Disquisition, Theologic Explication, Geographic Description,

Spiritual Revelation.

The Disembodied Minds of THEODORE PARKER,

WILLIAM ELLERY CHANNING,
THOMAS PAINE,
REV. HENRY WARE,
JOHN PIERPONT, and many other
Distinguished Lights of the past,

## HERE SPEAK TO THE

EMBODIED INTELLIGENCES & TO-DAY. Their utterances, as given through the lips of MRS. J. H. UONANT, recorded by the pen of the phonographic scribe, have awakened the greatest interest in Society concerning.

THE ORIGIN OF MAN, The Duty Devolving on each Individual,

DESTINY OF THE RACE, As treated from the several standpoints which the

FREEDOM FROM ARTIFICIAL CONSTRAINT

Added Light of the Spirit-World

## Render inevitable to the reflecting soul entering it in chediance to the flat of

NATURAL LAW. The book is composed of extracts from answers to some of the most important questions proposed at the Banner of Light Free Circles, and will meet the desire of multitudes of Spiritualists all over the country.

As an encyclopedia of Spiritual Information it will be without a superior.

CLOTH \$1.50; POSTAGE 20 CENTS. \*\*\* For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

## THE MASTEREON

OR,

## Reason and Recompense:

A REVELATION CONCERNING THE LAWS OF MIND AND MODERN MYSTERIOUS PHENOMENA.

## BY MARCENUS R. K. WRIGHT,

The Self-Made Author and Seer. CONTENTS:

CONTENTS:

Chapter 1. The Absencist; Initial Reflections.

2. Early Recollections; Visions and Thoughts.

3. Boyhood Days; Mental Influences; Nature.

4. A vivid Dream; Home Conversations; Gingerbread Visions; A Father's Counsel.

5. Contemplations, The Ancient Prophets; Swedenborg and Andrew Jackson Davis.

6. The Phenomena of Spiritualism; The Fox Family; A Mother's Advice.

7. Went to hear the Rappings; Rev. Charles Hammond; Motives of the Departed.

8. Various Opinions concerning the Deal.

9. Reflections; Free Tainkers; Beauty of Nature; A strange Sight.

9. Reflections; Free Tainkers; Beauty of Nature; A strange Sight.
11. Personal Realizations; A Vision.
11. A Year's Travel; Singular Phenomena in Springfield, Ills.
12. Dr. Bell's Statement, with Thoughts concerning the Springfield D monstrations.
13. Popular Prejudice; Miss Irish, the Medium.
14. Convictions; Private Scenes and Friendly Messages from the Unseen.
15. Conscientious Scruples; Traveling with the Sprints; A Prayer.
16. Contemplations; Strange Feelings; A Voice of Counsel; Sprint Messages.
17. Friendly Acquaintances: A Letter from Home: Sickness; A Touching Communication.
18. Personal Affairs; My Father's Death; Angel Guardiaush'p; Move to Mt. higan.
19. Money; Its Reward; A Voice; Planchette; Hearing in Sprints.
21. A Remarkable Message.

ing in Spirits.
2). A Remarkable Message.
2). Principle of Will.
22. Spirit Hearing Established; Imprisoned in Psychology; Suffering and Success.
Price, \$1 25; postage free.

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

## THE MENTAL CURE.

ILLUSTRATING THE

Influence of the Mind On the Body,

Both in Health and Disease,

Psychological Method of Treatment. BY W. F. EVANS.

"Tis the great art of life to manage well the restless mind."

The above is a very valuable work of 360 pages, cloth, 12 mo. Price \$1.50; postage 20 cents.

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

## OLD THEOLOGY

TURNED

UPSIDE Down:

RIGHT SIDE Up:

## By a Methodist Minister.

The Resurrection of the Dead; the Second Coming of Christ: the Last Day of Judgment—showing from the Standboint of Common Sense, Reason, Science, Philosophy, and the Bible, the Utter Folly there is in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow.

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.

## RADICAL DISCOURSES

RELIGIOUS SUBJECTS.

WILLIAM DENTON.

CONTENTS:

Man's True Saviors.
Be Thyself.
The Deluge in the Light of Modern Science.
Is Spiritualism True?
Orthodoxy False since Spiritualism is True,
What is Right?
Who are Chr stians?
Christianity no Finality.

Who are Christianity no Finality.
Christianity no Finality.
The God proposed for our National Constitution.
A Sermon rom Shakespeare. Price \$1.25, postage 16 cents.

\*\*\*For sale wholesale and retail by the Religio-Philo sophical Publishing House. Adams street and Fifth Ave., Chicago. Second Revised Edition.

## STATUVOLISM:

ARTIFICIAL SOMNAMBULISM, HITHERTO CALLED

MESMERISM,

Animal Magnetism. CONTAINING A BRIEF HISTORICAL SURVEY OF MESMER'S OPERA-TIONS, AND THE EXAMINATION OF THE

SAME BY THE FRENCH COMMIS-

SIONERS. PHRENO-SOMNAMBULISM; OR, THE EXPOSITION OF PHRE-NO-MAGNETISM AND NEUROLOGY. A NEW VIEW AND DIVISION OF THE PHRENOLOGICAL ORGANS INTO FUNC-TIONS, WITH DESCRIPTIONS OF THEIR NATURE AND QUALITIES, ETC., IN THE SENSES AND FACULTIES; AND A FULL AND ACCURATE DESCRIPTION OF THE VARIOUS PHENOMENA BELONGING TO THIS STATE; INCLUDING ITS DIVISION INTO TWO DISTINCT CONDITIONS, VIZ: THE WAKING AND SLEEPING. WITH PRACTICAL IN-STRUCTIONS HOW TO ENTER AND WAKE FROM EITHER. The Identity of these Conditions with other States and Mysteries.

# Together With

AN ACCOUNT OF SEVERAL OBSTETRICAL CASES DELIVERED WHILE IN THIS STATE; THE PROPER METHOD OF PREPARING SUBJECTS FOR SURGICAL OPERATIONS; THEIR MANAGEMENT DURING AND AFTER THE SAME, AND THE LATEST AND BEST METHOD OF CURING DISEASES, ETC., IN THOSE PERSONS WHO ARE IN THAT CONDITION.

The author of the above-named book is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind, as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly

Wm. B. Fahnestock, M.D.

demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational theory for phenomens manifested. Dr. Fahnestock is a thorough believer in spirit com-

munion, and teaches in this work the modus operandi to

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

## STRANGE VISITORS: A Series of Original Papers,

EMBRACING PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION,

a demonstration.

12 mo., 328 pages.

Price, \$1.50; postage 16 cents.

POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY. BY THE SPIRITS OF IRVING, WILLIS, BRONTE, RICHTER,

## THACKERAY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING, AND OTHERS

Now Dwelling in the Spirit-World. These wonderful articles were dictated through a clair voyant, while in a trance state, and are of the most intensely interesting and enthralling nature.

The sale of this extraordinary work has been of the most unprecedented nature.

Elegantly bound in cloth.

Price, \$1.50, postage, 20 cents.

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

## FOUR LECTURES

THOMAS GALES FORSTER.

1.—An Address on Spiritualism.
2.—The Analogy between the Facts of the Bible and the facts of Modern Spiritualism.
3.—Man a Religious Animal; or, the Devotional Element in Man.
4.—Man a Trinity.

These able and learned addresses were delivered by Mr. Forster in Apollo Hall, N. Y., under the anspices of the Society of Progressive Spiritualists, during the month of November. Price 15 cents each; postage 2 cents.

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. FOLLETT, JOHN M..May 17, 1873. Page: 1-8
 http://search.ebscohost.com/login.aspx?direct=true&db=h9m&AN=73550719&site=ehost-

http://search.ebscohost.com/login.aspx?direct=true&db=h9m&AN=73550719&site=ehost-live&scope=site&ppid=divp1