







## Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION:  
One copy, one year, in advance, \$3 00  
at the end of the year, \$3 50  
Three months on trial, to New Subscribers, 50

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

## NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.  
2. If any person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it, until payment is made, and collect the whole amount—whether the paper is taken from the office or not.  
3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

In making remittances for subscription, always procure a draft on New York, or Post-Office Money Order, if possible. When neither of these can be procured, send the money, but always in a Registered Letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail. ALL Post-masters are obliged to register letters when requested to do so.  
Those sending money to this office for the JOURNAL should be careful to state whether it is for a *renewal*, or a *new subscription*, and write all proper names plainly. Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrears is made, as required by law.  
No names returned on the subscription books, without the first payment in advance.

## LOOK TO YOUR SUBSCRIPTIONS.

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

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1873, it will be mailed, "J. Smith 1 Dec. 1." If he has only paid to 1 Dec. 1872, it will stand thus: "J. Smith 1 Dec. 0."

CHICAGO, SATURDAY, JANUARY 3, 1874

## Photography of the Invisibles.

It is really exhilarating to fully realize the fact that a paper so widely circulated and so generally appreciated as the *Scientific American*, will not hesitate to occasionally refer to the wonderful revelations of the Spirit World, in a respectable manner. The secular press, animated by hideous intolerance and an intense love for filthy lucre, treats all phases of manifestations of the invisibles in a very captious manner. As the dropping of water never fails to make an impression on the solid granite, we believe that the natural progress of events will eventually compel the secular press to deal fairly with Spiritual phenomena.

The communication from Fisher D. Herty, in this week's issue of the JOURNAL, is an able defense of Spiritual photography, or the power of the invisibles to impress themselves on the sensitized plate of the artist. Leaving his own gallery, he bravely invades the rooms of neighboring artists, submits to their manipulating the material, and yet the results are entirely satisfactory. Under these favorable circumstances it is not very strange for the *Scientific American* to boldly advance to the front, and yield one decisive point in favor of the Harmonial Philosophy. Its statements are terse, its meaning easily comprehended, and its conclusions eminently well calculated to excite wide-spread thought, and cause Spiritualists to closely analyze every movement of the so-called Spirit artist, unless his reputation as an honest man is fully established.

But the article referred to is substantially as follows, that "The grand moral idea which science continually seeks to impress upon her votaries is, humility of mind; that inestimable virtue whence spring the noblest pleasures of the soul. But how rare it is to find this beautiful quality, even in persons of culture and learning. The great doctors looked upon Galilee with contempt, confined him in prison as a dangerous man, and subjected him to the most ignominious treatment, simply because he presented, for their acceptance, the light from a new idea, which their dull perceptions, were unable to appreciate. He affirmed that the sun did not really rise or set; that it was the rotation of the earth that brought day and night alternately upon the earth. But the doctors, like many in our day, proud in their own conceit of knowledge, knew better. 'The scriptures tell us,' they said, 'of the rising and setting sun; therefore it moves; our own eyes assure us of the fact; the diurnal experience of mankind confirms the truth. Your doctrine, Galilee, is false and dangerous.'"  
"It is in this style that some persons, very knowing in their own esteem, reason upon certain subjects. Take 'spirit photography' for an example. They allege that spirits are invisible; that an invisible thing can not be photographed; therefore the so-called spirit photographs are base impostures."

"It is not our purpose to dissent from the conclusion here assumed; but we take exception to the premises, which are not in agreement with science. Photographs of some objects that are invisible to the human eye may undoubtedly be produced. The spectrum of solar light is an example, portions of which, totally invisible to the eye, are brought out upon the photographer's plate; and their presence is also demonstrated by other instruments."

"The mental effect which we term light is supposed to be produced by the beating of waves of ether against the retina of the eye. These waves enter the eye with an average velocity of about 186,000 miles in a second, the length of the waves being variable, from the one twenty-seven thousandth part of an inch. The retina therefore receives many billions of impressions in a second; and it is supposed that it is the difference in the number and velocity of these impressions that produces in the mind the sensations of the colors. If the waves which enter the eye have a much greater or much less velocity than the limits above stated, they do not, it is supposed, produce the sensation of light; and the objects from which such rays come, although they may

really stand before the eye, are, as we say, invisible. But although they do not affect the eye, they may impress the photographic plate, which has no such constitutions as the eye.

"One of the most successful methods of producing 'spirit' photographs is to place, in front of the sensitive plate, within the plate shield, a clear sheet of glass having nothing upon it except a thin positive of the 'spirit' that is to be produced on the negative. The portrait of the sitter is taken in the usual manner. The light which enters the camera lens prints the sitter and also the 'spirit' which is on the thin positive upon the negative. This is a very convenient method, as it requires no manipulations likely to be detected; and is, we think, the favorite plan practiced by the best spirit photographers. Prints made in this manner pass current among the believers for genuine ghosts of the departed, directly descended from heaven."

"But a more new, interesting, and scientific method of producing 'spirit' photographs, is as follows: the plain background screen, before which the sitter is placed in order to have his portrait taken, is to be painted beforehand with the form of the desired 'spirit,' the paint being composed of some fluorescent substance, such as a solution of sulphate of quinine. When this painting dries on the screen, it is invisible to the eye; but it sends out rays that have power to impress the photo plate; and thus the image of the person together with the quinine ghost are simultaneously developed upon the negative. This is a very beautiful and remarkable method."

The statements embraced in the above, relating to the *modus operandi* of humbug spirit artists, are, no doubt, true. There are those who are dishonest at heart, and through whose nature a putrid current of depravity circulates, and who would steal cents from the eyes of the dead,—they would present you a blurred image, formed through their own ingenuity, and claim that it was a "spirit friend." But mark the liberality of the *Scientific American*, it does not arrogantly assert, that "Photography of the Invisibles" is an impossibility, nor does it impugn the motives of those who are fully convinced—know, in fact, that the so-called dead, can, and do, return and impress their image on the sensitized plate of the camera.

The *Weekly Independent*, a paper published at Clyde, Ohio, and edited by a Baptist clergyman, gives an account of a spirit likeness taken by Mrs. Randall, wife of the spiritual lecturer by that name. It appears by the *Independent* that on Saturday, Dec. 6th, Mrs. Catherine Jackson, from Ithaca, N. Y., while visiting friends at Clyde, concluded that she would have her likeness taken, and for that purpose she repaired to the rooms of Mrs. Randall, artist, in company with Miss Nora Hunter, for that purpose. The negative was taken when the phenomenon occurred, to-wit: When the picture was brought to light there was the countenance of a child looking over the left shoulder of Mrs. Jackson, and the spire of a monument rising up in front of her, enclosed within her right arm. The countenance of the child is plainly visible and so is the spire of the monument. Mrs. Jackson after a moment's thought recognized the countenance as that of a child she had lost some months before and the spire as that placed at the head of the child's grave. The *Independent* says, "We have seen the picture and know that there is no humbuggery about it."

The *British Journal of Photography* is seriously investigating the phenomena—spirit pictures, regardless of the sneers or contemptuous smiles of the Orthodox. The artist says that the first experiment was on one plate, taking three exposures. There were two mediums present. One of them sat with his back to the camera facing the background; the other opposite to him, looking toward the camera. "In every case," says the artist, "as soon as I got the plate sensitized and put in the camera, I took my seat by the mediums, leaving Dr. Thompson to uncup the lens when required to do so."

The medium next the background became entranced, and then by his influence he caused the other to pass into a strange spiritual condition. That condition had a most marvelous influence over his power of vision. The exposures were about two minutes. As soon as the lens was uncapped he used these words:—"I see a pale light all over; I can hardly see through it." In the second, he said:—"Now I see a luminous figure leaning to one side." In the third:—"I again see the figure." On development the first was found fogged; the second two contained white luminous figures, as minutely stated.

Another week after, but the fourth manifestation, before the lens was uncapped and during the exposure, he described "a light like purple crystal rising from the centre of the table—so very bright! It rises higher and expands at the top." In the fifth, he saw "the same light with a pear-shaped top." In the sixth he said, "It now is trying to form a crown, throwing out spear-shaped points—and so bright! I can hardly look." On development, it was found exactly as stated.

In a week after, and on the seventh manifestation, he described "a light behind him coming from the floor." In the eighth, he said:—"It rose up and over another person's arms, coming from his own boots." In the ninth, he said:—"There is the same light, but now another column comes up through the table, and it is hot to my hand." Then he, as if lightning had been shot into his eyes, exclaimed with great impulse:—"What a bright light up there! Can you not see it?"—pointing to it with his hand.

The artist says, "On our next evening we had most strange experiences; but, as I record here nothing but photographic facts, that they may be embalmed in your columns for future resurrection, I leave all out which would be

considered offensive in strictly scientific pages. After many failures I had prepared the last plate for the evening, and it was then 7:45. As soon as all was ready, one medium said he saw on the background a black dismal figure; the other medium saw a light figure—each stating their exact position. On developing this plate there came out but rather faint, the figures as described. I could not get them to print; I therefore made a transparency, and from it a negative, in order to get printing power. You will see how strange the result is. The black figure evidently belongs to the sixteenth century, is in mail, with long hair. The light figure is indefinite; in fact, the result is a negative picture to look at."

We are glad to note the fact that orthodox journals in England, devoted to photography, are not afraid to investigate any phenomenon, wherever it originates in or out of the church. The facts that we have presented to our readers show that the world of science really moves, and that the Star of Spiritualism is in the ascendency.

## The Prayer-Book Question—Expressions by Dr. Carpenter and Prof. Tyndall.

The *Cincinnati Commercial* contains an account by its London Correspondent, that exhibits the progress of liberalism in England among scientists. It appears that Dr. Carpenter is likely to become the next bogey of the theological world. The family of Carpenters is well known as belonging to the most conservative branch of the Unitarian denomination, in which two of them are preachers of the old-fashioned sort. He, himself, has long been supposed to hold the doctrines of that sect in their most moderate and innocent form, and it was, no doubt, on that account that the clergymen of Stion College recently invited him to read a paper before them. We may premise that Stion College is an Anglican and religious institution, wherein the Bishops and clergy of London periodically assemble, listen to a paper or lecture, and then discuss the same. There were on this last occasion about one hundred and fifty of the most eminent prelates and clergymen present, and also a sprinkling of scientific men,—among them Tyndall, who is very often, like a certain personage in the Book of Job, present when the holy ones come together. Dr. Carpenter took for his theme the "Reign of Law," and his treatment of it gave rise to a sensation—almost a scene of nearly a fearful character! He cast utterly aside the Duke of Argyll's accommodation of the Reign of Law to theological exigencies, and maintained that Nature represented a kingdom of orderly evolution, which had never been invaded by anything arbitrary, preternatural, or supernatural; and his address ended by the emphatic declaration, that all the liturgies, litanies, collects, and prayers that were ever uttered never had influenced—never could influence—the course of this universe, nor mankind, nor a single individual, in the slightest degree.

There was a terrible silence when the Doctor sat down. Presently there arose an eminent London clergyman, who said that, if he believed the declaration just made, he would ascend his pulpit next Sunday only to announce that the church would be forever closed from that hour.

Then one after another the clergymen rose, and there was a hurricane of stormy protests. But when the rest of the company had exhausted themselves, Prof. Tyndall arose, and with a slow and solemn voice said: "I am speaking to men of education and men of learning; to men who have studied in Universities; and have read history and observed the course of Nature; and I feel constrained to ask you as gentlemen of culture whether it is really possible that you can have any belief in the efficacy of prayer to affect this universe in the slightest degree?"

## Amusing.

It is really amusing to witness the writhings of the Young Men's Christian Association, in endeavoring to sustain the God of Abraham, Isaac and Jacob, on his tottering throne in the skies—somewhere! by solemnly petitioning the intercession of honorable, bodies to prevent Spiritualists from enjoying the inalienable right of holding communion with the invisibles. Now be it known, that at Providence, R. I., God's earthly agents manifested their earnest condemnation of the Davenport Brothers, by petitioning the honorable Mayor and Board of Aldermen, to intercede in their behalf, making this statement—that "the Young Men's Christian Association of this city most respectfully represent unto this honorable Board that in the name of humanity, Christianity and the good of our people, they enter a solemn protest against the granting by this honorable body a license to the so-called Davenport Brothers for a public exhibition at the Opera House in this city, on Sunday evening next, and further pray your honorable body to now revoke, if granted, any license to said Davenport Brothers, in the name of good and the cause of the people, that the efforts of the Christian community in our city may not hereafter be confronted by licensed desecration of the Sabbath for the love of money and the deceiving of the people, and as in duty bound will ever pray."

They should have said, "that as God, Omnipotent and Omniscient, sitting on a six by ten throne, in the Courts of a golden-paved, silver-lined, and diamond-studded heaven, was inadequate to the task of preventing the wonderful Davenport mediums from desecrating their opera house and defiling the holy Sabbath, therefore the intercession of the Mayor and Board of Aldermen is demanded, to assist said God in maintaining his sovereign power and dignity against all sinners."

When the petition was read the following took place:

The Mayor said that the Davenport Brothers had made application as usual for a license, and he supposed their entertainment to consist of a lecture and not at all improper to be given on a Sunday evening.

Mr. Anderson said that he had been informed that the entertainment did not differ in character from the regular performances. Were it allowed to be given it would be seriously detrimental to the young men of the community, and he hoped the Board would revoke the license.

Alderman Clarke asked if the Davenport Brothers were connected with the Spiritualists.

The Mayor remarked that they claim their illustrations to be spiritual manifestations.

Alderman Manchester—Yes, the kind of spirits that can not work except in the dark.

Alderman Clarke was in favor of hearing both sides of the question.

Chief of Police Knowles said he was present at one of their entertainments, and found the audience small and orderly. What the Brothers did was a mystery to all, even to those on the platform with them.

The Mayor observed that there was nothing disorderly at their entertainments. When he gave a permit to them he supposed it would be a regular lecture.

The license was then ordered to be revoked on the ground that the exhibition was to be given as a merry-making affair.

## It is Right.

We are glad to see those societies that do not endorse social-freedom as promulgated by Moses-Woodhullites, give the cold shoulder to those speakers who endorse them. Many of them, when in full fellowship with Spiritualists, had the ability to only partially support their families, and now they present a sorrowful aspect when they are compelled to beg for engagement to lecture. W. A. Sanford, of Neenah, Wis., writes that "since the National Convention, a number of Woodhullite speakers have made their appearance, and others have made application to be employed as speakers in Northern Wisconsin, who had never been in this field before, which shows plainly how the matter stands in other parts, and I am sure they will find it no better in this quarter, and would advise them to save their traveling expenses, for they will need them."

The impudence of the Moses-Woodhullites in the above instance met with a refreshing rebuke, teaching them that their impertinence was well understood, and that they had better seek employment among their own devotees. S. H. Ewell, of the *Romeo* (Mich.), *Observer* writes, "I cannot close this letter without expressing my extreme gratification at the manner you have treated—Woodhullism. I have desired to say this from the start, but you have been congratulated so much I have kept quiet. There is a good prospect that Woodhull speakers will be obliged to quit the lecture field and do something else for a living. Their day has gone by in this section. I had an application from Mrs. Todd, now of Ypsilanti, Mich., to lecture. I wrote to her to get employment among her own sect."

Mrs. Todd, no doubt felt that she had tread on the corns of a gentleman, when she was politely requested to get employment among her own sect. She will probably do so.

The same reception meets all the Moses-Woodhullite speakers. Dr. E. S. Walker, of Columbus, Ohio, writes, saying, "D. W. Hull has been here and tried hard to get a hearing, but the Spiritualists of Columbus not only repudiated him and his free love doctrine, they unitedly, as far as I am acquainted, repudiated the Chicago-Woodhull convention, with its whole train of licentiousness. I know of his making a number of unsuccessful attempts to induce those taking the RELIGIO-PHILOSOPHICAL JOURNAL, to discontinue it. Spiritualists here are pleased with the way the JOURNAL treats this social question."

Let this Woodhullite present himself with the neat tidy RELIGIO-PHILOSOPHICAL JOURNAL to a subscriber, and request him to discontinue taking the same, and if the contrast between the dilapidated appearance of D. W. Hull, and the neatly dressed JOURNAL, don't cause the subscriber to discontinue the former, we are no judge of human nature.

## Contents of Little Bouquet for January, 1874.

Little Nellie Ingraham, by F. Jay R.; Negro Superstition; Mother at Home; The Angel, by Hans Christian Andersen; Forgotten; Aim at Moral Beauty; Household Angels; A Strange Incident; The Two Kirja Brides, (illustration); The Angel, by A. E. Persons; A Specimen of Spanish Cruelty; Crime and its Reward, by A. Benton; A Woman's Story; Angels See You; Premonitions, by Thomas Brevior; Quiet Goodness, by J. R. Lovell; The Spirit World; Spirit Advice; The Castle Builder, by Longfellow; Ready Obedience; Miss Lottie Fowler's Mediumship, from Our Correspondent in England; Sing to Me; She Could be Trusted, from *Church Union*; Little Bouquet, by Mrs. A. H. Adams; The Indian, by Henry Launt; Stories About Animals, by Justin Wright; Noble Conduct of a Dog; Pias; Deaf Mutes and Indians, from Our Philadelphia Correspondent; The Boy Who Eats Rats; A Child Bride, from *Chamois Leader*; Throwing Stones, by Henry T. Child, M. D.; How Other Babies Live; For Little Folks; The Street Sweeper, (illustration); Free Food for Young Men, by E. A. Harvey; How Shepherd Dogs are Trained; Our Prairie Girls; My Pet Pigeon, from *Le Messenger of Liege*; The Magpies, (illustration); Blowing Bubbles, by Malcolm Taylor; Danger Island; A Pleasing Incident, by Louisa M. Alcott; Our Girls; Our Home-Circle Varieties; Living Molecular

Atoms; Return of Those he Murdered; Abject Poverty; Beautiful Thoughts in Poetry; An Interesting Sight; Deal Gently with the Little Ones and Violet Light.

We are sure that the January number of the LITTLE BOUQUET will prove highly interesting to those who peruse its pages. Those who have not already subscribed for it, should do so at once, or send for a specimen copy; price fifteen cents. Address LITTLE BOUQUET, Chicago, Illinois.

## Mrs. Dickinson's Reception in England.

We are glad to note the fact that whenever our mediums visit England, they always meet with a cordial reception. Such has been the case with Jennie Ferris, Mrs. Tappan, Lottie Fowler, and lastly Mrs. Dickinson. The *Medium and Daybreak* says, that "A full and happy meeting assembled at the Spiritual Institution, to welcome Mrs. Dickinson, the well-known healer, on her return to London from America. Mr. Burns briefly introduced Mrs. Dickinson, and considered it a compliment, not only to that lady, but expressive of a deep interest in her work, that so many had come together from an informal announcement. After a piece of music, by Miss Maltby, Mr. Shorter addressed the meeting; also Mr. Ashman, Mr. Grafton, Mr. Smith, Mr. Whitely, and Mr. Whitby. The speeches were all of a practical and instructive kind, pointing out the great superiority of clairvoyant diagnosis and psychological treatment over the old-blundering and poisoning practice of medical schools. Every speaker spoke in high terms of Mrs. Dickinson. She was then called upon to address the meeting, which she did, warmly thanking them for the pleasant expressions of kindness toward her. She was soon controlled by her spirit-friends, and for a long time deeply interested the meeting by the various controls. 'White Fawn,' an Indian girl, controlled, and explained that 'William White,' late of the BANNER or LOUVER, desired to give a message through her agency. He desired to say that he had not enjoyed the privilege of meeting the Spiritualists of England till he became a spirit, and he wished to say to Mr. Colby, his old colleague, that they should in Boston form a nucleus of friendship, such as had been for years maintained at the Spiritual Institution in London. 'Mr. White' thought the American Spiritualists should be more open-hearted, and extend a cordial welcome to English mediums and Spiritualists when they visit their country. They could not do better than take a pattern from the meeting which was then being held. 'Father Taylor,' of the Seamen's Bethel, Boston, also controlled, and was warmly recognized by Mr. Shorter and Mr. Crisp. 'John Chandler,' the guide of the medium, said that Mrs. Dickinson had returned through spirit-direction, for they perceived the good which might be done by her labors in this country. Mrs. Dickinson announced the pleasure she would have in attending the social meetings at the Spiritual Institution for a few Tuesday evenings, if the friends chose to meet her. Her spirit-friends also intimated that she would be glad to meet those engaged in the healing art on Friday evenings, at her rooms, where she would gladly afford them the benefit of her experience."

## A New Proposition—Only Twenty-Five Cents for Three Months.

For the purpose of placing the RELIGIO-PHILOSOPHICAL JOURNAL in the hands of thousands of liberal-minded people who have for years stood aloof from Spiritualism, and never taken a Spiritual paper on account of the free-love infamy which has, in their minds, tainted everything appertaining to Spiritualism, we propose to send the JOURNAL for three months to new subscribers for the nominal sum of TWENTY FIVE CENTS.

This is just one-half of the cost of the pure white paper on which it is printed. At the end of that time the paper will be discontinued unless renewed, as that will give ample time for such subscribers to determine the fact that neither this paper nor the great mass of Spiritualists favor, in the least degree, the so-called "social freedom infamy," which has so unjustly brought reproach upon Spiritualism.

This proposition will stand good for a *short time only*; due notice of its withdrawal will be given through the columns of the paper.

We trust that all true Spiritualists who are already familiar with the JOURNAL will exert themselves to place the same in the hands of their neighbors.

By a day's effort each old subscriber can procure from ten to one hundred trial subscribers. How many will engage in this good work? No one will deny that Spiritualism is now passing through a most trying ordeal. We are making history. Our philosophy is its purity, certainly should be placed before the people, and now is the time for all to work to that end.

We hope to place the JOURNAL in the hands of twenty thousand liberal-minded people, who have never before taken a Spiritual paper, by the middle of January. Pass in the names of subscribers, friends, and we will guarantee that you and new subscribers will say that the RELIGIO-PHILOSOPHICAL JOURNAL is every way a most acceptable, and valuable exponent of true Spiritualism.

## Fraternal Call.

Professor D. H. Hamilton gave us a fraternal call on his return trip from California to his home in Lewiston, Maine.

The Professor is in good health and spirits. He will receive calls to lecture in the Eastern States during the Winter. Address him at Lewiston, Maine.

[Continued from First Page.]

his reputation for being a sharp man if he did. In spite of his denials, however, several of his acquaintances said, as far as they knew his character and the circumstances of his life, he was hit exactly.

The following resolutions were passed by the association:

Resolved, The Spiritualists of Henry and Bureau Counties, Illinois, have read with pleasure the resolutions passed at the late Joliet convention, in regard to certain social propositions, therefore,

Resolved, That we freely endorse the resolutions, and will sustain them to the best of our ability.

Resolved, That Spiritualism will not endorse the postulate laid down by Moses Hull and others, denominated "Social Reform or Promiscuity."

Resolved, That we publish these resolutions in the Spiritualist press.

In conclusion, let me say that, if the association is a success in the future, all must be willing to bear their share of the financial burden.

Our "choir," which came from Cambridge, Henry County, at considerable expense to themselves, gave us some fine music, and have the satisfaction of knowing that they added very much to the pleasure of the members of the association.

JOHN M. FOLLETT, Secretary.

WANTED.

A Haunted House.

BY JOHN SYMPERS.

BRO. JONES:—I want to rent or buy a haunted house—first class. I hear of many such all over the land. They are generally abandoned by their occupants and given up to the rooks, ravens, owls, bats and the spirits, who look high carnival and run the concern according to their own ideas. Now just such a house I want. Nothing could please me better than to live in a haunted house. Only wild, uneducated fools are afraid to live with spooks and ghosts. I think them the most pleasant neighbors in the world. Now remember that I do not deny, but stoutly affirm the existence, of such beings. I do not write for the purpose of trying to ridicule that idea as a superstition, and affirm that there are no such houses, nor spiritual visitants—far from it. I know positively to the contrary.

Many houses in modern times, as of old, are honored with the presence of spiritual visitants, both by day and night. These ghosts say that they are awful sorry, to think that their fellow mortals whom they have left behind, are so wild, and so easily frightened when they attempt to approach them, endeavoring, if possible, to make themselves known. The spirits, laughing, say, "Look! see how they run! They are yet as wild as the deer of the forest, and we can not get near them. They will not stand and let us approach them. Only a very few of the wild men and women on the earth, have yet become tame enough to stand still and let us approach them, and demonstrate to them that we are their brothers and sisters still,—that we are not ghosts in the vulgar sense, but real men and women, who once lived on the earth and possessed material bodies the same as you now possess, and which was given to you only for a temporary covering or hull, as it were, to protect the young and tender spirit from the elements, while it was developing and maturing. Nature always protects her tender germs with a hull, while they are developing and preparing for the future life. Death is simply a hulling out, as chestnuts, hickorynuts and thousands of other nuts and seeds are, when they become ripe. But why should the people of the earth be so afraid of ghosts, especially since their religion and plan of salvation is based on a ghost story. Their Savior, they say, was bitten by a ghost. I guess they forget their own history when they run away and hide from ghosts. If little Mary had not shown more pluck than that, I guess the church to-day would have been without its present plan of salvation.

Mediums and Spiritualists are the only tame mortals among the great human herd, to whom ghosts and spirits can now safely approach. But the whole great wild human herd now roaming upon the face of the earth, are destined yet to be tamed and civilized, and the time will soon come, when haunted houses will be held at a premium. Oh! how happy I should be if I could live continually in a haunted house. If you are so lucky as to possess such a house, do not be scared away, and foolishly lose the rich boon of such heavenly visitations. What a heavenly influence you should feel in thus being permitted to live so near the Spirit-world. Then, indeed, you may sing with the spirit and with the understanding also, that good old Methodist hymn thus:—

"Bright angels have from glory come, They're round my bed, they're in my room! All is well, all is well!"

I believe the time is not far distant when every house in the land will be a haunted house. This is a Spirit-world and it will yet be run by spirits. Perhaps if our eyes were now clairvoyantly opened, we would see that it is even now controlled by spirits. Spirits do now actually possess and control everything. There is one spirit with which I am very familiar. It took possession of my body when I was very young, and has been with me ever since. It lives, moves, eats and sleeps in my body. If it were to leave me, I would be called dead. Many blind people ask me, "Can spirits act upon and move inert material matter? What an ignorant question! To-day, I saw with my own eyes, a body weighing one hundred and thirty-five pounds, moved fifteen miles. I told this to some wild, ignorant people, and you ought to have seen their eyes bug out. They all cried out with one accord, "What was it, and where did the thing happen? Says I, gentlemen, to explain, I will tell you that a spirit to-day by its own force and power, took my body, weight one hundred and thirty-five pounds of inert matter, from the city of Mendota, Ill., down to the city of LaSalle, a distance of fifteen miles. It is true, it took it five hours to accomplish the feat. It took me along the Central Railroad, and used my legs as instruments. Men I believe generally term such operations "walking," but it makes no difference what men call it, it is nothing in the world but the spirit's *modus operandi* of moving a body, subject to the action of gravity, along through space.

My friends all cried out, "Oh! we see how it is now; it is only your odd way of telling us that you walked from Mendota to LaSalle."

"Yes, gentlemen, you have guessed correctly; but, then, it was a real living, material spirit man who lives and abides in me, in you, and in every human being, who moves these great ponderous bodies of ours about from place to place, and gives us the power of locomotion. Ask no more, then, if spirits can move matter. Everything within this universe that has motion is moved by spirits.

We must not lose sight of the idea, that spirits as well as mortals are progressing more rapidly in knowledge and power to-day, than they ever did before. Millions of the hosts of heaven, make it their constant study how to control the conditions surrounding man, so

as to lift him up out of the mud, mire and dirt of a low materialism, and cause him to move upon a higher plane of light, knowledge and purity.

The time is close at hand when every household will have its mediums. Knowledge will flow to man through altogether different channels than it now does. Books, libraries, schools, colleges, newspapers, telegraph lines, etc., will yet be laid aside, as old, slow clumsy, played out coaches, only adapted to the race in its infancy. The police force of every city will yet have their mediums and revealing spirits employed, whose business it will be to discover to the proper officers the whereabouts of thieves, robbers and murderers, and when they discover that it is impossible to hide from the all seeing eyes, they will soon abandon their evil practices, and turn their attention to some honorable calling, and thus man be forced by spirit power into the paths of truth, justice and honesty.

Every ship that presumes to cross the wide ocean, will yet have its mediums employed and engagements made with some good spirit to accompany them and give all needful information to the officers of the crew, concerning storms, collisions, accidents and dangers in general. Navigation will very soon be greatly improved by spirit agency. There are many instances upon record where spirits have already given warning to the crews of vessels, of many things concerning their welfare. It is said that some of the crew of the ill fated Atlantic, had warning given them concerning her approaching fate.

The inhabitants of the spirit world, are now busily engaged perfecting plans, the object of which is to drive whiskey, tobacco, opium and pork out of the world. They will soon have power to connect a disease with each one of these great and world-wide nuisances, which will cause the world to abandon and flee from them.

But in conclusion, I will again say, give me a haunted house for my home and domicile on the earth, and I will be happy. Such a house as John Wesley had, for instance, I could use to a very good advantage. Wesley was quite a medium, and the spirits were after him all his life, trying to make themselves manifest, but he was a little too wild and scary for them. They could not succeed in giving him the idea. They rapped about his house as long and loud as they did about the house of the Fox girls; but they being a little more sharp than him, discovered that intelligent minds produced those raps, and that they wished to establish a system of spirit telegraph, whereby they could communicate with the inhabitants of this lower world, and demonstrate their identity, and the continuance of life after death. If old uncle John Wesley had been lucky enough to have discovered about his house, then Spiritualism would have been as old as Methodism is to-day. Wesley's reformation and revival was a kind of half-fledged Spiritualism at the beginning, but after his death it soon degenerated into merely Methodism.

There is no doubt in my mind but that Wesley's mediumistic powers enabled the inhabitants of the vasty deep to approach near enough to him, to haunt his house and impress his mind with a religious enthusiasm, from which came all his impulses to strike out into the world as a religious reformer.

LaSalle, Ill.

The World as it Comes Up Before Me.

BY J. G. FISH.

Beautifully, musically and melodiously flow the red currents of life through their divinely appointed channels, and we are charmed at the unceasing stimulus they constantly impart to muscle, and bone, and sinew, along their crimson borders, by the deposition of such vitalized material as they bear along upon their rising and ebbing tide. Sublime, indeed, is it to bring the ear near, so near, the fountain of life, as to hear the constant and uninterrupted throbbings of that fountain in its heavenly outgoings.

Thus the surgeon has played silent listener to the hitherto inaudible clink of the machinery of life, the anatomist has examined its several parts and their "gearing," while the physiologist has shown their nature, economy and dependencies, their action normal and abnormal, whether in a state of disease or health. Beautiful to observe the millions of little pumps manned in the rootlets of plants, drawing from the warm bosom of the summer earth the elements of leaf and flower, and sending them through their tubular channels to their final destination; fairy-like to catch the very pulsations of life in the bosoms of lilies and hearts of roses, and thus to know by actual demonstration that there is a seat of life and activity, even in vegetable world, as well as in the animal; that at some point the secret forces are stationed and the power of the vital engine is felt.

But more fairy-like still is it to descend into the mysterious depths of the spirit's workshop, and see the operations that are going on there, and how the power of its engine fires is felt in all the world of effects, and frequently at remote distances from the hidden seat of action; the elaboration and out-going of thought, emotion and sentiment, none but the God-inspired spirit can be the observer of. Unfolded in the school of inspiration, how many of the dark problems of life is it enabled to solve! How it traces thought back to its secret fountain and is enabled to judge of the character of that fountain, whether it be bitter or sweet; or, seeing the character and play of the fountain, can with unerring certainty tell what the stream will be. It was said by the ancients, that "there is a universal medium on which all our deeds, words and thoughts are indelibly inscribed; that even our secret thoughts leave their impress upon the articles we handle and the very walls of the rooms we occupy, and that others, who may come after us, with sensibilities acute enough, will read not only the thought, but the very condition and state of the mind when that thought was elaborated and evolved." Even the very air is loaded, and literally aquiver with thought, warm and gushing, throbbing out of one heart only to find lodgment in another.

Thus the thoughts of the ancients are stirring the surface of the mental sea of to-day, nor does it appear on what far-off shores of the future, the last ripple will die away upon the sands of time. Thought, if not as an entity, is yet, in its effects, thus immortal. It lives long after the dust of the thinker has been blown to the winds. It gathers strength, sometimes amid the thickening years, white-caps many a wave upon the ever-heaving sea of life, engulphs a water-logged barque here, and there lifts another craft gently into the harbor.

Some say, from the years that are fled now lights the pilot at the helm of the ship of state while some cloud, from the depths of the centuries, still obscures the horizon of the man who traffics in things holy. A beam from the still burning lamps of Newton, Davy and Dufay, make light and shade in the laboratories of to-day. The architect, the artisan and the thinker of the present, dwell among the scintillations of the past, and genius never mounts so high but that some refracted and reflected rays from the past must partially reveal his standing place.

Mathematicians solve the problems and demonstrate the theorems of their predecessors, while authors, for the most part, re-dress in styles and fashions peculiarly their own, the children of their forefathers.

The helmsman steers by the revised chart of the ages, and the world, as a hereditary descendant, is in possession of the wisdom of all time, whose beacon light serves still to reveal untrodden hillside and unscathed mountain peaks in the dim future of progressive thought.

Fulton's thought is panting round the world to-day in great steamers, while Franklin's still lifts its shining fingers of invitation to the dark geni of the storms, or breaks in brilliant coruscations around the head of the present experimenter.

The light of Davy's thought is the safety of the miner in his toil, while "shadows" from the begrimed laboratory of Daguerre make light in many a home and many a heart of earth.

Sculpture still worships at the shrine of Phidias and Praxiteles, art dips her brush in the glowing colors of Italian sunset, while music still reproduces the strains of the old masters, which strains, to them, perhaps, were but random scores from choirs celestial, breaking in echoes from the hillsides of earth.

Solon still inspires the philosopher of our time, Chaucer takes the "vacant chair" beside Longfellow, while Dickens guides the pen of James in "picking up" the broken stitches of thought in his "Mystery of Edwin Drood."

Persia tells, in Jewish legend, her ancient story of the creation, Hindostan her tale of the deluge, Egypt perpetuates in the same her ancient order of priesthood, the "heaven Chinese" still sings in Christian choirs his inspiring song of the "Mountain of the Lord," while all, in full orchestra, chant the mournful strain of the "ruin of the world through the ambition of a woman."

Science lights her torch at the altars of the past, while licentiousness kindles her fires of lust at the fender-boxes of Epicurus and Solomon.

The antiquarian has knocked at the silent portals of earth, and the responsive voice from the rude hunters of Europe's buried past, is heard in accents clear from the valley of the Somme and the Meuse, the white cliffs of old Scotland, the peat bogs and shell mounds of Denmark, and echoes at last in cadences clear from the bone caverns of the Pyrenees. History, so long the bond-slave of ignorance and superstition, is receiving free contributions from the long buried records of pre-adamite nations, chronology is correcting her dates by the dusty dials of old Egypt and Arabia, while commerce, with spade and pick, digging out a new channel for her ships, has unearthed the unhistorical remains of the ancient tribes of Sanborine and Theraia.

Newton still sits enthroned on the majestic arch of his "bridge of seven," and Galileo gazes out upon the sparkling heavens through the great unwinning eye of science.

Live coals from inspiration's ancient altar, are falling upon prophetic lips in the present century, the eyes of the seer are open as of old, and the impetuous tide of time has drifted into the present the truths of all the past, and made it the great mental Sargasso it is, a representative of every age and every clime, from whose outlook we catch nearer and clearer glimpses of the "eternal city," and hear more audibly the music of the immortal choirs, the wide-rolling Jordan having been reduced to a mere ferry, the dark valley of death illuminated by immortal seers, and the "appalling waste of nothingness between this world and that bridged forever."

Letter from W. J. Shaw.

ED. JOURNAL:—I ran over to the Elgin convention, which the Elgin Spiritualists had repudiated, as a listener, and on invitation became a participator up to noon of the 2nd day. On arrival, the first greeting my ears received consisted of fulminations against those who thought best to hedge the spiritual platform *per se*, against the social question. As one who believes in the right of individuals or society to determine what they will hear, being quite as sacred as the right to utter what they pleased, I listened to the abuse of so-called conservatives, "who were afraid of a little woman," etc., for one day, and in the evening, Bro. Wilson says I threw in a bombshell, and set the convention by the ears, that had proceeded smoothly before. Now, save Judge Holbrook and my own, there were no other ears for them to pull. These they referred to as being long, and hence the operation became easy from the first, but Brother Wilson had none to pull. He was quick to catch me, and he determined that Spiritualists should free their platform to the discussion of Woodhullism, whether they wished it or not. Had I observed in an attendance so ridiculously small, compared with your pompous call, any save believers in social license—in a word had it been a convention of Spiritualists assembled, as such, I should be the last to utter a word upon this subject, whose very terms of expression are so disagreeable to me. You, Bro. Wilson, broke with the Elgin Spiritualists because they determined not to have Woodhullism on any platform, which they might tender for the use of Spiritualism. You held it right to be there, and made it your platform in the first person, plural number. How came it that none but a few social freedom advocates and listeners assembled at your call? Had the masses of Northern Illinois, in common with those of Elgin, no confidence in it? Did they fancy that from before the Chicago convention you have been presenting a double face, affirming that you are no Woodhullite, while you do your utmost to force it upon the ears of those who understand it quite as well as yourself and do not wish to hear it.

You beheld the Northern Association a failure through your own error! You listened to the little group who came at your bidding, sent greeting to their brothers and sisters at Jackson, Mich., in the name of the Spiritualists of Northern Illinois. "A victory for Radicals!" i. e. social freedom, when the Spiritualists of Northern Illinois seem to have treated of the whole affair with contempt. Did you see your failure with chagrin, or is it what at heart you desired? And did you at the same time wish to avoid the responsibility, first, by affirming that Mrs. Severance, Jamieson and others, agreed with you that they would have nothing to say on the social question at the convention; second, that by exploding a bombshell against it I introduced it. Neither declaration was true. Mrs. S. shook her head very emphatically when you asserted such a promise. They could not afford to be so inconsistent, since they were there to assert that as their right, and had done so from the beginning. My opposition affirmed the right of free speech, and also the reciprocal right of individuals and societies to determine what they would hear—the positive as well as the negative right; also the equal rights of the society and the lecturer to determine for themselves the good or evil likely to result from the discussion of any subject before them—the right to say if it will interest or advantage them morally or intellectually to hear what in their judgment is covert sensuality, held up

in glowing rhetoric before young and old alike. No! no! Bro. Wilson, I can not accept any part of the responsibility for your failure, though if I startled you out of your impression, that the discussion of the social question was to flow smoothly along without opposition, I accept the responsibility, and I shall always throw shells fully up in size to the caliber of my guns, whether they are to explode in the camp of paganism or sensualism.

In conclusion, as I can not trespass at length upon the crowded columns of the JOURNAL, let me indicate to the Gentle Wilson, that there is one brother upon whom he can not with perfect impunity discourteously impose. Why should you let your ardor in the direction of shifting responsibilities overcome your desire to be truthful? Not content with going through a charitable mimicry of your brother's action upon the platform, in order to point your ridicule, you charge him with plagiarism, and said you had read an incident which he related as a piece of imagery. Nay, when this was denied, with imitable assurance you declared it one of Forrest's recitations. Now, both statements were absolutely untrue. The gentle and truthful Wilson had never read it, since it never was printed, and never conceived of by the writer until after the renowned "Tragedian" was in his grave. Love for love, Bro. Wilson, but enough of the devil, to give thrust for thrust. Get away from this one.

W. J. SHAW.

The Coming Struggle, by Hudson Tuttle.

ED. JOURNAL:—If any of your readers have passed by the article named above, on first page of your JOURNAL of Dec. 20th, I trust they will turn back and read a solid, strong, sagacious and eloquent word of instruction and warning.

Some may deem the danger exaggerated, others underrated, but to the main point of the "irrepressible conflict" between Rome and reason," which must culminate and end in the destruction of the one, and the glorious blessed victory of the other,—there can be no denial. The conflict between freedom and chattel slavery in our land came in blood and wrath, because the moral sense of the people was not developed to a clearness and power equal to rising above the great crime by peaceful progress, and the only hope for passing in peaceful triumph through this struggle against a spiritual despotism, gloomy with the terror of the dark ages, yet organized with a skill wonderful and fearful, is the spiritual culture, the fearless frankness, the growth of mental and moral power, with religious liberty, outside of and beyond sects and creeds and sacred books, gives to the world of waiting souls. The great spiritual movement is doing much in this direction, leading men and women to know and reverence themselves, to have clear confidence in prayers, to listen to the inner voice of intuition, and to know of the strength and comfort coming to us in our higher and more receptive hours from the life beyond.

Read the able article of Hudson Tuttle, see the situation, and courageously and wisely accept it, by joining the growing and goodly company of the spiritually enfranchised.

Through your columns, let me thank my friend Tuttle for his word, and for some other words of his that show timely courage. I mean his warning, most timely courage, against the Woodhull theories and movements. It cost him a little trouble and created some prejudice, possibly, but bless your soul, that never hurt him. Not a whit less sound was his sleep after his good day's work on that Ohio farm, and no less cheery his morning song as he went out into the green fields in the early glory of the summer sun.

It is really a pity to find some good people, so ready to make sharp criticism of old creeds, and keen exposure of mean lives,—fit fruit of such dark dogmas,—and yet so thin-skinned to any criticism or exposure of error or meanness that comes under the guise of reform, freedom or Spiritualism.

Keeping out of personalities so far as possible, and using due charity for errors honestly followed for a time, I put this sham of so-called "social freedom" among the errors that must and will go to the moles and bats; and meanwhile would see marriage made a just and equal covenant between true souls, who gladly and justly tell the world of their sacred relations, and assume the high responsibilities looking to future generations that may come thereafter.

But enough, I mainly wished to call attention to a strong and timely article you have had the good fortune to publish.

G. B. STEBBINS.

Detroit, Mich.

A New Book.

For Twenty-five cents, I offer you a book that contains more truth concerning Christ and his Apostles, than has been given to the world since the Christian era. It is sifted from the New Testament, and from the history of Josephus. One tells what was to come to pass, and the other what did come to pass. After giving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul were no one else but Christ himself, after he had risen from the dead, still had never been dead. I carry them through the Jewish wars, where their awful threatenings were fulfilled, and they had put their enemies under their feet, and one of their number on the throne.

THOMAS JONES.

Little Bouquet.

We have received several letters of inquiry from *sic month* subscribers to the LITTLE BOUQUET, saying that they had not seen it since the sixth number.

We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty-cent instalments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a time.

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

Address, LITTLE BOUQUET, Chicago, Illinois.

Try it as a Christmas Present.

Mr. James T. Fields, in his new lecture on "Fiction and its Authors," says that Dickens told him that when he was writing "Martin Chuzzlewit," Mrs. Gamp kept him in such paroxysms of laughter by whispering to him in the most inopportune places, sometimes even in church—that he was compelled to fight her off by main force when he did not want her company, and threaten to have nothing more to do with her, unless she could behave better and come only when she was called.

Philadelphia Department

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

In Memoriam. SAMUEL H. PAIST, THE BLIND MEDIUM OF PHILADELPHIA.

Our young friend passed on to the higher life, from Vineland, N. J., on the first day of December, 1873, in the 37th year of his age. His life has been a very peculiar one. When about two weeks old, he lost the sight of both his eyes, from a severe and painful attack of purulent ophthalmia. They were covered with a thick, white film, so that he could not perceive any light. He was a bright and active boy, and received an education in the Pennsylvania Institution for the Blind. When about eighteen years of age, the subject of Spiritualism claimed the attention of some of his friends, and he became interested in it, and it was soon discovered that he had excellent mediumistic powers.

The spirits promised him that in a short time they would open his vision, so that he should become clairvoyant, and this was realized in the most wonderful manner, so that we have never known one who had this faculty better developed, so far as external objects were concerned. He walked our thronged streets with as much ease and safety as any of us. Such was the promptness and certainty of his movements, that many persons would not believe he was blind, until they examined his eyes.

On one occasion, when we were riding together, a violent snow storm covered the windows of the carriage, so that I could not see. He took the lines and drove us safely home. As I was riding along one of our streets, on another occasion, I saw a man painting a high fence; he had a ladder placed at an angle of 45 degrees, directly across the footway, so that Samuel, who was walking rapidly in that direction, seemed in great danger of striking his knees against it. I was about to call to him, when he turned suddenly around, having come within a few inches of the ladder. At the same moment I opened the carriage door, he stepped in smiling, and said, "I knew thee was there." He would frequently run through our streets like a boy. A friend saw him running toward a car, which he had halted. There was a load of coal dumped on the pavement between him and the car; he jumped over the coal without any difficulty. He was a very remarkable medium, and has given thousands of tests of spirit presence and identity. It was through him that I received the first narrative of Dr. H. Abraham Ackley, of which we published two thousand copies, that have been distributed over this country. The tests given on that occasion were equal to any we have ever received.

With a nature thus susceptible to various influences, with inherited and other tendencies, we may pity the weakness which caused much suffering to our young friend, and often made the cup of his life bitter. He was much interested in music, both vocal and instrumental, and very frequently entertained his friends by these, as well as by his wonderful mediumistic powers.

The end of his checkered life here has come. Peace to his spirit, and may it find rest among congenial and loving friends for whom he has long worked. As a friend and brother, we drop a tear to his memory, and bid him God speed in his new home.

We close with the following extract from a tribute written by Mrs. Chadwick, of Vineland, which was read at his funeral:

BLIND NO MORE. Out from the depths and the darkness, That shadow'd his pathway through; Out from the mists and the vapors, Where no beams of the sunshine threw Light on his curttained eyesight, When the heart was weak and sore, At rest from his earthly labors, Our friend is blind no more.

We know as we gaze on him, lying With his hands folded over his breast, That his spirit, even now, is trying To whisper of peace and rest, To tell of a joyful promotion, That his life ne'er knew more; That safe o'er the mystical ocean, He has sailed, and is blind no more.

Fond hearts, as ye sadly deplore him, Bright eyes, as ye gaze on his bier, Oh! think of the bliss that restores him, To the light that he never knew here. Aye, weep if you will, it may soften The pain as your eyelids brim o'er With the tears that but grace his coffin, While ye feel he is blind no more.

Let us think of the days he has wandered, In the gloom and the darkness of night, How his brain and his heart has pondered, O'er the wish for a gleam of light. How the violet, lilies and daisies, Sweet gifts from nature's rich store, Ne'er gladden'd his sight, while the praises, "Made him crave to be blind no more.

Then off in the twilight hour, When the lamps are burning dim, We will feel an unseen power, And know that it comes from him, We will have some gentle token, From the beautiful summer shore, And we'll hear the low words spoken, "Loved ones, I am blind no more!"

TWENTY-FIVE CENTS PAYS FOR THE RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

City Entertainments.

For the Week ending Dec. 27. McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Lotta, "Zip," or Point Lyndy Light." Afternoon and evening.

HOOPER'S THEATRE—Randolph street, between Clark and LaSalle. "The Geneva Cross."

ACADEMY OF MUSIC—Haled street, between Madison and Monroe. Engagement E. A. Sothorn. "Our American Cousin."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Arlington, Cotton & Kimball's Minstrels and Comicalities. "Simple Simon."

GLOBE THEATRE—Desplains street, between Madison and Washington. Engagement of Birch, Wambold & Backus's San Francisco Minstrels.

New York Department.

BY.....E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

Religious Freedom Advancing.

Two prominent Congregational churches of Brooklyn, those of Drs. Storrs and Buddington, undertook to call Beecher's church to account because it had not used any disciplinary power with reference to Theodore Tilton's abasing himself for four years from their meetings, etc., and was finally allowed to depart without a word of reproof. These two churches came out rather imperiously upon the mighty Plymouth church which carries upon its roll-call the names of three thousand members, and fortified by some passage of Scripture which they fancied they had disobeyed proceeded to arraign them in one or two respects before they had tried them, and requested their attendance at a Common Council. Well, Beecher, and the people who are drawn around him are not the people to be dictated to very much, and have swung considerably away from ecclesiastical forms and bonds, and so they met to consider this matter. The magic of Beecher's voice melted his audience into a homogeneous mass of tears, coupled with a sense of their manhood and their accountability to God and their own consciences rather than to man, and they declared themselves as a unit in favor of being an independent church, not accountable to any other organization. If these churches will come out with a courteous appeal to Plymouth, asking them to meet with them in a fraternal consultation and not prejudice the case in any respect, their request may be acceded to. The Beecherites, although taking the Bible as their standard, dare generally to think and act for themselves, and many of them are Spiritualists in their belief. Beecher, himself employs a clairvoyant in his family, and some of his members patronize the magnetic healing of myself and others; and for them to hear of the loved ones gone before seems to give them great pleasure. Such a church, as might well be expected, shows more humanitarian works than perhaps any other similar body in Christendom, and Beecher's answer to their children was overwhelming when he referred to the fault finding congregations in the kindest spirit to the hospitals and libraries which Plymouth had founded, and to the Christian activity which they had shown in every direction.

The Quaker society of Schermerhorn st., Brooklyn, have made a break in their old customs by allowing both sexes to sit together. The young ladies and gentlemen were quite pleased with the change, and well they might be, for the sexes are healthier, happier and purer by dwelling in each other's atmosphere. The next step of progress for this excellent sect, will be to have singing in their meetings, and not to neglect one of the divinest of all things.

FULTON VS. BEECHER.

The violent Rev. T. D. Fulton, the Baptist Hall-fire preacher, of Brooklyn, formerly of Boston, is alarmed at the free spirit of Beecher.

"A creedless man, he says, is a faithless man. He is cut loose from truth, and he drifts whither the current bears him. Those who believe and think and are influenced by thought have a creed, and are bound by it and will stand by it. A Christian's creed is a declaration of principles derived from the word of God. A man without a creed, is a man without a thought. He is destitute of chart and compass. Whoever claims to have studied God's word and is without a creed, proves that he lacks brain or logic or honesty. The Rev. Henry Ward Beecher is in trouble not because he contends for the independence of the church, but because he did not contend for it before."

Thus gently does Fulton talk about a man as superior to himself in "logic or thought" as a man is to a child. A man must be all wrapped up in the swaddling clothes of old beliefs, and bound down by old forms before Fulton can believe him to be either safe or logical.

WINDOW PANE SPECTRES.

The Face of a Pioneer appears on Mr. Laughlin's Window.—It Appears According to a Promise Made Previous to Death.

BY HUDSON TUTTLE.

Faces at the window furnish a theme for poetry; bright eyes kindle at the coming of loved ones; sad eyes gaze after the departing. Faces at the window are engraved on the tablets of memory; sweet and gentle faces of friends; of the near and dearly loved. They have passed away. They are known no more on earth forever. All of them has perished in dust; all but their faces stamped on memory's walls. If the souls of the dead retain identity and consciousness, if they, in their journeys through the trackless void of ether, deign to revisit this troubled earth, will they not at times pause at our windows and with rapid glance measure our worthiness by our employments? Who shall say? Who can know, for there is no sensitive solution with which to coat the glass, so that it shall touch the outline of the ghostly shadow. The idea is uncomfortable, its concealment desirable, that amid this visible, tangible world of men, is another, unseen, intangible one of spirit, which is constantly present, with argus eyes, recording the fall of every sparrow. Ninetenths, if not more of all the deeds and thoughts of the world were better unseen and unspoken for the parties concerned, and what will they say of a herald on the house-top, with eyes to which roof and wall, and human heart offer no opacity? If this be so, none need ask the rocks and mountains to fall on and conceal them; for rocks and mountains are as glass, and creation furnishes no nook or cranny where a soul ashamed of itself may for a moment skulk out of eye sight.

Such were my reflections when looking at the spectre-window picture, which a year ago excited the community in Milan, and one of which made its appearance in the window of a Sandusky hotel. The various theories presented to account for these appearances have never been more than conjectures often indicative of unparadiseable ignorance. That chemical change takes place in the glass, by which its transparency is impaired, and an iridescent surface created, is quite plausible, and when it is found that of a hundred panes on which this cloudiness and play of colors arise, not more than one presents any approach to a picture, this theory becomes still more probable, for this one might be from chance, as clouds sometimes take the form of animals. That they are the work of designing persons is not for a moment to be entertained as the structure of the glass itself is changed, and there is nothing on its surface that can be rubbed or washed off.

Recently I heard that one of these pictures had appeared on the window in the residence of Mr. Milton Laughlin, of Berlin, and it was represented as being so vivid and unmistakable that my curiosity was aroused, and the more with the legend connected therewith, which will presently be narrated. This legend seemed to connect the picture with design, and gave an intent to it which it otherwise would not possess. So dim, shadowy and uncertain were the best of the Milan pictures that it seemed that if the ghostly dead had broken the quietude of their slumbers, while we sinning mortals reposed in the arms of sleep, to paint each other's portraits, they, too, had better been asleep. A cloudy pane in which one person saw a "perfect" likeness of a prominent man, another thought a remarkable picture of a dog, and the writer failed to detect more than a cloudiness, which imagination could torture into no form, terrestrial nor celestial. I expected to find nothing more in the window of Mr. Laughlin, and confess to being greatly surprised when the reality was better than reported. We were received by Mr. L. in a cordial manner, and found several others present, examining the picture, among whom was Mr. H. Hoak, the well-known agriculturist, enthusiastic as usual, and unabashed by ghostly paintings or ghosts themselves. Then it was on the lower right hand corner pane of the lower window Mr. Laughlin adjusted the lamp and when we gained the right prisms all exclaimed, it is Mr. Tucker. There was the exceedingly characteristic features, the sharp nose, the small and contracted mouth, the thick white beard, the short and snouty hair.

Not on the glass as a picture, but as an intangible shadow behind the glass, looking in upon us! That glass in the day time is the clearest in the window, for it is washed and scrubbed and rinsed to wash away, if possible, the picture. But when night throws a black background against it, the light shines on the before invisible face. It is not drawn with sharp lines and light and shade well defined, and they who expect to find these will be disappointed. It resembles a dim daguerreotype. The bright surface of the glass reflects the light, and only in one position can the picture be seen. Then it is a shadow defined, and undefined, yet as a whole unmistakable and impressive.

On repairing to the sitting-room, Mrs. Laughlin narrated the circumstances connected with the appearance, which I have spoken of as the legend. Mr. Hardin A. Tucker was well and favorably known in this vicinity as one of the pioneer inhabitants, and an upright, honest, intelligent man. He accepted the doctrines of Spiritualism, and was, as usual with him, when he had come to a conclusion, fixed and unswerving in his belief. Shortly previous to his death, in conversation with Mrs. L., who is opposed to what she honestly considers a delusion into which many good people are misled, he said that it was useless for them to argue longer, but as he should soon discover the truthfulness of his belief, and if he found it possible he would return and compel her to believe.

Said Mrs. Laughlin, "As I was sitting in the kitchen one evening, in last April, alone, a sudden impulse made me look up at the window. There I saw the face of Mr. Tucker, looking in at me. I was terribly frightened, and yet I continued to look. I should think I steadily looked at him for half an hour. When I moved it grew indistinct, and I gained courage to take the lamp and leave the room."

What shall we say of this story and the attendant phenomena? Its truthfulness rests on unimpeachable testimony. The stream of visitors it draws are necessarily annoying, and there is not the least gain to Mr. L. pecuniarily or otherwise. In the great hereafter do the pledges and obligations made in this life press on the soul until redemptive? Are we to believe that the spirit of Mr. T. could not depart from this weary earth in peace until he had fulfilled his promise, and finding no other method, either himself, or securing assistance of other spectre hands, fastened his shadowy features on the window glass? If so, then the souls of the dead are good chemists, and possess some subtle photographic knowledge unknown to us.

Mr. and Mrs. Laughlin have no prepossession in favor of modern Spiritualism, in fact have been opposed to it, and derided it. The picture is the first "manifestation" they have witnessed, and may be considered decidedly a good one. Several liberal offers have been made for it, but Mr. L. would for no amount part with it.

Mr. Hoak, with an eye ever to business, even if his speculations be in the works of the sainted dead, made a bid, off hand, for the use of that kitchen for the winter months, proposing to make it a show room, a proposition at once declined. As the spectre-face came freely, it shall, says Mr. L., be seen by all freely, and the hospitality he exhibits is exceedingly approvable to the curious visitor.

The Sherman Mediums.

The veil of mist and doubt that separates the seen from the unseen, is gradually, but surely, being removed. The facilities for meeting and communing with "the loved and the lost," are accumulating rapidly, and becoming more satisfactory to those who mourn the loss of dear ones, and more convincing to the obtuse skeptic. "Facts are stubborn things," which can not be ignored. Spirits seem to be ready and willing, at all times, to give satisfactory evidence of their presence, and of their power to communicate under favorable conditions. There are times and conditions in the history of every medium, when the proofs of spirit-presence and control are not satisfactory, and may, perhaps, at times, seem very doubtful. This may, or it may not, be a defect of mediumship; or it may be in consequence of inharmonious and untruthful conditions in the circle of investigators. It requires time and experience for a physical medium to rise above the pressure of external annoyances, so as to hold and retain an equilibrium of the physical elements, so that the spirits can materialize themselves sufficiently to make the proof positive that certain phenomena are produced outside of the medium. Such is the present status of the Sherman Mediums. At present, I have more especial reference to Henry, the younger son of John Sherman, the whole family being more or less mediumistic.

Henry Sherman has been, more or less, under my personal observation during the two years last past, and I have carefully noticed the progress of his medial development. In proportion to the growth of his person, and the solidification of muscle and tissue, there has been a corresponding improvement in the character and reliability of the spirit's manifestations in his presence.

Henry is now only eighteen years of age, and has been used about four years, more or less, for physical demonstrations in private, and also in public circles at home and abroad. Their sittings, at the present residence of the father, at Cardington, are attracting numbers of skeptics to witness the strange, and unequalled evidences of spirit-power. Henry is always

ted, hands behind, and securely fastened to his seat; his feet, also, are tied, when desired by any one in the circle, and paper placed under his feet, and a pencil mark drawn around them, so that the least movement of the feet could easily be detected. The light being extinguished, the guitar, the violin, the bell, the tambourine, one, or all, begin to move like things of life, and are whirled around the circle very rapidly, while unseen fingers are thrumming the strings all the time, and some times resting the instrument upon the head of one, and another, or passing it around on the laps of each one in the circle. Then comes the hand-shaking of the spirit-friends, caressing and patting the head and face of some one, or more, and during all this time, Henry is either singing, talking, or making some signal by which all know he is in his seat, and that he can not have any thing to do in making the astonishing demonstrations. Sometimes the person sitting at one end of the circle, places a foot on the medium's foot, while another person, at the other end of the circle, places a hand on the medium's head, and under such test conditions the demonstrations are carried on by spirit-hands, and a German organ, weighing twelve pounds, is wound up, and carried around the circle over head, discoursing music to the astonished and enraptured skeptic.

It would be very difficult to give a minute description of the varied manifestations given at these sittings. The object of the invisible operators seems to be, to remove skepticism to spirit-presence and power to control physical matter, so as to identify themselves in a tangible manner to friends in the form. Many a joyful tear has coursed down the cheeks of those who have felt the well-known hand of some dear departed one, while the electric kiss of soft lips has touched the brow, and endearing words, perhaps the name of a loved child or companion, were whispered in the ear with such convincing power, as to elicit an exclamation of overwhelming assurance of the materialized presence of dear ones who, they supposed, had gone to

"The undiscovered country, from whose bourne, No traveler returns."

How often has it been announced that at no very distant period in the future, under favorable conditions, the denizens of the spirit-world will walk with mortals, and, perhaps, occupy a seat by the side of those yet in the form, and converse, as one friend converses with another. The advancing steps of those who come from the mystic shore, and leave their foot-prints upon sympathetic hearts in the presence of the Sherman mediums, afford corroborating evidence that we are rapidly drifting toward a culmination of conditions, that will place us in daily and satisfactory communication with those who occupy the other shore of life.

T. M. EWING.

Cardington, Ohio.

The Hollow Globe.

BRO. S. S. JONES.—No. 19 of the answers to your New York correspondent on the hollow globe, in the JOURNAL No. 12, reads as follows.

"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."

Let us see if we can not demonstrate this supposition to be a fact. According to our present accepted philosophy, a weight dropped from a distance above the surface of the earth, will descend, increasing its speed with the squares of the distance till it reaches the ground.

Suppose the earth to be solid with a hole through it at the equator, and that into this we should drop a cannon ball, where would it go to? The first foot of its fall would be about the same as if dropped above the surface of the ground, but when it would arrive at half way to the centre, at least, one-fourth of the attraction would be behind it, and its speed correspondingly reduced. When it arrived at the centre it would stop, one-half of the attraction would be on each side and all around it—the ball would be in equilibrium, and if the earth were stationary on its axis, so it would remain; but, as the earth has an axial rotation, this loosely held centre can not remain so, but must separate and recede until balanced between centrifugal force and gravitation; and this it would have to do in time, if the centre and all its surroundings were adamant, because two laws thus acting can not always be resisted.

The probability then is, that the earth, and all other bodies that revolve around their own centres are hollow, and the centre of gravity is in their shells.

Respectfully, WM. P. LIPPINCOTT.

Vernon, Ia.

Voces from the People.

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

Britton's Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

FT. CALHOUN, NEB.—E. Reeves writes.—I can't do without the JOURNAL.

DETROIT, MICH.—Amelia Ream writes.—I can not do without the JOURNAL these trying times.

SAN BENITO, CAL.—John H. Mathews writes.—Accept the assurance of our earnest admiration of your course.

LOS ANGELES, CAL.—E. C. Miles writes.—Your noble JOURNAL is one of our most faithful friends, and we could not do without it.

CADIZ, IND.—J. W. Bond writes.—I am much pleased with the position you have taken on the Moses-Woodhull question.

SMITHBORO, N. Y.—R. Spindley writes.—Your paper is very much needed here because it shows the inconsistency of old theology.

SALT RIVER, MICH.—A. W. Hawkins writes.—I admire the noble stand you have steadily taken in regard to Woodhull.

WEST CHESTER, PA.—Mrs. S. A. Darlington writes.—I am glad there is to be a dividing line between the free-lovers and true Spiritualists.

STEBLING, ILL.—J. C. Hunt writes.—There is not one in twenty of our society but most heartily endorse your course on the Woodhull question.

MAPLE RAPIDS, MICH.—T. P. Hoyt writes.—Woodhullism rides out as fast as its quality becomes known, and Spiritualism takes root there.

TOPEKA, KAN.—I. G. Banker writes.—May the good angels ever hover about your pathway, and bless you for the good you are doing for suffering humanity.

WASHINGTON, D. C.—Julia M. de Thours writes.—The JOURNAL has become part of the family. The "head" of the house says we must have it if it takes the last cent.

THOMPSON, MINN.—A. W. Fowl writes.—We think the LITTLE BOY'S story long needed. It is filled with items for adults as well as the little folks.

PEORIA, ILL.—O. L. NELSON writes.—I write to renew my subscription for the JOURNAL, could hardly keep up without it. I like your course in regard to the Woodhulls.

DE PERE, WIS.—Dr. Williams writes.—I thank God we have got rid of the free-lovers, and we may praise the old RELIGIO-PHILOSOPHICAL JOURNAL for it.

WILMINGTON, OHIO.—T. G. Hays writes.—I am well pleased with your paper, and hope the Woodhull question will soon terminate, for I am tired of seeing the name in print, and hope the JOURNAL will contain matter of more importance in the future.

WESTVILLE, IND.—James Livingston writes.—In my investigation of Spiritualism for upwards of 23 years, and in my communion with spirits I have never heard them teach promiscuity, but always the reverse of it. The Moses-Woodhull free-lovers are about as scarce in this county as June bugs in January.

NEW YORK CITY.—A. G. Badger writes.—I like your paper very much, it has the true snap to it. I like the course you have taken with the Moses-Woodhull infamy, indeed I can find no fault with it. It is all good. I read and re-read it until it is about time to expect another. May your shadow never grow less.

MARSHALLTON, IOWA.—Mrs. A. D. Howes writes.—Last fall Prof. W. J. Shaw stopped with us four days. We believe him a true Spiritualist worthy the patronage of the same. Dr. C. F. Sanford stops with us whenever he passes this way. We have known him for years and have received the best tests through his organism that we ever received.

FORT SCOTT, KANSAS.—L. Grasmuck writes.—I have been an interested reader of the great controversy in our ranks for months past, and which finally culminated in the disgraceful meeting of the National Association at Chicago, and although I have often condemned your language as too severe, your general course on this free-love question has my entire approval.

SCIO, ILL.—Susan A. Head writes.—If any medium from Chicago is going to travel in this direction, please let them call on us—it will cost them nothing, and we would be much pleased with a visit from them—none but genuine mediums, of course. We have five mediums in our family, if they were developed. A good developing medium who is able to lecture might do well in Blandville.

WATERLOO, WIS.—D. Stam writes.—I have carefully read the lecture published in your paper of Nov. 29th, delivered by Mrs. Tappan at the Royal Music Hall, England. I wish to refer you to the middle of the fourth column, wherein she asserts that mind is not the result of physical organization, but that she gives any reason for the assertion. She combines mind with soul (or life). I have a lecture on this subject, that I delivered by request, at Waterloo, one year ago. Commence and read in the second paragraph from the place referred to at the word "plant," and you have my version of life.

FT. SCOTT, KAN.—L. Grasmuck, M. D. writes.—If the Chicago convention represents and enunciates the sentiments of Spiritualists, then I am no Spiritualist; but thank our angel friends for the Chicago convention, for now they have furnished us an opportunity to speak our sentiments, and organize an association based upon the belief of the Spiritualists as represented by delegates duly elected by local organizations, which the old organization never was in any degree at all. Go on, Bro. Jones, and you will be sustained as you never have been; what little free-love was in our midst has vanished. We see it now in all its hideous deformity, and it must die and true Spiritualism take its place.

MERIDIAN, TEXAS.—John Harver writes.—Some time last summer we formed a circle at this place, consisting of four persons, ourselves and wives. We have had some table tipping, and a few raps, but can get no satisfactory tests. In this country there are very few Spiritualists, and people generally regard it very unfavorably. Now we want you if you can give some instructions how we can develop a medium so that we can prove the truth of what we say, and we thought your circle might tell us something that would help us. We have never seen a medium, nor is it likely we will, owing to mediums being taxed in this State. So if you can do anything for us, please do so, as we want "more light."

LANSING, MICH.—L. E. Cummings writes.—I notice in your issue of Nov. 23d the following: Two subscribers in East Saginaw, Mich., complain of irregularity in the receipt of the JOURNAL, etc. A lady a short time since, wrote to the post, enclosing a stamped envelope, enclosing a stamped envelope, requesting me to send her the name of some prominent Spiritualist in the place. The reply came: "No such fools here." I think it should not be a matter of surprise that subscribers fail to receive the JOURNAL where such a luminary officiates in the postal department. I am one of those "fools," and find there are enough people in every town I have visited in Michigan, to crowd an ordinary sized hall for several evenings in succession, to hear subjects appertaining to the Spiritual Philosophy discussed.

NEWARK, N. J.—G. C. Stewart writes.—The Woodhull Weekly has in it a report of the last New Jersey Convention, so-called, that must of necessity convey an erroneous idea in relation to the whole affair. The writer reports several delegates present, when in fact there were not twenty all told. If prosy sermonizing, with occasional exceptions, and an entire absence of enthusiasm all through the convention can be called a success, then the New Jersey convention of Woodhullites was a successful one. The Newark Spiritualists, as a body, kept entirely aloof from the whole affair. The outlook of Spiritualism in our place was quite promising until Dr. Cooley came among us. We had hired a fine large hall, elected our trustees pledged to them, and to each other our hearty support, but alas for human honor, a Woodhull tramp came along, and quite a number forgot their pledges, and under the influence of the Woodhull passion, turned their backs upon their former associates.

OSWEGO, N. Y.—C. W. Winstan writes.—I am truly rejoiced that Spiritualists in all parts of the Union, as I learn from the columns of the JOURNAL, are aroused and moving in the right direction, resolved on measures which shall henceforth separate them from a future association with a class of men and women, who call their filthy practices religion. We are all understood at last, since she no longer resorts to sophistry and equivocation to hide the drift of her inhuman schemes. How such a sickening virago with her shallow craftiness could have been tolerated so long by people possessed of common sense, is indeed a mystery. Before closing I would tender you my grateful thanks for your noble defense of Spiritualism which its false name and its teachings was threatened with destruction by a band of pollutionists. Had you done otherwise you would have been recreant to duty and justice. Heaven may bless you with a full measure of happiness and prosperity.

S. Montrose writes.—I have been an interested observer of the very many outbreaks in consequence of the Hull and Woodhull scandal through the JOURNAL, and seldom witness so much earnestness and enthusiasm among the pure minded Spiritualists before rushing to the rescue of our pure and beautiful religion, so dear to those who have been fed with spiritual bread through the ministrations of angels, as well as seeing, hearing and conversing with the departed. Many a borrowing heart has been distressed throughout the whole decade of Spiritualism, with the slanders of licentiousness being hurled at them as a body, fearing that too much of it was true, and a source of humiliation was crushing out the dignity of life, so beautifully vouchsafed through spiritual phenomena, that it could not be forsaken. Many a place, where souls, with mournful accents have asked the question "What will become of Spiritualism, while so many of its prominent characters seem so loose in their conduct, will it not sink into oblivion disgrace?" The responses were "no." As well might the laws of nature fall, for Spiritualism is founded on them; as well might the spirit spheres be annihilated, and the great magnetic center crumble and lose its force, as for the centuries of spirit communion to stop its onward march.

Attention Opium Eaters!

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

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

The remedy is harmless, and not unpalatable.

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

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

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

PRICES REDUCED

MASON & HAMLIN

CABINET ORGANS!

December, 1873.

In accordance with reduction in cost of labor and material, the Mason & Hamlin Organ Co. have reduced prices on many styles of their Cabinet Organs this month. (See New Price List, dated December, 1873.)

NEW STYLES.

They are now introducing several new styles, which are the most beautiful as well as excellent Organs they have ever made, embracing several recent improvements offered at prices in accordance with present depreciated values.

STYLE S, PRICE, \$190.

FIVE OCTAVE CABINET ORGAN.—NINE STOPS: 1, Viola 2, Diapason 3, Melodia 4, Flute 5, Manual Sub-Bass 6, Octave Coupler 7, Tremulant 8, Combination Swell 9, Full Organ. In Upright Resonant Case, new style, giving great resonance to the whole Organ. This Organ contains great variety and power, and is very attractive in appearance. New Fall Organ (Knee Stop and Combination Swell) enable the performer to go, instantly, from any single stop of the Organ to its full power, without removing either the key-board, or pedals, and as quickly and instantly return to the faintest whisper of which the Organ is capable.

STYLE No. 75, PRICE, \$250.

FIVE OCTAVE CABINET ORGAN.—SEVEN STOPS: 1, Viola 2, Diapason 3, Melodia 4, Flute 5, Vox Humana 6, Euphone 7, Viol d'Amour, Having both Automatic and Knee Swells. The Euphone is a rich and beautiful tone; very effective in solos or combination. The Viol d'Amour is a new tone, of delicious quality. In Upright Resonant Case, new and elegant design, very highly finished; being the REVOLVING FALL-BOARD (patented Nov. 1873) which, besides adding to the beauty of the Organ, is more convenient for use. It is beautiful in form, has no hinges or slides, is opened or shut by a simple movement of one hand, and when opened is entirely out of sight, except one edge.

STYLE No. 73, PRICE, \$185.

FIVE OCTAVE CABINET ORGAN.—FIVE STOPS: 1, Viola 2, Diapason 3, Melodia 4, Flute 5, Vox Humana. Having both the Automatic and Knee Swells. In Upright Resonant Case, new and rich design, deep panels, cut in the solid wood with carved ornamentation highly finished, having the new REVOLVING FALL-BOARD. (See remarks under previous styles.)

STYLE T, PRICE, \$130.

FIVE OCTAVE DOUBLE REED CABINET ORGAN.—FIVE STOPS: 1, Viola 2, Diapason 3, Melodia 4, Flute 5, Vox Humana. Having also the AUTOMATIC SWELL. In Upright Resonant Case, new design.

STYLE R, PRICE, \$125.

In the same, except that it has the KNEE SWELL and TREMULANT, in place of the VOX HUMANA and AUTOMATIC SWELL in style T.

STYLE P, PRICE, \$110.

FIVE OCTAVE DOUBLE REED CABINET ORGAN, in plain case of solid black walnut, with AUTOMATIC SWELL.

These prices will be found something like ONE HALF the prices commonly printed for inferior organs of less capacity. It is an example of where good organs to print enormous prices, from which great discounts are offered, to present the appearance of selling to each individual at a specially low price.

All organs made by the Mason & Hamlin Organ Co. are VERY BEST in all their internal as well as external material and workmanship. They contain patented improvements found in no others.

This Company have not shrank from exhibiting and comparing their productions with the best makers of the whole world.

All Important Industrial Competitions,

and they have been UNIFORMLY awarded Gold or Silver Medals, or other highest awards. They received

First Medal at Paris, 1867,

AND

TWO HIGHEST MEDALS

AND

DIPLOMA OF HONOR,

AT VIENNA, 1873.

No have they feared to submit their Organs to the judgment of EMINENT MUSICIANS GENERALLY, the opinions of ONE THOUSAND of whom, that these Organs have material superiority to others is printed in full in a TESTIMONIAL CIRCULAR, which will be sent free.

Organs rented, with privilege of purchase. Catalogues and Price Lists free.

MASON & HAMLIN ORGAN CO., Boston, New York or Chicago.

The American Bee Journal, Established in 1861, is now published at Chicago, Ill., and edited by W. B. Clarke, President of the North American Beekeepers' Society.

The American Bee Journal is the organ of no man, party, patent right, or selfish interest. Its one aim will be to advance Apiculture. Terms—\$3.00 a year in advance. Specimen copies sent free. Address W. B. CLARKE, American Bee Journal, Chicago, Ill.

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention. An Hour with the Angels. Astral Origin of Jehovah-God. D. W. Hunt. 35 00

Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale. 1.00 16
Life of Jesus, by Renan. 1.75 30
Love and the Hidden History, by F. B. Sandolph. 1.50 16

Dialogues and Recitations

The above entitled little book is neatly bound in McGents muslin and richly embellished in gold. It is especially adapted to Children and Progressive Lyceums.

The Key-note of True Reform.

The book opens with a song of invocation, beautiful indeed, by Emma Tuttle. Then follows a conversation between a Leader of a True Reform and its members.

Gospel of Truth

to be found throughout the book: "MANY I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved from?"

JESUS OF NAZARETH, OR, A TRUE HISTORY OF THE MAIN CALLED JESUS CHRIST

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

THE NATURE OF THE GREAT CONSPIRACY AGAINST HIM, WITH ALL THE INCIDENTS OF HIS TRAGIC DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MORTALS WITH JESUS WHILE ON THE EARTH.

By Paul and Judas, THROUGH Alexander Smyth, Medium.

of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, unerring all his powers, giving a combined series of well connected accounts, presenting scientific characters and sentences, dialogues and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the sojourn of Jesus while upon earth. There was probably no book ever written in which such perfect life-pictures occur; every city and country village, every river, brook and mountain, and every incident which occurred during the sojourn of Jesus while upon earth, are so faithfully portrayed, that an actual journey through the country could hardly be more interesting. The characters in this unexplained drama are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to end and has already passed through several editions when the plates were entirely destroyed in the Great Fire, since then we have had a very great demand for the work from our subscribers and restorers who have been unable to obtain a copy superior in mechanical appearance to any of its predecessors and we shall print a large edition to enable us of supply standing orders and all new demands.

VOICES! THE VOICES! THE THREE VOICES!

WITH SPLENDID PORTRAIT ON STEEL OF THE AUTHOR WARREN SUMNER BARLOW.

The fact that this work has rapidly passed through FIVE LARGE EDITIONS is sufficient evidence that the book possesses merit. It would be difficult for us to speak too highly of these poems. We have ever since their first publication constantly endorsed them as one of the very best and most effective means with which to BATTLE ERROR, that can be used. We have sold many hundred copies but we shall not rest satisfied until we've fairly sold a copy to our friends when they have once seen the book and read a page of it. The work contains food for all. The philosopher peruses page after page with increasing zest and excitement, finding therein new ideas, sound logic, and the most elevated reason, dressed in elegant and beautiful or sharp and pungent language, as the theme requires. The devout religionist can here find new and sublime ideas of his "Heavenly Father," while the fabulous God of Old Testament is held up in all his hideous deformity.

AGENTS WANTED FOR THE NEW BOOK LIFE AND ADVENTURES OF Kit Carson.

By his comrade and friend, D. W. C. Felt, former Lieutenant Colonel and Surgeon U. S. A., from facts derived by himself. The only True and Accurate Life of America's greatest HUNTER, TRAPPER, SCOUT and GUIDE ever published. It contains full and complete descriptions of the Indian tribes of the FAR WEST, the Kit Carson, who lived among them all his life. It gives a full, reliable account of the MODOC, and the MODOC WAR. As a work of HISTORY, it is invaluable. A grand opportunity to earn money. Don't hesitate to order. Send free to all applicants. Write and secure territory at once.

JUST PUBLISHED. Andrew Jackson Davis' Latest Investigations and Conclusions; and Embodying a Most Important Recent Interview with JAMES VICTOR WILSON.

Who has been for the past twenty-five years a resident of the Summer-Land.

THE DIAKKA, AND THEIR EARTHLY VICTIMS; BEING AN EXPLANATION OF MUCH THAT IS FALSE AND REPULSIVE IN SPIRITUALISM.

By Andrew Jackson Davis. Published in style uniform with all the other works by this author.

AGENTS WANTED FOR THE HISTORY OF THE GRANGE MOVEMENT OR THE FARMER'S WAR AGAINST MONOPOLIES.

Being a full and authentic account of the struggles of the American Farmer against the extortion of the Railroad Companies, with a history of the rise and progress of the Order of Patrons of Husbandry; its objects and prospects. It sells at 25 cents. Send for specimen pages and terms to Agents, and when they sell faster than required to prepay postage. The patronage of our friends is solicited. In making remittances for books by postal orders when practicable. If postal orders cannot be had, register your letters.

AGENTS WANTED FOR THE HISTORY OF THE GRANGE MOVEMENT OR THE FARMER'S WAR AGAINST MONOPOLIES.

Being a full and authentic account of the struggles of the American Farmer against the extortion of the Railroad Companies, with a history of the rise and progress of the Order of Patrons of Husbandry; its objects and prospects. It sells at 25 cents. Send for specimen pages and terms to Agents, and when they sell faster than required to prepay postage. The patronage of our friends is solicited. In making remittances for books by postal orders when practicable. If postal orders cannot be had, register your letters.

MICROSCOPES.

We are happy to announce to our numerous readers that we have made arrangements to be supplied with the very best LOW-PRICED MICROSCOPES that are manufactured. These are now handling here none of the deficiencies complained of in most cheap microscopes. They are made of the VERY BEST materials, are finished in GOOD SHAPE, and are not only well adapted for USE, but are also ORNAMENTAL.

No. 1655 MICROSCOPE, Brass.

body, 8 inches high, One Object Lens; Power 40 Diameters, or 1600 times the area.

No. 1660, The Universal Household Microscope. Price \$6.00.

The most Convenient, Complete, and Powerful Microscope ever offered for this low price.

It has the important parts of a first-class instrument. It is readily adjusted, and well calculated not only to attract, but to instruct. It has a firm tripod base of cast iron, and the facility of inclining to any angle, for convenience of observation, an adjustable eye-piece or draw-tube, and two object glasses of different powers, with one prepared object, all packed in a neat wooden box with lenses and tools. It has a magnifying power of twenty to 100 diameters, or 400 to 10,000 times the area.

We can heartily recommend either of the above instruments, and those who cannot afford the higher priced one need not be deterred from sending for the other, for it will give them perfect satisfaction, though not admitting of so wide a range of observation and close examination.

These Microscopes can be sent only by express; they cannot go in the mails. Our friends will please recollect this when ordering and give shipping directions.

PREPARED OBJECTS. We have a large variety of objects neatly prepared and mounted on glass prepared slides, well calculated for either the restorer and student, or for the general public. Price \$1.50 per dozen, or 15 cents each. Must be ordered by express.

BOOK OF THE MICROSCOPE. An interesting Book on the Microscope, with over 400 illustrations and directions for collecting and preparing the objects will be sent to any address on receipt of 75 cents, or 50 cents to those who buy the microscope. For sale wholesale and retail by the Religio-Philosophical Publishing House, corner of Adams Street and Fifth Ave., Chicago, Ill.

AVILUDE OR GAME OF BIRDS

The only Game ever published in the interest of Science. Amusing, Entertaining and Instructive, to Young and Old.

It is the best incentive to the systematic study of Natural History possible, and the most entertaining game in the market. No one tires of it as a pastime, old and young alike play it with unabated enjoyment, while children pass hours in looking at the pictures of Birds and studying their descriptions.

"The method of play is new and exceedingly interesting while the valuable information afforded by the fine engravings of birds on one-half the cards and the accurate descriptions printed on the others, form a highly interesting chapter in natural history. This game of avilude is an excellent addition to our home amusements, and the very reasonable price at which it is offered, must insure for it an immense sale."—Christian Union.

"We fully and cordially endorse the above."—Real Phil. Journal.

Price, 75 cents, sent free by mail.

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

MAKE HOME PLEASANT S N A P.

In this amusing game are 60 cards, 6 of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character and its play affords abundant field for the cultivation of ready thought, quick eye and perception. It is sold at the popular price of 50 cents.

TOTEM.

"And they painted on the grave posts Of the graves yet unforgetten, Each his own ancestral Totem, Figures of the Bear and Reindeer, Of the Turtle, Crane and Beaver."

There are 36 cards comprised in this game, all bearing most striking likenesses of Birds, Fowls, Wild and Domestic Animals. Each card has an appropriate inscription and the method of play is quickly and pleasing.

This beautiful game is especially intended for the amusement and instruction of every young child.

Price, 50 cents. Liberal rates to the trade.

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

BOOK AGENT. A Great Success.

For the Best Selling Book of the age. Address Bookly Co., Chicago.

\$10 to \$20 per day. Agents wanted everywhere. Particulars free. A. H. BLAIR & Co., St. Louis, Mo.

A Good Head of Hair Restored by a Spirit Prescription.

DR. JOHN W. DENTON. For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. I had tried almost everything that I could hear recommended, and finally believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the leading medium, 145 Fourth Avenue, Chicago, as a last resource, to restore my hair. Mrs. R. immediately prepared for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp, it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is miraculously restored, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired. A. H. Robinson, 145 Fourth Avenue, Chicago, Ill.

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 lively as that of a young man of twenty.

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

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

Address Mrs. A. H. Robinson, corner Adams Street and 6th Avenue Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage.

The New Wonder! NATURE'S HAIR RESTORATIVE!

"Ring out the Old, Ring in the New!"

Contains no LAC SULPHUR, no SUGAR OF LEAD, no LITHARGE, no NITRATE OF SILVER— IS NOT A HEALTHY HAIR RESTORATIVE.

Articles called by its name are dyes, and it is well known that they destroy, not restore, the hair. This is the FIRST and ONLY pure restorative ever discovered, which restores the hair to its original color by the simple process of new growth.

Use it straight along, and at whatever you will have the hair you wear at whatever or wherever you desire, it is natural and has a certain preventive of falling out, baldness, and gray hair.

It relieves, and removes all tendency to headaches, which are caused by the use of dyes.

Individuals afflicted with dandruff, or with a powerful microscope, infest the roots of the human hair and scalp when neglected and uncared for. The Restorative contains their perfect ban, selected from Nature's store-rooms, which ingredient the Patentee has the sole right to use. It destroys these, removes all impurities, cleanses and fertilizes the scalp—treating only causes.

"Ring out the Old, Ring in the New!"

DR. G. SMITH, Patentee, Ayer, Mass. Prepared only by PROCTOR BROTHERS, Gloucester, Mass.

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

For sale by Van Schack, Stevenson & Reid, wholesale druggists, Cor. Lake and Dearborn Sts., Chicago.

For sale by the Religio-Philosophical Publishing House, Adams Street and Fifth Avenue, Chicago. If your druggist don't keep it, we will send you both for \$5.00, for the purpose of introducing it to your place. Must be sent by express.

REAL LIFE IN THE SPIRIT-LAND.

BEING LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE, AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally BY MRS. MARIE M. KING, Author of the "Principles of Nature," etc.

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it will educate the people to knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened" and the angels of God are ascending and descending, and men can receive communications from spirit-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods.

Price, \$1.00; postage, 16 cents.

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

Prof. Wm. Denton's Works.

RADICAL RHYSSES. In answer to repeated calls the Author has published these Rhyses, they are written in the same bold and vigorous style that characterizes his prose writings. Price \$1.25; postage 16 cents.

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

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A great scientific work. Selling rapidly. Price \$1.50; postage 20 cents.

THE IRRECONCILABLE RECORDS; OR GENESIS AND GEOLGY. 2d ed. Price, paper 25 cents; postage 4 cents. Cloth 40 cents; postage 8 cents.

WHAT IS RIGHT? A lecture delivered in Music Hall, Boston, Sunday Afternoon, Dec. 6th, 1868. Price 16 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE, FOR COMMON SENSE PEOPLE. Third edition—enlarged and revised. Price 10 cents; postage 2 cents.

CHRISTIANITY NO FINALITY; OR SPIRITUALISM SUPERSTITION TO CHRISTIANITY. Price 10 cents; postage 2 cents.

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

THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents; postage 2 cents.

SEE THYSELF! A Discourse. Price 10 cents; postage 2 cents.

IS SPIRITUALISM TRUE? Price 10 cents; postage 2 cents.

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

HERMAN SNOW.

219 KEARNEY ST., (opposite SAN FRANCISCO, CAL.) Keeps for sale the RELIGIO-PHILOSOPHICAL JOURNAL

And a general variety of Spiritualist and Reform Books at Eastern prices. Also, Orton's Analytical Exposition, Emerson's Poems, and Elizabeth Fowden's, Adams & Co.'s Golden Pencil, Planchette, Dr. Huxley's Nutritive Compound, etc. Catalogues and Circulars mailed free.

Residence in U. S. Army and postage stamps per cent. per. Address HERMAN SNOW, 219 KEARNEY ST., SAN FRANCISCO, CAL. Box 117.

Cure by Spirit Power through Mrs. Robinson's Mediumship.

Mrs. Agnes Worcester, of Pittsford, Vermont, who had long been afflicted with a complication of female complaints...

I remain thine forevermore. Mrs. AGNES WORCESTER.

Mrs. M. E. Fleetham, of Portland, Michigan, who had been afflicted with a complication of female difficulties and spinal complaint...

A HEAD OF HAIR RESTORED TO A BALD HEAD.

H. R. Lechbrink, of Waverly, Iowa, writing says, "My son's hair is growing finely. He was bald six years."

"We have a free thought society" organized here which promises well.

Twenty-Five Cents for Three Months.

Our thanks are due to those (too numerous to mention by name) who have already sent us in lists of new trial subscribers for this paper.

The World's Religion.

"The Bishop of Lincoln, England, denounces the temperance pledge as unscriptural."

What harm would there be in doing just a little unscriptural work, for the good of the family, as well as for one's self, even to the extent of taking a temperance pledge?

Look over our list of Books, Microscopes, and Games, before buying Holiday Gifts.

The TRUTH SEEKER has removed to New York City. See advertisement.

Prof. CHANLEY has been delivering some able lectures at San Jose, California.

ALCONQUIN, Kossuth County, Iowa, is marked out for a railroad centre.

W. H. MANN sends \$1.35 for Dialogues and Avilude, but fails to give post-office address.

The Chicago Sunday Times' definition of the Bible is, "a confused encyclopedia of sectarianism."

Mrs. C. M. MORRISON, the healer, will be at Cincinnati, Ohio, on or about the 20th of December.

JOHN LADD—your's received; will comply with your request when you give post-office address.

G. W. SPEAKMAN, your remittance received. Please write and give post-office address; will then credit.

A. E. DOTY has been lecturing with great success at Willowvale, New York. He spoke at Lake Port, New York, December 21st.

OUR THANKS are due to Brother E. H. Chapin, of Paint Valley, Ohio, for the nice apples delivered by Brother Frank May, commission merchant of this city.

DR. TAYLOR of the Free Religious Society of Chicago is now located at 105 West Randolph Street, where he treats the sick with his usual success.

A Good healing medium is wanted at Wright City, Missouri. Any of that class traveling in that direction will do well to address B. F. Wyld at the above place.

BRO. PHOENIX of Terre Haute, Indiana, is still battling nobly for Spiritualism. The Gazette for December 11th, contains an able article of his in defense of the Harmonial Philosophy.

BRYAN GRANT, the lecturer, desires to call the attention of lecture committees to a change in his address. All communications to him by mail should be directed as follows:

DON'T FORGET to remit dues on the JOURNAL immediately, and if you would have your neighbors know what pure unalloyed Spiritualism teaches, get them to try this paper for three months at the nominal cost of TWENTY-FIVE CENTS.

THE TRUTH SEEKER speaks as follows of the Materialist, B. F. UNDERWOOD:

"True, we have several warm and determined Liberals who are devoting their time and abilities in the spread of light and truth, the foremost among them is the champion B. F. Underwood—a Materialist of unquestioned ability, and he most cheerfully gives the Spiritualists full credit for the immense good they have done and are doing in the warfare in favor of mental liberty."

DR. TAYLOR will lecture at the West Side Opera House, on Saturday evening, December 27th, on the Mystery of Edwin Drood.

like to see the turbid waters of Old Theology stirred to their depths, they would do well to get him to give a few lectures. Address him at West Randolph street, No. 107, room 26.

New Publications.

THE POPULAR SCIENCE MONTHLY for January, 1874, is as usual, a splendid number. The information it presents is indeed valuable to every reflective mind.

THE ATLANTIC MONTHLY for January comes to us bearing the imprint of its new owners on its title page, and the impress of new talent upon its pages.

ELECTIC MAGAZINE. The January number of the Electric is at hand, and gives a brilliant start to the new volume for 1874.

THE GALAXY is just entering on the eighth year of its existence, and the January number is a remarkably strong one.

Look over our list of Books, Microscopes, and Games, before buying Holiday Gifts. The TRUTH SEEKER has removed to New York City.

OLD AND-NEW begins its ninth volume with a strong and spirited number, well illustrating the double field, which is the peculiarity of this magazine.

THE MYSTERY OF EDWIN DROOD. By the Spirit Pen of CHARLES DICKENS, Through a Medium. RETAIL PRICE, \$2.00—at which price it will be sent by mail, postage free, if your newsdealer has not got it.

Passed to Spirit Life.

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

Passed to the spirit life, on the 8th of December, 1873, after an earth-life of 76 years, 7 months and 9 days.

Passed to the spirit life, on the 8th of December, 1873, after an earth-life of 76 years, 7 months and 9 days.

Passed to the spirit life, on the 8th of December, 1873, after an earth-life of 76 years, 7 months and 9 days.

The Little Bouquet Orphan's Fund.

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.

THE DAWNING LIGHT.—That magnificent steel plate engraving, representing the Birth-place of Modern Spiritualism, heretofore described in prose and verse in this paper...

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little colored monitor on which is a statement of each person's account.

Children often look Pale and Sick.

BROWN'S VERMIFUGE COMBIS will destroy Worms without injury to the child, being perfectly WHITE and free from all coloring or other injurious ingredients usually used in worm preparations.

WANTED AGENTS.—Worthy the special attention of old campaigners.—"Gold's Celebrated Engraving, 'The Voyage of Life,' represents Childhood, Youth, Manhood, and Old Age, nothing like it ever offered to the American public—10¢ chance. B. B. ROSSALL, v15n134

200 PIANOS and ORGANS.

THE REVIVAL HYMN AND FOR THE MILLION. Enlarged. This little work contains 96 pages of choice Revival Hymns and Tracts, for PRAYER and SOCIAL MEETINGS.

REMOVAL.

From Paris, Illinois, to New York.

The Truth Seeker.

A Fearless, Out-spoken Monthly, devoted to Science, Morals, Free Thought, Liberalism, Sexual Equality, Labor Reform, and whatever tends to elevate and benefit the Human Race.

The Great Literary Sensation.

THE MYSTERY

EDWIN DROOD.

By CHARLES DICKENS, PART SECOND.

THE MYSTERY OF EDWIN DROOD.

By the Spirit Pen of CHARLES DICKENS, Through a Medium.

THE TRADE SUPPLIED.

For sale wholesale and retail by the General Western Agent, the Religio-Philosophical Publishing House, Cor. Adams St. and Fifth Ave., Chicago.

ARITHMETICAL CARDS & GAMES.

ARITHMETICAL CARDS & GAMES. For a Pack. With these Cards the drill besides innumerable games can be played.

HUDSON TUTTLE'S WORKS.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY. With a portrait of the author. Price, \$2.00; postage 24 cents.

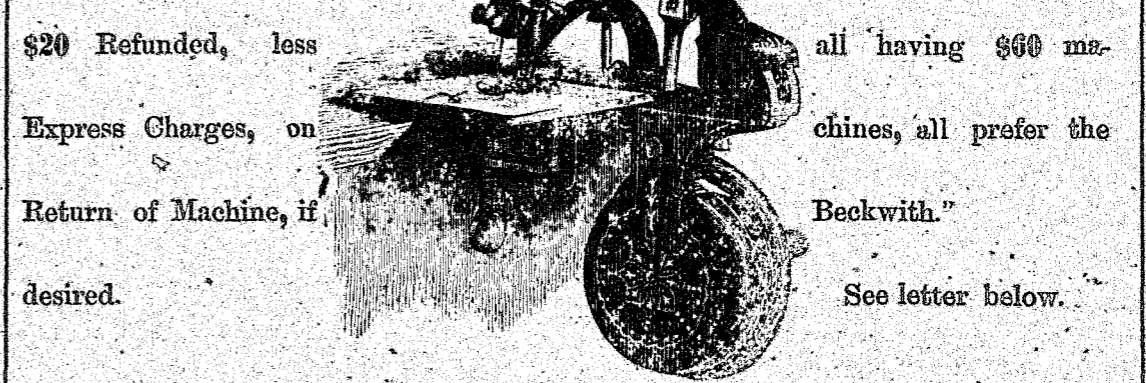
HO FOR THE HOLIDAYS!

THE BECKWITH \$20

PORTABLE FAMILY SEWING MACHINE

Diploma awarded at the Great American Institute Fair, Nov. 15th, 1873.

On 30 Days' Trial \$20 Refunded, less Express Charges, on Return of Machine, if desired.



Beauty, Utility and Strength Combined. WHAT A HOLIDAY PRESENT.

From Father or Brother, For a Wife or a Daughter, A Sister or Mother!

As we have fully expressed an opinion of its merits heretofore, we prefer to let our patrons speak, who are fully indorsing our highest expressions of this wonderful invention.

Office of "Rural Empire Club," J. W. Briggs, Proprietor, West Macedon, N. Y., Oct. 23, 1873.

BECKWITH SEWING MACHINE COMPANY: Gents: The Machine has arrived, and has been the rounds and tested in our four families, where there are four \$60 machines, and all agree that The Beckwith is preferable to either in several points.

Orders promptly filled on receipt of \$5; the balance, of \$15, on delivery by express.

BECKWITH SEWING MACHINE CO., 862 Broadway, New York. v15n134

Threading My Way;

Twenty-Seven Years of Autobiography.

ROBERT DALE OWEN, Author of "The Debatable Land between this World and the Next," "Footfalls on the Boundary of Another World," etc.

A most interesting volume; a narrative of the first twenty-seven years of the Author's life; his adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc.

"All Mr. Owen's chapters have been remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them."

"One of the most remarkable works upon Spiritualism that was ever written, deserving a longer notice than we have at present space to bestow upon it. It brings the phenomena of Spiritualism nearer to the doctrines of Christianity than any work we have met with upon this question, and the stories are told with a cultivated air of truth and certainty which renders them very attractive. The book has been about equally praised and denounced throughout the press, but all have united in acknowledging its high literary merit and fascinating interest."—Littell's Ocean.

"A fascinating Autobiography."—Boston Post.

TABLE OF CONTENTS. Dedication. To the Reader. Index. Paper 1—My Ancestors. 2—Boy-life in a Scottish country-seat. 3—Robert Owen at New Lanark. 4—At Braxfield and in London. 5—Emmanuel Von Fellenberg and his self-governing College. 6—A German Baron and English Reformers. 7—Edwington White. 8—The Social Experiment at New Harmony. 9—My Experience of Community Life. 10—Frances Wright, General Lafayette and many Westsiders. 11—Interesting People whom I met in London. 12—Close of the Tentative Years. 13—I become a permanent resident of the United States, where I must needs intermeddle in the way of Reform."

A handsome 12mo Volume of 360 pages. Price, \$1.50. Postage, free.

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

Poems from the Inner Life

BY MISS LIZZIE DOTEN.

The exhaustion of numerous editions of these beautiful Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

TABLE OF CONTENTS. PART I. A Word to the World [Prose]. The Prayer of the Sorrowing. The Song of Truth. The Embodiment. Kepler's Vision.

PART II. Love and Laeta. The Song of the North. The Burial of Webster. The Parting of Sigurd and Gerda. The Meeting of Sigurd and Gerda.

PART III. Life [Shakespeare]. Love [Shakespeare]. For a That [Burns]. Words of Cheer [Burns]. Resurrexit [Poet]. The Prophecy of Vala [Poet]. The Kingdom [Poet]. The Cradle or Coffin [Poet]. The Streets of Baltimore [Poet]. The Mysteries of Godliness [Lecture]. Farewell to Earth [Poet].

The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.50, postage 16 cents.

Also, a new edition on extra paper, beveled boards, full gilt. Price \$2.00, postage 16 cents.

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

Hudson Tuttle's Works.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY. With a portrait of the author. Price, \$2.00; postage 24 cents.

ARCANA OF NATURE; OR, THE HISTORY AND LAWS OF CREATION. 1st Volume, \$1.35; postage 16 cents.

ARCANA OF NATURE; OR, THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT-WORLD. 3d Volume, \$1.35; postage 16 cents.

CAREER OF THE GOD-IDEA IN HISTORY. Price, \$1.35; postage 16 cents.

CAREER OF THE CHRIST-IDEA IN HISTORY. Price, \$1.35; postage 16 cents.

ORIGIN AND ANTIQUITY OF PHYSICAL MAN. Scientifically Considered; proving man to have been contemporary with the mastodon, etc. Price, \$1.50; postage 20 cents.

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

TILDEN & OSGOOD, ATTORNEYS AND COUNSELLORS AT LAW. No. 125 SOUTH CLARK STREET. CHICAGO, ILL. Rooms 23, & 33. v15n134

Hull & Chamberlain's MAGNETIC AND ELECTRIC POWDERS!

SOMETHING ENTIRELY NEW. Great Nervine and Regulator.



A COMPLETE AND RELIABLE FAMILY MEDICINE, PURELY VEGETABLE.

FOR THE CURE OF ALL DISEASES THAT CAN BE CURED BY MEDICINE, MAGNETISM, OR ELECTRICITY.

THE MAGNETIC AND ELECTRIC POWDERS ARE HIGHLY MAGNETIZED AND VEGETABLE, COMBINING THESE GREAT ELEMENTS WITH MEDICINE MAKES THEM STRONGLY THE HEALING POWER OF THE AGE.

The Magnetic and Electric Powders cure all Febrile or Acute Diseases, such as Neuralgia, Rheumatism, Headache, St. Vitus Dance, Fits, Convulsions, Colic, Double Vision and Strokes, all Inflammatory Diseases, Chronic Diarrhea, Indigestion, as Cholera and Cholerae, all Nervous Disorders, Catarrhs, Gonorrhoea, Stricture, Hemorrhoids, Catarrhs, etc.

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

1 Box Half Magnetic and Half Electric Powders, \$1.00

1 Box Magnetic, 1.00

1 Box Electric, 1.00

6 Boxes, 5.00

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

HULL & CHAMBERLAIN, 127 East 16th Street, New York City.

PROPRIETORS: Phoebe C. Hull, Annie Lord Chamberlain, Magnetic Physician, Office 127 East 16th Street, New York City. (Near Union sq.) N. Y. v15n134

For sale wholesale and retail by S. S. Jones, Adams St. & 5th Ave., Chicago.

Third Enlarged Edition PARTURITION WITHOUT PAIN

A CODE OF DIRECTIONS FOR Escaping from the Primal Curse.

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

Care of Children

By Dr. C. S. LOZIER, Dean of the N. Y. MEDICAL COLLEGE FOR WOMEN, ETC.

The subject is itself extensive and an immense range of related topics have a direct and important bearing on it. The difficulty has accordingly been not to find what to say, but to decide what to omit. It is believed that a beautiful regimen has been described, a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs. Among authorities consulted the following are prominently mentioned: Bull, Baynes, Duncan, Gieseler, Lozier, Montgomery, Napheys, Pendleton, Shaw, Storax, Tilt and Verdel.

Price postage paid, \$1.00

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