

VOL XV.

The Dutchman Who Didn't Understand Her.

THENRY & SEYMOUR As I vos reating in a baper Dot's called der *Claftin Weekly*, Vich I porrowed from a neighbor By der name of Moses Meekly.

I chanced upon a baragraph, Dot tells a v ller os how -To get rid of sis oder half, Und get himself anoder frow.

I read, und read, und read, und read; Mine frow she did lengthwise, Und vat you dinks mine frow she said, As she vent for both mine eyes.

Vhy, "nix-come-rous," she said right away, (A thing mit her uncommon), "Pack your duds und go und sthay! Go, den, get you anoder voman."

Enough, says I, I'll take dot bet, For now I know dot I ish 'free;" Und you can sthay at home und fret Vhile I go und take dot sphree.

Der first I met vas Mrs. Knibbs: Says I, Oh, darling, how I love you! Fact, ma'm, sure, I tells no fibs. "Get out," said she, "I feel above you.

"And more than that, you may depend, If Mr. Rhibbs, this thing should know, He'd------" hold, says I, my pooty vriend, Kiss me vonce, before you go.

Next day I had a little fight— Mit Mr. Knibbs, you know, of course; Und as I vos a leetle tight, I s'pose dot's vhy i got der worst.

So ven I vont home dot night, Mine from mit anxious care, Pitied me in such a plight. As she combed mine face und vashed mine hair.

"Now, Hans," said she, "a lesson learn Und sthay at home mit me; Und ven next mit love you burn, Don't lote um be so 'free.'

"Ve ish got eight poys of model make, Und all dheir names is Hans,— Excepting Pere, and his name's Jake; But dot's von leetle circumstanse.

"Und as for dot neighbor Moses, Ve'll siock him on dot great, big cope, Und above him sthick our noses Higher than der price of sonp." Springfield, Ilis.

ANOTHER CHAPTER.

Compiled by E. F. Talmadge, M. D.

21

Baorum Jonsés – The wonderful develop-ments of the Spirit-World still co tinue, – might well ask tor question, What next? I have no doubt the following narrative is true in all respects and I shail wrait results with great anziety. – Il is from the Rochester Dem-orat and Ofronide.

FIVE WEEKS IN A TRANCE.

YOUNG LADY DONS HER SHROUD AND DIES PREDICTING HER RETURN TO LIFE.

A YORNE LAD DOSS HER SHOOTD AND DEF PRINTING HER HERVANTO LIFE. The neighboring village of Avon is at pres-ent enjoying a genuine sensation on account of a circumstance which has recently been brought to light in that piece. The cause of other and the sense of the sense of the sense of the country is the discovery of the fact has a woman has been lying in that village of nearly if we weeks, without brokking, easing. The transe is the coverance with previous pre-dictions, and the event, therefore, has occu-sioned excitement and carlowing not only the the splitualith denomination, of which the somoat the good people of Avon and the sur-rounding country. A reporter of the *Dansent* and *Ohronical* the patientiality for a splituality of the patient of the sense of the new of the sense. A reporter of the *Dansent* and *Ohronical* the patientiality are been unimpechable through many years of active bunkees if he, and would, therefore, hardly be supposed capable of mis-many.

nation. The circumstances of the case are follows: Swersh months ago as unmaried womably retransport of the second second second transformer and the second second second the would be the retransformer and the second tab would be the retransformer and the second second second second second second second tab would be the retransformer and second tab would be the retransformer and the second tab would be the retransformer and the second tab would be the retransformer and the second tab would be the second second second second tab would be the second second second second table second second second second second second second second second table second second second second second second second second second table second se

of Sprague & Dutton, 185 Power's Block), who, by the way has been rather peculiarly connected with the trance in which Miss Bon-ny is now lying. As stated above, sho-Miss Bonney-Ircquently gave notice to those init-mately associated with her that he was to pass into this mysterious state, and done this so frequently that they began to weary of it, doubting the tides that the event would over a thous the state of the state state of the state of the state of the state of the state state of the state state of the state o

18. S. JONES, EDITOR,

doubting the idea that the event would ever come to pass. At a viait to Avon, made some time during the Sammer, Affan, Dutton weile for affant ber the promise was elicited that, in case the event should occur, she would remain with the body, prevent any attempt at burial and keep her attrify free forch being azz of any in-truder, asve aspecial forwy whom he manned, with little faith however, was not informed, that her services would over he really re-quired.

that her services would ever be really re-quired. On the 10th day of Normer last, Mais and State and they must prepare for the however performed her daily the performance however performed her daily duties should the house as -usual and at night parton of a however performed her daily duties should use house as -usual and at night parton of a stable, the proceeded up status to her -norm, disrobed and put on her night dress as if pre-paring to reithe for the night. She returned Mr. Preston reading the newerpaper. Walk-ing up to him her exclaimed. "To night I am going out!" To this Mr. Preston sawwered, "On, pains E! !! Wynd you tak out Dise disguted !"

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CHICAGO, JANUARY 3, 1874.

Iffe again as perfect as before. No one has been allowed to see her corpae, if corpae inded it is as we those array's mentioned, end it is as we those array's mentioned, end it is as we those array's mentioned, end it is as we those array in mentioned, and the corpae was importanced to look into the case. Those who have charge of the constraint of the case. These who have charge of the constraint of the case is a second of the constraint of the case. These who have charge of the constraint of the case is a second of the constraint of the case. These who have charge of the constraint of the case is a second of the constraint of the case. These who have charge of the constraint of the case is a second of the constraint of the case. The case is a second of the constraint of the case is a second of the constraint of the case. The case is a second of the constraint of the case is a second of the case. The case is a second of the case is a second of the case is a second of the case. The case is a second of the case is a second of the case is a second of the case. The second of the case is a second of the case is a second of the case is a second of the case. The second of the case is a second of the case. The second of the case is a second of the case is a second of the case is a second of the case. The second of the case is a second of the case is a second of the case is a second of the case. The second of the case is a second of the second of the case is a second of the second of the case is a second of the case. The second of the case is a second of the case is the second of the case is the second of the case is

"Airstrom meaven or blass form accept the will throw saide their doubts and accept the true doctrine. But, whether Eleanor Bonney is scally in a trance from which she will come forth alive, or whether she is' dead, we leave to time and the spirits to reveal."

THE SPIRITUALIST.

a paper published in England, contains the following, in explanation of the conflict be-tween "good and evil." It was written by a split.

THE STINITULIET, a paper published in Expland, contains the following, in explanation of the conflict be-write. The standard of the twas written by a "What you hear are the first matterings of a conflict which will be long and arboux. Such are of periodical occurrence. If you could you would see that there have been are pro-ting the standard of the standard of the the standard of the standard of the standard period of the standard of the standard of the period of the standard of the standard of the period of the standard of the standard of the the standard of the standard of the the standard of the standard of the standard of the standard of the the standard of the standard of the the standard of the standard o

3. 1874. [Association of the second secon

Ye area your own worst encause, he truest friendoof those whorlight against tool, and us, "I gaoma whorlight against tool, and us, and you."" gaoma has blind! for yo spend where the second second second second second second spirit its bodily life. Ye pussive to yourselves the right by law divine to sized human blood. Ye erri and know not that the spirits by so you. Ye have yot to learn the earliest princi-ples of the Divine tenderness and pity white habors ever through us to rescue the debased spirit, to raise it from the depites of sin and press in goodness. Ye know manght of Goo yourselves a God whose sets accord with your press in goodness. Ye know manght of God baby of Hist own power names, and you whose ababirated the monster who depites to harm, and kill, and torture: a God who rejuces in inflicting pushismed bitter, unceding, unmi-gable. We have imagined and a so do, and know, and laws which His lowing heart would uswn. "God-our Good God, Lowing, Tender, Pit-

and the second s

heart, of man's ride and undeveloped mind. There is no such Gold there, is none. It has no place with us: none, save in man's degrad/ "Graf Hatter reveal Thysfel to these blind wanderers, and teach them of Thyself. Tell them that they dram bad deress of These, that they know These not, not can know till Nature and Thy Lova. "Yes, friend, your jails and your legalized murder; the whole know of your dealings with criminals, are based on error and light they and your related murderings are even more fearful. Ye settle your diffe-ences with your, not your relatings are even more fearful. Ye settle your diffe-ences with your, not have a settle your diffe-ences with your, not have a settle your diffe-ences with your, not have the settle your diffe-ences with your, relightors, who phritid be your friends, by arsying against sach other care only our neightors, who phritid with those human atom—and those spirits ye excite to full pitch of ragge and fury, and no ye launch them rudely severed from their pasions, and who they hour. I. Yongerlind debased, crue, earth-bound spirits it throng around your earth-spirers, and here hole the based who are still in the hody to deede of satisfying of aphilton, for a pasing fastly for an idle princely whim, for lack of some-ting gives to comp king. "All friend, ye have much, very much to jears: and ye will karp it by the as and blics

thing cleat to occupy a king. "And rich ty parts have "Ahd rich ty parts much ty rear much to learn: and yo will learn it by the and and bit-ter experience of undoing hereafter that which genes not at fying all cove are threar windown learn that fiy and Love are threar windown that were the Great God to deal with the as ye deal with your follows, and as ye have falsely fabled that HG will, ye would be justly sent to your own langing hell. Ye must know on progress and do our work instead of yor as versities.

versities. "Friend, when others seek from you as to the usefulness of our message, and the bauefit which it can confer on those to whom the Father sends it, tell them that it is a Gospel which will reveal a God of tenderses and piys and love instead of a fabled creation of hardi-ness, creatly, and fission. Tell them that it while heal them to know of intelligences whose whole hild is one of lowe and mercy and pity

Jeans that deter, i the set of th

NO 16

\$3.00 A YEAR, IN ADVANCE; {

Report of the Henry County, Illinois, As-sociation of Spiritualists.

The Henry County Association of Spiritua-ies, held its routing constrictly meeting (by re-queue). In September 1872: A set Recording Anger? of the selection, and Tast December 1872: A set Recording Anger? of the selection, and Tast December 1872: A set Recording Anger? of the selection, and Tast December 1872: A set Recording Anger? of the selection, and Tast December 1872: A set Recording Anger? of the selection, and Tast December 1872: A set Recording Anger? of the selection, and Tast December 1872: A set Recording Anger? of the selection, and Tast December 1872: A set Recording Anger? A set Recording Anger? A set Record and a set Record and the set Record and the set of the association. This is were thanked a failure, and the set Record and the set Record and the probability of the set Record and the set of the association. This is were set Record and the set Record and the set Record and the probability of the set Record and the set once will be found willing to a set res set Record and the set Record and the set Record and the set once will be found willing to a set res set Record and the set Record and the set Record and the set once will be found willing to a set res set Record and the set Record and the set Record and the set once will be found willing to a set Record and the set and the set Record and the set Record and the set and the set Record quarter; the amount bedge and the set Record quarter; the amount pedge and the set Record quarter is the set Record quarter, the set resolution on a good, south the match and the set Record quarter is the set Record quarter, the se

two or proc had been givel, the hame of these outling on faith-must have proof, such mean make the best Spiritualita, when the proof of spirit-intercurse is furnished. Mr. Wilson for some fine billing at which those whose ne-tra some fine billing at which those whose ne-dation of the second second second second second function of the second second second second Mr. B., some of the second second second second Mr. B., some of the second second second second the second second second second second second with ametest charact which and peculiarities, description of saiter in the Spirit-world. In the sevelog, Mr. Wilson called on Mr. B. to bring hint use had of an selected—Mr. Wilson, the back of a second second second second rought for. A saf was selected—Mr. Wilson, the back was turned to world min to concert his the back was turned to world min to concert his. vouch for. A man only once graces a list back was sumed toward hind become his back was sumed toward hind become son read his back of the second back of the told where, he resembled them, or i them. After the reading Mr. Wilso Mr. H. in your read his friend them Mr. H. in your read his friend them of the second of the straid he were nothing seemed to be straid he were nothing seemed to be straid he yee.

RELIGIO-PHILOSOPHICAL JOURNAL.

STRANGE EXPERIENCE.

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A Medium Surpasses D. D. Home --- Spirit Pictures--- Proposition to

take Pois

better from Fisher Doherty

Detter from Fisher Doherty. Baronna Joess-The stringency in the money market, and the widespread panic through the country, has caused a feeling of despondency among the people, and the hither-to active business of every place lies hashed; and still. There is compared the stringency of the stringency of the stringency of the stringency review the part and contemplate the future. I wish to present a few facts through your excellent paper, that the people may pondig the wonderful phenomena that and the stringency the present is for the stringency of the stringency by possible the stringency of the stringency of the present of the stringency of the stringency of the present of the stringency of the stringency of the present of the stringency of the stringency of the present of the stringency of the stringency of the present of the stringency of the stringency of the stringency of the present of the stringency of the stringency of the stringency of the present of the stringency of the stringency of the stringency of the present of the stringency of the stringency of the stringency of the present of the stringency of the stringency of the stringency of the present of the stringency of the stringenc

by the angels and contemplate the glorious period in the history of our race, when they possess. During the past Summer, I sent for Mr. Moddy, the Fire Medlum, to viait our sky. Have us two exhines a sum furnace, and when it had burned to as to produce live coals, he put some of them into his mouth, and chewed them as man will as mouth and the sentences and the stores his tongue; bit a piece of the bar, and let it fall out of his mouth into a glass of water, when the whole and the sentences and the stores his tongue; bit a piece of the bar, and let it fall out of his mouth into a glass of water, when the whole and the store of the stores his tongue; bit a piece of the bar, and let it fall out of his mouth into a glass of water, when the whole and the store of the bar, and let it fall out of his mouth into a glass of water, when the whole and the store of the bar, and let it fall out of his of sening wat, and as it melted, all ablase, it dropped into his mouth. If the negative the stores have the store of proceeding. Mr. Isake Kelsey, the Sher-iff of our county, and another man, were bar, in the stand from within his mouth. In the store of his mouth in the bar of lead, and but he mouth the list of lead, which he blase that issued from within his mouth. If the list of the store the lead, which he blase that issued from within his mouth. The lead of the hole of the blase has the for-t. The lead to do the mouth in the the had of Mr. Kelsey taking the bailing this has mouth and the other man held a lighted haper call of the head the flow as the flied water that the other man held a lighted hape call on the head of Mr. Kelsey taking the bailing thing head. Mr. Moody does not elkin that the phenoments and Mr. Kelsey taking the bailing thand, while head the taken head light the bailing the store of Mr. Store of the store that head for power, but leaves the taken and the store that head the head. Mr. Moody does not elkin that the phenoments and Mr. Kelsey taking the bailing the store how. Moody's face, poured it into

Mr. Keisey reports that he actually dur awai-bar. Moody dues not claim that the phenom-ena are produced by spirit power, but leaves his audience to form their own conclusions. The facts are presented, and if scientists can physic of maximal law, he will bechead the here. The facts are presented, and if scientists can physic of maximal law, he will bechead the here. In accordance with the natural law of a higher order of intelligences than attral law of a higher order of intelligences that the pres-der factor of the source of the starts of the science Art. Moody is about thirty years fold, and has possessed this wonderful qualification some eight years.

mf posses, he will be equally satisfied. Mr. Mody is about thirty pars old, and has possesed this wonderful qualification some "Threat" Threat" Threat"

and some had sent us imitations of spirit po-tions. In proposition to the association, that we would subhati to the most rigid rules of in-vasing that they refused to come to our gallery, anying that we must go to one of their galleries, and with their camers and staterial, produce the results we claimed to be able to produce. They were caryful more in glaces. Bo the as invitation, maning time and place. Bo the bood had on thrules to Mohammed' 'If the mountain will not come to you, you must go to it."

ingels sidd "to us," in the hinguage which Lord Bacoa stributes to Mohammed: "If the montain will not come to you, you must go to "the string of the string of the string of the largest and finess gullery in the city, which was being conducted by Mr. Fowler: "I have come," sidd up son, "to your gullery, that the angels may given but of pitt pictures." Mr. Tow-ier requested him to divest binned of the string mediately coupled with a strong with the strong mediately coupled with store bubstone about him, by mass of which a with the strong prepared a pitch, himself, and then Mr. Fowler made a thore these to rubbatone about him, by mass of which a with or description might be practiced, himself, and the Mr. Fowler made a thore these to rubbatone about him, by mass of which a trick or description might be practiced, and finding nothing, he prepared a pitch, himself, and that Mr. Boold have lestified in any court that spitt holography was a hundrug, but that nogbs was willing to seatify to its truth. Mr. We have a many was a hundrug, but that nogbs may a strong there was no description or trickery used in producing that result. My son merely stood by the same was mode about the to the there on the latery Fowlers in a strong the store of the heart power in the store of a store of the store o

so by of it. Another fact of spirit does hand resulting on a post of the spirit does and sympasible and the spirit does and sympasible weeks to the public. Art, Bannel Horon, as a disame of the Methodist Episcoga weeks and periods for does the single and the spirit does and the spirit

-- Eats

him that it would be some moaths before, he would be able to wilk spain. A few evenings after, he fells hand, gently have repeated three evenings, and all pain and soreness left the limb. He removed the band ages, and to his surprise, his leg had every ap-pearance of being well; and in less than three farm, without any crutch or case. I have given this short sketch of this re-markable case, hoping that Mr. Herron, who fare any stree the short sketch of this re-markable case, hoping that Mr. Herron, who fare any stree the short sketch of this re-markable case, hoping that Mr. Herron, who fare the public a full report. In second, will also be a street of the short sketch of the second recises of the church in her efforts to establish the street of the church in her efforts to establish the street of the church in her efforts to establish the street of the church in her efforts to establish the street of the church in her efforts to establish the street of the church in her efforts to establish the street of the church in her efforts to establish the street of the church is her end the street of the street who gave a sence there to an andience of about three hundred persons, which caused some excitement the next day. Besings a number of perform to hear the cause of the excitement. There seemed to be difference of option a bout Mr. Read's per-formances. Some contended that the mail-ting the position, day hundring, and to substan-ting the position, day hundring, and the street and street works that these shall follow then that they appressive and the street has the set and these signs shall follow them that here as misstake, if Christ told then they drink any dead y thing it shall not hurt they drink any dead y thing it shall not hurt they drink any dead y thing it shall not hurt they drink any dead y thing it shall not hurt they drink any dedity thing, it shall no

he hibie, reject come of its platest teach has. They have Moses and the Prophets, and Christ for their teachers, but can know or understand nothing but the hibitory of the The Christ taught one idea more explicitly than another, it was the idea of or porcession. Hyperbolic teachers, but can be any their teacher than another than the hibitory of the search of the search of the teachers of the search of the search of the teachers of the search of the search of the teachers of the search of the search of the teacher of the search of the search of the teacher of the search of search of the search of the search of the search of search of the search of the search of the search of searc

The Earth a Hollow Globe. BY DR. JAMES LEWIS.

Some one has said, "There is no theory so absard that it may not gain a drawn," That which is not fairly establisher the source which is not fairly estationed by any facts in upon which the structure of the earth de-pends.

If we accept the cosmical origin of the so-lar system and its ultimate constituents, as we must in order to have a rational method of resoning, we must also accept many of the dotuttions of mathematics as applied to astronomy, all of which are faal to all the-ories of hollow spheres.

it be proposed that centrifugal force,

seem to understand, acts radially from a cet-ter to a circumference at as infailed disbotic ter to a circumference at as infailed disbotic ter to a circumference at as infailed disbotic can be projected in space, crept such as take the form of a disk, typified by the rines of Saturn. Centrifugal force searcely equivaent to super consequence of the space at the searce reference to a single aggregation. of matter, and applying this reasoning to the earth, we find centifigal force searcely equivaent to part consequently not equivalent to the state reference to a single aggregation. If the relations of the polar to the equatorial disme-ter, enough to make it possible for the unsid-el epsel to decet a difference in the dism. The relations of the polar to the equatorial disme-ter, enough to make it possible for the unsid-el epsel to decet a difference in the dism. The relations of the polar to the equatorial disme-ter, enough to make it possible for the unsid-el epsel to decet a difference in the dism. The relation of the polar to the equatorial disme-ter, enough to make it possible for the unsid-el epsel to decet a difference in the dism. The relation of the order to the state of the whole mass of the earth solid, in order 'thit the whole earth may as such a hollod "phere be follod liners to. If the earth he are the earth escale the state of the matter forming the earth, must be 64 times that of the matter of the earth, some subtance in large messions the one hand, be somewhere within the crust of the earth, some subtance in large mass, abaying aspecific gravity 64 000 times as a pitt of which, would weigh 129,0000 times as much as a pint of water; or, on the other approximations who laves valued the calcu-tary within the shell of the sphere be-comes zero, and a body will be strated as much to one part of the sphere as the ast distored the attray regions will be attracted as decet will be a disconter with asing the to hole as regard the attray region pressure, provide the data preservent with asing the st

Mohawk, N. Y.



Spirits that Get through a Tube to have their Pictures taken.

Confucius. Mohammed, Cranmer, Abelard and Heloise, Alfred the Great,

Plutarch and Lord Bacon.

GUATAMA, THE FATHER OF BUDDHISM.

A Very Ancient Grand Master.

A MOUND BUILDER OF SIXTEEN THOUSAND YEARS AGO.

The Distinguished Spiritual Attendants

of One of Our Citizens.

the San Francisco (Cal.) Daily Evening Post.

[From the San Francisco (Gal.) Bally Evening Pest.] Mr. J. Winchester is a middle aged gentle-man, who came to California in 1840. In 1990. The second second second second second second second city, and the Davidy Argue, of San Jose, then the Capital of this Bale. He is one of the casis, and avery intelligent man, genial and kind-bearted. He is also an archest Spiritual-ist, and soon after Mr. and Mr. Andersoo, apprint section, and avery intelligent man, genial and the second second second second second ist, and soon arguing neuron in the second ist of heads is the result.—heads purport-ing to be like-sees of Mohammed, Confucius, rean thousand years soc. How he can believe that these are veriable representations of these personages, or even that such a curious nine watching the frestories and, yrandring him on the journey of life, is mystery. We sak-ed him fit he subjergent head, what kind of guardiana he suppored CortronLear Mais Eurikeer From weatow. guardians he supposed controlled man eminent for wisdom

control LED May ENTRET FOR WENNAL And famious the world's history. Hold and know, but he had not's a doub, this these queer old fellows were really what they pur-ported to be, his guaddan spirits. Hearing has Mr. Whencher wis in the city, and that which we had seen rome time ago at Mr. Anderson's houses soon, we took the cars to a mote part of the city and interviewed hing, and he kindly allowed to see what are to and he kindly allowed to see what are to a fight stetch of the aritiss may not be out of place, as they have been well-known all over the United States for many years. Mr. Biometimes the lady holds the pencil, some-times the genuteman.

Sometimes the lady holds the parameters times the genuteman. We interviewed Mrs. Anderson, and gather-ed the following from her: "Bhe was a test medium when Mr. Ander-son married her. They as together for his development, and after three months their first picture was produced in Lisselle, fillious. Both were "

UNCONSCIOUS AT THE TIME, nd knew not how their hands were employ-until the picture was completed, and prov-

ed to be a good likeness of a, John McFarren, a resident of Lasaile. Since that time they have always worked together, and when they are separated, even if many Tmiles intervence, ate always goes into a time if he is taking a picture. They began taking these pictures in gebruary, 18-11. They NEVER SAT MORE THAN TEN MINUTES

georgany, 18:1. They INFUE ary MORE THAN TRY MINUTES At a time, and it took about an hour and a hait to fully complete one of them. They are said to represent the spirits, not as they look is Bummer hand, but as they were literath life. They can not approach near to the earth, so the artist viewed them through a sort of spir-tund telescope, and they seemed to pass through a tube, serving thus to exclude a view with Faber's peech, Nos. 1 and 2. They were very nicely done. The fugures on the em-broidered robes are very minute and perfect. We saw but twenty sail kinemas, they are well but the attention of art critics. Mr. Winchester is having pholographs taken of the group, and frames made, after and place them o exhibition. The time and place will be announced in the daily papers. The farth picture shown for us was said to be the point of the group, and rankes made.

CONFECTUS, THE CHINESE SAGE.

The portal of CNTPUTUR, THE CHINESE BAGE. He has shigh forchead, large caution indi-cated by high check bones, and large friend-ship. At the set of the set of the set of the hash of the set of the set of the set of the the set of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the the set of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the hash of the set of the set of the set of the set of the hash of the set of the set of the set of the set of the hash of the set of the set of the set of the set of the hash of the set of the se

ave sources in neight, a productions affair, and under it a wire man named YAALEEL, With a heavy black beard and the source of the source of the source interform of the source of the s

ALEBED THE GREAT.

ALPRAID THE GARAT, King of England, who dide in the year 300, is represented at an earlier age than his prede-cessors. Hie is rather a since looking young could moustache, probably fond of display, as his hat is heavily decorated, with jet orna-ments. His expression is sad, as if he had been disappointed in 1940 or it may be he had gone without his supper in his haste to have this Hickers later.

MOHAMMED THE PROPHET

apoparad with dark bard and mustacbe, an ermine robe and a freshly-starched turban of white dotted muslint, two stories in height. A paint-looking individual, a man who had evidently used nuck south may a man had evidently used nuck south may a nucl row band Cangline his short huir, and he has a flowing bard- fle is clad in a full, loose robe.

BY HIS SIDE STOOD A MONK,

an Italian of the middle ages, with cowl and serge overdress, and around his neck a dark, linked chain. He looked as if he had long ago ceased to care for earthly things, and had spent most of his time meditating on an-other world.

other world. Arbaces, an Egyptian who lived in the time of Moses, had a womanly face. He was live feet and a hilf high, hump-backed, and a very learned man. His thoughtful gaze seems as if prying into the secrets of fu-turity. rity. Catellus, a noble Roman,

CONTEMPORARY WITH NERO,

wears a sardonic smile. He has on a cap fringed with bells, a spotted robe, with a striped scarf, fastened at the ends with a double medallion, and on his shoulder a round clasp.

and the mediation, and on his shoulder a round chapp. An Arabian King was near him-Ab Del Kader-who level 3,600 years ago. He has a sear on his lower lip, high check bones, eyes deep set, ashort face, and swarthy complex-lon. His cap is of plain material, and a numb the slage of is a striped band, and in the from the slage of is a striped band, and in the from is fasted to well and the striped band, and over the top and droop behind. Pitranent, rms others instromark,

LICTARCE, THE ORBER HIPTORIAN, has very appressive oges, large perceptive for solf-reliance. His mutaches and beard are very black. His shirt is buttoned down the front, and over it is a load very and his tur-bange droppery that comms around the beard and fails on the shoulders, leaving only the face in a plant be shoulders, leaving only the face in a plant be shoulders, leaving only the history of the beard of the should be should history of the beard of the should be should be gaugy vall which meets under this chin overse the aldo of his face. His dark eyes are very appressive.

Last of the group was a French artist, Ayotte by mane: He was a HANBOMK FRLLOW. II head is covered with hinglets, every hair hying in place, and looking as if he sat up light for fear of displacing them. He was evidently a pleasant, refined gentlemag ; ao light and the sat of the sat up evidently a pleasant, refined gentlemag ; binding, and its sleaves are large and di-large and the diator mither list cost is edged with some curlosity to see the other twesty-betrare as they appeared to as. We wait with some curlosity to see the other twesty-with constant the starby and the sat of the pettrare as they appeared to as. We wait with some curlosity to see the other twesty-betrare as they appeared to as. We wait with constant the extinbioson with the sat works a visit. Of course no one but Spiri-ualists will adoit that the pleitures are pro-duced by apirit power, and many even of the life dapits at the submitted by of the life dapits of the period starby of the sate the as the best do be and works a visit. Of course no one but Spiri-duced by apirit power, and many even of the life dapits at the submitted by of the life dapits of the sate the pleitures are not gapeling for breakly to imagine such a new years in the earth behave.

LORD BACON IS DRESSED

IF OUR GUALDIAN BAND Bears any rescablance to this group we hope never to know if, for while it would make set feel as if anzious to get. "anywhere, out of the would," yet the berror of meeting lises suicide, and we would probably and our days in the inassesynum. But there is no second-lar for tasies. Mr. Winchester seems to be proven of two children named from hit sav-tios stiendants. LOND BACON IN DERESSED is shirt with helisted boom, an embroidered robe and a double Vandyke collar. His fore-head is very broad, his seys annihol, almost girlish, his mustache and beard corling, and noble torow. "Ursamer, Archbishop of Casterbury, who was burnt at the stake, came next. We for saw yeary of he and would as lief die as not.

ot. eside him was Hiram Abiff, one of the

GRAND MASTERS OF MASONRY,

and one of the three who took charge of build-ing the Temple, Hiram, King of Tyre, and King Solomon being the other builders. He doubless found it no easy matter to ex-

JAN. 3, 1874

act implicit obedience from the men under his command. Adel, a Hindoo and an alchemist, who lived eight thousand years ago, must have prided bide of rom bis environs hat. Around the due of rom bis environs hat hat and haracters, which may have been Sancerti, or perhaps cabilistic agan. He has a pleasant, at the age of two hand, lowing heard. He due in progress, and seme troops came into his cave, and the insurgents, finding them there, killed all the occupants. He is supposed to have

INVENTED THE BLINIR OF LIFE.

INVENTED THE BLAIM OF LIFE. He showed himself once to a medium in this city, holding a small viai filled with a liquid which he said was the elixir vite. Had it not been for the untimely act that deprived him of life, he might still have been an inhabitant of orth

If the might still have been an inhabitant of earth. The next likeness shown us was of a still more remarkable man. His same was Yermah, and yo was no individuat of Atlantia, a francos and yo was no individuat of Atlantia, a francos and you was no individuat of Atlantia, a francos and you was no individuat of Atlantia, a francos calantiy, bat he was on a visit to this conti-nent, so his life was spared. Atlantidy as a highly civilized nation. Very in this contrary at the time the bilders. They and their children are any posed to HAVE MILES THE MOORD SOUTHEARS.

and their children are approximate in the property of the interval of the inte

CALM. THOUGHTFUL LOOK,

CALM. THOUGHTPUL LOOK, 'Vet hew wase vidently pettih and moody. Her countenance indicates more strength of char-acter than ber lowers. Her- dress, too, is a loose robe, hexatiful and embroidered. Over circled with shan and the front being ea-is confined under her chinawith a small pin, and he has a necklance. A Persian King canno next. He lived four thousand years ago. He has a conical cap, with a taset at the end, and b bucklin in the front. Over high

HANGS & VEIL

HANGS A VEIL of thin, gainy matchin, while, with fittle biastic puts. If does not hide the face, for you see a prominent nooe, and dark, penetwising eyes that seem as if they would pierce to your inner-most thought. Those eyes have baunted us, ever aince we saw them. An Eaglish gentieman, shanse unknown, An Eaglish gentieman, shanse unknown, An Eaglish gentieman, shanse unknown, and the set the set of the set of the ever aince we saw then the set of the set size of the set of the was squeezed too tight in passing through the the set of the the set of the the set of the the set of the the set of the the set of the the set of the the set of the the set of the set

ATHER OF THE MOUND BUILDERS

I ATHEN OF THE NOTRO DUTLARING, Another of the 16 000 years old fellows from Allentis, was next exhibited. He was eight feet in height. He was one of the discoverer of the Lake Superior copper mines, and built mounds in the Missisappi valley, but being went to South Americo), and founded some of the great cites formédy existing these. That he was a man with no nonsense shouth im is evidenced by his wile, grave countenance. On his head is a wresh of leaves and ribbon, and on it.

SIR HENRY DE BRYANVILLE,

An English knight, is clad in a cost of mail of burnished steel and metal plates riveted, to-gether. From his helmet droops four large ostrich feathers. He is a sensible, practical-locking man.

gether. From his helmet droops four large ostrich feathers: He is a semille, practical-torign man. We have a semiller of the semiller practical-there looked at us an unknown man, supposed to be another citizen of Atlantis. He had dark eyes and short free, with no mustache, but a pointed beard. His dress is very beauti-and his head has a hace covering funcifully arranged. He is dressed with-much care, and looks as if he was going to see his lady-love. He evidently anticipates a pleasant reception. Tophene for how harming pagas with his foldet after he gott married. Last of the group was a Prench artist, Ayotte by name. He was as

WIRKING GARY COLER FROM --Inquiry in the New York market shows that moose come many form western Ramses and Nebras, and the chickess from nothern Iows, and pheas-ants from Canada.

tube. Orondo, the

JAN. 3, 1874.

Short Sermons and Modern Truths.

BY G. W. LAWSON.

CAN WE BY SEARCHING FIND OUT GOD CAN WE BY SEARCHASE PRO OT 000? Well, if we chan, can the prescher do it for usy All be has ever any serie do our puz-ging questions, is. 'Orce: is the maystery of Godiness. This ways are incentiable and priesthood! How worthies God's house--the whole theologic system, and nothing gained ready and the output of the series the whole theologic by sites. A series to the people site word the for our house-the places of the priest and the churches, and with the aid of spirits & will soop find out were, not that the universe is God's.''

FOR THERE IS NO PERSONAL GOD,

POR THERE IS NO PERSONAL GOD, superitanding the universe, shading of sit-ting likes mechanic outside of his muchinery and running it. But the Universe is God. All laws, all principles are the soul of Detty, whilst all works, all forms of matter are tue body of God. Humanity is a part of Detty, God is in us and we serie God. We see not is not all builtings are positive and man is not. All buings are positive and negative that either the other. The future state is as "mich pailte are religion remughel its Dirkity—make Gods are program.

Christian religion remodel its Divicity-male Gods are played out. IHE 009 OF THE UNIVERSI Never rest. Therfore, "hemember the Sab-bath day is a faction. The plaqates roll, the energy rest. Therfore, "hemember the Sab-bath day is a faction. The plaqates roll, the sent state of the same state of the same state and mind threa and need rest. but the faw is, to rest when tired. One day in seven is only the preset stall day, a day set agars by the counting of the same state of the preset stall day and the same state of the same anare demands of them to rest- and to wait time. As the people outgrow the dominion of the preset and the churches, they will do away with their Stonday and adopt the true law-to est when it for the same transformer the preset and the churches, they will do away with their Stonday and adopt the true law-to est when it for the same transformer the preset and the churches, they will do away with their Stonday and adopt the true law-to est when it for the same transformer the same the priesthood into Congress, and what sail the Americans lack of being laws. Nothing but circumension, and to cart our country work. Why not the American people revive and Stath, and Hayar in the wild cares, and by the there are and by the time the people will have become sufficient as people revive and Delina with their to be add and women; Sampsen and Delina with their to be addresses and Rishas, Solomo any his thousand women; Sampsen and Delina with their to be addressed and that the same count and and and the delectable worthies of that sambaric and and the delectable worthies of that sambaric and and the delectable worthies of the sambaric and an uncultured religious cleament of yeaher up some "wadering Jean and jaw boeed castie, and all the delectable worthies of that sambaric and the same and a sambaric the him for working on the family latt.

THE MALE GOD OF THE HILLS is relied to behaving anyo. It originated in those unprogressed and tark ages of the world when "muscle" was king, when man or make, being the largest in size, was accorded all au-thority on carrier, and by particly of reasoning, in heaver also; but a muscle God is a shame as a bird the century. Warver and is positive there is negative; wherever there is male there is its equitary and the read. The Gady Shauton is a butter model for a female divinity than the Virgin Mary. Lueles wir-ginity monotonic and the read of the trans-lar and nature of her soul. THE MALE GOD OF THE BIBLE

THAT WOMAN SHOULD HAVE EQUAL RIGHTS THAT WOARS SHOTLD HATE SQUAL MONTS on earth with men, is declared by the perfect deality of nature. The Universe is positive and regarive, half and half is all matter. Male and female is the buman race. If woman ould readly say let the open that created rule. But male pretense in Tibercase is played out. Come to the front, wives and in monkers of hu-manity, and take given half of all human you in the face and any to themother of his child, abe is not at least half its creator. Theorem have not much to be proud Muscle and hous have not much to be proud The horee is not finer. than the charitot he faraws.

IT IS NO CREDIT TO THE CHRISTIAN RA TF 18 NO CHEDIT TO THE CHINETAN HACES. WE receive their God and their religion from the barbaric porcine tribes of Asia. A supe-rior stock should have a superior religion. The equine and bovine races should not wor-ship they do the hog kingdom—that family that case not by nature internistwith any Caucassian to take its God and its religion from a semi-barbarous people, but little removed from Jack and Socuchin in the Indian larsbeach. Jehovah was simply the highest ideal of the hog race, a great wardrow with indight tunks. Jehovah was simply the highest ideal of the hog race, a great wardrow with diseard this one God on Gae race. We want a God of all humanity; a father to all his children.

THE BIBLE HEAVEN

THE BILLS HEAVEN from my existent resolutions was to me an object of horror and repulsion. My republi-can proclivities rebelled at the dies of a God on a through a wing to wait upon a lot of di fory elder, so to second all both as a we forever singling hymna and pasima, howing, scraping and amening to all citeraity. My whole system revolted, and yor revolts, at the diversity of the second both and the second particle of the second second second second to see my dhamed relatives and friends bursting in queechable friends them in-to even my dhamed relatives and friends bursting in queechable friends as di-copyr dismission and more inconcernations as only to be greater glory of God i more the generic market. Harken

me, and who fondly wait to welcome me when

my pligrings is over, my pligrings is over, mussion of the second second second second free second brains of video in the second second free second s

twe province. 11 ought to settle the whole event question of freedom, to ascertain if these powers are de-pendent on, or independent of , eich other. If the possional nature, or lower brain, is free from any dependence upon the upper brain, free from any sympathy, connection or rela-tion, then let the possional nature rown free and uncontrolled, thut if, as the Harmonial Pollosophy search,

THE BASILAR BRAIN IS BUT THE PROMPTING

THE RANGAM HIATS IN HUT THE FROMPTING POWER. suggesting to the upper or wisdom brain, whose provice of is to docide, by examination of all the bevirings and effects of the setton suggested. The man's passional nature is too to the unity of the brain, the oneness and setfhood of mas. The lover faculties bludly that resonable my-try properties to bludl, that is resonable my-try processed nations and races, practiced polys my, and the new loved is the earliest and mode the case of the setting of the previous of the passion, the support of the family, even the castlest and mode the province of wisdom, the support of the family.

the passions. LATER AND MORE PROGRESSED RACES.

LATER AND MORE PROVIDED as the state of the

MINISTERING

Linger yet a little longer, Child of mercy, ere thy wing Waft thee from my side. Still stronger Grow my feeble lips to sing.

Naught have I to stay my sorrow, Sad the memory of thy love, Dreary dawns the dreadful morrow, Shall the kite pursue the dove?

Will not leave me? Then with blessing Brightens all the gloomy vale, Gently soothed by thy caressing, Droops and dies my rising wail.

Hope shall spring and light shall gladden, If thou bidest at my side, Grief no more my heart shall sadden, Safe within thine arms I hide. G. W. THOMAS.

Chicago, Dec. 9, 1873. 50

Letter from Washington. BY GEORGE WHITE.

The GENORE WHITE Buo. Jossis. — The following communication whereast, some weeks since, to the Hosfind paper, instance a sub-tail of the Hosfind paper, instance a sub-tail to the Hosfind to acial purity, and your fractices expanse of the Moses Hull free-hast principle and practice. I send you my subterption, and hape every opponent of promotiuty and I bertinism, will define the tail of the tail of the tail of the to the Moses Hull free-hast principle and practice. I send you my subterption, and hape every opponent of promotiuty and I bertinism, will define the tail of the tail of the tail of the of Cincingati. More and wome of this stamps are it and Moses Hull *has dow*, by being piaced in a situation to rain the artless and manualesses to the Workhult Weshad.

Woodhull Weekly

Muse. Woontrik... — You reive of monogam-ic marriage as heretoriors published in your proof is, divide the second of the published in your proof is, divide the second of the published in your bined, as the true unity—the marriage by God of two pure, trusting, equal sould...Idefore the relation of the second to common looseness. You have, also, at different times, condemned the relation of the second to common looseness. You have, also, at different times, condemned the relation of the second to common looseness. You have, also, at different times, condemned this word to mean "not restricted to an indi-vidual, as promiscuous love or intercourse." Now contrast your yiews as here quoted, with your actions and votes at the Chicago Conven-tion and Xr. Maxwell. The following resolu-tion and Mr. Maxwell. The following resolu-tion context and provide the following resolu-tion context and the following resolu-tion and Mr. Maxwell. The foothed upol *Low*, with just, legal regulations, with equal therecourse outile of one true love, as a con-dition to be commiserated." That we regard the molecular for missify, *Or* that we regard the nonce and the true love on a set on the control the following resolution of an enlighted to Mr. Mullity to supply the demnade of the second wife, whose only fault consisted in her inability to supply the demnade of the second wife, whose only fault consisted in her inability to supply the demnade of the second intercourse with hering said, in his hearing, that you had had secual or promi-tions. The second proves the fact, but your damised of it. Your presistent charge, a nead very hones in and womain in that con-suit on the count for the order of your friends and you were innocent, why not relation here your friends and there ores with aveina secinitorian your passeq

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dote. The above named store remody for the appetite to bacco in all its forms, is for rele at this office. So any part of ne country by mail, on receipt of Fall when the directions on each box are followed. No person ad quescies will tell you that this satisfacts from gentua root. It is faire. Gentus need to us bould to get the *Life*, *Robinsory* Theore and the public to get the *Life*, *Robinsory* Theore and the public to get the *Life*, *Robinsory* Theore and the public to get the *Life*, *Robinsor* is to its sormal condition to was soften inholing the handreng during to a public to use a form public to the soften of the transmission of the to an extension of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the soften of the transmission of the transmission of the transmission of the soften of the transmission of the transmis tote office. Sent to receipt of \$2.00. It ate mer of the weed, followed. Newspa-his suitidote is made itian root is no rem-it in to the sent sent sent. the attention of the stars, noninous of peaked Annalos cones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poison-ous weed. "It is a remedy presented by a hand of chem-ists long in spirit-life, and is warranted to be perfectly

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Dran Sing VOUR POATURY AND NGGATTIKE POWDERS vie creating a great actionent here. It call trait bestalt, it may own person, that the Blind see, the Lane will, and the Laprov Blind see, the set of th The second secon ber body On my way

re was greatly surprised, on inquiry size said she wed all her pain, and she slept like a Please send me Six Dome more Boxes A. H. KNIGHT.

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In the coarse of a large experiment with the Postter and Negative Powders, I have found them all model Initillible in all acute diregoes, particularly Powers of all kinds such as the Billiour initian-many of the state of the state of the state of the analysis. A special constraints of the them infallbein Howerl Compliants and Kerv-ous Hendackee. I have also prived the Unithput recommended to lie made of the Positive Powdeg (according to Bill between the constraints).

(according to Bale the tenth to be magical in its deter-onal kinds of Borros and Ery stipe Ints., DR, T. E. JENKS, forminy of North Adams, now d Anadory, Masi, Oue host of your Positive Founders cared David Will-infond of a pathen in the stronak of S years' standing. Mrs. E Galia, was cared by the Nog-attack between with Manhoest, or Falsely, of D yaard-dardion. The Norders rared Mrs. B. Clafin of Neurasteriat. duration. The Fowders cured N Neuralgia. They shee cured a 1 Menscruation when given up as of Parturition (child-birth. 1 DR. JULIA WILLIAMS, Practical Midwife

dintree, 17. elf have been afflicted with Rheumatism eart Disease for three years during which have not been able to isbor. I have taken two

No More Headache, Neuart Disease for three years have not been able to labor. I had a haff of year-Positive Powders one and the Moser by s. My R cracking or Rhounation.
Analysis of the second s ralgia, or Rheumatism.

DR. A. J. COREY, Great Bend, MRS. DR. GARRISON, Sector, N. J. In Ague and Chills I consider them upcount ed.

J. P. WAY, M.D., Bement, Ill Yo

a mystery-no marked action-yet they cure. I have ome patients who can't live without them, as nothing else has ever benefited them. C. D. R. KINK, M.D., Fern Springs, M

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Minn.) I had running Sorofulous soft function on for years, and could go to cure. I tried all the meddlence could got, out no cure or help a...Il took your Poelty Powders. I am how shout well.-Joint W. KENDLA Billa Me.) I have cured Mrs. Anna Wright of Inherite.

From the standard st

Triumphant Victory

OVER

Dyspepsia and Indigestion.

rowcers for Byepperpath and Tadigestion. If the ats a, bicco of apple a hirgs as massion, she would not sleep a particle all might, but be very weary and nervos. She is eatirely well own - A. G. Wowmar, *Slockion, Huna*, Four years ago. I seed, half . Box of your Positive Four years ago. I seed, half . Box of your Positive Four years ago. I seed, half . Box of your Positive Toor and branch --Jours O. Remains . *Hardward*, *Wish* . Your Power have cared and of *Byengenetic*. ece of appl Your I IN O. REINSER Harrison Harrison of Dyspep e Box of the Positives 1 of 30° years at

en years I country agree with d; but now they agree with -(P. P. MELLEN, P M., A party of any kind, but now ince agree with meas well as they ever did.—(P. P. MINLIME, P. M., Magle Springe, With), we been semifrater from Byssephila for means BO years of my life, and for many years had to re-strict my-self to the most right course of disting, not hav-ing eating a meal of how mean, or any hing that was

Pattorn and R. for many stars. Three Backs of the Dypoped. There may uses, Three Backs of the Dypoped. There was available that was BLD. Brunchells, Ark) Marks Plance, New York City, Data Structure and Structure Marks and Structure Structure Structure and Structure Stru

that there had been almost a miracle wronght with her in a terrible case of **Neuralgia** with the Positive Powders. She induced ne to try them myself. I die so with wonderful success. - (M. HUNTLEY, North Michmond, N. H.)

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nas, etc. The NEGATIVES cure PARALTERS, or Palsy, bether of the Muncles OF of the senses, as in BLINDERSS, the sense of tasts, smell, feeling or motion; all

whether of the Muscles of of the senses, as in BLINDERS, DRAFNESS, loss of taste, smell, feeling or motion; all Low Fovers, such as the TYPECED and the TYPECE. Both the **POSITIVE AND NEGATIVE** are needed in **OULIA and PAVER**.

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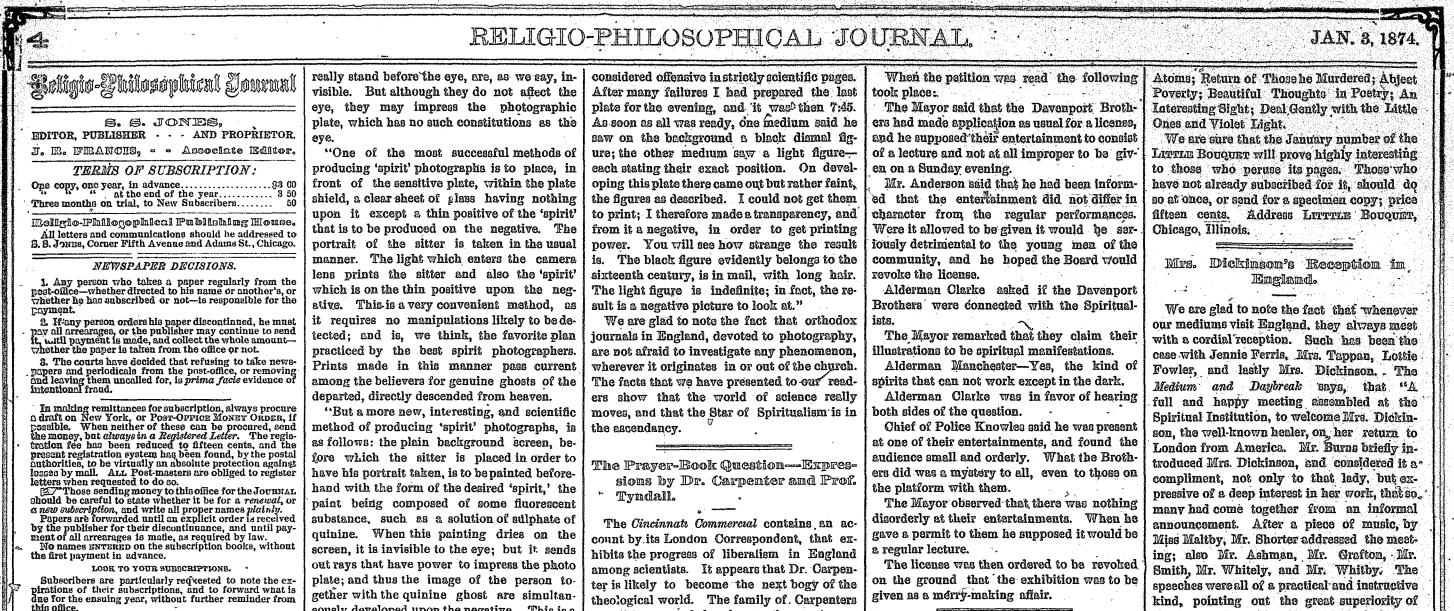
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Loss of Smell,

WHAT WOMEN SAY.



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

CHICAGO, SATURDAY, 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 revealments of the Spirit World, in a respectable manner. The secular press, animated by hideous intolerance and an intense love for filtby 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 socalled 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 Galileo 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, Galileo, 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 instru ments. "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 eve 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 eously 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 c aim 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 imposibility, 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 Ithica, 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 uncap 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 exnosures 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 manifest ation, 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.

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 Sion College recently invited him to read a paper before them. We may premise that Sion 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 Argyle'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

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 indorse them. Many of them, when in full fellowship with Spiritualists, had the ability to only partially support their families, and now they present a sorrow ful aspect when they are compelled to beg for engagement to lecture. W. A. Sanford, of Neemah, 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

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 OF LIGHT, 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,

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 resursection, I leave all out which would be | and dignity against all sinners."

the liturgies, litanles, collects, and prayers that were ever uttered never had influencednever 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 annouce 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 theil 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, Christanity and the good of our people, they enter a solemn protest against the granting by this honorable body a license to the co-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 desccrating their opera house and detiling the holy Sabbath, therefore the intercession of the Mayor and Board of Aldermen is demanded, to assist said God in maintaining his sovereign power

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 Ypslanti. 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 amongher 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 unsuccess. ful 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 nest tidy RELIGIO-PHILOSOPHICAL JOUR-NAL 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. Lowell; The Spirit World; Spirit Advice; The Cestle Builder, by Longfellow; Ready Obedience; Miss Lottie Fowler's Mediumship, from Our Correspondent in England; Sing to Me; She Could be Trusted, from Ohurch Union; Little Bouquet, by Mrs. A. H. Adams; The Indian, by Henry Launt; Stories About Animals, by Justin Wright; Noble Conduct of a Dog; Pins; 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 H. 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 Louiss M. Alcott; Our Girls; Our Home Circle Varieties; Living Molecular | Lewiston, Maine.

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 show 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 in 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

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RELIGIO-PHILOSOPHICAL JOURNAL

[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: WHEREAS, 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 propo-

sitions, therefore, Resolved, That we freely endorse the resolu-tions, 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 Pro-

miscuity." *Resolved*, That we publish these resolutions in the Spiritualist press. In conclusion, let me say that, if the associa-In conclusion, let me say that, all must be will-

tion 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 SYPHERS.

BRO. JONES:-I want to rent or buy a haunt ed 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 hold 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, untamed fools are afraid to live with spooks and I think them the most pleasant ghoats. 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 trightened 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 do, when they become ripe. But why should the people of the earth be so atraid of ghosts, especially since their religion and plan of salvation is based on a ghost story. Their Savior, they say, was begotten 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:---

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. Know edge will yet flow to man through altogether lifferent channels than it now does. Books, libraries, schools, colleges, newspapers, tele-graphi ines, etc., 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 medi-ums and revealing spirits employed, whose business it will be to discover to the proper officers the whereabout 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 practicies, 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 and pork out of the world. 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 domicil 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 inteilligent 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 the key of the raps which were so abundant about his house, then Spiritualism would have been as as old Methodism is to day. Wesley'e 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 inhabitans 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.

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 hillsides and unscaled 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 genii of the storms, or breaks in brilliant corruscations 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 Phideas and Praxitales, 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 "heathen 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 finder-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, s 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 Pyrences. 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 Therasia.

Newton still sits enthroned on the majestic arch of his "bridge of seven," and Gallileo gazes out upon the sparkling heavens through the great unwinking 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 Sargassa 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."

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 paganismor sensual-

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 direc-tion of shifting responsibilities overcome your desire to be truthful? N t content with going through a charitable mimicry of your brother? action upon the platform, in order to point your ridicule, you charge him with plagairism, and said you had read an incident which he related as a piece of imagery. Nay, when this was denied, with inimitable assurance you declared it one of Forrest's recitations. Now. both statements were absolutely untrue. The gentle and truthful Wilson had never read if 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.

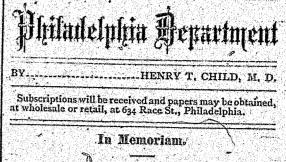
The Coming Struggle, by Hudson Tuttle.

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 bles-sed 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 cul-ture, the fearless frankness, the growth of mental and moral power, with religious libererty, 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 ife beyond.

Read the able article of Hudson Tattle, see the situation, and couragecusly 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, months ago, against the Woodhull theories and movements. It cost



SANUEL H. PAIST, THE BLIND MEDIUM OF PHIL-ADELPHIA.

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 opthalmia. They were covered with a thick, white film, so that he could not per-ceive 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, drove, horses, and traveled over the country with as much ease and safety as any Such was the promptness and certainof us. ty 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 winlows 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 hailed. 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 weaknesses 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 instrumentand very irequently 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:

"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 nouse. This is a Spirit-world and it will yet be run by spirits. Perhaps if our eyes were now Clarivoyantly 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. It 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 hap-pen? 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, gener-ally 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 ac-tion of gravity, along through space. My friends all cried out, "Ohl 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 cor-rectly; 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 locamotion. 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 ides, 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 | his standing place.

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 outgushings.

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 fruit, 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 re-mote distances from the hidden seat of action; the elaboration and out-going of thought, emotion and sentiment, none but the God-in-spired 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 constitute 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, throbbed 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 of 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 strown to the winds. It gathers strength betimes 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 ray, from the years that are fied 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 labor-atories of to-day. The architect, the artizan 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

Letter from W. J. Shaw.

ED. JOURNAL:-I ran over to the Elgin conrention, 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 spiritaal 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 cheek by jowl with those who determined that Spiritualists should free their platform to the discussion of Woodhullism, whether they wished it or not. Had I ob-served 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 ex-pression 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 its 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 present-ing 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, send greeting to their brothers and sisters at Jackson, Mich., in the name of the Spiritualists of Northern Illinois. "A victory for Radicalism," i. e. social freedom, when the Spirit ualists of Northern Illinois seem to have treated 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, Jam-icson and others, agreed with you that they would have nothing to say on the social-ques-tion at the convention; second, that by ex-ploding a bombshell against it I introduced it Neither declaration was true. 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

him a little trouble and created some prejudice, possibly, but bless your soul, that never burt 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 therewith.

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.

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Little Bouquet.

We have received several letters of inquiry from six months' 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 in-

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

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

Address, LITTLE BOUQUET, Chicago, Illi-

12 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.

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 curtained 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 before;

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 oft 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 beauteous 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." After-Lotta. noon and evening."

HOOLEY'S THEATRE-Randolph street, be-ween Clark and LaSalle. "The Geneva tween Clark and LaSalle. Cross."

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

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

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

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the youth of the present age.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Nork Department. Aew

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

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 absenting 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 dis-obeyed 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 ac-countability to God and their own consciences rather than to man, and they declared themselves as a unit in favor of being an independ-ent 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 prejudge the case in any respect, their 'request may be acceded to. The Beech-erites, 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 chidings was overwhelming when he referred 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's 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 divintest of all things.

1.00

FULTON VS. BRECHER. --

The violent Rev. T. D. Falton, the Baptist Hell-fire preacher, of Brooklyn, formerly of Boston, is alarmed to the free spirit of Beecher.

"A creedless man, he says, is a faithless man. He is cut lose from truth, and he drifts whither the current bears him. Those who

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 unmistak-able) that my curiosity was aroused, and the more with the legend connected there-with, which will presently be narrated. with, 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 por-traits, 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 ghost ly 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 pris-tine 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

snowy 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 back-ground 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 dis appointed. 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. Lauglin 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 up-right, 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 pecuniar. ily or otherwise. In the great hereafter do the pledges and obligations made in this life press on the soul until rede med! 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 preposses sion 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.

tied, 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 thrumbing 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, caress ing 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, discours-ing music to the astonished and enraptured skeptic.

It would be very difficult to give a minute description of the varied manifestations given at these scances. 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 herman 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 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 nresent accented philosophy, a weight dropped from a distance above the surface of the earth, will descend, increasing its speed with the equares 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 at-traction would be on each side and all around it-the ball would be in equilibrium, and if the earth were stationary on its ax s, so it would remain; but, as the earth has an axial rotation, this loosely held centre can not reman 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 ott er bodies that revolve around their own centres are bollow, and the centre of gravity is in their shells.

PEORIA, ILL.-O. 'L. NELSON writes.-I write to renew my subscription for the JOURNAL, could hardly keep house without it. I like your course in regard to the Woodhullits. writes --- I

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

WILMINGTON, OHIO.-T. G. Haws writes.-I am well pleased with your paper, and hope the Woodhall question will soon terminate, for I am tired of seeing the name in print, and hope the OURNAL will contain matter of more importance n the future.

WESTEVILLE, IND.—James Livingston writes. —In my investigation of Spiritualism for up-wards of 22 years, and in my communion with spirits I have never heard them teach promisculty, pirits I have never heard them teach promisculty. but always the reverse of lt. The Moses-Woodhull free lovers are about as scarce in this county as Fine bugs in January.

NEW YORK CITY.-A. G. Badger writes.hike 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. P. 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 organized 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 meet-ing 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.

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

in Blandinylie. WATERLOO, WIS.-D. Stam writes.-I have carefully read the lecture published in your paper of Nov. 29th, delivered by Mrs. Tappan at the Roy-al Music Hall, England. I wish to refer you to the middle of the fourth columin, wherein she as-serts that mind is not the result of physical ergan-ism. I can not see that she gives any reason for the assertion. She combines mind with soul (or life). Thave a lecture on this subject, that I de-livered 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. have my version of life.

FT. SCOTT, KAN.-L. Grasmuck, M. D. writes. -If the Chicago convention represents and enun-ciates 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 or-ganize an association based upon the belief of the Spiritualists as represented by delegates duly elected by local organizations, which the old or elected by local organizations, which the old of-ganization 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. take its place.

place, consisting of four persons, ourselves and wives. We have had some table tipping, and a this country there are very few Spiritualists, and people generally regard it very unfavorably. Now we want you if you can to 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. F. Cummings writes.--I notice in your issue of Nov. 22d 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 mas ope, requesting him 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 fall 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 sity convey an erroneous idea in relation to the whole affair. The writer reports seventy delegates present, when in fact there were not twenty all told. If prosy sermonizing, with occasional ex-ceptions, 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. Coonly came among us. We had hired a fine large hall, elected our 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 influ-ence of the Woodhull passion, turned their backs upon their former associates. ÓSWÉGO, N. Y.-C. W. Wheaton 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 sep-arate them from a future association with a class of men and women, who call their filthy practices religion. Well, she is understood at last, since she no longer resorts to sophistry and equivocation to hide the drift of her inlamous schemes. How such a sickening virago with her shallow craftiness could have been tolerated so long by people pos-ressed of common sense, is indeed a mystery. Before closing I would tender you my grateful thanks for your noble defense of Spiritualism when its fair name and pure teachings was threat-ened mith descendion by a head of nollutionists ened with descration by a band of pollutionists. Had you done otherwise you would have been recreast to duty and justice. Heaven may bless you with a full measure of happiness and prosperity. S. Montress writes.—I have been an interested observer of the very many outbursts in consequence of the Hull and Woodhull scandal through the JOURNAL, and seldom witness so much earnestness and enthusiasm among the pure minded Spiritual-ists before rushing to the rescue of our pure and ists before rushing to the rescue of our pure and beautiful religion, so dear to those who have been fed with, spiritual bread through, the ministration of angels, as well as seeing, hearing and conversing with the dear departed. Many a sorrowing 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 much of it was true, and a source of nuministion was crushing out the dignity of life, so beautifully youched safe through spiritual phenomens, that it could not be forsaken. Many sincere seeking 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 'th not sink into chinduc diagrage?" losse in their conduct, will it for sink into oblivious disgrace?" The responses were "now". As well might the laws of nature fail, for Spirit-ualism is founded on them; as well might the spirit spheres be annihilated; and the great mag-netic center, crumble and loss if a force, as for the enemies of spirit communion to stop, its onward march.

Attention Opium Eaters!

JAN. 3, 1874.

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

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

The remedy is harmless, and not unpalatable.

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

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

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

PRICES REDUCED · OF · 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

STYLE S, PRICE, \$190.

FIVE OCTAVE CABINET ORGAN: STYLE No. 75, PRICE, \$250. FIVE OCTAVE CABINET ORGAN;-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 stop; very effective in solos or combination. The **VIOL D'AMOUR** is a new stop, now first introduced, with the softets whispering tone, of delicious quality. In Upright Resonant Case, new and elegant design, very highly finished: having the **Revolving Fall-Board**, (patented Nov. 1873) which, beside adding to the beautiful in form, has no hinges or slides, is opened or shut by azingle move-ment of one hand, and when opened is entirely out of sight, except one edge. STYLE -No. 73, PRICE, \$185.

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.

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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, untangible one of spirit, which is constantly present, with argus eves, recording the fall of every sparrow. Nine-tenths, 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 ex-cited the community in Milan, and one of which made is appearance in the window of a Sandusky hotel. The various theories presented to account for these appearances have never been more than conjectures often indicstive of unpardonable ignorance. That chem-ical change takes place in the glass, by which its transparency is impaired, and an irridescent 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 pleture, 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 micture of the glass itself is changed, and there' is nothing on its surface that can be rubbed or washed off.

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 will-ing, at all times, to give satisfactory evidence of their presence, and of their power to com-municate 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.

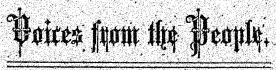
Henry is now only eighteen years of age, and has been used about four years, more or less, for physical demonstrations in private, and also in public circles, at home and abroad. Their seances, at the present residence of the father, at Oardington, are attracting numbers of skeptics to witness the strange,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

at the plan

M. Carecolle

Respectfully, WM. P. LIPPINCOTT.

Vernon, Ia.



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

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

FT. CALHOUN, NEB.-E. Reeves writes.-I cap't do without the JOURNAL.

DETROIT, MICH.—Amella 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. Spendley 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-loyers 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 dies out as fast as its quality be-comes known, and Spiritualism takes root therein

TOPEKA: KAN:-I. G. Bunker 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 Thouars 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. Pool writes .- We think the Lirtle Bouquers , thing long , needed. It is filled with items for adults as well as the FIVE OCTAVE CABINET ORGAN:-FIVE STOPS. 4, Flute. 5, Vox Humaia. Having both the Antomatic and Knee Swells. In UPRIGHT RESONANT CASE, new and rich design, deep panels, cut in the solid wood with carved ornamentation highly finited, having the new REVOLVING FALL BOARD. (See remarks under previoue style.)

STYLE T, PRIOE, \$130.

FIVE OCTAVE DOUBLE REED CABI-NET ORGAN:-FIVE STOPS, 1, Viola 2, Diapason. 3, Melodia. 4, Flute. 5, Vox Humana. Having also the Automatic Swell. In Uprigar Resonant Case, new design.

STYLE R, PRICE, \$125.

Is the same, except that it has, the KNEE SWELL and TREMULANT, in place of the Vox HUMANA and Auto-MATIC SWELL in style T.

STYLE P, PRICE, \$110.

FIVE OCTAVE DOUBLE REED CABI-NET ORGAN, in plain case of solid black wainut, with AUTOMATIC SWELL.

These prices will be found, something like one ning the prices commonly printed for inferior organs of less capacity. It is an expedient of makers of poor organs to print enormous prices, from which great discounts are offered, to present the appearance of selling to each indi-vidual 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 w arkmanship. They contain patented im-provements found in no others.

"This Company have not shrunk from exhibiting and comparing their productions with the best makers of the whole world at

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And The cost in a second second

RELIGIO-PHILOSOPHICAL JOURNAL JAN. 3, 1874. Lite of Thomas Paine, with critical and explan-atory observations of his writings, by G. Vale. Li'e of Jeans, by Renan. Love and its Hidden History, by P. B. Randolph Litters to Elder Miles Grant, by Rev. Mosca CATALOGUE OF BOOKS **Dialogues AND Recitations** MICROSCOPES. A Good Head of Hair Re-1.00 16 1.75 10 1.60 16 FOR SALE BY THE stored by a Spirit Pre-Religio-Philosophical, Publishing House. Wn are happy to announce to our numerous readers The above entitled little book is neatly bound in Mascription. Aultantian Present-Dead Past, by H. C. Wright. that we have made arrangements to be supplied with \$5 02 genta muslin and richly embossed in gold. the very best LOW-PRICED MICROSCOPES that are ADVIOR JOURNAL:- For the benefit . my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recom-mended, and firmly believen that nothing could restore my hair. All orders, with the price of books desired, and the additional amount mentioned for post-age, will meet with prompt attention. It is especially adapted to Children and Progressive Paper. Cloth. Lessons for Children About Themselves. By 50 76 manufactured. Those we are now handling have none Lyceums. Cloth. Lessons for Children About Themselves. By A. E. Newton. Cloth, Life of Wm, Denton by J. H. Powell..... Little Harry's Wish-a book for children.... Little Flower Girl-a book for children.... Mental Medicine, Evans, Man's True Saviors. Denton... Man's True Saviors. Denton... Man's Cloth. Ministry of Angels Realized. by A. E. Newton. Manual for Children (for Lycenme), by A. J. Davis, Cloth. My Affinity, and Other Storles, by Lizzle Doten I Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Cir-cles, by J. H. Powell... Moravia, Eleven Days at. T. R. Hazard... Mesmerism, Spiritualism, Witcheraff, and Mir-acle. by Allen Putnam... Modern American Spiritualism-1843-1863, without the engravings... Morabas... Morabas es. By Cloth, of the deficiencies complained of in most cheap micro-The author, MRS. LOUISA SHEPARD, has in this work, 50 25 15 scopes. They are made of the vERV BEST materials. struck An Hour with the Angels, Astrological Origin of Jehovah-God. D. W. Hull. are finished in GOOD SHAPE, and are not only well The Key-note of True Reform. Ő2 25 Due year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.
Mrs. R. immediately prescribed for me. I did not get all the ingredicuts 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 need to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, bat, on the constrary, had told me that Lnever would get a head of hair.
I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired Mo. One year ago this month I wrote Mrs. A. H. Robinson, adapted for use, but are also ORNAMENTAL. Hull. A Discussion between Mr. R. V. Wilson Spiritual-ist, and Eld. T. M. Harris, Christian, Age of Reason and Examination of the Prophe-cles. 15 1,25 10 1.50 15 No. 1655 MICROSCOPE, Brass The book opens with a song of invocation, beautiful 25 01 indeed, by EMMA TUTLE. Then follows a conversa-21 body, 6 inches high, One Obtion between a Leader of a Lyceum and its members

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 The following are the three first questions and answers. ject Lens; Power 40 Diame-We give them as specimens of the ters, or 1600 times the area, Gospel of Truth 1.50 1.25 .50 50 25 14 02 08 04 Neatly packed in a Mahogany 25 10 to be found throughout the book: ... MART.--I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved Case, with one prepared ob-80 Savor, now can we be gaved, and what shan we be gaved from?
LEADER — My child, we need to be saved from ignorance. Knowledge is our Savior, and that only can save us from physical and mental suffering.
MARX.—Is education and knowledge the same thing?
LEADER.—Not exactly; education represents the ways and means and the act of acquiring knowledge, while knowledge is something acquired or gained.
KATIE.—Mast we have reducation to be civilized?
LEADER.—Education is the main spring to civilization, to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness.
Parents chould'send for it and put it in the hands of their children in place of catechisms or any Sunday. ject, and sold for the low price of 1.60 J. Davis. 1.60 Mediums and Mediumship: by T. R. Hazard. 10 No. 1660, The Universal Household 1.50 18 Microscope: Price \$6.00,-The most Con-Springfield, Mo. venient, Complete, and Powerful Micro-My wound gent, Plain, Gilt, Manomin, a rythmical romance of Minnesota and the Great Rebellion. Moses and the Israelites—M. Munson Nature's Laws in Human Life: an Exposition of Snitraelium 25 00 50, 00 Vale A Stellar Key to the Summer Land, by A. J. 02 scope ever offered for this low price. Mr. Smith inclosed a lock of his hair along with the 75.18 50 04 Davis Paper Covers Astro-Theological- Lectures, by Rev. Robert 75 00 above letter. It is about one inch in length, and of a 1:00 00

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strength once more, I remain thine forevermore. Mrs. M. E. Fleetham, of Portland, Michigan, who had been sfilicfed with a complication of female difficulties and spinal complaint for a long time, in her report says, "My health is the best 't has been for a long time.

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Loon over our list of Books, Microscopes, and Games, before buying Holiday Gifts. THE TRUTH SEEKER has removed to New York City. See advertisement. PROF. CHANEY has been delivering some able lectures at San Jose, California. ALGONQUIN, Kossuth County, Iowa, is mark-

tributions from some of the ablest of our tesmen. Many of these contributions are of the greatest importance, and give an inside view of our current history which could not otherwise be obtained. Secretary Welles has given its readers an inside view of our naval operations during the Rebellion, and in his late series of papers on Mr. Lincoln and Mr. Seward has given many exceedingly interesting revelations, views, and acts of Mr. Lincoln and the leading members of his cabinet on the great questions which engaged their attention. The *Galaxy* appeals to all tastes—to those who require articles of thought and instruction, and for those who read for amusement only. It is therefore welcome in every family. Sheldon & Co., Publishers, N. Y. OLD AND NEW begins its ninth volume with a strong and spirited number, well illustrating the double field, which is the peculiarity of this msgazine,—Literature and Sociolo-gical Improvement. By some mysterious power, Mr. Burnand's serial, "My Time," is cut off in the midst of its usefulness, and a new story, called "The Way We Live Now," by a more popular author, Anthony Trollope, is begun instead. "Scrope," the other serial, continues, and will have, apparently, two or three numbers more. A sprightly three-part story of Washington society is also begun. But better than any of these is Mr. Hale's very humorous short story of "A Civil Servant."-a ludicrous picture of the life and experience of Mr. John Sapp, a professional office-holder. Several important public topics are sensibly handled. Mr. Hale, in his introduction, has stated very ably what the American diplomatic precedents prove about the "Virginius" case. An anonymous writer gives a clear and most interesting history of the Panic, Then, there is a good history of the Boston Tea Party of 1773, a hundred years ago; the second of Mr. Tyrwhitt's charming art papers; one of Miss Hinckley's graphic sketches of 'Country Sights and Sounds"; a careful and instructive notice of John Stuart Mill, and his Autobiography; the poems are some curious rhymed maxims from the Elder Edda, versi fied by Myron B. Benton; some sweet and thoughtful reminiscences by T. G. A.; and a string of jolly verses in Mr. Tyrwhitt's papers, indicative of a love-story element, mingled with his art-wisdom.

out for a railroad centre.

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

'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 Decomber.

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. Dory 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. Wylde at the above place.

BRO. PENCE, of Terre Haute, Indiana, is still battling nobly for Spiriualism. 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: "Bryan Grant, care C. D. N., 145 Broadway, N. York.

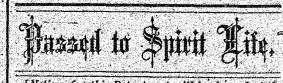
Don'T Forget to remit dues on the Journal immediately, and if you would have your neighbors know what pure unalloyed Spiritualism teaches, get them to try this paper for three months at the nominal coat of TWENTY-FIVE CENTS.

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

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DR. TAYLOR will lecture at the West Side Opera House, on Saturday evening, December 27th, on the Mystery of Edwin Drood. Dr. Taylor has created a greater amount of feeling in religious and dogmatic circles, by his "Radical Discourses," in the Globe Theater, than any man that has ever lectured in Chicago. The orthodox churches are in a tumult over it. If our friends in adjacent towns would | lilness-less than three weeks before his decease.

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Paesed to the spirit life, on the 8th of December, 1873 after an earth-life of 76 years, '7 months and 9 days, MRS. MARY E. Coss, of Willowvale, N. Y., joined an angel escort in the realms of spirit-life. She had for some time anticipated her departure, and had tested the merits of her expectations, through her guardian visitants, who were waiting anxiously to take her into their soclety. In a seance in the evening after the services. which were by the writer, we were informed by her friends gohe before, that she was cared for and happy Herchauge was suddon and easy and upon the cosket left us, was the placid calm of heaven

A. E. DOTY. BEO., SETH MARYIN, of St. Charles, Ill., passed to the higher-life, on Saturday Dec. 20th inst. Age: 73 years. BRO. MARVIN WAS for many years a worthy and respected citizen of St. Charles, and an active business mandown to the day of the commencement of his last

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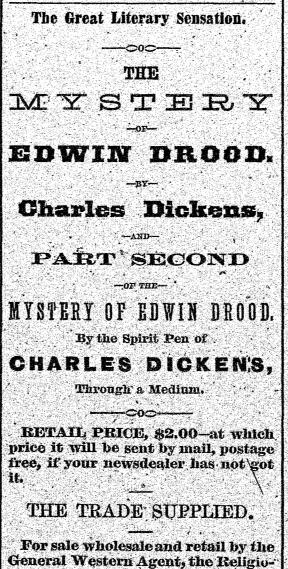
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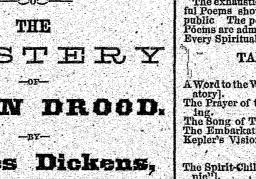
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