

lantic Monthly," in a Hollow Globe Book by a New York Philosopher.

A VISIT TO THE SAGE.

The New Columbus in a "Curiosity Shop," Surrounded by Maps, Charts and Models.

NAVIGATORS HAVE BEEN OVER THE EDGE.

They saw the Aurora and North Star astern, Met Fat Reindeer coming out by Land--Tropical Drift and Vegetation by Water.

THE SUN NEVER SETS THERE.

Reflection and Refraction of Six Month's Sunshine alternately at Each Pole, Maintains Con-

day, from the elevation mentioned, a line of light apparently circular in form, which was thought by other observers to be land, but which he supposed to indicate open water." As one enters these queer rooms he will perhaps hear this a priori discoverer rehearsing to a visitor, in measured tones, that expression of Captain Hall about "a peculiar, dark, nimbus cloud.

He may be asked, "What is there in a nim-

He answers, "It is evident that this appear-ance at the pole presented itself during the five days of their stay there. It could have been nothing but the opposite side of the "But what proof have you that there is a

hole there hole there?" "Proof enough. Captain Symmes, who pro-mulgated the theory, was no fool. He was a captain in the war of 1812. He first announced his idea in 1818 in a circular. He wrote cop-iously for the papers and delivered lectures. In 1826 and 1827 he spoke before the faculty and students of Union College, where Drs. Nott and Wayland were his respectful hearers." hearers.

"What are the outlines of his system?" "He said that the diameter of the northern opening must be about 2,000 miles, and the south larger. The planes of these openings are parallel to each other, but form an angle of twelve degrees with the equator. The shell of the earth is about 1,000 miles thick. The

edges he calls 'verges,' and makes them 1,500 miles from the regular convexity without, to the regular concavity within." "But on what facts does he base this astound-

The dense atmosphere of the verge would cause this.

6. The brilliant twilight of the far North is inexplicable upon the Newtonian theory, but would be caused by the sun's rays thrown into the interior through the southern opening, which by two refractions, one at each opening, and two or three reflections from the inner

and two or three reflections from the inner concave surface, would produce this light. 7. Captain Parry states that when sailing northward in high latitudes the North Star rises over the bow of the ship to the zenith, as you proceed, and then declines towards the stern. On the Newtonian theory the ship must have sailed directly under the star and over and down upon the opposite side of the earth.

8. Further confirmation of the theory is drawn from the variations and dip of the magnetic needle. For instance the dip is naghetic heedie. For instance the dip is nearly uniform upon the same latitude; but on the 'verge' region the dip is greatly increased, and becomes nearly perpendicular. 9. The barometer also illustrates the theory along the region of the verge the mercury rises the highest, for here the atmosphere is most dense

most dense

10. Captain Parry and others say that when in very high latitude, far over the verge, the aurora borealis is almost always seen in a southerly direction-that is upon the verge where the greatest rarefication and condensa-tion of the air would take place. 11. Navigators in the South Atlantic ob-

serve low in the horizon to the southeast lumi nous bodies, like clouds in the sky, which be come more and more elevated as you go south, until at the Straits of Magellan they appear at the zenith. Symmes says that those bright clouds are produced in the air by the light of the sun reflected from New Zealand, etc. They do not rise and set, and this fact gives plausibility to the explanation. 12. According to all explorers, above and beyond 68 degrees and 70 degrees north latitude, there is a milder climate than at a lower degree of latitude; whereas, according to received theories, the cold should increase to wards the pole. 13. Immense shoals of herring, in good condition, come down from the polar seas and are never known to return. According to Symmes, we may suppose they make the cir-cuit of the globe annually over the outer and inner surface. Spitzbergen is bleak and barren on the 14. south, while to the north, plants, flowers, and trees are found; and drift-wood, having a tropical appearance, and vegetables and flow ers unknown to botanists growing upon it, is found in great quantities on the northern coast of Iceland, Norway, Spitzbergen, and Siberia. If this were brought up by the Gulf Stream, why is it never seen at intermediate points. The winters of Spitzbergen and England alternate in severity. This, says Symmes, is because the warm winds out of the interior moderate the air of North Spitzbergen, and as they pass over the verge fall upon Eng land as cold northers; while the south winds that make England warm, after passing the ice-bound verge, fall freezingly upon Spitzbergen. 16. A few years ago Captain Weddell penetrated the ice-barriers of the South Pole, and found an open ocean similar to that around the North Pole. 17 Captain Whimper, lately exploring Greenland, at 70 deg. found great quantities of fat reindeer passing from north to south at that point, showing that there was better pasturage further north than he found there. The most common objection to the the-18 ory is that the sun could not warm such an interior. On the contrary, the probability is that the light and heat there would be almost unendurable on account of the innumerable reflections and refractions. 19. Another objection is found in gravitation. But there is probably a line between the inner and outer surfaces of the earth which may be called the centre of gravitation. Again, it is said that the shadow of the earth appears circular, and not of the form claimed upon this theory; but the density of the air at the verges increases its refractive power, like a convex lens, and so refracts the sun's rays that the shadow of the earth would still appear circular."

The continuance of these streams through the interior of the earth to the South Pole again would complete the analogue of the ocean currents to the venous and arterial circulation of the human blood. The single stream issuing from the South Pole corresponds to the great aorta conveying arterial blood from the heart to the surface for distribution.

The evaporation of this great stream and its return, in the form of rain, corresponds to the capillary system. The streams and the rivers running into the Gulf Streams, correspond to the small veins carrying venous blood to the larger veins. The two great currents that enter the North Pole, correspond to the right and left subclavian veins that return the blood to the heart and lungs. The earth has not only a circulatory system, but also a respiratory vstera an 1 : lungs, stomach and a heating apparatus (between the two crusts, which constitute the mucous and serous surface). The vital func-tions are all performed on the inside.

"Do you attach much importance to what Symmes says about the herring all coming down from the polar ocean?"

"Yes; this confirms my theory that all the main ocean currents tend northward. The instincts of these herring evidently teach them to swim against these currents in order that they may continually meet fresh supplies of their natural food." The shape and distribu-bution of the continents, most of the land being north of the equator, also confirms this theory

"Do you find in Hall's reports any confirmation of the statements of other explorers that there is an open polar sea, and that the climate grows warmer as you approach the pole? 'Yes; writing from Cape Brevoort, October 29th, 1871, to Secretary Robeson, he says: Up to the time that I and my party left the ship all have been well, and continue with high hopes of accomplishing our great mission. We find this a much warmer climate than we expected. From Cape Alexander, the moun-tains on either side of the Kennedy Channel and Robeson Strait, were found entirely bare of snow and ice, with the exception of a gla-cier that we saw commencing in about latitude 80 deg. 30 min. north, on the east side of the strait, and extending in an east-northeast direction as far as can be seen from the moun-tains by Polaris Bay. We have found that the country abounds with live seals, game, geese, ducks, musk, cattle, rabbits, wolves, foxes, bears, partridges, lennings, etc. Our sailors have shot two seals in the open waters while at this encampment." "That seems somewhat confirmatory of your doctrine, I must admit. But about the light of your inner world. It seems very hard to conceive of anything but a gloomy cavern in a hollow globe. 'I can prove by well-known laws of ontics. that the sun would never set there. When the days are longest, the sun shines beyond the north pole 2:4 deg. north of the pole for six months, during which time it will be seen the rays pass straight in; and by aid of the law of refraction through a dense atmosphere, they strike the concave surface below the equator on the inside, and are from thence reflected in all directions, striking every other point of the surface, thus producing perpetual daylight." "But on the 21st of March and 21st of September, the sun is right on the equator." "The sun being in that position, supposing it to be no larger than the earth, the rays would pass right by each pole, but by the law of re-fraction, they are bent inward on striking the dense atmosphere of the verge, as a stick is made to seem bent by putting it into water, a denser substance than air. These bent rays strike the interior surface near the openings, thus furnishing an abundance of light and heat, and that, too, desirably distributed. A practical illustration of this fact of optics, found in the statement of Captain Hall, that the sun was apparently seen on a certain day when it was known to be seventeen degree below the horizon, the appearance being the

"You seem to think that the inside is a good place to keep house." Drawing himself to his full height, with all his soul flashing in his dark eyes, the new Columbus said, "I believe that as surely as I stand here, many Scripture prophecies will find their fulfillment only in the discovery and possession by our race of the blessed regions within." Then he produced a Bible and read passage after passage that certainly no other passage after passage that certainly no other man ever applied as he does.

"I believe you have an idea that the great bore will be reached first by balloon?" "Yes; there is nothing to hinder. I told

Mr. Donaldson not to be scared if he should find himself hovering over this polar hole, but to sail in. He said he was not afraid to go anywhere that gas would go, and he'd be bound to push in and pre-empt the whole place if he got a chance. He would not take possession in the name of Pope Pius, but of King Science.

"Truly, if your theory is correct, North Pole exploration rises to a very dignified busi-ness. It always struck me that the davige of a there were making 'much ado about nothing." If you are right, they much ado about nothing. If you are right, they must have been inspired from the invisible world to push in that di-rection. But how do you account for the fact that so many, after fighting ice so long, have reached the edge of the Polar Sea, and have not dared to venture in?"

"I believe that the inner world is to be the abode ot righteousness. When unworthy men approach that golden gate the Lord confuses their counsels and blocks their way, just as he blocked the Egyptians in crossing the Red Sea, even to 'taking off their chariot wheels.' Again the navigators find themselves 'all at sea' in very truth, charts, compared. They feel chronometers no longer guide. They feel themselves entering a region of fairy enchant-They say like Buddington, "If we go ment. They say like Buddington, "If we go up there, we will never get back." Then overcome by a mortal terror, they turn and

ht and Heat Inside.

WHY NO MARINER HAS VENTURED IN.

A Mortal Terror Prevents all like Buddington from Entering an Enchanted Sea, where neither Chart, Compass nor Chronometer can Guide.

[From our New York Correspondent.] Into a great metropolis come not only the eager money-seeker, but also the student who strives by aid of library, museum, etc., to solve the profoundest problems. Not the least among the researches in pro-

gress in New York City, is that of E. F. Brewster, a lineal descendent of Elder Brew-ster, chief of the Pilgrims who came ster, chief of the Pilgrims who came over in the May Flower in 1620, who is giving his mind to the investigation of the internal structure of this planet. He is a man of progressive ideas, who has spent most of his life striving to aid the solution of social problems, by laboring in connection with various asso ciative and communistic movements. He has now settled down in New York as a manufacturer of musical instruments. When his busy season is over each year, he gives his mind to philosophical studies. He seems fully convinced that this globe is hollow, and an earthly paradise within.

He occupies a large fourth floor on the west side of the city, a portion of which is fitted up for his bachelor abode. The visitor on entering finds himself surrounded by a medley of machines, tools and various odd relics of so-cialistic movements. Being rather more thrifty than such experimenters usually are, he was always on hand to "save the pieces" when whatever association he happened to be with, broke up. For instance, he was in the move ment to revive the North American Phalanx and can show as a relic of that attempt, the old piano of the concern, which used to discourse more or less sweet music to Greeley, Ripley, Dana, etc., when they visited that famous institution. In his outer room, are work-benches, turning lathes, numerous presses. dies, etc. The front of the floor is taken up partly with tools and partly with uniquely prepared and furnished sleeping and sitting rooms. Over the row of five windows in front, are nailed some phrenological charts made and used by him when lecturing on phrenology.

"The Captain got his facts from Ross, Howe, Parry, McKenzie, and others, as I get some from Captain Hall."

'Yet none of these men believed the earth hollow?

"No; but they were astonished at certain facts of their experience that Symmes saw could only be explained by the hollow-globe theory

Mr. P. Clark, a pupil of Symmes, gave full account of the doctrines of the latter in the Atlantic Monthly of April, 1873.

"Did you know anything about Symmes or his theory when your attention was first at-tracted to this matter?"

"I had a vague idea of some such man, but about the winter 1870-1 the thought of the globe being hollow began to press itself upon my mind, and I find that another man out West began to dwell upon the same subject in that The result in his case was an interesting book called 'The Hollow Globe.' This volume came into my hands in June 1873. He claims that the first thoughts he had on the subject came from a 'trance medium.' My views were not the result of any such inspiration. Yet his method is much like mine, inasmuch as he works out the conclusion analogically. We both maintain the doctrine that the earth must resemble man in its internal structure.

"According to what known laws of physics do you consider that your hollow open-ended globe was formed?"

It is a result of a balance between the centrepital and centrifugal forces. The matter constituting the globe must have been con-The matter densed from a belt in accordance with the nebular hypothesis of Laplace, but could not reach the centre, because the centrifugal force was more active there than the centripetal. Hence the hollow globe.

"Well, about Symmes; let's have more about his facts.

"One leading thought with him is that the only sensible explanation of the fact that the climate of the eastern coast of North America is much colder than that of Western Europe lies in the idea that as the 'verges' must be the coldest part of the earth's surface, because being more convex, they diverge instead of converging the sun's rays—the temperature of any part of the earth's surface depends as well upon its proximity to the verge as to the equator. Symmes makes the lower edge of the northern verge identical with the line of perpetual frozen ground. This line passes from 68 degs. north and 20 degs. east from London through Spitzbergen, Southern Green-land, Cook's Inlet, Fox Island, Southern Kamtchatka, and thence over the mouth of the White Sea to the starting point. As this line comes furthest south about Hudson Bay the coldness of our coast would be a natural result according to his theory. Certainly the

result of the laws of refraction" "If this globe is hollow, the other planets must be. What do you know about them in this respect?"

Producing from an astronomical work a telescopic view of Mars and Venus, he showed a picture of Mars with a large round white spot at the pole, and read from a book

What appearance does Mars exhibit

flee homeward."

"As to vessels I suppose you have no hope of regular packet lines to the interior?"

"I don't know. I believe that the true access to the pole is by Behring's Straits; that the warm Pacific currents keep a way always open through there, and that Providence has lately given our countrymen possession of that half-way house, Alaska, to the end that they may be the first to possess the new earth. There will be a chance truly for a new Coleridge to write up the 'Ancient Mariner,' of whom it may be said:

'He was the first Who ever burst Into that silent sea.'

Well, already they have found gold at Alaska. Let them find it at the pole and they will flock there if they have to build a railroad through Greenland, or plow an opening through the icebergs. Within five years the mystery will be solved. Hall, from the Pisgah top of Cape Brevoort, saw the line of light and the nimbus cloud. Others will soon reach the promised land, following that cloud by day and pillar of fire by night. Go-ing north from Cape Brevoort, that light will grow wider and longer, and that cloud rise higher and higher, until it finally covers the horizon, the outer world is shut out, the gateway is passed, and Paradise bursts into view.

Spirit Likenesses.

Some people write us long letters, saying they have accidentally seen the RELIGIO-PHILOSOPHICAL JOURNAL, but want further information, etc., etc., about spirit photographs or something else. Some people forget that our time is money and our paper costs but \$3 00 a year. One year's perusal of the Jour-NAL will give them a flood of light upon the Philosophy of Life that they have never dreampt of.

They will also get from the investment much useful knowledge, not only in regard to spirit photography, but other sciences that aid in developing the Philosophy of Life.

Some of those who desire information (such as is published every week in the JOURNAL) ever forget to inclose return postage.

We received \$3 00 from Washington, D. C., in an envelope containing an unfinished communication for the JOURNAL. No name attached. Evidently the writer failed to mail all the letter.

New Nork Department. BY.....E. D. BABBITT, D. M.

2

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

A Voice from Dr. Franklin.

A number of weeks ago, a Spirit announced by himself as Dr. Franklin and previously announced by my guides as such, came and gave me a grand communication on the "Great Forces of Nature," which I have incorporated with my new work called "The Key of Life." After he had finished that article, I asked him about the *air currents* and the subject of *balloon-*ing. He stated that efforts would be made to cross the ocean in a balloon but none would succeed until next summer. Donaldson's attempt and failure is the first fulfillment of this prophecy. I give the results of his other in-structions in the following article which was published in the following attache which was published in the Golden Age of Oct. 25th, the second paragraph of which is word for word as Franklin gave it to me excepting that the words "predict that," were then in the place of think, in the first clause.

ATMOSPHERIC CURRENTS AND BALLOONING.

I wish to give you some statistics with ref-erence to atmospheric currents which I think are quite unknown. Investigation will yet prove that there are currents moving eastward over the Atlantic ocean from three hundred to one thousand feet high, and westward, about three thousand feet high. There are currents also moving over the land in the same direction which are lower and swifter than those over the water. These currents sometimes cease for a time, but operate a majority of the time. These statistics I have made from a clairvoyant insight which has rarely ever failed of proving correct.

I think a balloon will cross the ocean next summer and not before, and that in a few years there will be a regular system of balloon travel to various parts of the globe. It will be necessary, however, before great success is achieved, that an electric motive power should be attached to secure greater swiftness and perfect facility in guiding them in all directions. The material of balloons should be silk saturated with the best varnish, extra coats should be put upon the seams, and the inside arranged in four divisions, so that if one part should become perforated, the others would still be intact to sustain it in mid air. The part where passengers are carried should be in the form of an upright cylinder, with seats around on the outside. The electric motive apparatus should be in the balloon itself, and two rudders should be used, one of which should guide to the right or left, and the other upward and downward. The cord regulating the rudders and electrical apparatus, which last should be on movable pulleys, should of course be in the cylindrical passsenger car, where the pilot must sit.

Why the world has gone on so long without thinking of these things is a wonder. Not only is ballooning destined to be the swiftest and safest of all methods of travel, but the pleasantest and most beautiful. What an im-provement, for instance, over the sea sickness of ocean travel and the joltings of wagons over rough roads.

E. D. BABBITT. New York, Oct. 6th, 1873.

---Health.

Health gives harmony, and happiness and lies at the very foundation of success and power in this world. It conduces to moral upbuilding and prevents a vicious tendency. Most persons do not know what it is to have a fine flow of the life power through the system. It makes life a joy, paints beauty on the cheeks and in the eye, and adds grace and buoyancy to the movement. Thousands of our Amer-icans are dying from nervousness, sedentary habits and over-use of the brain. For such, a few simple rules taken from the "Key of Life," a work not yet published, will be useful.

Take open-air exercise and sunshine daily.

2. Avoid stimulating diet, such as peppers, spices, coffee, green tea, liquors, and too much meat. Eat Graham bread, 'crushed wheat,

as Swedenborg in his interpretations, and we are fain to admit, in many instances, nearer the truth.

To the believer in the infallibility of the Bible, this interpretation must furnish food for deep consideration. The author, for the time, accepts "King James' version" and "forgetting past theories and biases, as far as possible, he takes up the ancient record, gives a cursory glance at its contents from page to page, thus gathers its most obvious accounts and indications, relating its own paternity, and at-tempts a plain report of its findings. His desire is to make a distinct presentation of bib lical facts, accompanied by views and thoughts resultant from them, which shall indicate some actual agents and processes through which man has been favored with super-mundane manifestations and revelations.

To follow the author through the books of the Bible would require entirely too much space. No instance of spirit power escapes his keen vision. If he errs, it is by extending too far the sphere of that influence. It is the Lord, commanding with a "thus saith" Abraham, Moses and the Prophets. It commands the former to slay his son in order to try "the measure of Abraham's plasticity and reliability as a medium." It is the flame in the bush, to Moses; it causes Moses' rod to bloom; it writes the laws, speaks through Balaam's ass, and thus to the trance of the Revelator.

Written, as the work is, in a plain and can-did style, and most conciliating spirit, it is difficult to conceive of a mind so bigoted as to be invulnerable to its interpretations. That it will convince the believing churchman of the truth of Spiritualism, is doubtful, for in intro-ducing spirits as the cause of all the miracles, Mr. Putnam at once sweeps miracles entirely away. They are no longer what the church claims them to be, nor have they the uses claimed. As a part of church machinery, they are annihilated; this never can be granted. To the already believing Spiritualist, the new wine pressed from the old lees is very pleas-ing. The dark passages, the contradictions, the improbable narratives, are replete with meaning and glow with a new light; such will be read with avidity and increasing interest

be read with avidity and increasing interest. Mr. Putnam has manfully illustrated the broad sweep, and the deep current of Spirit-ualism. It is not "modern"—a creation of yesterday, but of remotest antiquity. He who writes its history, must not commence twenty-five years ago, but with the dawn of the human race on this planet. The Bible is a chronicle of the spiritual aspirations, intuitions and phenomena of early man. It is one of the many sacred books in which are recorded the earliest intuitions and spiritual phenomena. Through all of these, Spiritualism runs as a golden stream; without it, the church, the prophecy, the childish-tale, become dry and lifeless. It is the germ embodied in the wrinkled husks, the sweet kernel in the forbidding burr.

If the author succeeds in obliterating prev-alent belief in the infallibility of the Bible and its divine authority, and at the same time sustains its excellence as a record of spiritual phenomena, he will have accomplished a good and noble task. With the overthrow of infallibility, the tendency is to rashly discard the whole as worthless. This iconoclastic skepticism is only second to all-believing credulity, in its unfortunate results. Mr. Putnam has written from an all-believing standpoint interpreting differently from the

standpoint, interpreting differently from the ordinary believer. He substitutes the word "Spirit" for "Lord." This will not gratify a churchman, it does not satisfy Mr. Putnam. He is called on to explain too much. Good as his book is, and admirable for the purpose in tended, he can write a better, covering almost exactly the same field, but from a different standpoint.

We do not relish swallowing the Bible as a whole, even if sugar-coated with a transparent varnish of Spiritualism. If we ate chestnuts, we should consider it a

hard condition to swallow the burrs; we desire to have the kernel extracted. Mr. Putnam is ably qualified to write a

book which shall seggregate from the Bible all that is truly the spiritual portions, and dis-card by means of clear and searching criticism those passages which are unreliable or worth less. Such a work would not be composed for the purpose of inducing new converts into the fold, but for those already within its walls.

To the honest Bible student every page of

and to introduce in its stead temporary sexual relations, formed at the feverish suggestions, sudden caprice or momentary passions, en

dangers the chief interests of society by invert-ing the divine natural order. The consuming fire of the passions darkens and deadens the spiritual affections. The pure loves, conjugal, parental and filial, which make the perfect nome the most expressive symbols of heaven on earth, are all restrained, obscured and gradually extinguished. Anarchy in our social and domestic relations; the physical, intellectual, and moral degeneracy of the race, are evils that inevitably result from unlimited in-dividual freedom in this most important relation. In our judgment this perversion of animal instincts and passions is an unholy despotism that leads to barbarism.

Entertaining these views, this Society will neither approve nor in any way countenance the pernicious doctrines and immoral practices to which reference is here made. We respect-fully assure the public that speakers who are known to entertain such views, and all who justify the violation of the laws which have for their object the conservation of social harmony and sound morality, will not be employed by this Society in any such public capacity.

[Please publish, by request of the Trustees.]

J. BISCO. R. G. S. EUNSON, W. S. BARLOW. HENRY J. NEWTON, President. J. A. COZENO, Secretary.

Letter from Eld. T. H. Stewart.

BRO. JONES-SIR:-Forasmuch as many have taken in hand to set forth in order a declaration of things, which are most surely be lieved among us, it seemed good to me, hav-ing had perfect understanding of all things, to write unto thee in order most excellent, The-ophilus, that thou mayest still continue to send forth through thy most ably edited pa-per, the things wherein thou hast already been instructed. There is in the days of Gen. Grant, our Chief Magistrate of the United States, a certain aspirant for his office, one Victoria (not the noble Queen of England, nor Victor Emanuel, the ouster of Pope Pius the IX.), the noted free-lover who has many syco-phants ready to do her bidding in order to sland-er H. W. B. and all virtue-loving people. Be-ing one of the first to correspond with Bro. G. W. Gates some time last November, 1872, we succeeded admirably in our mass-meeting at that time. The treasonable designs of Mrs. Woodhull to our nation and humanity at that time, were thrust upon us, in all their lowvile-ness of obscenity, and filthiness. Passing on to Virginia, and then back through Ohio, Indiana, on to Northern Michigan, I was assailed on every side for being at said convention, some pro and some con. But I have lived to see this ulcer of corruption fully putrefy and come to a head in Moses Hull, in his confession,

It is an old adage that silence gives consent; at least it does in this case at Chicago. Not a Woodhullite dared to move their tongue Woodhullite dared to move their tongue against their Moses, while many encouraged D. W. Hull and his most loving Brother, that is lover of lust, to commence the *Crucible* in opposition to the RELIGIO-PHILOSOFHICAL JOURNAL. Bro. D. W. Hull was the bold ad-vocate of Woodhullism in our city last May, 1873, and for so doing was completely used up in his debate by Rev. Mr. Blairly. Hull's crucifix will be like small potatoes in Ireland— not much account.' not much account.

I crossed the lake from Grand Haven to Chicago. Being detained by casualty on railroad train, and storm on the lake, I was one day late, but in time to be immediately set upon by one of the lovers of Victoria with constitution in hand, soliciting my support for its adoption, etc. One of the most consum-mate farces ever stuffed down a bamboozled crew of human beings, was transacted in the

shape of a committee and resolution—viz: "WHEREAS, The present American Associa-tion of Spiritualists is very defective (which

is true to the letter), "Resolved, That a committee be appointed to write and present a constitution and by-laws for said association," etc., when lo and be-hold I had the thing already in my hands, fur-nished by Victoria—the child born and his name Moses. On Thursday, Col. Blood, read their Moses to the convention, and they adopt-ad him with all big borns hoofs and charge ed him with all his horns, hoofs and claws. I have listened for several years to hear the Goliahs abuse the clergy, condemn tyranny in the churches, etc., but alas! for poor, weak humanity. I submit to them Art. 3, Chap. 3d, of constitution: "The Association, wherever possible, shall organize, maintain and conduct a Children's Progressive Lyceum, as a model system of education, in which ultimately to merge all other systems of education." When did the Pope of Rome or all the priests combined, say more by way of mono-polizing our common school system, or attempt or subvert education to build up a sector to subvert education to build up a sector party of bigots?

in consequence of the storm seems, as he comes down to where the gorge widens, to lose the road

On the ridges between the ravines there seems to be a growth of small shrubs or stunted bushes from two to five feet in hight. The traveler in his struggles with the storm, seems to arrive at the point of one of the ridges. and worn, wearied and chilled by the storm, sits down and tries to protect himself at first, but almost immediately a drowsiness steals over him, and he falls over in the snow and yields to the storm.

I see a wolf come to the body, and com-mence to lacerate the corpse, and in tearing the clothing, it brings to view a silver watch chain with a broad flat silver watch key, and on the key I see the letters, M. L. D. very distinctly. This gorge is on the eastern slope of the Rocky Mountains, not a great way south of the line of the Northern Pacific Railroad. The time of the occurrence was October, 1872, and I hear the word "Horicon"—probably those

living in Horicon will recognize the person. The impression upon the medium was that the friends of the lost traveler never received any information of his death, but are ignorant of the fact of the same. J. W. STUART.

Broadhead, Wis. K. Graves' Lectures and New Book.

K. Graves, who is now performing missionary labor in Indiana, having received numerous calls to lecture in the East and in the West, proposes making a lecturing tour through Eastern Ohio and Western Pennsylvania, and may go still further eastward, and earnestly desires the friends in those localities to write to him at once and inform him of every point where one or more lectures can be given. He will furnish persons writing with a printed schedule setting forth the topics he proposes to speak on, and containing resolutions passed by various Spiritual and reform societies which he addressed, by which they will learn his status as a speaker. Now, friends, Spirit-ualists, Liberalists and Reformers, here is an opportunity of having cheap lectures with an entire guarantee of satisfaction in every case. Don't neglect to write, as he is permanently in the field, and wants to labor at every accessible point where a house can be obtained. He can show as good credentials as any speaker in the field. "God in the Constitution" is the subject of one of his lectures. Don't neglect to write nor delay it.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS.

The publication of this work is delayed by the present pecuniary pressure upon all kinds of business, but as the arrangements for publishing it are completed, it will certainly be put to press as soon as life begins to revive in the veins of society. In the meantime, if some good Brother or Sister, who has the cause of truth and reform at heart, will advance some three or four hundred dollars to pay for stereotyping, the work will be put to press immedi-ately, and security, "as good as the bank,"will be furnished that the money shall be refunded in the course of five or six months, if desired, with a much higher interest than is usually allowed for money. Address, K. Graves, Rich mond, Ind.

Resolutions.

The following resolutions were unanimously adopted by the Society of Spiritualist at Park-ersburg, Iowa, on the 28th day of October, 1873:

WHEREAS, We regard the monogamic as the only sentiment, and the association together of one man and one woman for all time, as the only relation between the sexes consistent with the virtue of each; as that under which human love reaches its highest development, the reverence for and attachment of children to both parents preserved, and through the exercise of the elements of faith and constancy, the respect of man for woman and woman for man maintained and cherished, and

WHEREAS, We consider the marital as the most momentous of all civil contracts, not lightly to be entered into, nor at least without a legal authentication equal to other con-tracts involving high interests between individuals; as a necessary base upon which the and ic sentimen and wrongs between the parties may rest, and by law be enforced for the protection of the contracting parties and their offspring-protesting, however, against the illiberality of the laws, that withhold from woman a perfect equality with man, and that deny to both the power to dissolve by authenticated contract made of public record, what by a similar contract they were deemed capable of entering into; therefore, Resolved, That we consider the late attempt at the Tenth Annual Convention of Spiritualists to commit Spiritualism to an indorsement of a movement for the repeal of marital laws, and propagation of the demoralizing teachings of variety, as vile and contemptible in its authors, while we have no censure for their unfortunate belief in and desire for a state of unrestrained sensualism, since of what condi-tion they may be victims, or in how far their own social practices may have moulded their opinions of virtue, we may not judge. The former we consider a deliberate scheme for purposes of low notoriety and petty ambition; the latter, as their misfortune Resolved, That we commend the course of the JOURNAL, and indorse the action of our lecturer, Prof. W. J. Shaw, and of the minority generally. Resolved, That we consider Spiritualism as now without any national representative association, and recommend that one be called at some time between the 15th and last of March. 1874.

they go by the Taw of Thy being. O, let us, small atoms in the great sea of soul, be held in Thy spirit by the one subtile chain of love which binds us to Thee. Let us praise Thee for that life which is beyond death—for that newer and better world, that larger range of vision, that higher and more glorified state, where the soul of man, no longer in fetters, basks in the bright sunlight of Thy truth, and is for ever one with Thy angels. Let Thy ministering spirits bend above Thy children to-night, let them know that chain upon chain, and link upon link, is the endless line out-wrought which binds them to the realm of Thy spirit by the one subtile chain of love wrought which binds them to the realm of soul, and that no angel is so high in heaven that he may not bend to earth, and drop a tear over the sorrowing ones below. We bring Thee offerings of our souls' devotions, and would, indeed, in words of loving-kindness praise Thee for evermore.

Attention Opium Eaters!

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

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

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double 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-NAL.

The American Bee Journal, Established in 1861, is now published at Chicago, III., and edited by W. F. Clarke, President of the North American Bee-Kcepers' Society.

The American Bee Journal W is the organ of no man. party, patent hive, or selfish interest. Its one aim will be to advance Api-culture. Terms: -\$2.00 a year in advance. Specimen copies sent free. Address W. F. CLARKE, Merican Bee Journal, Chicago, Ill. v15nStS



conduct an Agency for the reception of advertisements or American NEWSPAPERS-the most complete estab-ishment of the kind in the world. Six thousand NEWS-The first and the world and the most complete estab-lishment of the kind in the world. Six thousand News-PAFWRE are kept regularly on file, open to inspection by customers. No reading room, however complete, re-ceives one-twentieth of this number. Every Ad-vertisement is taken at the home price of the pa-per, without sny additional charge or commission, so that an Advertiser, in dealing with the Ageney, is saved trouble and correspondence, making one contract in-stead of a dozen, ahundred or a thousand. A Book of eighty pages, containing lists of best papers, largest circulations, religious papers, agricultural papers, largest of advertising in any town, city, county, State on Terri-tory of the United States, or any portion of the Dominion of Canada, may rend a concise statement of what they want, together with a copy of the Advertisement they desire inserted, and will receive information by re-turn mail which will evable them to decide whether to

DEC. 6, 1873.

fruits, etc.

3. Sleep with head to the north or northeast. Avoid feather beds, cotton mattresses, comforters, and feather pillows. Use blankets, pillows of wire or hair, mattresses of hair, husks, etc.

On rising put the hands in cool water and rub over the whole body for two or three minutes, then wipe dry and rub the whole surface with the hands so as to equalize the magnetic forces.

5. On retiring, rub the whole body a few moments with the hands, especially on the bottom of the feet and down the spine. Equilibrium of the vital forces gives health a sweet sleep.

6. Avoid all things gloomy, such as gloomy thoughts, gloomy companions, gloomy the ology, gloomy forebodings, sensational stories, and spend some time daily if possible in joyous recreations.

7. Occupy the mind and body with some-thing useful and encourage the cheerful disposition that comes from making some one happy.

Book Review.

"Miracle Workers and The Power which Helped, or made them perform Mighty Works and utter Inspired Words, together with some Personal Traits and Characteristics of Proph-ets, Apostles and Jesus, or New Readings of "The Miracles;" by Allen Putnam, A. M., author of "Natty, A Spirit," "Spirit Works Real, but not Miraculous," etc., etc. pp 238.

The advanced sheets of this remarkable work, indicate good things in store for those who peruse its pages. Remarkable it is in the position the author has taken. He is a wellknown Spiritualist, a popular author, a lib-eral or radical, but he by no means writes from the latter standpoint. He states his position as follows:

'The long continued and still widely prevalent New England belief, that our received English Bible is, in all its parts, the Word of God, and his only revealed word, has in the succeeding pages been left unquestioned. Each and every story and narrative the book contains has been tacitly allowed to be exactly true. The author placed himself on the platform, and then standing by the side the average reader of English, saw the of Marvel Workers as he has described them above; he wrote for the mass of Bible readers. and in a way which they can understand and verify.

Over the dry dust of the Bible, Mr. Putnam throws the light of Spiritualism. Its fantastic stories and chronicles of miracles are revivified with new life. He is an all-believing church-man, traveling over the weary, oft-traversed road, with Spiritualism for a guide. Prophets were media, and spirits were Lords and Gods. He galvanizes into the appearance of proba-bility the child-tale of Jonah and the inco-borancies of the prophesize the is a size in herencies of the prophecies. He is as ingenious

Spiritualist, desirous of fully arming himself against the attacks of orthodoxy, it is invaluable. To the general reader, it has more than usual interest.

HUDSON TUTTLE. Berlin Heights, Ohio. -----

New York Spiritualists Repudiate the Free-Love Infamy ---- A Card to the Public, from the

Spiritualists of New York.

The rational friends of Spiritualism in this city—holding regular meetings at Robinson Hall—have observed with a deep feeling of displeasure that a number of unscrupulous persons claiming to be Spiritaalists—residing here and elsewhere throughout the United States-have of late attempted, with some degree of success, to so control the public meetings of Spiritualists as to entirely divert them from their original aim and proper objects. Taking advantage of the liberal and tolerant Taking advantage of the notrait and toterant spirit of our people, and abusing the large liberty of the Spiritual Platform, they have openly inculcated socialistic ideas and prac-tices which are alike subversive of the interests of private virtue and public morality. This publication is rendered necessary by the at-tempt to thus identify the name and character of Spiritualism with the absurd doctrines and indecent conduct of persons who, by precept and example, encourage the violation of law and the practice of infidelity to the most sacred of all human obligations.

It is well known that the number of males and females born in all countries is nearly equal; and in this fundamental fact we recog nize the emphatic protest of nature against polygamy and similar customs, whether sheltered by legalized institutions or recognized as crimes under the existing forms of law. In this division of the sexes (quite equal except so far as the balance is disturbed by war and more hazardous occupations of men) we discover the foundation of a conclusive argument

in favor of the monogamic marriage. We are not left here to depend upon uncertain evidence derived from doubtful sources This division of the sexes is a fact of great and unmistakable significance. The law of nature is the voice of God. Here we find no justification of the dissolute practices which the common judgment of civilized nations has condemned as immoral.

A plurality of wives or husbands, or of per-sons otherwise sustaining similar relations, does not accord with the natural law as expressed in the works of creation. The whole system is at once irreverent and unnatural, subversive of social order and forever at war

with the higher laws of our spiritual being. Passional attractions—when unrestrained by reason and conscience—furnish incentives to excessive indulgence and brutality. The at-tempt to overthrow the institution of marriage,

Chap. 7th, Art. 7th: "The national councils shall also organize a Lecturer's Bureau as soon as the finances of the Association will permit, and shall keep be-fore the public as many of the best speak-ers as possible."

Who will next write a book against the clergy, whose general conference is so ready for action to control the entire education of our nation; and the speakers of the Spiritual-ists must be ordained and set apart at the throne of Queen Victoria of free-love notoriety? Such in brief is my experience. Bro. Jones, we ask no favors of them—the

truth is mighty and will prevail. All success to the RELIGIO PHILOSOPHICAL JOURNAL and to the cause of true Spiritualism throughout the world.

Kendallville, Ind.

A Strange Vision.

BRO. JONES:—At a circle of a few friends, held at the house of Dr. L. E. Towne, of this village, there was shown to the Doctor for the second time within the last three days the fol-lowing scene, with the request that an account of it be sent to the RELIGIO PHILOSOPHICAL JOURNAL for publication, with the hope that JOURNAL for publication, with the hope that the friends of the lost traveler might be able to recognize him from the description of the watch key and letters thereon. The medium said, I see a canyon or gorge running from the north-west and south-east with very high wells of accrementionler pocks on both sides a walls of perpendicular rocks on both sides, a small stream running in the bottom of the gorge, a track or wagon road on the south side of the stream, for which there is barely room, the track continuing down the canyon to its ter-mination in a piece of valley or river bottom of some rods in width, and where other ra-vines run down from the high land south of vines run down from the high land south of the gorge to the little stream. There is a ter-rible storm of snow and wind. I see a man, apparently between 30 and 40 years of age, about 5 ft. 9 or 10 inches in hight, rather light complexion, hair, beard and eyebrows dark, a fine looking man, walking through the more with a staff. As the snow increases in snow, with a staff. As the snow increases in depth, he feels for the road with his staff, but

Mrs. Tappan is still in London, Eng. At one of her lectures there, she gave the following beautiful

P. R. PARKER. Pres't.

W. A. CURTIS, Sec'y.

INVOCATION:

Our Father and Mother God; Thou infinite source of every blessing, of all life, of all knowledge; Thou one central spirit of light, from whom all souls emanate, and who dost illumine every remotest spirit with thine own radiance. O soul of life, by whatsoever name we call Thee, or wherever on bended knee the thoughts of mortals praise Thee, we would remember that Thy love fills every atom of the universe, that Thy spirit is within every soul, that Thou speakest to every child if it will only listen to Thy voice. We would praise Thee, O Father, even as the voices of Nature praise Thee. The spring time flower gives forth in its wondrous way, the utterance of prayer. The sweet incense from the morning altars of the earth rises like the songs of happy children. We would praise Thee as the stream and the ocean praise Thee—as the mountain in its solemn grandeur, or the deep, dark caves on the shore; these praise Thee with a solemnity which is all their own. The stars in their orbits praise Thee, and perform their revolutions in obedience to the great law of love with which Thou endowed them; they march on and on for ever, held in the circle in which

they desire inserted, and will receive information by re-turn mail which will enable them to decide whether to increase, reduce or forego the order. For such informa-tion there is no charge whatever. Publishers not only send their files free, but pay Messrs. Gro. P. RowELL, & Co. for their services. Orders are accepted for a sin-gle paper as well as for a larger list; for a single dollar as readily as for a larger sum. Address the American Newspaper Advertising Agency,



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Step of the SELECTIONS: SWEET BY-AND-BY. STRIVING FOR THE RIGHT. BEAUTIFUL RIVER. MOTHER KISSED ME IN MY DREAM. REST FOR THE WEARY. DREAMING TO NIGHT: HOME ABOVE-(Air: "Home Again.") HOME OF THE ANGELS-(Air: "Star of the Evening.") HOME OF THE ACCENT (LEAST COMPANY) Evening,") LOVE AT HOME. NATURES CALLS-(Air: "Nellie Lee.") HOME, SWEFT HOME. SOMETHING SWEET TO THINK OF-(By SOMETHING SWEET TO THINK OF-(By Ordway.) WAITING BY THE RIVER. NEARER MY GOD TO THEE. ERROR'S TEACHINGS SHALL MOULDER IN THE GRAVE-(Air: "John Brown.") SWEET 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.") 1 HEAR THE ANGELS SINGING-(Air: "Ever of Thee.") Bound in Cloth, per copy 50 cents. Liberal discount to Lycenns and the trade. **For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., & 5th Ave Chicago. A DISCUSSION BETWEEN E.V. WILSON, Spiritualist,

T. M. HARRIS, Christian. Subject Discussed:

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DEC. 6, 1873.

RELIGIO-PHILOSOPHICAL JOURNAL.

Prophet of Nazareth.

BY JAMES G. CLARK.

The following is the latest of James G. Clark's sacred songs. Beautiful as it is, we can not pronounce it the best. Mr. Clark, as a composer and singer, has no equal in the department he has chosen. It is his delightful taste to translate the best portions of the opera to the comprehension of the people. His singing is elecution set to music. Although he al-ways wins applause by his humorous pieces, he seems out of place, and is at home only in grand, spiritual compositions, with every note responsive chords striking in the hearts of his auditors.

Sweet Prophet of Nazareth, constant and tender, Whose truth, like a rainbow, embraces the

world,— The time is at hand when thy foes shall sur-

render, And war's crimson banners forever be

furled: When the throat of the lion no longer will

utter Its roar of defiance in desert and glen,-When the lands will join hands, and the black

cannon mutter Their discords no more to the children of

men.

As breaks the gold sunlight-when heroes and sages

Were coming and going like meteors in space.

A new glory broke on the gloom of the ages, And love warmed to birth in the glow of thy face:

The wars of the Old Time are waning and failing, The peace of the New Time o'er-arches our

fears; The orbs of the Old Time are fading and

paling, The Sun of the New Time is gilding the years.

The mist of the ocean, the spray of the fountain. The vine on the hillside, the moss on the

shrine The rose of the valley, the pine of the moun-

tain, All turn to a glory that symboleth thine; So, I yearn for thy love, as the rarest and

dearest

That ever uplifted a spirit from woe, And I turn to thy life, as the truest and nearest

To Infinite Goodness that mortals may know.

0! Soul of the Orient, peerless and holy, Reflecting a beauty all angels above,—

I would join with the singers who raise up the

lowly, And praise thee in deeds that are Christ-like

in love; Let my words be as showers that fall on the highlands.

Begotten in shadows, expiring in light, While thine are the billows that sing to life's

islands. In numbers unbroken by noon-day and night.

Memoirs of Jesus.

BY W. S. SWAN.

In the synoptics, Jesus is represented as making inquiries of his disciples to discover his reputation among the people; but in John, the teacher endeavors to enlighten the people in reference to his origin, nature and mission. He is bread sent down from heaven of a superior quality to the manna also sent thence. They, who ate bread in the wilderness, died; but they who should graciously dine on his flesh and blood, should never die. The hearers were too materialistic to penetrate the spirit and life inhering in this wisdom. They thought they were invitied to partake of a nauseating repast, and although "it was offered freely without money and without price," they were offended. Many even of the disciples turned back and followed the master no more, because of these hard sayings. But this was the time of all others for the devoted and indomitable Peter to adore "the Christ." Doubtless, Jesus meant to deal kindly and wisely with his auditors! But it appears that he meddled with a subject beyond their com-prehension, or that he had not the ability to make his metaphysics plain. In either view, the result, the misunderstanding, demonstrate the incapacity of this divine Jesus to adapt himself to the pressing urgency of the occa-sion. (John vii: 49-60.) Among the devoted it is yet a question whether this sublime discourse should be taken literally or figuratively. I am informed that some literalists imagine they masticate the Lord under the disguise of wafers. This looks like a puerile attempt to perpetrate a sort of idealistic, second-hand cannibalism. Yet there is nothing to justify this discourse being construed figuratively, only an affectionate desire to relieve it of mandlin absurdity! It is said that missionaries to certain sea-girt isles, avoid discussing the virtues or advantages to be derived from eating human flesh. It may be considered one more evidence of the prevision of "IAM," that he did not send his "bread" there to be eaten rather than crucified. Selah! But if the legend respecting manna had not assumed shape or gained cre-dence, Jesus would have figured as living oil and meal, instead of bread, in imitation of the legend of "God" feeding Elijah, a widow and son many days on one handful of meal and a little oil. (1 Kings xvII: 12, 15.) The com-parison, though less happy, would have been less abstruse, and the poor disciples, instead of turning back and resuming their journey in the broad, direct and easy route to perdition, should have persevered in well-doing until, through great tribulation, they had secured a reserved seat in full view of the Invisible One. Alas! They were damned by the too free use of metaphors. In discussing himself further, Jesus is cer-tain that his hearers both do, and do not know him, and whence he came; that they both can and can not know him without knowing his (John vII: 28, and vIII: 19) He is father. pleased further to reveal that he judges no man, but if he does do what he does not do. he does so wisely and well, which is encouraging; that the time in which he then existed was prior to the time in which the nurse of Lazarus, father Abraham, existed, which is rather an odd way of "disputing scripture," or of contradicting himself. (John VIII: 15, 16, 57, 58.) He is convinced that he and his father are one; that his father is greater than he; hence that he is at once his own father, "imperior, son, equal and inferior, which are "mysterious." When Jesus made pretensions to oneness with God, the Jews understood him to make himself God, whereupon they took up stones to throw at him. In this crisis he explained the assertion to mean only that he was the son of his own father, in fact that that was what he had said. He reeled from the stones and his "oneness." But a retrac-tion on compulsion, is no retraction. Trini-

tarians are right not to allow themselves to be deprived of their "fundamental dogma," by the rascality of those Jews and the timidity of the divine Jesus. This displays an amiable weakness for Gods, a belief in three, and a sincere and heartfelt sorrow that there are no more "authenticated" to believe in. Further on Jesus ventures on a resume of

his tenets and became involved again in diffi-culty, and he sought safety in flight to Jordan. Before fleeing, however, he gave vent to his temper in a deluge of vituperative names, among others calling the listeners liars and children of the Devil. The Devil, according to his divine biographer, was a murderer and the father of lies. Let there be no more cavil respecting the wickedness of Satan or of his sex! How refined, chaste and soothing was thy manner, thou meek and lowly one, who "should not only cry or raise thy voice in the streets!" How courteously thou didst treat the subjects of thy love! It is a blasphemous misconception, to apprehend that a course of moderation, tolerance, charity, reason or duty would have been better or wiser to have pursued-a blasphemy that in other days would have been punished at the stake. It is evident that if we are to follow "our exemplar," where others differ from us in opinion and are demonstrative, we are not to use reason with them, but to give way to a silly outburst of passion. Down in classic Nazareth, down in the village of vagrants and vagrancy, down there where Jesus imbibed wisdom, truthfulness and love, knock-down arguments were in vogue. All hail the Lamb! But even under the gross insults of Jesus, the revengeful "Jews did not pursue the panting bigot and fugitive." If they had seriously determined to do him injury, the solitude of his place of retreat would have invited and encouraged attack. (John x: 29, 40.) In excusing the nonsense, miscalled "mysteries," of Jesus, which we have examined, and the ill-conduct of the Lord on the occasions mentioned, let us remember, in addition to his early associations, that the habits he contracted in riper years, of wine-bibbing and gluttony, are powerful disturbers of the functions of the nerves and brain. (Luke vII: 33, 34) Who can discourse harmony through a discordant instrument? Who can act temperately and wisely through an organism disturbed by disorganizing in-

TO BE CONTINUED.

fluence.

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 cotored 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.

Medium's Column. MRS. M. A. MERCER,

MAGNETIC PHYSICIAN, AND DEVEL-OPING MEDIUM. No. 237 West Madison Street, Room 17, CHICAGO. v14n22t

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harmless. This Honse 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 PUELISHING HOUSE, Adams Street and Fifth Avenue, Chicago, III., either for wholesale orders, single boxes or local agencies.

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money should accompany the splications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage. N.B.-Miss. Romsnoon will hereafter give no private sitings 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.



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

DEFENSION MILLE, N. H., March 21, 1872:-PROF. PATTON SPENCE: DEAR SIE-YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive powders about four days I showed up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave of easily and leave all smooth; and now my head and body are clear. The Catarrh in my head is arrested. They curred my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my in the my muscles commenced many were tied up with Phlegm and Cough. The Rheumatism is provided and the store and the store and start again. I could not lie on it al. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became start to took only two Boxees of Negatives. On Thursday I called on Mr. Bowles, who had been side x body for body two took only two Boxees of Negatives. On Thursday I called on Mr. Bowles, who had been tiek show it wo years and his wife was side from taking calorned. Her Himbs were swelled to her body. There the Mr. Woodward, who is acquainted with the Powders, having used them and each their body effect. I be thin have a Box. He went to Mr. Bowles's that night, and after much persussion got. Mrs. Bowles take on the took one of Spence's Positive Powders the night before: It case at all her pain, and she size sit is a solvies be in the owders. Last night my neighbor came in and said he had news for me-manely, that he was at Mr. Bowles's in the said he never saw two persons so elated in his life. Please send me Sit Dozen more Boxes. Must Tay. A. H. KNICHT.

A. H. KNIGHT.

WHAT WOMEN SAY.

3

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.-(Mas. J. GLMORE JONES, Falmouth, Mass.) My daughter, Martha, has been cured of Sup-pressed Menstruation by the use of the Positive Powders.-(J. Coorer, St. Johns. Ark.)

pressed Menstruation by the use of the Positive Powders.--(J. COOPER, St. Johns, Ark.) Your Positive Powders have cured me of **Dropsy** of the Womb of one year's standing. The tend-ency to Dropsy was inherited.---(MHS, KHMA MIST, Brooklyn, N. Y.) A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next Pregnancy all right.--(O. HENBX, Sand Spring, Iowa) My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Ir-regularity and Flooding. She had doc-tered with seven different Doctors for three years; but there is nothing as good as your Powders.--(W. H. KEME, Smith Creek, Mich.) Your Positive and Negative Powders have cured a

Your Positive and Negative Powders .-- (W. H. Case of Milk Leg yf 16 years' standing, also a case of Rheumatism, a case of Faling Sikkness or Fits, and a case of Dysentery.-- (PowerL HALLOOK, Yorkville, Ill.) Miss Lens Anglin was toba

Yorkville, Ill.) Miss Lena Anstin was taken with **Stoppage of** the **Periodicals**, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered. --(ROSA L. GIBES, Pardeeville, Wis.)

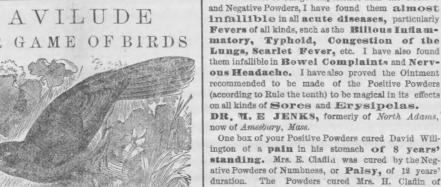
No More Headache, Neu-

ralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.-(LIBBRE G. BARRETT, White Hills, Conn.)

BARRETT, White Hills, Conn.) I have been suffering nearly 40 years with **Chronic Hezdache**, and often resorted to Chlor-oform 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 came like an angel of mercy in the night time.-(Mss. M. A. EARLEY, Hundsville, Ala.) I had a severe attack of Neuralgia last week, and I stopped tim 10

some patients who can't live without them, as I had a severe attack of Neuralgia last week, and I stopped it i 10 minutes with your Positive Powders.-(Jacob S. RITTER, *River Siga*, Ohlo) When I commenced taking your Powders, I had Spinal Completing to nearly 30 years standing; also Diaberces, Sciatica, Rheumatism and Erysipeless. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. 'She induced me to try them myself. I did so, with wonderful success.-(M. HUNTLEY, North Richmond, N. H.)



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

Ohto.) Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.-(R. MCREA, Fay-etteville, N. G.) The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.-(ROBERT THOMAS, Osseo, Mina.) I had running Scrofulous

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

Providers. I am how about well.—(JOHN W. KENDALL, Bethé, Me.)
I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.— (EMMA PRINGLE, Beaver Dam, Wie.)
Mother had the Calarrh in her head so bad that, when lying down, she could hear it go drip, drip, or a ring-ing. Your Positive Powders cured her. They have cur-ed my Catarrh in the head also.—(MINS E. M. SHAVER, Burlington, N. J.)
I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W Nuttle of this place, who had what the Doctors called the Con-sumption. They said he could not live long. He is now at work for us, a well MRN.—(G. W. HALL, New Haven, Ind.)

Triumphant Victory

OVER

Dyspepsia and Indigestion.

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

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A short time since my mother tried your Positive Powders for **Byspepsia** and **Indigestion**. If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all might, but be very weary and nervous. She is entirely well now.-(A. G. Mowbrax, Slockton, Minn.) Four years ago I used half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch.-(JoHN O. REEDBERY, Hartland, Wis.) Your Powders have cured me of **Dyspepsia** in two weeks. I used but one Box of the Positives. My Dys-pepsia was chronic and of **30 years standing**. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they were did.-(P. P. MELLEN, P. M., Maple Springs, Wes.)

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LOOK TO YOUR SUBSCRIPTIONS.

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CHICAGO, SATURDAY, DECEMBER 6, 1873.

Let us be Thankful.

During the past few, weeks the eyes have been regaled with a sight of "Thankgiving Proclamations," affording to the reflective mind an opportunity to cogitate on this time-honored custom. For our part, we always feel thankful. We are at all times anxious to reverence the Giver of every good and perfect gift, provided we can find him. It is as necessary for us to have a tangible object upon which to concentrate the active energies of our devotional impulses, as it is for the hunter to have some kind of game at which to direct his rifle in order to demonstrate his superiorty as a marksman.

Invariably, about the approach of Thanksgiving, we feel thankful. We could condescend. at that particular time, to give expression to hearty thanks for the manifold blessing, which food, water, air, exercise, etc., have conferred upon us during the past year. As to the misfortunes and many serious mishaps that have befallen humanity during the past year, we are hardly prepared to express an opinion in reference thereto,-only, if it were customary to extend thanks for blessings and curses for mishaps, we think the latter would predominate in most cases during this panic and epidemic-stricken year. But then, it is useless to moralize, for we feel too thankful for that, and in view of the glorious day of Thanksgiving, we give the following solemn and appropriate poem, from the caustic pen of Thomas Dunn English:

Sit down at the table, good comrade of mine; Here is cheer, and some flasks of the vintage of Rhine;

Here is warmth, here is comfort, and smiles that betray But a part of the welcome that greets you

to-day; And here in the center, enthroned on a plate, Superb in surroundings, and royal in state, feel thankful. Never before in our eventful life, have we felt such a lofty exuberant thankfulness as now. We feel thankful that the cholera, which was so destructive to human life in portions of this city, did not attack us, it is such a painful disease. We feel thankful that we have not been visited by another conflagration, and that Chicago is on terra firma, notwithstanding the prediction that it would be inundated and sunk several months ago. We feel thankful that in case we go to war with Spain, that Cuba is but a short distance from our Southern Coast, and that Spain is a great deal the weaker nation. We feel thankful that the Moses-Woodhullites have been taken clean out of Spiritualism, and that their barking at us has no more influence than it would on the man in the moon. We feel thankful that the turkey on our table was fat, was well cooked, and that our appetite was exceedingly good. We feel thankful that Thanksgiving comes once a year, and that it has become fashionable to have a turkey served upon that day with all the modern improvements. We feel thankful that we are not troubled with dyspepsia; that our digestion is as vigorous as ever, and that we have no liver or spinalcomplaint. We feel thankful that there exists a Young Men's Christian Association, for us to criticise and castigate as occasion requires. We feel thankful that the meanest man does not reside in Chicago, but in New York, if not already dead. We feel thankful that Jay Cooke, the greatest failure of the year, was not a Spiritualist. We feel thankful that he built Orthodox churches, that he sustained Orthodox ministers, that he uttered Orthodox. prayers, and washed his sins away with the blood of Jesus. We feel thankful that he was not a Spiritualist, for it has enough nuisances to carry without him. We feel thankful, that

only about one-quarter of those applying for divorces in the Chicago Courts are Spiritualists, and that the remaining portion belongs to some church. We feel thankful that Job does not live in this day and age of the world-for his misfortunes would take up too much room in the news' columns of our daily papers. We feel thankful that Solomon who had 300 wives and 700 concubines does not live to-day in Chicago. We feel thankful that Abraham drove Hagar away from under his roof before we lived, or we would have had him arrested and punished. We feel thankful that the world is continually growing better, and that church influence is declining. We feel thankful that we live in a free country and are not compelled to listen to long, prosy sermons. We feel thankful that the city election is passed, and that those elected can not rule the city any worse than their predecessors. Indeed, let us be thankful that the 61,000 ministers of the gospel in the U.S. can not do worse than to preach the Orthodox religion. Let us be thankful that the earth is hollow; that the climate there is delightful; that the rivers abound in fish and the forests in game. Let us be thankful that we live at the present period, and not in the time of Adam. Let us be thankful that we can not see the connecting link between man and the monkey. Let us be thankful that if the earth extends millions of miles beyond the North Pole, that it terminates where it stops extending. Let us be thankful that the earth is hollow, thereby saving a great deal of dirt for some of the small asteroids. Let us be thankful that mankind has stopped ascending through the monkey, or that he has fully completed the ascent. Let us be thankful that the Grangers have organized and that they propose to fight all monopolies. Let us be thankful that it is cooler here than it is

climate, and that, too, surrounding the North Pole.

As is well known, Dr. Kane was commander of the Grinnell Expedition, sent out in search of Sir John Franklin. In his second voyage, Dr. Kane and his party encountered cold never before endured, the thermometer indicating sometimes from sixty to seventy-five degrees below zero, with hunger, thirst and disease added. More than two months in each year they existed in total darkness-then came the first inkling of twilight. For one hundred and twenty-four days the sun was below the horizon, and one hundred and forty passed before his rays reached the rocky shadowings of the brig. With the increasing darkness came increasing disease. Animal life is described as languishing, not for want of sufficient exercise, for their whole life was one continuous round of exertion when disease did not prevent; nor for want of pure and unadulterated air, but for life-giving influences of the sun. Remarks scattered through the pages of both Dr. Kane's journals indicate that the continued darkness influenced the physiological state of the system, and gave rise to the various diseases suffered by himself and companions.

In his narrative of the first Grinnell expedition, he notices the peculiar paleness which was produced by the "solastical day of darkness," he writes, after noticing the bloodless appearance of himself and companions:

"In truth, we are all about this time undergoing changes unconsciously. The hazy obscurity of the nights we have gone through made them darker than the corresponding nights of Parry. The complexion on my comrades and my own, too, were toned down to a peculiar waxy paleness Our eyes were more recessed, and strangely clear. Complaints of shortness of breath became general; our appetite was almost ludicrously changed, and our inclination for food was at best very slight. More than this, our complete solitude, combined with the permanent darkness, began to affect our morale." Again, January 22d:

"I long for day. The anomalous host of evils that hang about this vegetation in darkness are showing themselves in all their forms. My scurvy patients, those I mean on the sicklist, with all the care it is possible to give them, are perhaps no worse; but pain in the joints, rheumatism, coughs, loss of appetite, and general debility, extend even to the * * * We are a whole company. * ghastly set of pale faces, and none paler than myself.'

Had Dr. Kane pursued the course marked out by Prof. Brewster, he could have passed this desolate waste, no doubt, and been the first to discover the open Polar Sea. The attention of the world to-day, is directed toward the North Pole, and with the advantages that modern improvements have given mankind in the construction of steamers and sailing vessels, the danger of traversing the proper route to the open Polar sea, will be no greater than those experienced by Columbus during his remarkable voyage of discovery.

We rejoice to know that prominent Spiritualists of New York are interested in this matter, and that they are energetically moving in advance of scientists who ignore Spiritual phenomena

The Teed Expose.

BROTHER JONES :- Mrs. Teed came here with a Dr. Newman and his wife, and proposed to materialize, having her old cabinet with her, because it was filled with her own mag-

netism. It struck some of us of the brotherhood that" dicated fraud; that is, every thing was done to give her the advantage if she should desire to deceive. For instance, Why so dark? Why so very particular? Why allow herself to be searched defore entering the cabinet, but not researched after she got in, and her confederate, the Doctor, had had an opportunity to reach in and give her any articles needed? Why her shoes off in the cabinet? In fact, a thousand other such curious circumstances! Why refuse to allow any one to shake hands with a hand presented, though four hundred dollars was offered for the chance? So matters went on, and a few souls were converted. Finally some of us punched out a knot in the back of her cabinet, and placed a good reliable Spiritualist behind it, so as to see if all was right. The seance was held as usual. All parties retired from the house, performers went also to a neighbor, whose hospitality (gratis) they were enjoying; and myself and the only oth-ers who knew of our scheme, released the eyewitness The faithful soul came out from behind the cabinet, his eyes as large as saucers, saying, O, my God! it is all a humbug! How? we asked eagerly.

that he was an impostor, but said it did not matter; he could find plenty of Spiritualists that would believe his tricks to be genuine spirit manifestations, and pay him for it, and that was all he cared for.

Strange as it may seem, in less than a week afterwards he was taken into the same house where Mrs. Teed played her fantastic tricks in this city, and performed to the admiration of several Spiritualists, one of which, we are told, denounced us in no measured terms, for having exposed him. Not only that, but he gravely questioned in his brilliant mind, whether we had ever been advised of the exposure of Mrs. Teed in Missouri.

Hence we no longer delay publication of her expose; and give this gratuitous advice to Spiritualists: never try to cover up the tricks of an impostor by abusing other people who never harmed you.

Spiritualism is based upon truths, well demonstrated. Spiritualists should no sooner shield an impostor, than should bankers shield those who counterfeit their bank notes.

While the JOURNAL will with the utmost devotion defend good mediums; impostors may rest assured its columns will not be closed against well authenticated exposures. Those who see fit to pick up impostors and put them before the public, after being fully exposed, will find a thorn in their side, that investigators will not hastily aid in plucking out.

We give all impostors due warning that the Seance Room of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is not a safe place for them to ply their vocation in.- [ED. JOURNAL.

A Curiosity in Literature.

The Rutland (Vt.) Globe says that "it is pleasant to believe that the spirits of the dear departed hover around us. It is consoling to think that those loved ones, who have gone hence before ourselves, still linger around us in the spirit, if not in the body. If we could reach the innermost consciousness of the majority of reading, thinking human beings, we doubt not that we should find that all, or nearly all, honestly believe in this presence, or, something very much akin thereto. Some in one way and some in another, but all would be found to believe in a spirit presence. Whether there is actually any such thing as a spirit presence or spirit influence is a matter of little consequence so far as our hopes, situation or prospects in this or a future world are concerned.

"One may believe or not in spiritual manifestations in the way of tamborine playing, table tipping, chair moving, or medium writing as he choses, and it won't make any difference one way or the other. However all this may be, Thomas P. James, of Brattleboro, may congratulate himself upon one point. Whether he is a medium or no, he has succeeded in causing a sensation. If he has not succeeded in outdoing Dickens, he has produced a curiosity of literature. In what manner Charles Dickens intended to solve the mystery of Edwin Drood will always remain a matter of doubt and speculation with the majority; but to others there is no doubt about it Hasn't Charles Dickens passed to the spirit world? ask they. If so, and spirits can tip tables, change chairs, communicate communications through another, why can't Dickens? Thomas P. James says he has, and who shall say him nay? There has been no spiritualistic aid in publishing the work-the nearly five hundred handsomely printed pages, with its appropriate binding, requiring the materialistic aid furnished by Clark W. Bryan & Co., of Springfield, Mass., but exactly why this ot accomplished through the spirits are not informed-and, perhaps, it is a matter of no consequence. "The Dickens part of the 'Mystery'-we mean, of course, Dickens in the flesh-is Dickenish, and as to the remainder, there is more or less of the Dickens flavor. The belief in his connection therewith, will depend upon each individual's belief in the power of spirits to act through human means. It is a very readable book and will have a wide sale, for several reasons. Every public library will necessarily want it, on account of the demand on the part of readers; every lover of Dickens will want it, so that a comparison can be made; every Spiritualist will, of course, want it; every non-believer will, also, want it, so that they may have an opportunity of showing the discrepancies that may exist in the style of Dickens in the flesh and Dickens in the spirit; and lastly, all lovers of the marvelous, all curiosity seekers, and all 'book-hunters' will want a copy of the greatest curiosity of ancient or modern literature-the pioneer of the kind -a book commenced in the flesh and purporting to have been finished in the spirit."

The Elgin Convention.

In this issue of the JOURNAL will be found the call for the next meeting of the Northern Illinois Association of Spiritualists to be holden at Elgin.

All true Spiritualists will rejoice that this meeting is to be held in the interest of true Spiritualism. That the infamous doctrine of Woodhullism, is in the call, banished from the platform. Nothing that is not germane to Spiritualism can find place there.

Woodhullism, under whatever cognomen it may present itself, is an excrescence as foreign to Spiritualism as smut is to wheat, vermin to a calf or ticks to a sheep, and the Spiritualist that would favor opening a Spiritual meeting for the advocacy of such a doctrine might be expected to be open to the convention that the excrescences and parasites named, were essential to the growth and health of the wheat, calves and sheep.

We are happy to announce to our readers that E. V. Wilson, Secretary of the Convention, positively affirmed to us, on furnishing us with the call for the convention, published in this number of the JOURNAL, that if Woodhullism had not been excluded in the call of the convention, he would vote, and use all of his influence to have others vote to exclude it from the platform, when the convention met.

The course that the Elgin people have taken is exactly right, and the call is in accordance with, not only their request, but in accordance with the sentiments of all true Spiritualists. Harmony may be expected at the meeting-aye, one of the very best meetings ever held by Spiritualists may be expected. Elgin is a wide-awake city. There are a great many people there who believe in Spiritualism, who have stood aloof from it for years on account of the odium that free-loveism has brought upon it, who will now take hold with hand and heart to help carry on the meeting.

There will be no half-way work about it. There are thousands of wide-awake Spiritualists who will now turn out and fill the immense hall, and show to the people that there is a power in Spiritualism, when freed from the free-love infamy, that is irresistible for good.

Let every Spiritualist go there with an eye single to the good work of promoting Spiritualism alone, and see to it that no entering wedge is allowed for a single moment, for overstepping the spirit of the call. Good and true Spiritualists from long distances will attend the meeting because they are assured by the call, that nothing that is not germane to Spiritualism is admissible upon the platform.

It is undoubtedly true that a great reproach has been brought upon the Spiritualists of Northern Illinois by this Association having affiliated with Woodhullism, to the extent of inviting Mrs. Woodhull to their last meeting, and from the known proclivities of the President and Mrs. Severance, Vice-President (living in Wisconsin) for Woodhullism. It was this reproach that more than anything else made the Elgin people, backed up by the Spiritualists of other towns, fully determined to have that reproach wiped out in the call for the meeting. While we commend the course they have taken, it is but fair to Spiritualists all over the country to say that such is the course being taken everywhere, and it is right. Moses-Woodhullites "have taken themselves clean out of Spiritualism."

Now when they want to make converts to their infamy, let them have a meeting of their own with an emphatic call, that all can know the hand they intend to play. Then they will know exactly who their friends are, and who pays the fiddler while they dance.

You behold-why, what cynic could give him

a scowl?— With his cranberry courtiers, our national

Folks call him a turkey-the name is absurd; This fowl is a purely American bird. His strut and his gobble, his arrogant air,

His plumage of bronze, speak my countryman there

But, no! he's a coward-ah! well, that depends!

He can fight for his hen and his chicks and his friends:

And in one thing he shows an American soul-

You never can force him to crawl through a

There's an edge to the carving-knife polished and bright;

The plates are all warm, and the napkins all white;

Before us the celery gleams through its vase,

And the cranberry jelly is set in its place. Thrust the sharp fork astraddle our beauty's breastbone!

From his side cut thin sclices, the whitest e'er known,

For the ladies, God bless them! but my ruder sense

Takes the thigh, and the last part that gets o'er the fence

Ah! white meat or brown meat,' it matters not which-

'Tis taste we must please, not our seeing, nor touch.

And with either for dinner we're not at a loss,

If we've celery in plentyand cranberry sauce; For then, with a flask of good Redesheimer wine,

We can manage, I fancy, in comfort to dine, Nay, more—with a turkey like this at com-

mand, Who'd not be a patriot, proud of his land?

They had figs in Judea, and fatlings so fine, Young kids dressed with olives, and what they

called wine; They had palm-trees and date-trees, and odors

as rare As the sweetest of roses could fling on the air.

What their fruits and their flowers to these cranberries red, And their palm and their date-trees, this celery

instead?

While as for their kids, and their lambs, and their quails, One turkey—let's eat, for comparison fails.

So far as we personally are concerned, we

further north. Let us be thankful that Colum bus discovered this country instead of the hollow globe, else this might still have been a howling wilderness. Let us be thankful that the frauds of the Methodist Publishing House were no larger. Let us be thankful that no tornadoes and conflagrations have visited this city this year.

further south, and warmer here than it is

Indeed we feel in the most exuberant hifalutin mood, and we desire to thank everybody, for everything real and imaginary, tangible and intangible! But particularly do we desire to thank God for that beautiful bird. the turkey. Without it, there would have been no Thanksgiving-the two go together, inseparably blend, just as much as pork and beans. In our thanks, let us be cheerful, kind and obliging, remembering that austerity of manners and aristocratic notions are never becoming on a Thanksgiving day. Let us be thankful, too, that God is not vain, and that flattery to him on Thanksgiving day, is regarded as decidedly wishy-washy, and that he allows churches to indulge in it because they are such big nincompoops that they know no

The Hollow Globe.

better.

We call particular attention to the able article from our New York correspondent, on the first page. It is really the ablest production presented to the world on that highly important subject. E. F. Brewster is a Spiritualist, and being a man of broad views and comprehensive grasp of thought, he intuitively understands those abstruse questions which are engaging the attention of the most profound philosophers, and under the scintillating rays of his mind, they become perfectly transparent to his mental eyes.

The experience of various navigators that have been sent forth on these perilous explorations towards the North Pole, have presented some slight evidence, at least, to verify the theory of Mr. Brewster. Dr. Kane killed birds, flying from the direction of the North Pole, that had rice in their crops, a production of only warm countries. It is true, there is a belt of country in the North, that is inhospitable in the highest degree; but beyond that we have every reason to believe is a delightful

Why, she stands there and does it all herself. She came nearly exposing herself once, as a sudden fit of coughing took her, just as she had made a change in her head dress, and was about stretching her head out, she coughed while up as high as the orifice, but suddenstooped down into a corner of the cabinet,

"Yes," says one, "I heard that cough and thought it sounded too high up." "Well, friends—that's all I can say—she does it all."

Oh, my God! said the man, in whose house this occurred, I want to die. Have I been deluded heretofore? It's all a d---d humbug. Never say Spiritualism to me again.

Next evening he assailed the woman pri-vately about it. She cried and pretended she was unconscious. Her companions ran off that evening with all the funds. We have kept this to ourselves, being ashamed to let it be known.

C. ERVINE.

A few days since we caught one of the "Jacobs" imposing upon the public under the pretense of being a genuine medium, and exposed him on the spot.

Oregon, Mo.

Whereupon in his confusion and anger, he began to apologize by charging all other mediums with being impostors also, and said he could expose them all, and would do so, etc., etc. Since then he has confessed to several

WALTHAM, ME.-H. A. Clowe, sending five dollars, says, I would not cheat one that is doing so much for the spread of truth.

Thanks, venerable Brother, your remittance is timely, and we would that all others would send arrearages and one year in advance. These times demand energy, and even-handed justice from all who love the cause the JOURNAL SO fearlessly advocates.

Let everyone adopt your motto and carry it into execution, and they as well as ourselves will feel all the better for it .- [ED. JOURNAL.

"Spiritual, Liberal and Reform" paper, which takes extremely opposite grounds from Mrs. Woodhull on the Free-Love abomination, is upon our table as full of fight as an egg is of meat. We have often objected to this journal because of its fearless attacks upon the churches, but there is no denying that it is now doing yeoman's service in beating back the tidal wave of Sensualism under which Moses Hull and Wood-Hull are endeavoring to engulf our land. Address S. S. Jones, Chicago, Ill .-" New Northwest," Oct. 24th, Portland Oregon.

New York Repudiates Woodhullism.

MR. JONES, DEAR SIR :- On Monday, Nov. 3d, inst, I mailed to your address, the copy of a resolution in the shape of a card, which was adopted by our Board of Trustees, for publi-cation. I have watched every issue of your paper since, but fail to see it. So I send you this latter of incuing this letter of inquiry.

There is, sir, a most positive and decided action being taken by our society and friends in our city to redeem Spiritualism from the slough where the filthy advocates of free lust wants to keep it. We will see. Please, give this your earliest attention. I spoke to Dr. Babbitt, your agent, here about it and he said be could not account for its of the light he could not account for its not being publish-ed except that it had not reached you in time.

Very respectfully, J. A. COZENO, Sec'y. S. of P. S. New York, Nov. 18th, 1873.

The only reason for the delay is the fact of its not having come to hand. It is with pleasure that we now give the resolutions and your letter of more recent action of your society to our readers-and may good angels speed the work by inspiring all other societies which have not already done so, to follow your example.-[ED. JOURNAL.

ANITA, IOWA.-Abner Sisson relates fearful facts in regard to medical treatment by a traveling lecturer who professes to heal the sick a la social freedom. He says that the man confesses to have practiced upon some female patients, with the consent and approbation of his wife. We can not at present consent to publish our correspondent's letter, and yet, not because we do not believe that Mr. Sisson tells the truth, but for the reason that the socialistic Doctor, in our opinion, is a monomaniac, like some other simple souls we know of, on the "Woodhull elixir of life" theory.

BRO. J. C. POTTER, writes to us speaking in high terms of the labors of Capt. Winslow. We rejoice to know that the Captain is appreciated. By his lectures and tests, he is doing a good work for Spiritualism.

The RELIGIO-PHILOSOPHICAL JOURNAL, a

DEC. 6, 1873.

RELIGIO-PHILOSOPHICAL JOURNAL.

SPIRITUALISM AND ITS PHENOMENA.

Interesting Compilation in Reference to Spiritualism, from all parts of the Inhabitable Globe; Gems of Wisdom, instructive and amusing, Selected and Arranged especially for the Religio-Philosophical Journal, by Dr. T. F. Talmadge.

AN ORIGINAL EXPOSITION OF THE "FALL." The speaker was an elderly negro who had een a "hand" on one of the vessels in the been a Lower Potomac. He said the Devil first tried to get Adam to eat the apple, "but enny man in all he senses mighter knowed de Debil couldn't er done dat ar; Adam 's too smart fur Ole Nick when he had nuffin but hisself ter tuk care on. But de Debil knew, caze he was in heben fo' de Lo'd frew him outen dar—he knew dar was a woman to be made, afi' so he jus' hove out de anchor an' waited fur de woman. When Eve cum 'long he knew he'd got sure ting on dat ar apple; an' he hove 'long side whar she 's a settin' an' whisper in her ear an' say she 's mighty nice gal; an' she 's so tickled wid his fine speeches dat she jus' say guv her de apple, when he ask her don't she want it. De Debil so pleased to see she fooled so easy he liked to larf out loud. Women is mighty hard creeturs to do any ting sensible wid-dev jus' done go contrary ev'ry time dey can, an' when Eve got ber min' made up to eat dat apple, she 's eat it ef de Lo'd hisself tell her let um alone. Soon's she done eat it, de Debil say to hisself 'she made muss dat ar garden Eben,' and she kinder hear what he tink, an' make up her wicked min' to 'tice Adam to eat toder one. So she cum 'longside one time when she seen him settin' under de tree, an' say, "Adam, eat dis yer-he 's bery nice. But Adam say he won't, an' she keep teasin' him, an' sayin' how she love him, and finally he 's 'ticed, an' eats dat bad apple, an' den de angel Gabriel fly 'long dar an' druv em bof outen de garden, an' say dey bof hav'ter work fur der livin'. But Adam neber eat dat ar apple 'cept Eve done gone 'tice him; an' he didn't do it den 'less he love her, an' she such a tongue, like all de women, she make him b'lieve brack is white.—Sidney Andrews in Atantic Monthly for December.

MRS. LOTTIE FOWLER, the American medium, who foretold the bursting of a steamboiler at Bridgeport, Conn., and was arrested for for-tune-telling, is now in England. She is a splendid trance and test medium. She is now in Manchester.

CHINESE PRAYING FOR WIND .- Mr. J. M. Peebles, in a letter to the BANNER OF LIGHT. says :--Our crew of Chinamen is a source of fruitful study. They have books on board, and read them, when not playing at chance-games. Their heads are all shaven, save the pig-tail tuft. Rising in the morning, they clean their tongues by scraping them, and then sip their black tea. In the latitude of the trade-winds, we were sorely vexed with calms. It had been a dead-calm under the scorching sun for five days. As nature hates a vacuum, so do sailors a caim. Was there a remedy? On the sixth day, Sunday morning at sunrise, there came on deck a dozen or more seriousvisaged China passengers, with dishes of rice, bowls of tea, different-colored paper, slim, dry incense-reeds, slender red-topped wax candles, and matches. "What's up?" inquired Dr. Dunn. "Just informed by our mate," the and matches. reply was, "The Chinamen are going to pray for wind." Among the number who had come for ward, was the Chinese doctor, and another grave-looking, shaven-headed individual, evi-dently endowed with some priestly function. Putting themselves in position, they touched matches to the paper, throwing it overboard while in flames; then lighting their reeds and candles, they went through with certain pan-tomimic incantations, becoming their method tominic incantations, becoming their method of prayer—ending by throwing the rice and tea into the ocean. Result—a fine breeze soon from the right quarter. "There!" exclaimed our exultant Celestials, "the wind-god has heard us." Why not just as rational for Chi-namen to thus pray for wind, as for Christians bowing over cushioned pulpits to pray in their way for rain; for the staying of the grasshopper devastation; or the recovery of the Prince of Wales? True prayer is not lip-pleading, but silent aspiration. It affects suppliants, mode to liston but change the Deific laws of the Universe.

stead of seventy-three. Among our party was an American General, with whom his Msjsty conversed for some time. Another was esty conversed for some time. Abother was Mr. Daniel Home, the celebrated Spiritualist, whom the King promptly recognized, and ad-dressed very kindly—reminding him of the wonders that he (Mr. Home) had been the means of imparting to him, and inquiring chemi the spirite' in by no means a skeptical about 'the spirits' in by no means a skeptical tone. We may add that the King said to Mr. Home that ''he had told many of his friends the wonderful manifestations he had seen in Mr. Home's presence, his friends did not ha Mr. Home's presence: his friends did not believe him; but the facts were true for all that.

DR. JOHNSON, LORD BYRON, AND TENNYSON, ON SPIRIT COMMUNION.

Dr. Johnson wrote:-

That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and be-lieved. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavilliers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

And Lord Byron corroborated as follows:-

'I merely mean to say what Johnson said That in the course of some six thousand years,

All nations have believed that from the dead A visitant at intervals appears; And what is strangest upon this strange head

Is, that whatever bar the reason rears 'Gainst such belief, there's something stronger

still In its behalf, let those deny who will."

TESTIMONY OF MR. D. D. HOME.

In the Chancery suit of "Lyon vs. Home," Mr. Home made an affidavit, from which the following is an extract:-

"I, Daniel Dunglass Home, of 22, Sloane street, in the County of Middlesex, one of the above-named defendants, make oath and say as follows:-

"I was born in Scotland on the 20th of March, 1c33, and from my childhood have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever-they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I can not account for them further than by supposing them to be effected by intelligent beings or spirits. Sim-ilar phenomena occur to many other persons.

. . . These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and litera-ture, under circumstances which would have rendered, even if I desired it, all trickery im-possible. They have been witnessed repeat edly and in their own private apartments, when any contrivance of mine must have been detected, by their Majesties, the Emperor and the Empress of the French; their M jesties, the Emperor, Empress and late Empress Dow-ager of Russia; their Imperial Highnesses, the Corned Ducks and Ducks of Duck Grand Duke and Duchess Constantine of Rus-sia and the members of their august family sia and the members of their august family; their Majesties, the King of Prussia, the late King of Bavaria; the present and late King of Wurtemburg; the Queen of Holland, and the members of the Royal Family of Holland; and many of those august personages have honored, and I believe still honor, me with their esteem and good will, as I have resided in some of their palaces as a gentleman and their guest, and not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena, and of inquiring into my characphenomena, and of inquiring into my charac

ter. I am not in the habit of receiving those who are strangers to me, and I never force the subject of Spiritualism on anyone's attention. Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are un-doubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them."

I was in Rome. I had been in Europe a year. I had visited all places of interest, and in a few weeks more would start for America.

It was one of the most beautiful evenings I ever knew. The sky was wonderfully clear and blue. The moon shone with a silver glow and blue. The moon shone with a silver glow over the quiet city, and touched the hills ly-ing outside the walls with a white and lovely radiance that made them seem like a glimpse of some enchanted land. Below me and around me the houses had a strangely quiet air about them as if they had suddenly gone to sleep. I was sitting in one of those little projecting

i was stitling in one of onese in the projecting windows which one so often sees in houses in Rome and other Italian cities, a net-work of vines clambered about it. Before me all was bright and radiant. The hour was quite late, bright and radiant. The hour was quite late, I had stayed up to smoke a cigar or two before going to bed, and the honest Romans were, that moment, most likely sleeping the sleep of the just. At any rate, no sound of life came floating up to my ears from any part of the city.

Suddenly the houses faded out of sight; the hills were lost in the white glory of the moon-light. Before me drifted a vapor that was strangely luminous; it floated up about my window, and gradually a shape grew out of it. It was like a shadow growing out of a shadow. I can think of no other way of describing the I can think of no other way of describing the strange something that took shape before me, and assumed the likeness of a man. For a moment I shut my eyes, half frightened, but as if fascinated by what I had seen, I opened them again, and there before me stood Roy Grayle. His featares had all the distinctness of life. I saw that there were traces of pain in the rele and gradtly face.

of life. I saw that there were traces of pain in the pale and ghastly face. "Roy!" I cried. "Yes, I am Roy," he answered, and his voice had a strange, far off sound in it. "I am here to tell you to look into the hollow oak at Densmere. There you will find proof of who had done this;" and as he spoke he lifted his hand and pointed to what I had not noticed before a gaping. Dieeding wound in his before, a gaping, bleeding wound in his breast

Suddenly I thought of Roy Grayle. Roy and I had been the best of friends in gone by days. We had been students together, and in and I had been the best of friends in gone by days. We had been students together, and in after life we had kept up the friendship which school life begun. Of all my friends I counted Roy first. We had kept up a correspondence during my tour on the continent, and I looked forward to my meeting with him as one of the pleasantest events of my return. At thought of him a strange sensation flashed over me. It was much the same kind of feel-ing that we have when we feel that some one is looking at us c meetly, and look up to meet the eyes of a "from fixed steadily upon our face. It seemed to me that Roy was near

our face. It seemet to me that Roy was near me, I could feel his presence. And then there came a sound like the rust-ling of the wind, and the figure grew dim, and

dimmer, and was go be. Had I been dreaming? I shook myself. I got up and walked about, I was as wide-awake as ever I was in my life. If I had not been dreaming, what was it I had seen? A month later I stirted for America. Two

weeks of pleasant sailing brought the shores of home in sight.

The first person I met, as I stepped ashore, was Carl Devereux. He gave me a cordial hand shaking, and calling a cab, we got into it and rode toward the hotel where I always

stopped when in town. "Have you heard that terrible story about Roy Grayle's being murdered?" asked Carl suddenly.

"Was it on the 25th of June?" I asked, "and

"Was it on the 25th of June" I asked, "and did it happen at Densmere." "Yes," he answere ... "They wrote to you about it, I see. I thought perhaps you might not have heard of it."

not have heard of it." "I have not," I said; and then I told him what I had seen. He heard my story with a strange, awed look in his face. "Percival," he said, when I had finished "I will go up to Densme with you to-morrow, and search for the "hollow oak," this ghostly visitant of yours told; ou about. Why shouldn't there be as much reason to put confidence in that part of the strange story as in any of it?"

"" "I will go," I answered. And on the morrow we went up to Dens-mere, where Roy Grayle had been spending the summer when he was murdered some per-person of whom no che had ever been obtained. The sad event had breken up the company that

had foisted himself off upon us as Manuel Garcia, and charged him with being an impostor. To save himself from detection and exposure Garcia killed him, secured the letter, and concealed it with the knife with which he stabbed his victim. It is strange, but not one of us ever suspected Garcia of the murder. Not so strange either, for we knew of no quarrel between him and Grayle. They had lways seemed on good terms." Two days after that we started for the place

where we heard Garcia, alias Duprez was staying, and taking an officer with us, we found him lounging on the steps of the hotel.

'Manuel Garcia, otherwise Gonzales Duprez, arrest you for the murder of Roy Grayle," said the officer, going directly up to him, and putting his hand on his shoulder. "You are my prisoner. Garcia turned ghastly pale. He strove to

speak, but fear seemed to have paralyzed his tongue.

"Don't deny it," said the officer. "We have the proofs. We found them in the hollow oak

Garcia made a full confession of his guilt, when he learned how he had been brought to His Spanish superstition was strong, justice. and the idea of a ghostly witness against him frightened the truth from him. If not a ghost, what was it ?

MRS. H. MORSE is engaged to lecture on Sundays in Des Moines, Iowa, during December-will receive calls to lecture in adjacent towns week-day evenings. She is, we are glad to learn, having good success in giving satisfaction to her hearers.

The next Mediums and Speakers' Quarterly Meeting, of Western New York, will be held at Laona, Chautauque Co., N. Y., the first Saturday and Sunday in December next. A cordial invitation is extended to all.

J. W. SEAVER, A. E. TILDEN, Committee. GEO. W. TAYLOR, ?)

Little Bouquet Fund for Orphans.

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

Amount previously acknowledged....\$18.70 R. G. Crozell, of Galveston, Texas2.00 Who will next be inspired to a similar deed

of noble charity? We shall report.

Quarterly Meeting Notice.

The next regular Quarterly Meeting of the Henry County Association of Spiritualists will be held in Neponset, Bureau Co., Ill., on the 6th and 7th of December, 1873. E. Y. Wil-son is the speaker engaged. Neponset is on the Chicago, Burlington & Quincy Railroad.

In order to make it as easy as possible for the good friends in Neponset, the officers of the Association request that all who can will bring the substantials of life, also plenty of bedding for the men. Those who can not so provide will be taken care of. "Come up to the help of the Lord against the mighty." JOHN M. FOLLET, Secretary.

New Lublications.

PETERS' MUSICAL MONTHLY for December, being the closing number of volume XII, is received, and is fully equal to any number of the volume. This publication has become so well known to all lovers of music, that no commendation is needed. Price \$3 per year, 30 cents per number. J. L. Peters, 599 Broad-way, New York.

ECLECTIC MAGAZINE for December is at hand, and is filled, as usual, with good things suited to every taste, and especially to such tastes as like a little solid food included in their monthly *menage*. The new volume begins next month, and we commend it to our readers as a magazine which can be relied on from year to year. Published by E. R. PELTON, 108 Fulton street, New York. Terms, \$5 a year; two copies, \$9; single number, 45 cents.



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In Memoriam.

Gone, to the beautiful home of the angels, Harriet Elizabeth Bennett, of Philadelphia. This estimable young lady has been an in-

valid for twenty-six years, and under our care about fifteen. We have seen how her soul was unfolded into a knowledge of the realities of life, and how as the hand of disease was laid heavily upon her, she experienced a more

Although so long a patient sufferer, a few days of severe illness caused the separation of her spirit from the body, and enabled it to go forth into the beautitul land, of which she had glimpses in her best moments, and for

which she was prepared. A few hours before her release she bade her friends farewell, and turning to us, she said, "Doctor, I thank you for all you have done for me, and especially for the lights you have give me in reference to the home to which I for me, and especially for the lights you have give me in reference to the home to which I am soon going: I am entirely satisfied. Have you any message to send by me? The reply was, "Please say to our dear mother that I have loved you as one of my own children, and I want her to receive you as such under her fostering care. She smiled and said, "I will do so." Then taking some messages to other friends over there, she turned to her will do so." Then taking some messages to other friends over there, she turned to her father who had just come into the room and said, "Father, my troubles are almost over, but I shall not go away from you. What a glorious thing it is to die when the soul is thus prepared." There was not a pang of sorrow on four for the knew whither she was going. or fear for she knew whither she was going.

At the funeral the Rev. Wm. Newton read in a very impressive manner the service of the Episcopal Church, and gave us cheering words of consolation and confidence that she had gone to meet the angels and that she would meet us when we too should leave these mortal tenements.

As we gazed upon her beautiful form the poet Whittier came to us:

"There's not a charm of soul or brow, Of all we knew and loved of thee, But lives in holier beauty now, Baptized in immortality.

We close this tribute with the following lines from our risen Sister, Achsa C. Sprague, given through Mrs. Townsend at our Hall on the day our friend left us:

DEATE.

Oh! thou whose mystic presence Fills all the earth with dread, Who enters every household, With firm but silent tread, And with thy chilling finger, Laid on a mortal's brow Causeth all life's pulses to be still, And to thy mandate bow.

Whom mortals call their enemy, In fear, have e'er bowed down; We know thou art an angel, Who openeth wide the door, That toil worn souls in misery May journey on before,

And climb the shining mountain, Where angel feet have trod, And drink the crystal waters, From the living fount of God; Thou art God's best evangel .To open the gates ajar, .And lead the march of human souls, Through shining realms afar.

Thus we hail thee, friend immortal, And bid thee welcome here, To garner up our treasures,

For a holier, happier sphere, And when our loved and cherished From mortal sight have fled,

We will not say they perished, Nor ever call them dead.

But think of them with While we lift our hearts above, And praise the great eternal For his undying love, And wear no garb of mourning, Nor will we heave a sigh, For thou, oh! death! sweet angel! Will keep our loved ones nigh.

Laona Meeting.

THE FIRST INSTANCE OF A "TIPPING" TABLE. [From Dean Stanley's "Historical Memorials of Canterbury.]

Date of the occurrences, 1170.

"It remains for us now to follow the fate of the murderers of A'Becket. On the night of the deed the four knights rode to Saltwood, leaving Robert de Broc in possession of the palace, whence, as we have seen, he brought parace, whence, as we have seen, he brought or sent the threatening message to the monks on the morning of the 30th. They vaunted their deeds to each other, and it was then that Tracy claimed the glory of having wounded John of Salisbury. The next day they rode forty miles by the sea coast to South Malling, an archiepiscopal manor, near Lewes. On en-tering the house they threw off their arms and trappings on the large dining-table which trappings on the large dining-table which stood in the hall, and after supper gathered round the blazing hearth; suddenly the table started back, and threw its burden on the ground. The attendants, roused by the crash, rushed in with lights and replaced the arms. But soon a second and still louder crash was heard, and the various articles were thrown still farther off. Soldier and servants with torches searched in vain under the solid table to find the cause of its convulsions, till one of the conscience-striken knights suggested that it was indignantly refusing to bear the sacrilegious burden of their arms. So ran the pop-ular story; and as late as the fourteenth century it was still known in the same place-the earliest and most incurable instance of a 'rap-ping,' 'leaping,' and 'turning' table. From bing,' 'leaping,' and 'turning' table. From South Malling they proceeded to Knaresbor-ough Castle, a royal fortress, then in posses-sion of Hugh de Merreville, where they re-mained for a year. The local tradition still points out the hall where they field for wefuge, and the yearlied prison where they were conand the vaulted prison where they were confined after their capture."-p. 103.

MANIFESTATIONS WITNESSED BY THE EMPEROR OF GERMANY.

The Daily Telegraph of October 31st, 1870, published the following statement, made by its special correspondent, at the seat of war with the Prussian army in France :-

"A staff officer put his head in at the door, and exclaimed, 'The King!' disappearing as he uttered the words. We hurried after him, and sure enough there, in the dining room, stood the venerable Monarch, who had improvised a visit to the Chateau during his after noon drive, surrounded by the members of his personal staff. I never saw the King in better health or spirits; he displayed the greatest interest in the curious spectacle submitted to his inspection by the disorganized interieur, and strode through the suites of rooms with as firm a tread and *debonair* a bearing as if the tale of his years had only reached twenty in-

THE PSYCHOLOGICAL POWER OF THE EYE.

The power of the human eye, as exercised by woman over man, is, no doubt, in certain cases irresistible, but although man imagines that his own eye has the same overpowering influence over the lower creation, and that he has only to gaze fixedly on a wild beast in order to subdue its ferocity and reduce it to the same state of abject submission as that to which he himself is reduced by woman, yet in practice the theory proves an illusion. A melancholy example of this, according to the New York Tribune, occurred the other day in Vermont. A professor in that State is, or rather was, a firm believer in "the power of the human eye over the wild and ravening beast." This belief was not shared by several of his friends and acquaintances, and doubts having been expressed on the subject, the pro-fessor was moved to convince the skeptics of the truth of his doctrine. He accordingly selected a ferocious bull, who was the terror of the neighborhood, as the subject of the experiment. The result was not altogether successful. Accompanied by a retinue of disbe lievers, the scientific gentleman sauntered into the pasture where the bull was peacefully grazing, and without loss of time fixed his awful eye upon the dangerous animal. next thing which the bystanders observed was the spectacle of the professor being tossed twenty seven feet in the air, and coming down on the other side of the fence. Fortunately his physical injuries were but slight, but he labors under great depression of spirits, and his faith in scientific theories generally has received a severe shock.—Pall Mall Gazette.

IN THE HOLLOW OAK .- A STRANGE STORY ,- BY

EDEN. E. BEXFORD.

I used to think there was nothing else in the world so absurd or nonsensical as a ghost story, because I had not the slightest belief in ghosts or apparitions. I think all of us change more or less in our views or belief as we go on in life; and many things which we scoff at in earlier days we learn to think more seriously about as we grow older, and begin to doubt the wisdom of our earlier and rasher judgment.

Perhaps there are no such things as ghosts. I am not prepared to say there are, and I can not say there are not. Let me tell my story. Then you can tell for yourself whether I have good reason for revoking my early decision regarding the utter and downright absurdity of ghosts.

had been gathered there, and it was scattered

had been gathered there, and it was scattered to the four winds of heaven. We went up to the Jouse, and Mr. Grosvenor gave us a cordial welcome. When I told my story, and why we was there, his face wore a puzzled, half incredulous expression. "I don't understand it" he said. "It has too much of the supern tural about it for me to comprehend readily. However, we can look for the 'hollow oak' you speak about. I am not aware that there is an oak tree on the prem-ises. There may be, nowever. I have but lit ises. There may be, nowever. I have but lit-tle faith in any kind of ghost stories and spiritual manifestations.'

We set out on our search. The beeches grew thick and tall, on all sides, but no oak-

trees. "I am afraid your ghost was drawing on his imagination when he spoke of an oak tree," said Mr. Grosvenor. "Isn't that an oak leaf?" cried Percival,

stooping and picking up a leaf. Sure enough it was.

Looking up, we saw a gnarled, crooked limb projected over our heads from a thicket of young beeches. The top of the oak had been broken off years before, and only this one branch remained.

I dashed into the thicket. There was the body of a great oak tree, and about four feet from its roots, a hollow large enough for the insertion of the man's arm

I never was more excited in my life, and yet outwardly, I was cool and composed. I thrust my arms into the aperture, and drew out a knife and a piece of paper. I opened and read:

"Roy Grayle, Esq.

"DEAR SIR :- Hearing that you were stop ping at Densmere, I took the liberty of ad-dressing you, and asking if a person calling himself Manuel Garcia of the New Orleans family of that name, is stopping there. If he is, beware of him. He is an impostor, a gambler and a villain that would not for a moment be tolerated in the society he has thrust him self. If you have any doubt of the truth of my story, write to Sebastian Garcia 27 Rue de Annuncion, New Orleans, and he will tell you that the man who has borrowed an old and honorable name, is a liar and a villain who would no sooner show his face in New Orleans than he would dare to enter a lion's den. The latter place would be the safer of the two. I have kept track of this man whose name is Gonzales Duprez, for years, and he can not hide himself away from me under the cloak of a false name. Ask him if he remembers Maria St. Mary, and call him Duprez and see if he will not turn pale with fear and guilt."

"I see how it must have been," said Grosvenor, after I had read the letter to them. Roy Grayle had been to the village for letters and was returning when he was murdered. That much we know. He must have received this letter. Probably he met the man who

STARTING OUT .- The Publishers of SCHOOLDAY MAGAZINE announce in their De-cember number just received, looking brighter and better than ever, that they will begin in the January number, the publication of an American story by Alexander Clark, A. M., entitled "Starting Out." This new story will be profusely illustrated with original drawings Schell, Bensell, and other first class artists by and will be looked for with no little degree of interest by the public generally, old and young.

THE ATLANTIC for December, contains arti cles by J. G. Wnittler, J. T. Trowbridge, and numerous other distinguished writers, and is fully up to its usual high degree of excellence. With regard to the Atlantic for 1874, the pub-lishers say, "With the number for January, The Atlantic Monthly enters on its thirty-third volume. It will appear in an entirely new dress, being printed from beautiful new type. The *Atlantic* will continue to merit the reputation it has long borne, of being the best litera-ry magazine in America; and will hereafter, as hitherto, be the medium through which the most original thinkers and the most distinguished writers in the country reach the public."

The December number of "OLD AND NEW" closes out the volume and the year with a lively number, having some ninety pages of stories. These include the two serials, by Mr. Burnand and Mr. Perkins; a spirited transla-tion by Miss Hale of a curious modern allegory by George Sands, and a telling narrative (part-ly fiction, is it not?) of Apache experience by Mark Sibley Severance, who has been there. The serious papers of the number are, Mr. Hale's introduction, with some seasonable and reasonable suggestions for Congressmen before "school begins," and a cogent paper by Mr. Quincy against the practices that prevail about exempting "charities" from taxation.

ST. NICHOLAS, for December. The second number of Scribner's new magazine for the young is as bright and as full of good things as the first issue—in fact, it contains more matter and pictures, for it has eight additional pages. There are forty-four pictures this month, and they include drawings by Moran (who con-tributes a very effective frontispiece), Stephens, Sheppard, Beard and other American artists. There are six wonderfully funny pic-tures of learned cats, and the article which describes them is as lively as the cats. A curious picture of a giant examining a man

City Entertainments.

For the Week ending Nov. 29.

HOOLEY'S THEATRE-Randolph street, be-tween Clark and LaSalle. "Leah, the For-

ACADEMY OF MUSIC-Halsted street, between Madison and Monroe. Engagement of Lydia Tompson. "Blue Beard."

MYERS' OPERA-HOUSE-Monroe street, be-tween Dearborn and State. Burlesque of "The Arrival of Lucca." Minstrelsy and Comicalities.

GLOBE THEATRE-Desplaines street, between Madison and Washington. Engagement of Harry Linden. "Little Em'ly."



Published Quarterly, at 25 cents a year. First No. for 1874 just issued. A German edition at same price. Address JAMES VICK, Rochester, N. Y.

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SPIRIT PICTURES. A Peep at the Ancients.

PENCIL DRAWINGS OF THE TWELVE APOSTLES, AND THE WITCH OF ENDOR, BY W. P. ANDERSON, SPIRIT ARTIST

These comprise the true likeness of the Twelve Apos-ties and the Witch of Endor, as they appear in the Spirit World. To say that they are merely beautiful, does hot half tell the story; they are exquisitely wrought. The Witch of Endor, has certainly the most beautifully, moulded features ever beheld. The exclamation of every lady, beholding it, is, "O, that I were such a Witch. "The artist's own protograph is a fine character picture, and should be in the collection of every Spirit-ualist.

nalist. Price of the cabinet-size, finely photographed from the original life-size heads \$10; Card, \$5; for the entire set of fourteen; sing'e cabinet pictures, \$1,00; Cards 50 en-each. Sent by mail on the receipt of the money. Address CoL. R. A. FULLER & CO., Box 37, Sacramento City, California.

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PRAYER.

IMPROVISED BY MRS E M ODERKIRK, IMMEDI-ATELY AFTER HEARING A DISCOURSE ON PRAYER.

6

From the beautiful home of the angels, From the Kingdom of Light and of Love, As the fragrance of blossoms is wafted, Comes a thought to my soul from above.

And I worship the thought in its grandeur That the angels are wafting this way; All prayer is divine inspiration, And the soul of all nature doth pray.

From each drop that combines the great

ocean. From each grain of sand on the shore,

There is breathed to the great living fountain, The true prayer of faith evermore.

'Tis a thought that is grand and uplifting To the soul that its beauty can see, That the growth and the progress within it Is the prayer of the plant and the tree.

All life is a prayer that's ascending, As divine as the words of a priest, And the effort they make to sustain it, Is the prayer of the bird and the beast.

From the soul that is living in darkness Though surrounded with grossness it be, A prayer is ascending to heaven For a life that is noble and free.

From the highest archangel in heaven, To the lowest of demons in hell, They join in the prayer of all nature And help the vast chorus to swell.

And the great means of progress eternal, The power that moves matter and mind, Is this deep aspiration that's breathing The prayer of all nature combined.

Yes, the soul of all nature is praying Through its infinite parts, yet as one; 'Tis the law by which now and forever, The great Infinite Mind passes on.

In the change through which passes all mat-

Still refining through ages of time, From the lower to that which is higher, Is a prayer that is grand and sublime.

From the penitent coming devoutly, To the priest, with his sins and his woes, And calling on "Mother of Jesus;

'Tis a prayer, and the best that he knows.

All prayer is the highest and purest That can be unto each, on its plane; It is not in vain words, but through effort, That the Godlike above us we gain.

When our souls are in harmony's union With nature, our prayer is then blest; When the prayer that's for self is for others, It is then that the soul finds its rest.

Hannibal, N.Y.

Spiritual Beauty.

BRO. JONES.—I herewith present you for publication an Essay entitled Spiritual Beauty, and with it, at your request, a brief statement of some of the facts connected with its production.

It was first written by a young lady-writing-medium, in Texas, of only sixteen years of age, and of but limited culture and education. Soon after it was written, by an accident not necessary to relate, it was lost, and this imposed the necessity of applying to the medium's control for its re-production, which was promptly and literally complied with.

Some weeks afterwards, I visited Louisville. Kentucky, on business, carrying Spiritual Beauty in my satchel with other papers. On the evening of my arrival there, my satchel, with its contents, was stolen from my boardinghouse, and thus the ill-fated document was lost the second time. Several months elapsed before my return to Texas, when, upon application to the medium for another copy of Spiritual Beauty, it was replied by the invisibles that it should be forthcoming, but this time it should be given by themselves, and without the aid of the medium's hand. This promise, 1 as sure you, was fulfilled in this way-that is, by direct and independent writing. A full account of all the facts would convince you of this, but the narrative would transcend the limits assigned to this introduction. The intelligent portion of your readers are aware that independent writing is often given now in spiritcircles: but while such things are curious and interesting in themselves, they can in no manner affect the intrinsic merit of what is written, and therefore, the merits of Spiritual Beauty will be judged and criticised without reference to the mode of its production. It may not be amiss, however, to add, in closing, that the doctrine first enunciated by Plato, that the forms, characteristics and appearances of all organized living things, are determined by, and subordinate to, certain indwelling spiritual principles, is *re-asserted* in Spiritual Beauty, and this with a searching analysis and an amplitude of felicitous illustration, which it is believed can be found no where outside of the literature and philosophy of Modern Spiritualism. The spirit who wrote Spiritual Beauty, called herself Minnie Dalton, and said she died of yellow fever, at the age of sixteen, in a hospital in New Orleans. She did not claim the authorship, but said it was given to her by higher circles in the spirit-world.

thing is waking to new life and activity; and another of the evening, when the shadows lengthen and the quietude of repose is settling down upon the earth and gathering everything to rest. There is a beauty of noonday, when the earth is hot and every object is bright and flaming in the full blaze of the sun; and there is another of night, when the moon throws her silver light over flower and leaf, and valley and stream, or the earth is canopied by a broad firmament of jet, gemmed with diamonds of stars. There is a beauty peculiar to the spring, another to the autumn; one to the summer, another to winter. The clouds, with their ever-changing forms, chasing each other above while their shadows move with even pace be-low, or stretching in broad bars across the western sky, flaming like molten gold and looking like the sunny isles of the blest; and the rain, the frost, and the snow, and the vapor that the earth sends up on wings of fire as in-cense to the morning sun; the wind that gives motion and apparent life to all these forms, making the hills sing and the leaves and waters dance--all these elements unite in never-ending combinations, and each one adds something to the beauty of the whole, and keeps the scene shifting in perpetual play before us. These are some, a few, of the more general elements that constitute the beauty of the material world. But he who has an eye for it, who has the inward that answers to the outward beauty, can see more at one glance than the poet can tell or the painter can put upon can-This is the beauty of the Lord in the Vas. rocks, and sand, and water; This is the beauty that He creates out of the mould and the refuse of living forms. If such is the beauty of this world, where every thing is so coarse, and hard, and unyielding to the plastic forces of the spirit, what must be the beauty of the spiritual world, where substances yield instantly and perfectly to the slightest thought, and where there are ten thousand distinct forms that combine to make one form here! When I think that the beauty of this world is but the rude sketch and the faint outline of that of the spiritual; when I know that the elements that compose the forms in the spiritual world are infinitely more numerous, and inconceivably more distinct and perfect than they are herethough they seem almost infinite in this, and so wonderful that they surpass all description, my heart swells with indescribable emotion. I feel like bowing my head, and my heart, too, in penitence and shame that I ever should have a selfish wish, that I should ever distrust the goodness of a love which manifests itself in such forms, and makes such provision for the wants, and such a glorious habitation for the dwelling place of its children. But beautiful as the world is, it is the lowest form of beauty, and in many respects imperfect. It is perpet ual, because there is a constant succession of forms: the flower and the cloud, the forest and the stream that compose the landscape of today, or forma most important part of it, are gone to-morrow, never more to be restored. The withered flower, and the decayed fruit, and the fallen tree, disappear and become parts of other forms. Each individual thing also has but a few of the elements that are found in the whole. One has color, another form. another both. But all these beauties are colla ted in the perfect man. There is not a form, nor a motion, nor a quality of any kind that can be called beautiful, that is not found in man, and, so far as he lives a life of true order, in every man. The reason is evident. All the goodness and beauty that exists in the world. is an expression, in material forms, of the infinite goodness and beauty. And as man was made in the likeness and image of the Divine, so he is represented in everything in the uni-verse. Everything without is the correlative of something within, something which has an actual and substantial existence, or which yet remains as a mere possibility. And this is the real cause of the effect which beautiful objects have upon us. They would afford us no pleasure if there was no correlative within, no answering form that vibrated in unison with it. It is the correspondence of the outward to the inward world which gives birth to art. The beauty within longs to express itself in suitable forms without, and it may seek to attain its end in a poem or a picture, a statue or a song. But man has not only the forms, colors and qualities which constitute the beautiful in the natural world, in animals and plants, but he has an entirely new plane of being-the spiritual; a degree of life higher in the scale of existence-a nobler man composed of organs formed from spiritual substances. This degree of life is not only immeasurably higher and nobler than the life of animals and plants, but it heightens and gives new effects to those forms and qualities which he has in common with the lower orders of creation. It is a new and purer light shining through them, giving them a higher beauty, a richer coloring and a more complicated and perfect action. But it does more than this. It lifts man out of the material world, and frees him from the shackles of time and space. Thus the more you put into the mind, the more you increase its capacity. The more beautiful our spiritual forms become, the more is their power increased to attain to a still higher beauty. Thus, when our progress is in the right direction, it increases in a constantly accelerated ratio. This we know from experience. The more we know, the easier we learn: as the more living branches a tree possesses, the more blossoms and fruit it can bear. The beauty of the natural world, and of the material body, is limited both in time and space, and by the imperfection of the substance of which it is composed but the spirit has no such limits. You can not crowd the canvas too much; you can not confuse by multiplying the images. The more they increase in number, the more clearly defined and distinct the forms of each feature and organ become. The material world, and the human body, is passive to the forces that act upon it. It offers no resistance except that which inheres in its substance. It assumes any shape that the plastic power can give it. The body will take any form that the soul gives. The soul is the mould into whose form the the body is cast. Every material organ, in all its parts, is the image of the soul, at some stage in its life. I say at some stage of its life, for the soul, composed of spiritual substances, may change much quicker than the body, as it is advancing or retrograding in spiritual life. But to the spirit is given the power of receiv-ing or rejecting the higher life that would mould it to the glorious beauty of heaven. As the beauty of the material world originates in the Divine love and wisdom, and is the expression of them in material forms, so human beauty, which embodies them all, has its ori-gin in the same source. For the Lord dwells in the highest regions of man's mind, far above his conceptions and consciousness, and is even striving to descend and ultimate in the lower planes of man's life, the unutterable beauty and excellence of the higher; and He doe descend and moulds the lower forms into His image and likeness, so far as man permits him. We have thus far endeavored to gain a genera conception of the beauty of the Lord, as it is exhibited in the material world and embodied in the human form; varied, heightened and intensified by a spiritual soul. We have found in man the correlative of all these forms, accompanied with an unlimited capacity of recep-tion and combination, and that the Lord is always striving to come down upon the earth is made so many of them vulnerable in their in the to but learn her to read. The language used the spiritualistic brethren of this is that Spiritual convention in Chicago was shock-ing to think of. If any angels were present, they must have veiled their faces.

There is a beauty of the morning, when every

of every human being—that is, into the natural man, and even into the body—that His will may be done in the ultimates of life as it is in the heavens of our minds; and thus that even our lowest natural faculties may be glorified. It is a very common remark that man is the maker of his own fortunes, meaning by that, his wealth, his knowledge, and his position in social and political life; and there is much truth in the remark. But it is equally true, that he is the maker of himself, of his own spiritual form, and he is every day changing his features, and moulding his form, after a heavenly or infernal model. It is true we have nothing to do in determining the original pattern of our forms or the substances of which they are composed. We originate nothing, our agency only consists in reception and use. We are at first the mere outline of a man, and we have a whole eternity before us in which to fill it up and become men; and, as I have before remarked, the more we receive, the more we shall have the capacity to receive. The more excellent our forms, the greater power to attain to a higher excellence. If we have any agency, then, in the fashioning of our spiritual forms, it becomes of the utmost importance that we should know what it is, and how we should exercise it. Let us, then, look more particularly at the origin of beauty, and the means of obtaining it. All beauty is from good, in which is innocence. Good itself, when it flows in from the internal man to the external, constitutes the beautiful, and thence is all the human beautiful. "Every angel is the form of his own affection," and his beauty is in exact proportion to the genuine good and innocence in that affection; and thus we may learn that the way to become beautiful is to become good. When we say that every angel is the form of his own affection, we must keep in mind that affection is not a mere abstrac tion, but that it originates in spiritual and substantial forms, just as music originates in the instrument, and takes its form and quality from it. When an artist makes a picture or a statue, if it is true to life, whether ideal or not, we see in it the embodiment of some passion, or victue, or affection; and if it is well done, all who know anything of that quality will recognize it. Why? Because that form when animated by a living soul, and set into activity, will produce that affection. There is no affection out of a form, any more than there is strength where there is nothing to be strong, or sweetness without anything that is sweet. When we speak of goodness, then, as being the origin of beauty, we do not mean an ab-straction, but we mean some plastic power that is in itself a form of beauty, and has the ability to impress its own lineaments upon other substances. There is no abstract goodness, no more than there is abstract food. If we wish the beauty of the Lord our God to be upon us, we must receive his life and live it. We must live according to true order, so far as we understand it; we must give up our own wills, so far as they are grounded in self-love and the love of the world, and compel ourselves to think and live a heavenly life; and then every organ and feature of our spiritual form will be moulded into a heavenly beauty. Thus, if we wish to change our spiritual forms, the way lies plain before us. We must change our affections; and this we can do, or permit the Lord to do it for us, for as I have said, He dwells in the highest regions of our minds in his own divine perfections, and is ever knocking to us to open the door and let him descend to the ultimate plane of life. Not only the face, but the attitude of the whole form changes with a great change of affections. A great sorrow, or a success, will sometimes so change the whole contour and form of the face, that an intimate friend can hardly recognize us. The expres-sion of the face is changed every moment in animated and varied discourse, and all that is necessary to establish any particular feature, is habitually to exercise the affection of which it is the form. Every time we exercise a good affection, we do something to model ourselves into its form, and to establish it as a permalineament in our features. lf the full force of this truth, it would often have a controlling influence over our minds, and the affections we exercised. There are many who are careful enough of their external appear-ance. They take good care of their manners, their dress, their complexion, but think little

faith. The revelation came to Andrew Jackson Davis from James Victor Wilson, who for twenty-five years has been a resident of the so-called Summer-land. It appears that there is a class of objectionable spirits, known by the name of Diakka, whose whole existence is passed in playing practical jokes upon earthly victims through mediums and whose disregard of truth is deplorable in the extreme. The Diakka, it is said, will palm off the most ridiculous jokes, and then go back to the Sum-mer land and laugh merrily over their conduct in the most heartless manner. We are now no longer at any loss to understand the marvelous feats performed by spirits in this vicinity. The Diakka are not strangers to Brownstown. They knew our people were fond of practical jokes. And we doubt not that they enjoyed a high old laugh in the Summer-land after palming off their ludicrous and heartless jokes upon such innocents like John Cummins, George Murphy, Dock Smith, Bob Barr, Dock Bain, Ab. Benton. Nels. Durland, Holmes Chadwick, and sundry and divers others of our enthusiastic Spiritualistic brethren. Andrew Jackson Davis has published a book relative to this new revelation, entitled "The Diakka and their Earthly Victims; being an Explanation of much that is False and Repulsive in Spiritualism." The price of the book in cloth spiritualism. The price of the book in cloud is 50 cents; in pam phlet form, 25 cents; post-age free. The book sold wholesale and retail by the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.-[Brownstown Banner, Nov. 12th.

Voices from the People.

CHARITON, OHIO.-J. C. Watts writes.-I want the JOURNAL for twenty years if I should live so long.

WOODMAN, WIS .-- C. M. Younglove writes .-I think you are taking the right stand against Woodhullism and Moses-Hullism.

LISLE, N. Y.-R. J. Ketchum writes.-The JOURNAL is right,-Hull and Woodhull are wrong!

CORSICANA, TEXAS .- H. J. Howel writes .-I am pleased with the stand you have taken against free-lusters.

SANTA ROSA, CAL.-E. Peterson writes.-I am glad to see that you give the free-lovers their just dues.

ELK GROVE, CAL.-E. M. Treat writes.-The LITTLE BOUQUET is just what I have been wishing for.

CROSSVILLE, TENN .- H. M. Terrill writes .-Give the Woodhullites no quarters, good men and women will sustain you in opposing the nasty teachings.

DANSVILLE, MICH .- Daniel Zimmer writes .-I feel impressed to compliment your paper in regard to the pure principles that it holds forth

MAPLE RAPIDS, MICH.—H. Price writes.— Woodhull & Co., find no sympathy here. I can not find words to express my disgust of free-love doctrines.

CHILLICOTHE, MO .- L T. Barker writes .-I could not do without your paper. Times are very hard, but I had rather do with one meal less a day, and have your paper to read.

MILWAUKEE, WIS .- J. B. Burr writes .- I am much pleased with the stand you have taken against the free-lusters. I don't call them freelovers, but free-lusters.

FRANKLIN, IND.—Nellie Soule writes.—I think it will prove good for the cause of Spirit-ualism for the free-lovers to come out and show themselves. I intend to fight free-lovism as long as I live.

ST. LOUIS, MO.-J. P. Lathrop writes .- I like your boldness of speech. You was chosen first president, in my presence, of the First Spiritual National Convention, and we, I am sorry to say, have never found one to fill the bill since.

PHILADELPHIA, PA.-D. E. Thompson writes.-I would go without one meal per day rather than the JOURNAL. Its pages are filled with pure sentiments that do one's soul good to read

ADDISON, N. Y .-- E. Talmage writes .-- I thank you supremely for blowing up the horrid Wood-hull nest with such awful strong powder. Every-body here gives you and the other writers who contribute to the JOURNAL great praise.

CRYSTAL, MICH .- W. G. Cronkhite writes .- I am pleased with the course you have taken in the am pleased with the course you have taken in the Woodhull matter, and so is every Spiritualst in this vicinity. We believe in the monogamic marriage relation as the only safe-guard to domes-tic happiness. I am pleased that there is one journal that will speak out for truth. I have been sending Mrs. Robinson a patient and he is getting well. getting well.

PLATTEVILLE, WIS .- I. W. VanOrman writes.—The Spiritualists of South-western Wis-consin have organized under the name of Religio-Philosophical Society of the Lead Mining Region. President, S. C. Trowbridge; Secretary, I. W. Van-Orman. Address of both, Platteville, Wis. We hold our next meeting at Mifflin, Iowa Co., Wis. We are poor and few in numbers but strong in works. We shall always be pleased to see our friends. Woodhullism is played out, none in the market.

TOMPKINSVILLE, PA.—H. Taylor writes.— Come, brothers and sisters, assist to enlarge the circulation of the JOURNAL, while it is battling for the truth and trying to put down free-lust. What man would feel that the virtue of his wife and daughter would be safe in the hands of such men—men that allow the animal nature to pre-dominate. We talk of holding a Grove Meeting here next summer. If we do, we don't want any of the Woodhullite speakers here. We have nothing here to feed their lust with. I advise all true Spiritualists to have nothing to do with them, true Spiritualists to have nothing to do with them, they are doing a great deal of injury to the cause of Spiritualism.

DOWNINGTON, PA .- M. Larkin writes .- In reading the JOURNAL I often notice calls by your correspondents, for mediums and lecturers. Under this difficulty I would ask, Why not circulate the JOURNAL and BANNER OF LIGHT? They furnish an unfailing supply of the most interesting facts on this important subject. Besides these, there on this important subject. Besides these, there are volumes of books, some containing spirit manifestations, and others the teachings of spirits. Light from the Spirit World, Philoso-phy of the Spirit World, and Tom Paine in the Spirit World, are three excellent volumes. Other books are of great merit—Discourses from the Spirit World, Judge Edmonds' work, and the Healing of the Nations. In all the above men-tioned books and a score of other very important Spiritual works, I have never found one word or line to sanction or justify the licentious doctrines line to sanction or justify the licentious doctrines held by some claiming to be Spiritualists.

BLOOMFIELD, CAL.-Geo. Melmer writes.-In reading the letter of Oct. 18th, "A voice from the prison," I found so much of the true ring of a person who is determined to become a good man, that I have unbounded condence that Mr. Green will make his word of reformation good—more so than those that cry, Lord! Lord! and wait for Him to eradicate the faults that they should try to overcome themselves. Mr. Green desires your overcome themselves. Mr. Green desires your JOURNAL for the next eighteen months, but has no money. I send \$3.00 for his subscription for one year. I would give more but I am too poor. Will you please give the balance, and forward the JOURNAL to Mr. Charles Green, 7506 Penitentiary, Joliet, Ill. The gentlemanly officers of said prison deserve the highest praise for their toleration in not suppressing liberal and reformatory reading matter, and may rest assured that their kindness in this respect will have a better result than the forcible introduction of seasoned prayerbooks and trite orthodox pamphlets.

Many thanks, Brother. Would that many others could see things in the same light that you do, and feel like contributing to a fund to send the RELIGIO-PHILOSOPHICAL JOURNAL to thousands of others in prison, as well as those in mental bondage generally. Mr. Green will reap the fruits of your generosity for the next eighteen months-ED. JOURNAL.

SHELBINA, MO.—C. G. Brown writes.—I sent a note once reproving you for not publishing the free-lovers' side of the argument, but I see now you have pursued the right course. I was a sub-scriber to the Woodhull & Co.'s Weekly, for two years, and when I knew that they had refused to publish opposing views and when such wicked and years, and when I knew that they had refused to publish opposing views, and when such wicked and contemptible articles have been publicly an-nounced and supported by them or their leaders, and more particularly the foulest malignity heaped upon the heads of true Spiritualists, I made up my mind that no such stuff as advocated by the followers of Victoria Woodhull should be permitted in my family, ac-cordingly I sent a postal-card to discontinue it. I have not seen, and do not believe a supporter of Woodhullism can be found about here. I do posi-tively assert that there is a determination to suptively assert that there is a determination to sup-port no writer or speaker who endorses such licentious doctrines, even if they are or claim to be true supporters of our glorious philosophy. How can angels smile on such vile and wretched course of life? I think the leaders are as bad as the ac-count in the New Testament, when seven devils or spirits entered one, and the last condition was worse than the first. We are doing all we can to

S. D. HAY. Respectfully,

Beautiful as the material world is in the form and color of its objects, it is the least beautiful and excellent that the Lord could create.

All material objects, in their smallest and simplest forms, as well as in their largest and most complex combinations, are the rudest outlines and the faintest shadows of that beauty which is inexpressible, and incomprehensible by any finite power, in its divine essence. And yet this is a beautiful world, and does retain many of the lineaments of its divine prototype. We can not open our eyes without seeing it, and, if our lives are at all attuned to the harmonies of the universe, without being affected by it. It dwells even in the various hues of light that flash and sparkle in the rude and shapeless stones in the earth, in the various combinations of mountain and valley, hill and dale, stream and lake and ocean; it is embodied in the infinitely various forms and textures of the vegetable creation; in the grass and forest, in the slender plant and the widespreading tree, and, above all, in the flowers. which seem to be the embodiment of the most chaste and delicate beauty. And then over these forms, so countless in their numbers, so wonderful in their varieties and combinations, there is thrown the many-hued garment of Morning comes and lifts the curtain of the night, spreads its green over the land-scape, gives to the lily its white, to the rose its red, and to every flower and petal its proper tint, sparkles in the dew, and plays in the streams. Is it not the beauty of the Lord upon the earth? But even this, various as it is, is not unchanging, is indeed never the same.

of the beauty or deformity they are becoming while thinking of these very things. When we regard the consequences of our actions so far as they affect others, and react upon ourselves in the form of pleasure or pain, we think we have taken the whole into account. But we have omitted the most important effectthe change actually wrought in our spiritual forms. Who would wish to become the em-bodiment of pride and vanity, so that they should appear in every feature, and act in every motion? And yet every time we are proud or vain, we do something toward becoming their forms. The pangs of envy are great enough in themselves, it would seem; but who could bear the thought of being the embodiment of that vile passion? Yet we can not be envious without changing ourselves, for the time, we exercise the passion in its form. Who would not shrink with horror at the thought of being, in the light of heaven, the personification of low cunning or spiteful malice? To have the shrewd leer of the one lurking in the eye, and stealing forth from every feature, or vile passion of the other, loading the breath and stinging every one into spite against others! It would be more than the brand of Cain, and we might well cry out, if we knew it: "My punishment is greater than I can bear." Are there any here who would voluntarily give themselves up to become the personification of anger and revenge? or would dedicate themselves in all coming time to be the type of avarice? Yet whenever we give way to these passions, we become their infernal deformities, and if we do it habitually, we fashion ourselves into their deformity. We turn away with disgust from the loathsome reptiles that crawl forth from their slime, and love the foul places of the earth; but they are the correspondent forms of low sensual affections, and when we give way to them, we transform ourselves into their likeness. We are all actors in the great drama of life, and it is to many a terrible tragedy, for we not only act our part, but we become it. We cannot throw off the mask when it is ended. If choose an evil part, we are thenceforth that evil. We assume virtues for an end, and why not make it our end to be virtue? Then our comeliness will not be the glorious beauty of the fading flower. Then our treasures will not be on earth but in heaven. We shall be our own treasures, and carry our own riches with

us. This is the highest wisdom. This is the sure and highest reward of goodness. For the more fully we become the forms of the goodness and the truth of heaven, the more fully and orderly, and blessed will be our reception of the Divine life. The more beautiful we shall become ourselves, the more we shall communicate to others.

Who, in view of such results, will not make his life the prayer-May the beauty of the Lord our God be upon us.

THE DIAKKA .- In our researches into the mystic depths of Spiritualism, we have recently obtained information which will prove all-

ST. PAUL, MINN .- M. T. C. Flower writes. Enclosed please find remittance to renew my sub-scription to the JOURNAL, the best paper in Amer-ica. Bro. Jones, hold on the even tenor of your way, and do not be deterred from the advocacy of a pure Spiritualism.

LONG LAKE, MINN .- H. Stubbs writes .-] have enclosed remittance for the JOURNAL that comes to us a welcome messenger. It has to stoop low for the purpose of exposing sensualism and promisculty. This free-lust doctrine, I do abhor it.

LEAVENWORTH, IND .- J. E. Atwood, M. D., writes.—I wish some one of your lecturers or writers would discuss the subject "Imagina-tion." I see spirits, feel them and hear them speak frequently, and I meet with those who say that it is all "imagination."

NEW LEBANON, ILL .- Mrs. I. Kinney writes. NEW LEBANON, ILL.—MIS. I. KINNey writes. —I think more of the JOURMAL than ever. Your labors in behalf of the right and against the wrongs of earth, will be rewarded here and here-after. Bright angels above will bless you, as long as you wield a power for truth.

COLUMBUS, KY .- S. L. Ruffuer writes-There are very few Spiritualists at this place. If some one of ability could give a course of lectures here, it might do much good. Old theology needs shaking up here. Hope the JOURNAL is having a large support from the Spiritualits and Liberalists generally

DELPHIA, MD.-E. W. H. Beck, M. D., writes. -Do publish a list of those speakers that you know are not with Woodhullism in reality or sympathy. These free-love speakers will die a natural death, and your subscription list will increase.

Mrs. Emma Hardinge Brittan, Mrs. M. J. Wilcoxen. Dr. J. K. Baily, Prof. W. J. Shaw, Capt. Winslow, Prof. Denton, Prof. Brittan, N. Frank White, Thomas Gales Forster, in fact nearly all of our first-class speakers are opposed to Moses-Woodhullism and they are kept constantly employed, while those who favor the promiscuous dogmas, are compelled to beg for opportunities to lecture, and get the well deserved no in reply.

RICHMOND GROVE, ILL.-N. H. Trego writes.-Let me say, Bro. Jones, for I am a Spirit ualist of the RELIGIO-PHILOSOPHICAL JOURNAL persuasion, I took those Positive and Negative powders and I know they did me a great deal of good. The Positives drove away the aches from my head and feet, and the Negative broke the ague.

Spence's Positive and Negative Powders can always be had at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, price One Dollar a box, sent by mail.

SAN JOSE, CAL.—Maria Calp writes.—C. Fan-nie Allen lectured for us four Sabbaths, and cre-ated quite an excitement here. Our Society of Free-thought was rather small, and Spiritualism was looked upon with disapproval by the masses, but Fannie had a full house, and last evening it was crowded was crowded.

JEFFERSON CORNERS,-Horace Hurd writes. -Please send the LITLE BOUQUET to Miss Nellie Allen. She is a little orphan child of ten sum-mers; is fond of her book, and I have nothing else to do but learn her to read. The language used spread our angelic gospel, and its fruits will be seen in the future.

ST. MARYS, O.-A. Benton, writes.-I have, as you are aware, been anxiously seeking for higher spiritual communications from the spirit world for these many years, but have been sadly disampended in my bears, but have been sadly world for these many years, but have been sadly disappointed in my hopes and expectations in relation to this matter. I have seen and heard enough to greatly increase my anxiety for further and superior manifestations. I have talked with many on the subject, who tacitly admit their be-lief in spirit communion, yet manifest an in-difference in regard to it, that surprises me. Some who have been left widowers, taken second wives, seem to be afraid that their first wives might appear and cause ice/loug feelings in the might appear and cause jealous feelings in the mind of the last, and some that are widows and think of taking second husbands, seem to think-though they do not so express themselves—that it might not be pleasant to have the deceased husband peering about while they were negotiating for a second—they think, perhaps, that the spirit partner might possess feelings similar to those of the Irishman who wrote to his absent wife after this feedion: wife after this fashion:

"Dear honey, while sitting alone in my room With a parcel of men. I often am thinking of you, And that if I should happen to die, What would be the best thing you could do.

But when I am well under ground, And the sexton has done with his bother, Don't let me be looking around And find you there wedding another."

But I do really believe that if we could have -such as are said to take place in the presence of Bastian and Taylor, there would be a great awak-ening among those who are almost persuaded to be Spiritualists.

CENTREVILLE, IOWA. -- Jacob Rummel writes. -- Allow me to express my approbation of the position you have so firmly taken, and maintained upon the social question. I have long seen the necessity of this issue, but have waited pa-tiently, and with a forbearance that was almost tiently, and with a forbearance that was almost intolerable, braved the insults and epithets that I feared were too justly hurled at us as a class, I knew that the spot of leprosy was upon us, and that unless the knife and caustic was used to sever and burn it out, "root and branch," it would sooner or later, pollute us all with its malignant slime, beyond the probability of recovery. The element that has just suffed off, has been, for the past few years, the self-constituted advance past few years, the self-constituted advance guard, assuming to give shape and power to the cause of our philosophy, and we who are in the cause of our philosophy, and we who are in the majority have quietly submitted, with the hope that the spiritual forces of the angel world would so control them, that they would event-ually see their folly and return to purity and vir-tue. But the old adage that the "Gods help those only, who help themselves," was never more forci-bly demonstrated than in this case, and I am grati-fied to know that we are now awakening from our stupor. While I abhor the principles enunciated, yet I am pained to see the names of some of our former co-workers among those who participated in the "Chicago farce." I feel the necessity of an organized effort in the accomplishment of our fu-ture designs,—"In union there is strength." Let us then awake from our lethargy, and organize us then awake from our lethargy, and organize the means at our command, and thereby create a fountain of purity, from which shall flow streams of magnetic power, that will subdue every evil thought or desire with which it may come in contact.

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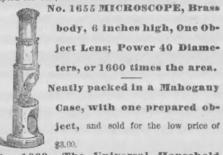
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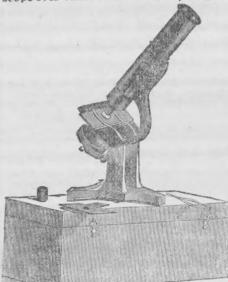


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scription.

SDITOR JOURNAL:-For the benefit e 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 recom-mended, and firmly believed that nothing could restore my beit

mended, and firmly believed that nothing could restore my hair.
 The year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, 38 a last resort—or, rather, to please my wite.
 Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 187. 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 had 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 stange, 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 consulted had given that I never would get a head of hair.
 I can fully substantiate the foregoing by 10,000 withesides in the state, that mot one of all the eminent physicians I had consulted had given that I never would get a head of hair.
 M. K. Smirn.
 Springfield, Mo.

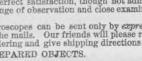
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Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and llively as that of a young man of twenty.

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 Is there a Devil' The argument Pro and Con...
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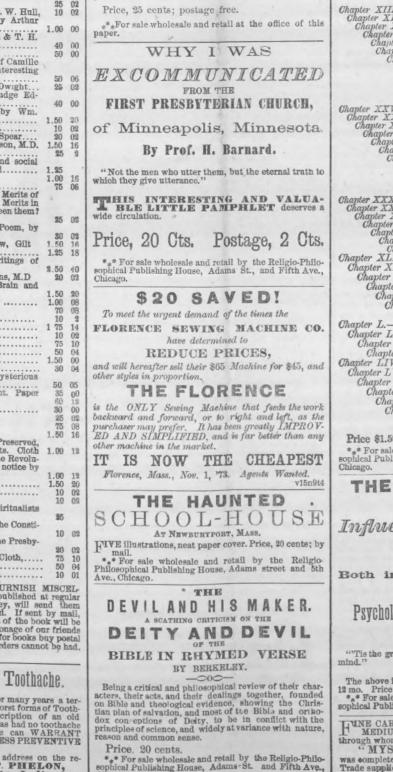
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Prontier Bepartment.E. V. WILSON

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

To the Spiritualists of Northern Illinois.

To whom it may concern: The Sixth Quarterly Meeting of the Northern Illinois Association of Spiritualists, will meet in DuBois Opera House at Elgin, Ill., on Friday, Saturday and Sunday, December the 12th, 13th and 14th, 1873. The convention will be called to order at 10 o'clock A. M., Friday Dec. 12th, and will only discuss those subjects germain to Spiritualism.

E. V. WILSON, Sec'y.

Lombard, Ill.

8

To the Spiritualists of Illinois.

There will be a convention of Spiritualists at Joliet, Ill., commencing on Friday, Nov. 28th inst., and continuing over Sunday. The convention will be called to order on Friday, at 2 o'clock P. M., in the Court House. Speakers engaged are Mrs. Mattie Hulett Parry, and E. V. Wilson.

The Henry County Spiritualists

Will hold their next Quarterly Meeting at Neponset, on the 6th and 7th of December next, commencing Saturday at 2 o'clock P. M., and continue over Sunday. E. V. Wilson will be there. The Henry County (III.) Spiritualists are noted for their hospitality and pure Spiritualism. Let every body be present. We shall have a good time. Neponset is on the C. B. & Q. R. R. Southwest of Chicago 124 miles, and east of Galesburgh 40 miles. God and the angels will be with us. Let us come together in peace.

The Little Bouquet.

The December number of the LITTLE BOU-QUET will reach subscribers on or before the first day of the month.

It surpasses in true worth any preceding mhor of that boastiful marazi

Please find inclosed a lock of my hair for further investigation, and if your guides find it necessary for a change of programme or further prescription, please forward them with your charges. Hoping ever to remain your affectionate sister, I remain, etc. MRS. SAREPTA UPTON.

Astoria, Oregon, November 9, 1873.

ANOTHER BAD CASE.

MRS. ROBINSON :- I saw a notice in the JOUR-NAL, headed, "Attention Opium Eaters." I am one, and I should like to ask you a few questions.

I have been sick three years-not able to do hardly anything. The doctors told me three years ago I could not live one year, but I am not dead yet. I have bled a good deal from my lungs. Two years ago I spit up a good deal of phlegm-a part of the time bloody matter.

I would like to know if it would be beneficial for me to stop the use of taking opium, if my disease can not be cured. Some of your old patients say you can cure me, and told me I had better write to you.

If I could have my health I would hardly know how to appreciate it. I have heard so much of your cures I am most crazy to have you prescribe for me. I was told I had better send you a lock of my hair and my age, and you tell me whether you could help me or not. I am sixty-four years old, and as poor as I am old, I have been sick so much. I go on the principle to live and let live-do as I would be done by. Address me at Waldron, Kanka-kee county Illinois.

ELISHA E. CASE.

Waldron, Ill., October 30th, 1873.

MRS. A. H. ROBINSON:—In reply to yours, I would say that I am getting better. I have taken your medicine only about one week, and I think it will cure me. I feel better than I have for two years. I hardly know how to express myself, for the benefit I have already received. If I still continue to improve I shall soon be able to go to work. I have enough medicine to last as long as I shall want any. I will send you another lock of my hair and then probably you will know what a change has taken place with me.

Yours with respect, ELISHA E. CASE.

Waldron, Ill., Nov. 21st, 1873.

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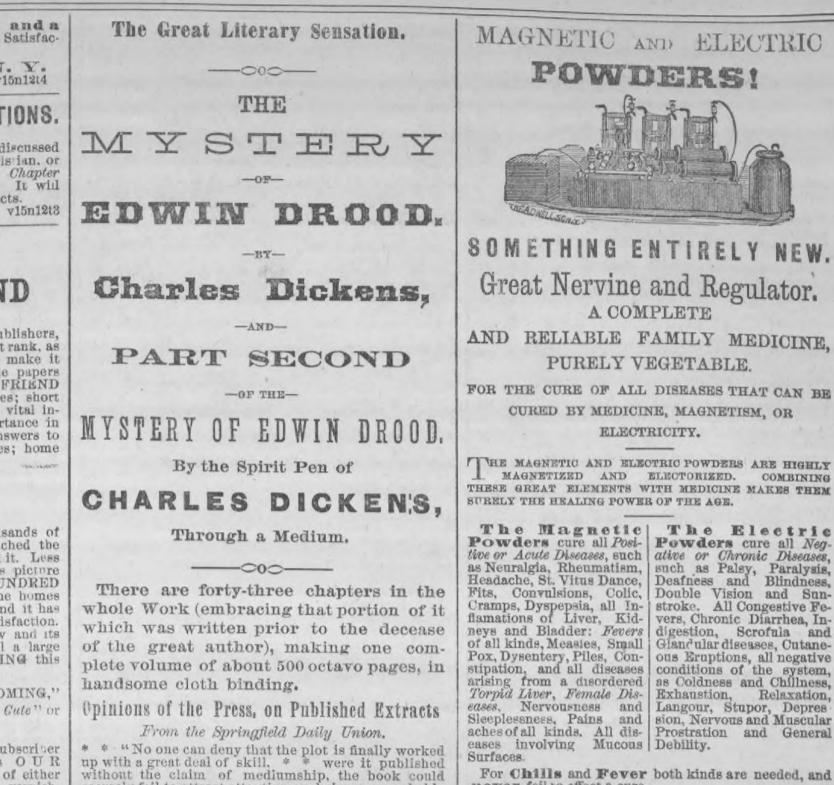
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Removal.

Henry Hitchcook of St. Louis has removed his Bookstore to 603 Pine Street, where he will be glad to see all his old friends and customers. Bro. Hitchcock is prepared to supply anything in the book or news line, either over his counter or by mail.

No Name of Post-office nor Writer Attached.

Some one writes under date of Nov. 12th, about sending five dollars to pay for JOURNAL and two boxes of Spence's powders, saying he got but one box, etc. He failed to give his post office address or name. Please write again.

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THE following considerations may save some from the disappointment of purchasing inferior organs at high prices.

1. Good Organs are very difficult to make. An organ is not a coarse machine which can be successfully made by any ordinary workman. It is an exceedingly delicate piece of mechanism; a work of art. Its excellence depends on very nice conditions and extraordinary skill in wormanship; and its durability can be secured only by best possible material and construction.

2. Difficulty of Selection. It is impossible for an inexperienced person to judge what is a good organ and what a poor one from slight comparisons. Even a poor quality of tone may please at first, from its novelty, though it will soon become disagreeable. As to the durability of an organ no one can judge certainly from mere examination. Yet a poor organ will not last half as long as a good one, and so is dear at half the price, on this account alone.

3. Many poor Organs are made. There is great temptation to manufacturers to make poor, almost worthless, organs, because such can be made at half the cost of the best one, and so will afford good profits even if sold at what appear to be low prices. Since the great popularity of these instruments the market is flooded with poor organs which can indeed be sold at low prices but are very dear at that.

4. The recommendations of dealers are likely to be prejudiced. Dealers are tempted to recommend and sell those organs on which the largest discount is made to them, and these are always the poorest and most cheaply made instruments. Much allowance must be made therefore in listening to the representations of a dealer. Very often his judgment is biased by his pecuniary interests.

5. An expedient to sell poor Organs. Makers of poor organs generally adopt the expedient of printing enormous prices in their price-lists so that they can offer large discounts to purchasers, and thus make it appear that they are buying cheap! The printed prices are frequently double the real prices. So far from proving that an organ is cheap because a large discount is offered, there is reason to suspect that a maker who will misrepresent his price in his price list will misrepresent his organ also in his description of it. There is always reason to suspect an article 'which is offered at a large discount.

6. The lowest priced not cheapest. In articles of this kind, in the manufacture of which there is so much opportunity to slight and cheapen, the lowest priced is almost never the cheapest. The poorest can be sold lowest, and almost always will be, while "the best is as often the cheapest.

7. How to be sure of a good Organ. There is a perfectly safe way to buy an organ, and to be sure of a good instrument. This is to purchase only an instru ment by the very best maker, whose reputation is so thoroughly established, whose work has been so often proved best that there is no longer any question in the matter.

Most readers will know that this is the fact in regard to the Mason & Hamlin Organ Co The first to introduce this class of instruments, their work has always stood indisputably at the head. Not only at HUNDREDS OF INDUSTRIAL COMPETITIONS in America, but at the most important WORLD'S FAIRS ever held, that inst closed at VIENNA, and that at PARIS, in 1867, they have been awarded HIGHEST MEDALS for demonstrated superiority. They are the ONLY American Organs ever awarded any distinction at a World's Fair; the ONLY ones which command extensive sale in Europe. and the ONLY ones extensively recommended by both American and European musicians of eminence. How generally musicians regard them as unrivaled, may be indged by any one who will look over the testimony of ONE THOUSAND in the TESTIMONY CIRCULAR of the Company. S. Also the lowest price. The system of selling pursued by the Mason & Hamlin Organ Co secures fairness, and the lowest price to every one. They print their lowest prices in their price-lists, which are therefore subjected to no discount. These prices are not as low as those for which poor organs can sometimes be bought but they are as low as organs of such excellence can be afforded by the makers having greatest facilities to make them cheapest. Those who have been offered organs at great discount from prices of the manufacturers, should compare net prices with those of the Mason & Hamlin Organ Remember that they offer five octave, double reed Organs of that extraordinary excellence which characterizes all their work at \$110 each. The exorbitant prices for very inferior organs are from \$170 to \$225, and upwards.

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4

She wishes to say that sometimes her body and face are affected with swelling and painful itching, which lasts but a few days and disappears again for, perhaps, a month or so. If your spirit guides can do anything for her, please write as soon as possible.

MRS. SAREPTA UPTON. Astoria, Oregon, Sept. 25, 1873.

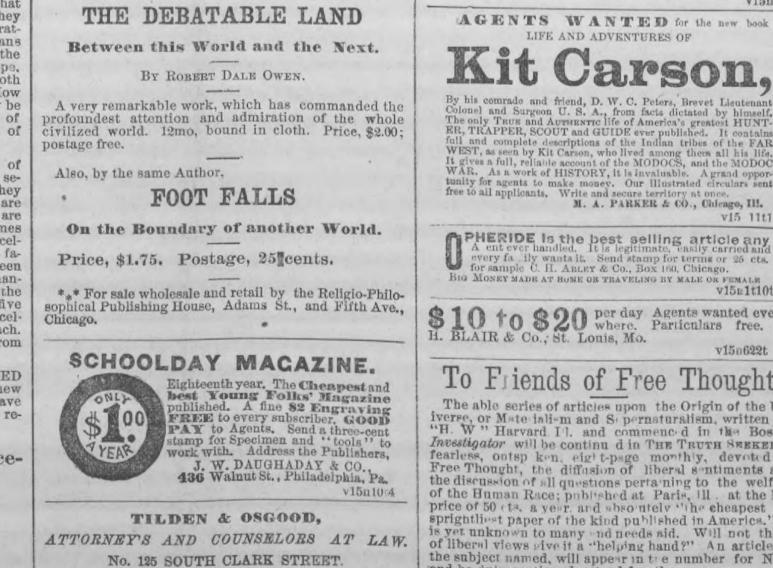
MRS. A. H. ROBINSON.-DEAR SISTER.-Yours of October 9th was received on the 23d. Seven days expired before I could get all the medicines collected. I commenced taking them on the 31st., continuing them ten days to date, in accordance with your instructions. Except the application on my back, which blistered, and I did not apply them very regularly, the only itching apparent now is in my back where it was blistered, which is healing up nicely. My leg has almost entirely healed -swelling all gone, and no itching perceptible in the limb. The magnetized papers I have used every night without any apparent sensaion, except on the first, when on applying hem, I experienced a sensation indescribable.

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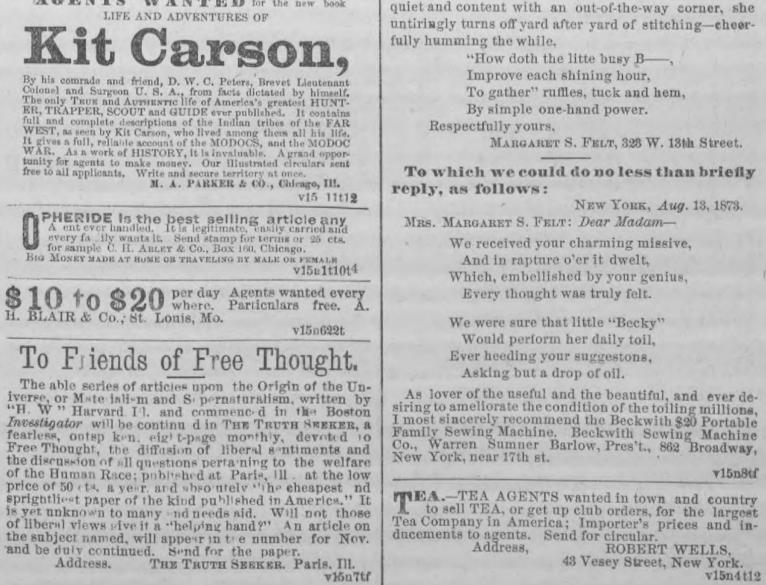
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