

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XV.

S. S. JONES, EDITOR,
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NO. 17.

Mrs. Tappan at the Royal Music Hall,
Holborn, England.

[From the Medium and Daybreak.]

After the usual voluntary on the harmonium, and a hymn (No. 7 in the "Spiritual Lyre," Mrs. Tappan rose and pronounced the following invocation:

O Thou eternal Spirit! Thou that allest immensity with thy life and Love, Thou whose light illumines all the void and barren wastes of space; Thou whose law vivifies every atom of the material universe, Thou whose mind inspires every soul and up-guides its way, Thou living spirit, we praise Thee! Not on shrines erected by man, nor before altars where idolatrous knees bow down to the external sounds of praise, nor in temples reared by human hands and set apart to the great worship of thy name, but upon the altar of thy living spirit, in the temple of the human heart, before the shrine of the pure and lowly, we praise Thee, O God! The manifold tongues of the earth may not tell thy name, though no voice of prayer and thanksgiving falls short of reaching thine ear. The sincere spirit, the heart bowed down in humility, the soul that aspires to know Thee, the spirit that loves Thee, these may reach thy listening ear, these may receive the benedictions of thy presence. O God, let us make an altar—let us rear a shrine, let us build a temple to Thee! Be that altar our own pure hearts, divested of all earthly stain, freed from all envy and scorn and pride, wherein neither hatred nor malice can be found, but only the abiding spirit of thy love. Let thy altar be the human heart; let our aspirations be for the truth; let us on every knee seek for truth, for itself alone! Let us seek only for its hidden treasure! Let us make a temple for it in the temple of the human soul, wherein all good deeds and actions find a place. Let it be engraven with words of human kindness, with deeds of holy love and charity. Let its corner-stones be purity and truth—and goodness. Let its halls and corridors be made of our thoughts. Let the multitudes of pictures adorning its walls be our heart's prayers. Let us, O God, build this temple eternal in the heavens to Thee! Father, Spirit, Life, we praise Thee! The flowers of spring are not more fragrant with their incense offerings than are our songs when voluble with thy love. The choristers in many groves sing their songs of love and joy; but the spirit of man exulteth because of his sense of immortal life, whereby he may fly toward Thee. The many sounds of nature are redolent with thy praise; but the living spirit is conscious of Thee, and can outsing the stars. The spheres may roll up, and Time himself may fade away, but the living spirit lives for ever. God, we praise Thee! Let our songs and lips bear upward for ever the offerings of our praise. Let our voices join with the songs of angels, with the sweet lips of little children, with the voice of spirits that are attuned to thy praise in their deeds and words of loving-kindness. Father, let us syllable our songs in every deed and word of life, until, all joining with the angels that sing thy praise for evermore, one grand song is uttered and upward to Thee, full of the living spirit of humanity, laden with prayer and blessing and praise. Thou art our God for evermore.

After another hymn (No. 16 in the "Spiritual Lyre," Mrs. Tappan again arose and commenced her discourse, as follows:—

IS SPIRITUALISM WITCHCRAFT AND SORcery?

We pause, friends, after having given you three letters of the spiritual alphabet, in answer to a desire that has reached us to give some new light upon old subjects. There are many persons deterred from the investigation of the spiritual manifestations of to-day because they believe it to be forbidden by the Scriptures. They think it belongs to the nature of sorcery, witchcraft, and such things as the familiar spirits spoken of in the olden time. "So," they say, "we can not even enter upon this investigation until we are sure that it is not forbidden by our revelations." Of course, along with spiritual manifestations there must come some teachings. Your friends do not come from the other world simply to say they love you and tell you they are not dead; but they also tell you of the nature of their life, of the new light that has entered their minds since they passed beyond the grave, and many of the ways of God. Their guardian spirits are permitted to tell what was meant in ancient times by the various forms of spiritual manifestations then existing. Indeed, except through the light of spiritual manifestations, your Bible is a sealed book, and Christianity itself was long in finding out that it was based upon the manifestations of the Spirit. Now among the ancients there were various kinds of sorcerers, corresponding to your modern conjurers, whose manifestations were tricks, and were known to be such. These, however, oftentimes also possessed certain gifts of the spirit; and heathen mythology is full of evidence of spiritual manifestations that you get in the form of conjuring and tricks. The ancient Persians possessed many arts of the spirit and many gifts of spiritual manifestations, which, however, were not known in the catalogue of assistant revelation. When Moses or Kamees was educated in his childhood and youth, it was among a people possessed of the knowledge of these arts. It is believed that the Egyptians and Phoenicians borrowed this knowledge from the Persians, and that among these were the gifts of sorcery, and that Moses while young and ardent, was skilled therein. But he knew these were not the gifts of the spirit; hence, when the law of inspiration was given to the Hebrews, they were cautioned against the exercise of this sorcery in the name of spiritual gifts; just as, we hope, modern mediums are

cautioned against exercising mere sleight-of-hand as genuine mediumship. This was all that was meant by the ancient edict against sorcery. Then as to the communication with familiar spirits, it was under ban among the Hebrews, because, in the first instance, they, as a nation, must recognize only one source of inspiration and instruction; and in the second, because persons who counselled with familiar spirits, who were not supposed to be wise and good, it was thought, would wander from the authority of the church. But we must remember that the lawful things of any time were not always the inspired things; we must remember that the law-givers had their special foibles; and we must recollect that it is not many hundreds of years ago since these very utterances would have been denominated witchcraft and sorcery, and the speaker put to death.

Everything, therefore, that has come under the ban of Church has not therefore been evil. We know that the Puritan Fathers, landing in America, put to death the so-called Salem witches for no other offence save that of being seceded with the gifts of the Spirit. You must remember that the Roman Catholic Church to-day puts its veto upon every manifestation of spiritual gifts outside the pale of the church. If you lived in a Roman Catholic country, you would not be allowed to assemble here; and at one time, the leaders of a movement would have been put to death. You must remember that things that once went under the designation of sorcery and witchcraft, were genuine manifestations of the Spirit, but that they had not then come within the pale of the established law of the Church, and were therefore uncanonical. Many times these mysteries were performed in caves; many times oracles were concealed in mysterious places, so that among the heathen nations so called, the gifts of the spirit might not be wholly lost. In the caves of Mythros, the divine Spirit spoke to the scholars, who in their turn were the leaders of the people, and received far more spiritual inspiration than they dared to speak of. The oracles of Delphos were for long years the source of innumerable pilgrimages and journeyings to seek advice from the priestesses, who were doubtless the recipients of spirit-influences. And wherever spirit-lips were heard, for fear lest those possessing these gifts should be put to death, it was necessary to surround them with mysteries and religious rites and ceremonies. Many of the revelations of modern science were even regarded as sacred, and held in a religious light, because of the tables, the parallel lines, and the various mathematical figures and symbols not being understood by the masses. Hence, the priests were obliged to conceal their knowledge for fear of being slain; so also they were compelled to conceal the places where their oracles abode, that they might not be destroyed. You must remember that the laws of Moses, despite their inspiration, were nevertheless founded upon similar laws that had existed among a more ancient people, and that by them the Hebrews were especially enjoined to worship the one God. From time to time, however, there arose among them a return to idolatry, and to the symbols of the heathen people among whom they dwelt. If, therefore, sorcery, witchcraft, magic, and various forbidden things sprang into existence among them as evidence of spiritual power, it must not be supposed that they were all forbidden, and all outside the pale of the authorized inspirations of those days. On the contrary, the visitation of angels as messengers of the Divine Mind occur almost through every chapter in the wanderings and history of the ancient Jews, and, indeed, upon these divine messengers and ministrations hinged the larger share of their daily life; so that they looked especially to angels and messengers of Deity to comfort them in trouble and misfortune. But, as we have stated, the stimulation of inspiration came forbidden; and under this category came witchcraft, sorcery, and various other manifestations that might be known to the conjurers, but were not genuine manifestations of the spirit.

"But," says the believer of to-day, who is afraid of being led astray, "we are warned that in the latter days there will be evil spirits that shall deceive the very elect." You are also warned that your young men and maidens shall speak prophecy and dream dreams. Of the nature of these manifestations you are called upon to decide. You are endowed with reason; you are endowed with attributes of intuition and intelligence; and it is one of the privileges of the Protestant religion that the individual judgment shall assist in confirming or establishing the divine revelation. So that to-day, as has been foretold by its ancient prophets, when there are manifestations of the spirit in the land, yours is the province, yours the intelligence, and yours the gift to determine whether they be the spirits of the departed, or whether they be the tricks of the sorcerer, the conjurer, or of witchcraft. Do you not understand this? Besides, you are not living to-day in the times of Moses. You are not a people who must be swayed and governed by an arbitrary church. The law of Moses is not the one established law of your church; the law of Jesus rather. Still we do not say the law of Moses is altogether obliterated from your actions, but that you have superseded it. These gifts have existed in every age; but in some countries and under some laws they have been denominated witchcraft and made unlawful, while among other people and in other times they have been venerated and upheld. But there has always been some power by which mankind could determine that which was divine from that which was an imposition and a fraud. Now, that there are even to-day spirits

or mysterious attendants who make their appearance, no one will pretend to deny. Since, your world; it is but reasonable to suppose that there are those who are not wise, and who, influencing mediums, can not influence them in the right way. But you have intuition to determine those things, and when Spiritualism presents a genuine manifestation it is given for you to decide by the Christian law—the law of your established church—and by your own individual consciousness, that which is wise from that which is unwise; that which is good from that which is evil; that which will lead to knowledge instead of to error and ignorance. But the questioner hesitates still, and feels compelled to obey the literal letter of the Scripture, forgetting the later letter that comes to all believers—the gifts of the Spirit; for if witchcraft was condemned, and if the inspired ones did not believe in sorcery, nor in the various tricks purporting to be of the spirit, they still acknowledged the gifts; and even Paul, with his *regle* and discipline and formal establishment of the church theology, acknowledges the gifts of the spirit, and holds them all up for all believers, to cultivate and follow, so that no one can go astray, even though they do follow the gifts of the spirit, since ministering angels were thus permitted to dwell on the earth with men in order to guide them. So now, all believers may be sure that spirits are still permitted to come and minister to their good.

But the inquirer says, further, that it is said in the Book of Revelation no one is permitted to add to or take from that book. We answer, that that has reference exclusively to the vision of the Apocalypse. It has nothing to do with the revelation of history. The Apocalypse is a revelation of itself, requiring inspiration to establish its foundation on the earth. But with that book alone we do not propose to interfere. It is only with the general law of spirit-communication, as it now exists and always has existed, that we have now to do. It has been established since the early ages of human history; was revealed through various forms of manifestation to the ancients; was understood and demonstrated by the oracles of heathen times; and in the revealed religion of the Hebrews was understood to have an abiding-place and an established existence; while in the Christian religion it really formed the base and corner-stone of its foundation. But you must remember that the powers of the spirit have oftentimes been veiled and shrouded by human ignorance, and that, however much the light of the past may have been thrown upon the subject, you are compelled to adopt the interpretation of many tongues. Your books come to you from many languages and from many minds, so that you may not always have the very letter and spirit as were given to the inspired ones. Unquestionably, these records contain the essential revelation of the past; but then you should distinguish between the spirit and the letter. The fact that you do not abide by every letter contained therein, is a proof that it is impossible for the human spirit to do so, since in Christendom there are many hundreds of sects, each interpreting the records according to its own peculiar ideas, and among those sects many individual minds place their own construction on the letter. If the letter gave clearly and unequivocally the meaning of the spirit, where the need of all the commentaries and interpretations that have been given to you? It is the letter that killeth; the spirit alone giveth life. Now, no one can read the spirit of the book aright unless he be inspired; and no one can tell the meaning of the gifts of the spirit unless he or she also has the spirit; and it is not to be presumed that every man who has turned over those pages and commented upon them for the enlightenment of mankind, has been inspired. Some are slaves to the intellect; some read simply in many languages without knowing of the living spirit; while others fail to see the spirit wholly, and are lost in the great sea of doubt and infidelity. Reading the Bible in many tongues has made many infidels; but the spirit was not with the reader.

Only the self-conscious intellect that dared to pronounce upon the living spirit because the letter seemed to be inconsistent. Now, any one possessing the spirit of the nineteenth century knows quite well that there is no form of religious belief to-day that accepts in its entirety the letter of the modern Protestant Bible. Every reader knows that the text contained within the covers of his Bible was decided upon by a convention of men, many of whom might have been inspired; but the one who gave the casting vote, Constantine, could never have been inspired, since bloody deeds and cruel actions formed the epitome of his life. In the councils of Trent and Nice were gathered together the learned men who were appointed to decide upon the text of the Bible; but although it is acknowledged that you owe to these men that which gave you the Christian Bible, Constantine gave the deciding vote on the text that now makes your inspired book. Now, we say, that notwithstanding the slaughtering hand that gave it, notwithstanding the bloody deeds that have followed in the wake of so-called Christianity—for Christianity did not do it; notwithstanding the impositions of Church and State that have been perpetrated in the name of religion, notwithstanding the blood and wars that have caused the whole course of modern civilization to be traced in blood; the true believer, the truly-inspired mind, finds in this record the history of God's dealings with the race which he selected to lead through tribulation and fire and slavery and bondage to the light and knowledge of the one God. It also contains the revelations, teachings, inspirations, works, and prophecies of Jesus of Nazareth and his disciples, to be

given for all time the highest and best expression of human life and human sacrifice. What matters it through what instrumentality it came? What matters it through what seas of blood it has been left to mankind? The one living spirit, the communion with angels, the voice of the heavenly Father, the deeds and words of the life of Jesus, show out distinctly and purely above all that night of bloodshed and war and wrong. And among the things that have been preserved, among the gifts that have not been lost, the gift of the living spirit remains the same; and although Church and State combined, politicians, demagogues, and tyrants, have oftentimes made religion the Church subvert the interests of the State, we still know that in many secret hearts and maintained and cultivated; we know many a saint, unregarded and unknown, has passed on to the world of spirits filled with fire and inspiration from the altar of God; we know that many uncanonical—not placed upon the records of the Roman Catholic Church—have still exercised gifts of the spirit, and still lead the multitudes on to peace. We know also that in the Protestant Church, the very spirit of the Reformation, the very power that gave it birth and life, was that it rejected the letter while it maintained the spirit of revelation. Now, again, there comes a voice from heaven; now, again, doors are opened and flood-gates are lifted upon humanity; and now, again, you are called from your old literal worship to the worship of the Spirit; now, again, you are asked to forsake the letter, to forsake the golden altars you have erected, to forsake the monument—the spiritually-bare monuments—you have reared, and dwell again in the simplicity of the spirit. If there be no need of these things among mankind, if there is no infidelity, no materialism, no skepticism, in your midst, it surely will fall harmless. If it be a loving voice, if there be a new word, shut not your doors nor your hearts to its admission. For, be sure, though evil may be permitted to come, good also will come—for your benefit and enlightenment, and there is no danger while the angels abide with you. Then, you must remember that in the light of ancient laws and modern science, many founded in human justice nor in human reason; that the putting to death of those who had gifts of the spirit, or exercised even the forbidden gifts, was not in accordance and is not in accordance with the dictates of the highest humanity; and it has been left for Christians to see that even in an enlightened age, an advanced period of time, they could also practice the cruelties of the darker days of the Inquisition, and that for opinion's sake persons might be crucified, burned and put to death. The history of the witchcraft of America is in itself the most familiar instance. From the records that exist, we know that if one or two persons decided that another individual gave them pain, and walking by that person's side some spirit-form, that they saw in their ignorance supposed to be Satan, that individual enjoying and exercising such power was put to death on the testimony of one or two witnesses.

Now, some one may enter a room, and two or three may see a spirit; it would be condemned as characteristic of an age of barbarism if such person were to be put to death by your judges; and yet such was the case within a less period of time than you would be willing to acknowledge. Now, it must also be clearly understood that the persecution in your midst, of the Puritans and Quakers, was not in itself in accordance with the highest spirit of Christianity; and we need not go from the history of England to see that every war has been caused by some religious prejudice, some warring of religious opinion, by persecution for opinion's sake. This is contrary to the very spirit of that religion which you claim forms the foundation of your civilization; this, indeed, is at variance with the very power of the voice of Christ, who proclaimed peace on earth and good will to men.

And what would you think to-day if those persons who do not believe in mesmerism, clairvoyance, or Spiritualism, were to go to the judges and say, "Here, here is a class of persons exercising the unallowed gifts of witchcraft and sorcery among us; these people must be put to death." It is not two hundred years since they would have been put to death. If bloody had its way to-day, perhaps not ten, not one person perhaps would be found here now; many would be put to death. The universal voice of humanity, the enlightenment of to-day, forbids persecution for opinion's sake, and claims the openest investigation for all subjects. Time was when the electric telegraph, the steam engine, experiments in chemistry, were actually forbidden; as being of satanic origin. Time was when the printing-press was regarded as the engine for his Satanic majesty; it is not always inspired by the most exalted spirits, but it forms the avenue for human civilization, diffuses light, knowledge and goodness, and is the great engine of modern thought and culture. Time was when every improvement in science was considered to be a direct invasion upon the absolute Word of God. To-day, however, science and religion may walk hand in hand; the chasm that existed between them bridged over, as we confidently believe, by the unifying voice of spiritual science and philosophy. To-day religion is no longer obliged to wear a garb of persecution for opinion's sake, but may say that the Voice of God speaks to all people with tongues many and voices many, but with the one living spirit. Time was, and that within the history of your own country, when no one dared avow

his disbelief in Bible authority without the guillotine or the scaffold. Not has Protestantism been behind in its persecutions; we all remember the wars that have been waged in its name. We all remember the evils that have grown out of man's selfishness and ambition; but these are not religion; these do not form the basis of its foundation; these are not the utterances of its voice and spirit. It comes in far different guise; it speaks in different tones; its many utterances all belong to the living spirit. Nor have inspired ones always been recognised authorities when existing outside the pages of so-called sacred literature. There are many evidences of inspiration in times past, and every age and nation have had its inspired writers—even its Bible and sacred books given to it. It is true that the followers of these ancient religions, like the Hebrews—and, may we say, like the Christians?—have fallen from the ancient worship and followed after idols, and after the letter instead of the spirit.

It is also true that in many of their utterances they do not conform to that which you know to be the divine and living gifts of God. Still, Socrates conversing with his spiritual guide, Plato walking in his grove communing with the Divine Mind—these are evidences of inspired voices that have not been recognized, yet still abide in the hearts of men, and have their sway and influence over them. No greater proof of immortality can be found than Socrates conversing with his friends, wherein he describes the familiar spirit that attends him as guide, his demon, so called—not demon in the sense of evil spirit, but merely in the sense of attendant guardian angel—and where this guardian points out to him that death is not a thing of terror, but the pathway leading to the abode of the immortals.

Nothing can be more inspiring, thought Socrates, than holding an hour's communion with the dead. "Nothing can be more inspiring," says another heathen writer, "than the communion with the Gods, who are always with us, and who teach us not to fear death."

To-day these teachings and writings are joined to your spiritual experiences and utterances. To-day the voice of the spirit is in your midst, not to overthrow, tear down, or utterances, but simply to enlighten, where there has been darkness. "At night, where darkness has been permitted to man to confirm the belief in the spiritual manifestations of the past by those of to-day.

It has been truly said that many infidels who did not believe in the inspired contents of the Bible, who had no knowledge of Christ's teachings, nor of the spiritual experience of his people, now read that book with the knowledge of the spirit; because they have themselves witnessed the manifestations and been permitted to know that the spirit is at present among mankind. If you ask how you are prevented from being led astray, how these familiar spirits are to be known from evil spirits, we can only answer that you have all your faculties of mind with which to determine, that you have all your powers of intellect, and that you also have the gifts of the spirit, that if you will cultivate them, you may discern and understand and know which is evil, as you call them, and which are good. These can only come with study, with experience, with prayerfulness, with the earnest desire for that which is best and highest. And we have to-night deviated from the usual course of the lectures that these trembling and fearful ones may now meet this question face to face in the light of past inspiration and in the light of present truth.

You live to-day in a world that is filled with new discoveries and ideas. That which religion fails to tell you, science will surely reveal to you; and if you stand hesitating by the threshold of the door of the spiritual temple, then science will open it wide for you, and you will be obliged to enter whether you will or not. The march of thought is outward and onward. You are being drifted unconsciously away from your fastenings, and if you have not your anchor in the spirit instead of the letter, you will be floated out on the great sea of popular doubt. For what shall become of those who look upon the Pope as the head of the Church, if there shall be no Pope after awhile? And what shall become of those who look upon outward institutions and outward theologues as being every thing, if there shall (one day) be no outward institutions, but only the living Spirit dwelling in your midst? It behooves you to fasten your spirits where they may rest, and they can not rest upon human institutions. It is only when the spirit is well-grounded—is confirmed in its idea of immortal life and conscious existence—that it can surely be said to be at rest. The knowledge of the external mind is relative, and expands from day to day; it takes away that which was yesterday a truth, and puts another in its place. The rainbow, which was formerly a miracle, is now the broken rays of light refracted by the falling water from the clouds. That which was supposed to be an express visitation of the Divine Spirit is now but the manifestation of the laws of God. When it was believed that the earth was flat, and that the stars were held up by glass tubes in which they revolved, and that the earth was the centre of the solar system, it was considered impious for man to discover a new system. But the new system took its place among the established things, and the old religion perished because it was not in the truth. So to-day, if you would ground your belief in knowledge, deny not any fact that may appear to your senses. Be sure there is always behind every cause a law, and behind that law the Divine Mind to maintain.

[Continued on Fifth Page.]

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CHICAGO, SATURDAY, JANUARY 10, 1874

A NOTABLE CASE.

The Little Church Around the Corner.

We clip the following extract from the Mankato Record of Dec. 20th, 1873:

"The funeral of Walter Fowler was held yesterday afternoon, in the Presbyterian Church, instead of the Methodist, as at first proposed, Mr. J. N. Hall having addressed a note to Mr. J. G. Fowler on Thursday, saying that the Methodist church could not be had in which to hold the funeral of Walter, unless a minister of some religious denomination had charge of the services."

To give our readers an idea of the high estimation in which he lived, as well as for the purpose of calling attention to some most cheering and gratifying facts and indications we present the obituary notice printed in the Mankato Review of Dec. 23d, 1873:

"The deceased was born in England, on the 4th of July, 1848, and was, therefore, at the time of his death, in the 28th year of his age. When but three years old his family emigrated to America, residing at various places, until 1857 they settled at Mankato. In the spring of 1859, when we located here to commence the publication of the Record, Walter engaged with us as an apprentice to learn the printing business. In that capacity he assisted in getting out the first number, and on his thirteenth birthday, and also the 63d anniversary of the American Independence he delivered the first issue of the Record; with brief intervals, in various capacities, from that date throughout our proprietorship and became a skillful and excellent printer—one of the very best and most accurate in the State. He afterwards worked in St. Paul and Chicago, and always ranked among the wisest and most reliable compositors. It was the ambition of his life always to excel, and whether at work or at play, this laudable desire stimulated him. Endowed with fine natural abilities, a clear head and steady nerve, results which to others required great exertions, were to him comparatively easy of accomplishment, yet not unfrequently in his great desire to excel he overtasked his powers of endurance. From his early boyhood his lungs seemed weak, and the seat of most of his ailments; and though in attaining his manhood, he developed apparently fine physical proportions, his lungs were always sensitive. He was at Chicago employed at his trade at the time of the memorable fire of 1871, and to exposures incurred on that occasion in his self-sacrificing efforts to protect and assist others, is traceable the first seeds of the disease which two years after caused his death."

After a few months' sojourn in the invigorating atmosphere of Minnesota, he had almost recovered, as he thought, from what he considered a temporary ailment, and was then induced to return to Chicago. A brief sojourn there, with the close confinement and application incident to his vocation, induced several hemorrhages of the lungs, and admonished by those unerring signs of the progress of his disease he sought a change of climate, going to Colorado, a favorite resort for invalids on account of the dryness and purity of its atmosphere. Very little relief was thus obtained, and over a year ago he returned home in the hope that with old friends to administer to his wants and amid the familiar scenes of his boyhood, health and strength might be restored to him. At times he was flattered to the belief that he was getting well, but the signs and symptoms upon which he based his hopes, were to others the gradual progress of his disease. From month to month he grew weaker, though all the time battling with his strong will power against his fate. Always cheerful, he bore his sufferings like a martyr, and when the last hope of recovery had been abandoned by him, he accepted his fate with the resignation of a true Christian. He would speak of his approaching death as if it were only some pleasant journey upon which he was about to enter, and as it drew nigh, with perfect composure, he distributed his various little keepsakes, and arranged all the details of his funeral, even as to the minutest particulars. Throughout all his illness his relatives were devoted to his ministering care, and not a wish, however trivial, if in their power, was gratified. The deceased enjoyed a large acquaintance, and his fine social qualities, generous warm

hearted nature, made him a great favorite with both old and young. Few from among our community could have passed away more sincerely lamented, and the recollections of none will be more kindly cherished by the friends left behind.

A few hours before his death he dictated the following parting words, to be read to his friends at the funeral. In complying with the request, Prof. H. Barnard, who had been selected by the deceased for that purpose, accompanied them with an eloquent tribute to his Christian character, listened to by a large congregation assembled at the Presbyterian Church, where the funeral obsequies were held on Friday last.

"DEAR FRIENDS: I want to thank you all for the many kindnesses you have shown me in my long, wearisome sickness. Before you hear this, I shall have passed over—joined the dear friends that are waiting for me in that beautiful land, where there is no more sickness or sorrow. I am perfectly happy—more than willing to go. Death has no sting—the grave no victory—and when the angel of Life (not death) comes to carry you over the shining river, may you feel as happy and as willing to leave this earthly life as I am."

"If I have ever caused any of you any hard feeling toward me, forgive me, and remember me only as your old friend. Good-by!"

WALTER.

From the foregoing, we may learn several valuable lessons, which are more deeply impressed upon our minds in connection with such circumstances as these:

First: The spirit of intolerance and persecution is equally as bitter in the so-called "Christianity" of to-day, as it was in the days of the Inquisition, though it has less facilities for thus unmasking itself and standing revealed in its true character.

Its God is called a "God of Love," and it professes to be a system into which the spirit of love and charity enter as its distinguishing feature. "But by their fruits ye shall know them," is its own favorite method of judging. This is a nice way to manifest a spirit of charity and sympathy, to turn the weeping friends of the departed away in cold disdain. Is it not astonishing? Professing to believe that the spirit is gone into unending torture and woe, they appear to make it their principal aim, to add as much misery, while in the earthly life, as possible, to that which is to be inflicted by their "angry God." Oh! Nature! our beneficent Mother, where dost thou teach such an inhuman and detestable doctrine as this? Not in the beautiful ray of sunlight, which visits the hovel as well as the palace, to make the hearts of the inmates glad and joyous, whether "saints" or "sinners." Not in the soft, mild showers of May, falling alike on the evil and the good! Not in the balmy breath of sleep, the beneficent angel of night, with healing on her wings for every weary soul. No, no! No where else do we find them wroth, except on the wrists and necks of those who encourage systems that forge these shackles, and bonds to degrade and crush the naturally free human spirit!

Second: The fabulous and superstitious notion that the death-bed of the so-called impenitent is a bed of thorns, is thus branded as one of the myths of the past. Our dying brother could exclaim, with even more exultant triumph than many a Christian, "Death has no sting! the grave no victory!" And while, as we learn, he expressed regrets at some things in his earth-life that we would not now repeat, he did not entertain a particle of fear. And why should he? Having already suffered, or suffering, the consequences of what he had done amiss, he was too manly to want to transfer the suffering to other shoulders than his own, and wanted no forgiveness but that which comes when our own hearts, or those whom we have injured, forgive us. He had far outgrown the old fabulous idea of having or requiring a savior. Death came to him as a change that to elevate him to a higher and more extended sphere of action and usefulness—not in the old sense of "dying"—but, to use his own words, as a "Life-angel," conferring upon him the bliss of immortality. And we are glad to know that his spiritual senses became active and clear before the change came; and he had the exquisite satisfaction of being accompanied "across the river" by his own dear friends who were present, waiting to receive him into spirit-life. Conscious to the last, he gave evidence that cannot be doubted, that he was surrounded by ministering spirits, recognizing his father and others, and giving expression to the rapture and joy which he felt while undergoing the change, that is so commonly and unnecessarily dreaded as the last and greatest evil.

Third: A great and irresistible movement is on foot that will sooner or later crush the power of the old systems of theology. As a notable example of this truth, we are proud to know that Prof. H. Barnard, who is well known among the educational workers of Minnesota, was, six years ago, while Superintendent and Principal of the Public Schools of Mankato, a zealous member of the same society whose place of worship was used on this occasion, and also Superintendent of the Presbyterian Sabbath School of that city. He afterward sustained the same relation to the Presbyterian Church in Minneapolis, where he now conducts a very prosperous Business College, and where he underwent an ecclesiastical trial and excommunication, being pronounced unfit for communion and fellowship with the saints of that church, while not a spot or stain could be shown in his moral character. And we take this opportunity of appealing to all who desire to aid in the progress of free and liberal thought, to lend their aid in sustaining such men as Prof. Barnard, who are fearless and honest enough to say what they think, and profess what they believe.

Fourth: The pomp and display and useless superstitious ceremonies of modern funerals are fast disappearing; and they are now assuming a more rational and social character. It is no longer considered essential for a minister of some religious denomination to conduct the services. Prof. Barnard, who officiated on this occasion, conducted the funeral cere-

monies in the most satisfactory manner. And, indeed, we do not see why not. Prof. Barnard has been recently re-elected as Worshipful Master of Hennepin Lodge, No. 4, of Freemasons of Minneapolis, and has on numerous occasions conducted Masonic funerals. And why not any such ceremony be conducted by him? The fact, too, of the confidence which is placed in the integrity of character of Prof. Barnard in his own place of residence, by being called to preside over the deliberations of the Masonic Lodge—one of the most conservative institutions in the country, reflects a still more unenviable light upon the narrow-minded and bigoted policy that induced the Methodist Church of Mankato to close its doors against these funeral services, simply, because he conducted them and only claimed to be a MAN and not a PRIEST.

"I may not be a poet, but I love the true and right, And welcome freedom's dawning as the eagle greets the light, Roll on bright orb of liberty, and in thy ardent ray, Let every fetter mankind wears melt speedily away!"

Henry Ward Beecher.

[From an Atlantic Herald Letter.]

After an introductory hymn by the choir, Mr. Beecher says a short prayer, usually not more than half a minute long. Then he reads a "lesson," and tells the choir what hymn to sing. He does not "give out" the hymn; he simply reads the number of the hymn, and takes his seat. When the hymn is done with, Mr. Beecher rises and preaches magnificently. The only elegant thing in the room is the speaker's stand; a small platform, of about a foot elevation, with a sofa at the back part of it, and a small table in front. On the speaker's left is another low table, on which, every Sunday morning, is placed a very large, fresh, and tastefully-arranged bouquet of flowers. When I say "very large," I mean as big as a table. On Mr. Beecher's right is a tall, slender vase with flowers; the vase looks like a stalk from which springs many kinds of rich and varied leaves and blossoms. The only awkward figure about the stage is Mr. Beecher himself. Mr. Beecher is large and decidedly lubberly. His legs push out behind. I think he is too weak in the knees. You are constantly afraid the knees are going to give way and leave Mr. Beecher in a position that you have seen clowns in some cases, and which people who are broke are sometimes said to occupy, theoretically. Mr. Beecher's clothes never fit him, and he always seems to be bungled in an overcoat. Mr. Beecher, as one or two of the readers of the Herald may know, has hair only a shade darker than blonde, and he wears it long and thin. Mr. Beecher has a noble head, and a bright, sunny face, full of sympathy and electricity. It is a face to remind you of light wines, only there is a certain quirk about the corner of one eye that gives it a small dash of ginger-pop.

I think Mr. Beecher lives well—eats a great deal. How else could he get to be so large and so fat, and with so much good red blood in his veins? But then, there are his weak knees, that must be accounted for somehow. The audience at Plymouth church does not applaud the speaker when he says a good thing, as has frequently been said,—that is, there is no stamping or clapping of hands. Of course, when Mr. Beecher says a good thing—and he does very often, and in a capital way,—there is a murmur of applause which is felt all through the audience. After the sermon, through a hymn by the choir, and then Mr. Beecher prays about a quarter of a minute. Mr. Beecher, although very liberal in his views and large in his sympathies, is still more than half an orthodox doctrinaire. Mr. Beecher is the highest and completest intellectual and moral representative of American orthodoxy in its tendency toward free religion. And being thus the representative of transition, of course he is rather negative than positive in his ideas. This is not so apparent in his writing, especially in his "Life of Jesus, the Christ." Beecher's social influence is immense. There is probably not a man in America who could have stood up under the enormous pressure of the late "scandals." Beecher, without having made any effort that the public knows of, comes out unscathed. Beecher has much of the demagogue in him. Had he not been pastor of Plymouth church he might have been President of the United States. Nay, he may yet be anyhow; who can tell?—He will not undertake anything unless he is well assured of success. Some time ago a committee of workmen tried to get him to make a speech at one of their mass-meetings. He assured the committee, in effect, that he would go, and advocate their measures—provided, he could be convinced beforehand that the thing would be a success.

And the question will arise in the minds of thinking people why Mr. Beecher wanted to be convinced beforehand, that the workmen's movement would be a success. Instead of his being evidence that he is a demagogue, it is, on the contrary, evidence that he saw much more clearly than the committee did, that the movement he was asked to advocate contained the elements of failure. If he could have seen in it success, he would have been convinced that it was based upon correct principles, and hence worthy of his advocacy. Success, in the sense Mr. Beecher uses the word, is something more than the popular approval by a class—it is the development of a principle which will prove of utility and lasting benefit to all. The writer evidently misapprehends the true meaning of the language made use of by Mr. Beecher to the committee.

The article above, copied from the Herald, in the main does Mr. Beecher justice. That he has passed through the late "scandals," and like pure gold that is all the more brilliant for passing the ordeal of the refiner's fire, so he stands before the public as one of Nature's noblemen, all the more admired, notwithstanding the false and scandalous charges that were first started by Victoria C. Woodhull, two years ago last Fall, at the Boston meeting of the so-called "American Association of Spiritualists," that was composed of sixty-two members only, thirty-three of whom were her stool-pigeons. The "scandal" which was intended for infamous purposes was seized upon alike by the enemies of Mr. Beecher and true Spiritualism, and mouthed about by both classes of garbage-mongers to the utmost of their ability.

In her famous Boston "scandal" speech, she coupled the names of leading Spiritualists, who opposed her "new departure" infamy, with that of Mr. Beecher, and accused them alike with him, of being guilty of the same licentious practice which she was advocating as a virtue, as the very "elixir of life."

Her satellites took up the refrain, and heralded it as truth, thinking to besmut others in the eyes of the people, sufficiently to make themselves appear white. Even the Secretary of their new organization, the "Universal Association of Spiritualists," proposes to discuss the question, and show that Spiritualists have always believed in, and practiced, Moses-Woodhullism.

The inference is, Moses Hull being a convert to Spiritualism under the teachings of Jameson, the secretary above referred to, took that kind of Spiritualism which they both advocate and admit that they practice, through the basilar region of their beings, and really have no more love for exalted spirit communion—that which reaches the highest and noblest elements of human nature, than those notable animals of "Bashan."

Already thousands of good people who were told that they did not understand the "new departure" doctrine, have since the Chicago, Jackson, and Elgin conventions, come to the conclusion that they understand it, and there is no mistaking the fact that, Spiritualism was by the "new departure" party, only to be made use of, as Judge Carter, their most talented advocate, said, as "a mere adjunct," or in other words, an appendage to ornament the tail of their "social freedom" kite.

At the last three conventions, above named, it was foreseen by the great mass of true Spiritualists that they were each officered throughout with Moses-Woodhullites, however much they might protest to the contrary. They were in full sympathy with the "new departure" dogma and all worked hand in hand to promote the same end. No better evidence is required, that the Spiritualists of Northern Illinois and Michigan were correct in their views and wisely kept away from the Jackson and Elgin meetings, than the fact that all of the Woodhullites, of both sections of country were present—the one managed by Mrs. Woodhull and the other by Mrs. Severance in person, and both interchanged greetings, exultingly claiming that their cause was in the ascendant.

We commend the great mass of true Spiritualists for standing aloof from all meetings that are well known to be officered by social-freedomites, and only to be held to glorify that infamy. Call your own meetings on a platform that unmistakably ignores the "social freedom" infamy, and you will have a multitude of people to aid you instead of the mere handful.

The Michigan State Association and the Northern Illinois Association of Spiritualists are most thoroughly played-out. Hereafter let them be known by their true colors. Let no officer think he can deceive anybody by pretending to call a meeting of Spiritualists at which nothing but that which is germane to Spiritualism shall be discussed, and then defiantly tell the people that Moses-Woodhullism is germane to Spiritualism. Let no officers claim that they will oppose the occupancy of the time of the meeting in the discussing the merits of that infamy, and then go upon the stand and thank God that the Woodhullites are there in force to discuss their favorite hobby, and that they shall be heard.

We say to the true Spiritualists of America, as you value exalted spirit communion, call and conduct your meetings on a basis that comports with decency and propriety, with the intelligence of civilized people, and conduct them in a manner so that years hence the cause of Spiritualism shall stand before the public as much fairer and more noble, in the estimation of the thinking people of the age, as Henry Ward Beecher does to-day, for the scandal that he and Spiritualism alike are passing through, and which alike had their origin at a so-called Spiritual meeting.

Thank God and the good angels, that protests from all parts of the world are being uttered, so loud and pointedly, and that the RELIGIO-PHILOSOPHICAL JOURNAL is faithfully placing the same upon record, so that the future historian will be able to truthfully deny, that either of the so-called free love gatherings, were true exponents of Modern Spiritualism.

Their True Character.

E. B. CRADDOCK, writing from Concord, N. H., tells a good story of the great disappointment of the M. E. Church of that place, at the utter failure of Uriah Clark in exposing Spiritualism in their church.

It seems that Clark's old theological mortar were aimed to reach Wm. Denton, Mansfield, the Fox girls, Mrs. Conant, and other leading Spiritualists of the Eastern States. He like, Leland, Von Vleck, and all other professional expositors, promised in his posters to give an opportunity for criticism, but found it best to dismiss his audience before doing so.

The following will show what the Eastern press think of the pious knave who has boxed the compass from Universalism, through Spiritualism, down through orthodoxy and phylax, to Methodism, and is now an exposé of Spiritualism.

IS HE A FRAUD?

Under this caption the Laconia Democrat, of this week, states on the authority of the Somerville (Mass.) Journal of late date, that Dr. Uriah Clark, who gave an exposition of Spiritualism in Phenix hall, Tuesday evening, is a sort of "dead-beat" among the Methodists, who disown him, and have repeatedly refused him a license to preach. The Democrat continues in this wise:

"P. S. We understand that this Dr. Clark, as he styles himself, threatened last night, that if we said anything against him, in our paper, we 'should hold the publisher criminally responsible for it.' Now come on, and just tell the public by what right you prefix Dr. to your

name. Does it mean Doctor of Depravity? It is the duty of the press to expose cheats and impostors."—Daily N. H. Monitor.

This is the same Uriah Clark that attended the first National Convention of Spiritualists at Chicago, in company with a young lady called "social-freedom" and was refused entertainment by a family to whom he hinted the beauties of that system of faith. He and one J. S. Loveland, were very much disappointed at the results of that meeting—Clark, because he was not made secretary; Loveland, because his articles of organization (which he, like Woodhull, came laden with), were not adopted, with himself seated in a quasi sacerdotal chair.

He since abandoned his wife and children, for a change, a la "elixir of life," while the new lover, for whom he swapped off his wife, soon after snubbed him and took to another. This inspired him, anew, for a system of religion in which his sacerdotal leadership, would be recognized by the devotees. Hence he went to work on the Pacific coast, to which he had fled, to inaugurate the new system. We believe his leadership has been fully recognized by all of the believers—J. S. Loveland, after Col. Fox and the "Present Age," his organ, passed away, constituted the whole sect!

He abandoned his wife and little children very soon after he and one W. F. Jameson got up and adopted a set of resolutions against the RELIGIO-PHILOSOPHICAL JOURNAL, quite like those recently adopted by the Dakota convention at Jackson, Michigan.

But not to lose sight of the Rev. Uriah Clark, the second person in the Loveland-Clark-Jameson trinity, that has labored so assiduously by resolves, and especial lying, to break down the JOURNAL, after taking a circuit with his affinity, through Northern Illinois (leaving a bed-chamber stench every where), always entering his complaints against the ungodly Spiritualists that failed to see any especial virtue in the Reverend gentleman's loose habits, returned to Boston, and there fulminated against this paper, and its editor, at the time of its first inauguration. The result of all of which was, that he, too, found Spiritualism so incongenial that he has abandoned it altogether, denouncing it as the work of the Devil, and gone back into the orthodox church. He now is engaged in lecturing, like the State's prison convict, Prof. McQueen, against Spiritualism.

It is worthy of note that every one of those worthless characters, who perambulate over the country, practicing "social-freedom," and denouncing the RELIGIO-PHILOSOPHICAL JOURNAL, turn up in the employ of the most bitter opponents of Spiritualism, sooner or later; and we will make this prediction, and our readers will find it verified by facts, that within five years from this date, every "social-freedom" lecturer that is now denouncing the RELIGIO-PHILOSOPHICAL JOURNAL, will be found denouncing Spiritualism in the same way that Loveland, Uriah Clark, Von Vleck, "Prof." McQueen & Co., are now doing. "Social-freedom" now holds them to Spiritualism—shake off that infamy, which is but a parasite, like vermin in a child's hair, but no part of the child, and they, too, will flee from, and be found preaching against Spiritualism with stentorian voices, like the renegades above named.

Our readers will bear in mind, that every renegade from Spiritualism, who is now engaged in denouncing it, was, while in our ranks, a most bitter opponent of this paper, and was ever busy retailing slanderous reports, and trying to induce subscribers to discontinue the JOURNAL, even as the leading Woodhullites are now doing.

These men are the mirrors that reflect the true character of the opponents of the RELIGIO-PHILOSOPHICAL JOURNAL, the class of people who get up resolutions and adopt them, at "Diakta social-freedom meetings." Even at the Elgin meeting, they discussed and cussed the JOURNAL, but did not dare to attempt to resolve against it, but did send greetings to one that had done so.

Love of Promiscuity avowed—Affectionate Greetings—Hatred for the Religio-Philosophical Journal.

The Jackson, Michigan, Woodhull Convention adopted the following Resolutions: Resolved, That the only open door out of our social difficulties is the entire abrogation of all merely man-made marriage laws, leaving the sexes free to seek harmonious associations under the laws of nature.

Resolved, That the late course of the RELIGIO-PHILOSOPHICAL JOURNAL, in misrepresenting the friends of Social Freedom, and belying its great principles, meets with our unqualified disapprobation, and that it is unworthy of support in any shape whatever.

The following greetings passed between the Elgin convention, run by Mrs. Julia H. Severance, and the Jackson meeting, run by Mrs. Woodhull in person:

"To the Spiritualists of Michigan in Convention at Jackson.—We send you greeting. A victory for radicalism. Answer, Northern Illinois Association of Spiritualists." To which the following was sent:

"To the Northern Illinois Association of Spiritualists, at Elgin.—The banner of individual sovereignty in the ascendancy.

"Michigan State Association of Spiritualists at Jackson.

"Mrs. L. E. DRAKE, Secretary."

We thank them for showing their hands. Those who are desirous of knowing why the Woodhullites denounce the JOURNAL, can learn by a three month's perusal of its columns, which will cost but twenty-five cents.

They will also learn what Spiritualism, unaccompanied with social freedom, teaches at the same time, and without any extra expense.

Dialogues and Recitations for Children, is the most valuable book for the young we have.

[Continued from First Page.]

tain and uphold it forever; and although it may be said in the letter of your Church that you cannot hold communion with spirits, when they come to communicate at your doors or at your hearts, and give you proofs of their presence, you can not refuse their admission.

The gifts and voice of the Spirit to-day mean something more than that the lips of love have been unsealed and may speak to you again—mean something more than these; they mean that the old religion shall be made new; that the form shall perish, but the Spirit shall live; that the letter shall not govern, but only the breath of the living God; that there may be leaders many, and creeds many, and temples many, but that there shall be but one living Spirit.

Now understand us. If there be those who have been blind in spirit—who are desolate, do not wonder; if there be many that stagger beneath the light of the new life, do not be surprised. Remember, in time these things all establish their equilibrium, that the forces of nature are always equal, that God sends the Spirit and also the power to bear it, and if you will heed its utterances and give voice and make room for it, your house will expand, your courts grow broad enough, your churches large enough for the Spirit to dwell in.

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The above is the name of a medium-sized monthly newspaper, printed on beautiful fine paper, clear, nice type, and well filled with interesting matter by the best writers and thinkers of the order of Shakers.

We are very anxious that our friends, all over the country, should see the LITTLE BOUQUET, that they may the better judge of its beauty and its merit. To that end we will send to any address, specimen copies from May to January, on receipt of ten cents a copy.

The Fall of Man, critically reviewed, is the title of a highly interesting little pamphlet by M. B. Craven, whose name as an author, and contributor to this paper, is well and favorably known to our readers.

Letter from Austin-Kent.

DEAR FRIEND:—Yours, enclosing 2.00, came safely. It never could have come in a better time. Many thanks. It grieves me to know that so many poor people must suffer this winter.

No! Brother, not one cent will we take for the RELIGIO-PHILOSOPHICAL JOURNAL. You shall have it free. We have none more deserving on our free list, of several hundred.

That you are honest in your views, no one can doubt, and you shall have the JOURNAL free, and we hope it may be the means of causing you to see that it is no lack of freedom of our press, that the advocacy of Woodhullism is excluded from our columns.

Your own conscience and loving angels will bless you for even the pittance of one dime to this poor sufferer. His noble heart will be gladdened thereby.

All who wish to engage in procuring trial subscribers for this paper at the rate of 25 cents for 3 months, will be furnished with the JOURNAL free during the same length of time, on sending a list of not less than ten subscribers, with a post-office money order to pay for the same.

A great many people in every neighborhood will try the JOURNAL at that price, out of curiosity, if for no other purpose. The trial will in many cases convince the thoughtful that Spiritualism is worthy of their thoughtful investigation.

The Shaker and Shakeress. The above is the name of a medium-sized monthly newspaper, printed on beautiful fine paper, clear, nice type, and well filled with interesting matter by the best writers and thinkers of the order of Shakers.

DEAR BROTHER JONES:—Will you allow me, through the JOURNAL, to introduce to the Spiritualists of the West, Mrs. Amella Colby, of Winona, Minnesota, a first-class lecturer, though not yet widely known among the Spiritualists.

Several persons have written us that they supposed themselves the only Spiritualists in their vicinity, until they began to canvass for trial subscribers at twenty-five cents for three months, when to their surprise they found that more than one-tenth of all their neighbors, were favorably disposed toward Spiritualism, and anxious to take a paper devoted to that cause, provided that it did not, directly or indirectly, sanction the free-love doctrine of the Woodhullites.

Greatly to their surprise, they not only found that they were not alone as believers in Spiritualism, but that they could, by the simple asking, get a good list of subscribers to the RELIGIO-PHILOSOPHICAL JOURNAL.

Thanks, friends, for the effort you are making in behalf of pure undefiled Spiritualism. Angels will bless you for your efforts. And may all readers of the JOURNAL follow your example in obtaining trial subscribers.

Bastian and Taylor's Seances.

The above named well-known mediums for physical manifestations, continue to hold seances at the seance room of this Publishing House, every evening, Saturday excepted.

Mr. Taylor is a splendid test medium, and receives calls from 10 A. M. to 2 P. M., each day. His hand is controlled to write, often a fac-simile of the deceased friend's hand-writing.

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

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

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.

As much as the "social freedomites" are revolting against the RELIGIO-PHILOSOPHICAL JOURNAL, perhaps the friends of true Spiritualism will devote a little time in procuring trial subscriptions at twenty-five cents for three months, from such of their neighbors as have never before taken a Spiritual paper, but who really and honestly believe all Spiritualists advocate licentiousness.

The Rev. T. H. STEWART, lecturer, has our thanks for his exertions in procuring trial subscribers for the JOURNAL. Send in the subscribers, brethren. There is a fair prospect that not only Spiritualists but the great mass of thinking people, will learn within the next six months that Spiritualism has no affinity with sensual free-loveism.

Dr. J. C. FISH expects to spend the most of the coming Winter in the South, and would solicit calls to lecture. He treats the sick clairvoyantly. Chronic diseases generally—cancer, tobacco and opium diseases, are his specialties. Address him at Danville, or Hornellsville, N. Y.

WILL J. L. POTTER inform K. Graves, of Richmond, Ind., immediately, where a letter will reach him, as Bro. Graves has information of importance to communicate to him, relating to his labors in the cause of Spiritualism.

REV. A. W. WARDEN spent last month lecturing for the Spiritual Societies of Clyde and Toledo, Ohio. He may now be addressed at South Bend, Ind., by any society needing his services.

Mrs. M. J. Wilcoxson is speaking to good audiences at Boulder City, Colorado. She is assisted by a good choir. Music is an essential element for the full enjoyment of a meeting.

Dr. GARVIN's Catarrh Powde are highly commended in the East where it has been in use for several years.

Philadelphia Department.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 234 Race St., Philadelphia.

Salvation by Christ.

It has been declared that no theological dogma has ever taken a strong hold upon the human mind, that had not a foundation of truth in it, and many of these have been compared to the dead trunks of trees that have stood for centuries revealing the outline of what was once a living form.

In order to present our view of salvation by Christ, we must refer to two of the prominent dispensations, which preceded this—namely, that of Moses, the Jewish Law-giver, and John the Baptist, the forerunner of Jesus.

In the midst of this Mosaic age, which was and is found all over the world, and is so well-known that we need not describe it further, there came a John the Baptist, crying in the wilderness, repent! for the kingdom of heaven is at hand.

These are looking for the coming of Christ, and many will find it before they leave the earthly form, and thus realize what is meant by salvation by Christ, which was and is the anointing power which came in great fullness into the man Jesus, and which is freely offered unto every child of God, but which can not be received in its fulness while we are living in the dispensations of Moses or John the Baptist.

The illustrations of these three dispensations are everywhere around us. There is not an individual on this green earth that does not represent in their lives some one or more of these dispensations.

We look into it, and see just where they are. We would say unto those who live under the Mosaic dispensation, be faithful and true to the law of Moses, until you hear John the Baptist crying in the wilderness of your souls, "prepare ye the way," and when you have heard this voice long enough, you should compass this mountain no longer, but rise up and go forth on the journey of life, and sooner or later each one will see transfigured before them the beautiful spiritual life of Jesus, and thus be prepared to experience "salvation by Christ."

This is the grand and beautiful work of human progress to come up through Moses, for every human being seems to be compelled to go through this dispensation in the present condition of the race, and to pass through the wilderness of John the Baptist into Christ's blessed life of love and peace, a love so pure and all embracing that it condemns no one, but would lift all up into the higher and better conditions of a peace which the world can neither give nor take away.

From a spiritual standpoint, we see individuals who are in these different dispensations. In the morning they rise with the spirit of Christ in their souls that would bless all the world, but when they go forth into the marts of business, they too often find themselves on the plans of Moses, in their relations with their fellow men—then perchance some sorrowing one crosses their path and wakens their sympathy, and John the Baptist preaches the coming of a better time when they shall be able to do something for these. So they go on, rising and falling, sinning and repenting, worshipping at different shrines from day to day, while there is, deep down in every soul, not only a recognition of the divine anointing, which was so beautifully manifested in the life of Jesus, but a desire, which is a prophecy that we shall come into that state in which we can live even more perfect and beautiful lives than Jesus was able to.

Our mission here is to help each other in this great and glorious work of salvation by Christ, to come into that condition in which we shall know and realize the divine anointing to be in our souls as a well of living water, springing up unto everlasting life, which will enable us to put away all the bitterness and unkindness that has marked the former periods.

These conditions of life have existed in all ages of the world, but never was the true position and relation of mankind so well understood as it is to-day. The angels have come to us in this day with the light of their love and wisdom, not only proving immortality, but showing us that we may have heaven here

and now, on earth as well as in the spheres above, and that salvation by Christ is the ultimate destiny of all humanity. When we have put our houses in order and truly learned how to

Grasp the hands of the angels As they spread their shining wings. They are saying, "Come up higher, Reach after heavenly things."

Christmas Festival of the First Society of Spiritualists and Children's Progressive Lyceum of Chicago.

BROTHER JONES.—Permit me to so far encroach upon the space of your valuable JOURNAL, as to give your readers a brief outline of what we are doing and what we propose to do in the future. Our Christmas Festival was held in Grow's Opera Hall, on the evening of the 24th of December, and was largely attended, not only by the children, but by the parents and friends who seemed to vie with each other in making it the most enjoyable festival we have had since the organization of the Lyceum in 1866.

The children assembled at 4 P. M., and 6 P. M. they were called to supper to which they did ample justice, their appetites being sharpened by their two hours of play. Then came the supper for the adults, which, thanks be to our very efficient committee, of which Brother Slocum was chairman, was in every way satisfactory. This brought us to 8 P. M., when Dr. Avery, the Conductor, called order, and the curtain rose, disclosing the mammoth Christmas tree laden with presents for old and young.

The Doctor referred to the first Christmas festival held by the Lyceum, eight years ago, giving a brief history of its progress since its organization to the present time; said that he had the promise that Santa Claus would be present in propria persona, and also that he would, on this occasion, be accompanied by his wife, whom he would introduce to the children. Scarcely had the Doctor ceased speaking when Santa Claus and wife made their appearance amid cheers and shouts of the children.

After the gifts were distributed, dancing was next in order, in which many joined until a late hour, when wishing all a merry Christmas, the party dispersed with merry hearts to wait for our next festival.

This was the largest Christmas festival we ever held. The Hall, which we have rented on a long lease, is one of the finest in the city, and in every way adapted for lectures, societies, etc. Dr. Samuel Maxwell is now with us; he speaks every Sunday morning and evening. Children's Progressive Lyceum at 12:30, P. M. Thus is our good cause progressing, with a bright future in prospect. We hope to make engagements with the best speakers in the field, and with united effort to push forward the good work.

Chicago, Illinois.

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 pertaining 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 the paper nor the great mass of Spiritualists favor, in the least degree, the so-called "social freedom infamy," which has so unjustly brought reproach upon Spiritualism.

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

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

By a day's effort each old subscriber can procure from ten to one hundred trial subscribers. How many will engage in this good work? No one will deny that Spiritualism is now passing through a most trying ordeal. We are making history. Our philosophy 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.

H. V. Allen sends \$1.50 on JOURNAL account. He mails his letter at Covington, Ind., but gives no P. O. address. We await information.

At the rate Avilude has disappeared from our shelves the past month, we should think every family would soon have the game.

City Entertainments.

For the Week ending Jan. 3. McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Shiel Barry. "Christmas Eve; or, The Gray Lady." HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. "The Geneva Cross." ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement E. A. Sothern. "Our American Cousin." MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comedians. "Simple Simon." GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Miss Augusta Dagg. "Rising of the Moon."

SPIRITUALISM

An Address Delivered by S. A. Dunwell, at Pentwater, Mich.

Ever since the mention of our little band, meeting to celebrate the 25th Anniversary of Modern Spiritualism, and its origin being at Hydeville, N. Y., the place where so many hours and days of my childhood have been spent...

As I am well aware of my inability to address an enlightened and intelligent audience, on a subject fraught with such deep interest to the whole human family, in a manner that shall edify or elevate the mind, and as you will know I am unaccustomed to speaking in public, I feel assured that you will give me your kind attention and patient indulgence...

In the first place, as it may be new to some present, I will give you a brief geographical sketch of Hydeville, the origin of Modern Spiritualism, commonly called the "Rochester Espirations." The name of this place originated from the fact that a celebrated physician by the name of Hyde, settled there at an early day, and lived there for many years.

Hydeville is a small village situated in the valley of quite a stream, on the north side thereof, called Mud Creek, which runs from west to east, and under a range of hills forming the northern bluff of the stream, with flats extending from a half to one mile wide, and very fertile, and some twenty-five miles east of Rochester, between the two villages of Palmyra and Newark. This stream at Lyons connects with Canandaigua outlet, and at Montezuma with Cayuga and Seneca outlets, as the main tributaries to Seneca river, which empties into Ontario lake at Oswego.

Now, friends, what are we here for, and what shall I say on this occasion? From the little tiny raps in this humble place, a little spark has been kindled to a mighty flame which has spread like an electric flash to the uttermost parts of the earth. By its singular and strange phenomena, the world has been shocked, shaken from centre to circumference. The very best minds and intellects of both sexes are deeply engaged in advocating its truths. Why? Because it is a scientific, Natural Religion, a consistent common-sense religion; and ere, because in the short space of twenty-five years it has accomplished what the church, clergy and old Jewish Bible theology combined, have failed to do in centuries, while skeptics and infidels under the old Bible theology have rapidly increased. Why? Because that old theory is fabulous, contradictory and false; sanctions all manner of crime in its most horrible forms.

Now, the question arises, "What has Spiritualism done?" I answer, it has proved conclusively to the infidel world, by positive and unmistakable demonstration, immortality and eternal life beyond the grave! It also proves to us, emphatically, that there is no death, which has always been taught by Bible Christians to be the King of Terror, and a terror to all things; also, that after death we lie in our graves for millions of ages to await that awful judgment day, when our bodies, flesh to flesh, bone to bone, shall re-unite and stand erect before that awful tribunal, to be judged according to the deeds done here in the body, a theory which contradicts God's nature, and all scientific principles. The scenes of that day, if real, would beggar description!

The groans, weeping, cries, lamentations, wailings, and the terrible heart-rending convulsions of the major part of the human family, called together on that peculiar occasion, by the blast of the last loud trumpet, no language could express or describe, while to the astonishment of the few, if any, who are exempt, millions at every moment are being plunged headforemost into that terrible lake of fire and brimstone, and red-hot lava, as the Rev. Knapp once told me in the city of Chicago, where its inmates were continually holding prayer meetings, there to remain forever and ever. The thought is too horrible, absurd and repulsive for further comment! I believe religion pertains to the relations between man and man. God made manifest in men, women, and children, and not in Sabbaths, Bibles, priests and church, is the essential element of true religion. Our heaven or hell is exactly in accordance with our feelings and actions toward our fellow-beings. It matters but little what we think of Moses, Luther, Calvin, John, Paul, Aaron, or Joshua, but it is of infinite consequence what we think of ourselves!

We should bring our appetites and passions under subjection to our reason and judgment. Christians are continually talking about saving men and women by what was done eighteen centuries ago, that what one man said and did, is to save the world. His actions and deeds saved him, but they do not save us. Our destiny does not depend on how Christ lived and died. Instead of turning our thoughts to God and Christ, as a general rule it would be far better to turn them to our own hearts. In my opinion, Christ came not to save us, but to teach us how to save ourselves. He died, not to save us, but died rather than relinquish his principles, as many other good reformers have, by the hand of Christians, so-called.

Christ set many good examples, and many that were quite unnatural, and very far from good. I do not endorse that religion that requires me to hate my father, mother, sister, brother, and even my own being, to become a disciple. Our religious creed, in my opinion, should be, My country the world; my religion to do good! Let us for a moment contrast the difference between spirit philosophy and Bible theology. The first presents a strong incentive to good actions, claiming no favor or trust for sins, and that we enjoy or suffer according to our good or bad actions here and hereafter, which renders equal justice to all. The latter, however, is not only a strong incentive to crime and bad actions, but actually offers a bonus on murder, as the shortest and quickest road to heaven. The clergy at the eleventh hour never fail to stand upon the platform with the condemned criminal who has committed murder, and led a life of wickedness, to smooth his passage to heaven and place him on an eternal footing with the man that has spent a lifetime in doing good. According to Bible theology while the lamp holds out to guide the vilest sinner may return and claim his seat with the righteous. They have only to say, "I love Jesus," and "I believe he died for me," and all is well. Now, to show more clearly the bad influences and effects of this most pernicious of all theories, I will say it was the custom in ancient times among different nations, by their pious fathers, priests and kings, to divide their people into three or four different castes; and what appears so peculiarly striking and strange, and what I wish you to notice, is that the priests always came up in the first rank or caste, and the latter as mere slaves or serfs. According to

our most reliable statistics, if the same rule was practiced here, our State prisons would be relieved of many of the preachers who are incarcerated there for crime.

It is said that in the State prison at Auburn, N. Y., there are twenty-five ministers of the gospel, but not a Spiritualist, Unitarian, or even an Infidel. In Joliet, Ill., it is stated, that among seven hundred prisoners, there are forty-seven ministers, and one Spiritualist, and he was not one until he had been there some time. All the balance are Christians, and our Courts seldom hang any but Christians. Now, what must be the influence of such a doctrine on the hearts and lives of men? Why, just this: that if they believe they can be forgiven for sin through the blood of Jesus, at any time, they will continue sinning just so long as their passions and perverted appetites are stronger than their principles. They will, therefore, be alternately sinning and repenting, and repenting and sinning again. This is the personal history of ninety-nine Christians in every hundred; therefore, I consider it a dangerous doctrine.

So long as a few prayers and tears, and a little professed faith in Jesus as an all-sufficient Savior, are believed to be capable of blotting out men's sins, so long will they sin. The horrid effects of this doctrine are often demonstrated in the criminal on the gallows: A man commits murder on a fellow-man who is not a believer in popular Christianity. The murderer is caught, sentenced, and remanded to prison to await his execution. During the interim, he is blessed with the presence of a priest and a Bible. The priest pictures to his imagination the awfulness of the crime, and eternal damnation as his doom. "Unless he repent and believe in Jesus, such souls shall be saved." He knows his crime is great, feels guilty, becomes frightened, "repents believes, is baptized," and what next? Why, he is swung off into heaven—glory, with holy angels, while the poor victim, whom he gave no chance of repentance, but sent straight to hell, is groaning in eternal torment. Away with such doctrine, and away with a book that teaches either by precept or example, adultery, war, polygamy, slavery, rapine, murder, swindling, stealing, and every other mean act in the catalogue of crime. Such a book can not be imposed upon us as the best book in the world. Now, I would say to fathers and mothers, don't degrade your children by teaching them such horrid and immoral doctrines, such outrageous lies, such blasphemies against God and all truth and beauty!

There is nothing more sacred than truth. We should love it above all things, and be willing to make any sacrifice for its sake. Now, I do not wish to be understood that there is nothing good in the Jewish Bible, for there is much that is very good and beautiful. Neither do I wish to be understood as saying, that there are no good people in the church, for I believe there are many good honest Christians there, but no better for belonging to it, for I believe their youthful minds have been abused, in being early educated up to that theory which is hard to be eradicated. I would here say, that a false theory believed, will produce the same effect as the true; but far better if they were left alone to choose their own religion in riper years. Taking this into account, there is nothing strange that so many cling to old theories. I pity those of riper years that still endorse that barbarous theory.

When our Christians are sending missionaries to enlighten heathens, they are not aware that they at home are worshipping an idol, a fictitious, false Bible-god, and are suffering for enlightenment at home. I contend they are worshipping idols to as great an extent as are the Hindoos. The Koran, Vedas and Shasters, Zendavesta and Mormon Bible demand their compliance as much as ours, and for ought I know are just as consistent. For I don't think Brigham Young can out-do old king Solomon for polygamy if he tries, and the Bible god pronounced him to be the wisest man that ever lived, or that ever would live, with his seven hundred wives and three hundred concubines. Now, there are strenuous efforts being made by the church and clergy to get this same religion engrafted into our United States Constitution, and so legalized as to make it the only true religion, and God as the source of all authority and ruler among the nations, and his revealed will as of supreme authority, a religion that can not stand upon its own merits without being legalized, ought to fall. That there is, as the Bible represents, an after-life to which we are destined, either to a located heaven or hell, is contrary to all scientific research or reasoning, and wholly revolting to my nature. Nothing could be more cruel than to suppose that our dearest friends were doomed for one day (say nothing of eternity) to welter and struggle in that lake of fire and brimstone, while eternal ages roll their round. Who but a Bible Christian, believing such doctrine, would not become a raving maniac? That God should bring into existence the human family with all their natural propensities, and then he himself commits all the crime and murder chargeable to him alone, in the Bible given by him to us as an infallible guide, then dooms nine-tenths of his children (that never will see or know anything of that Bible) to that bottomless pit—hell, for committing much less crime than he himself committed, is a cruel and strange doctrine to me. If God did, as it is said, destroy the whole human race by flood, with the exception of one family, I know of no greater crime that could be committed. If an earthly parent here should practice upon his children the same rule of justice, which in the Bible is urged upon us as the only infallible guide, he would be nothing but a fit subject for the gallows. I have heard members of the church to which I belonged for many years, say they could enjoy heaven all the better to know God was so just as to send their own children to hell! While I abhor and detest such doctrine, yet it is most horrible and sickening to think of it for a moment. If there is any one thing in my whole life which I ought to be thankful for, it is that I have lived to outgrow the selfish, sectarian, bigoted, Bible theology, the most inconsistent theory we could possibly conceive.

Now, as there is much said in regard to Spiritualism, free-love, etc., etc., I hope we, as a little band, may set good examples before the world and not preach what we are ashamed to practice, do by others as we would others should do by us, and all will be well.

West Virginia.

WHEREAS, We the Spiritual Society of Wheeling, have for four successive Sundays listened with delight to the inspired utterances of our sister, Mrs. C. C. Vanduzee; therefore be it

Resolved, That inasmuch as we regret deeply to forego the pleasure of hearing our sister's highly inspired lectures in the immediate future, we do hereby record our high appreciation of her earnest labors among us, and accord to her our hearty and sincere thanks, and also bid her God-speed in her contemplated labors among other societies.

Resolved, That we, as a Society, do hereby recommend our sister most heartily as an honest, and most effective, and heaven-inspired lecturer, to all Spiritual and Liberal Societies throughout the land.

S. B. WILLIAMS, Pres't. G. W. SNYDER, Sec'y.

Comimentary.

At the close of a course of five lectures delivered by Dr. J. K. Bailey, of Emporia, Kan., on the subject of Spiritualism, at the Court House, Oswego, Kansas, to good and appreciative audiences, D. C. Mills, being chosen chairman and C. C. Sarvis, Secretary, when the following resolutions were offered through the secretary for the consideration of the meetings:

WHEREAS, Dr. J. K. Bailey has this evening finished a course of lectures on the Harmonical Philosophy, or Spiritualism, and desiring to attest our high appreciation of his efforts; therefore

Resolved, That we, as an audience heartily approve of Dr. J. K. Bailey as a lecturer, and for the candid, logical and cogent manner that he treats the subject.

Resolved, That we, as Spiritualists, consider his presentation of the claims of our cause systematic, scientific and philosophical; uncovering the bed-rock of truth upon which our great temple stands; presenting and burning each block thereof, whereby the unprejudiced and honest are enabled to see the beauty and sublimity of its fundamental principles and facts, as well as the illimitable scope of its glorious philosophy.

Resolved, That we, the Spiritualists of Oswego, Kansas, hereby unhesitatingly recommend him as an able and efficient expounder of true and unadulterated Spiritualism. On motion of Judge N. M. Purviance, seconded by Dr. S. P. Hurlbut, the resolutions were unanimously adopted. Also a motion carried that the RELIGIO-PHILOSOPHICAL JOURNAL, and BANNER OF LIGHT be requested to publish these proceedings.

D. C. MILLS, Chairman. G. C. SARVIS, Sec'y. Oswego, Kan.

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

Voices from the People.

MORRIS, ILL.—J. Claypool writes.—Your position on the free-love question of course is right.

G. W. Speakman writes.—I enclose three dollars for another year's subscription for the JOURNAL. 'Tis the best paper I ever read.

GROTON, N. Y.—James Hart writes.—Except my heart-felt thanks for the JOURNAL—it comes out strong against free-love and free-just.

GRAND RAPIDS, MICH.—Zerah French writes.—I like the way you handle Woodhull & Co., and you are gaining many friends by it.

BRADLEY, ME.—Maria M. Rowe writes.—Accept my thanks for the good you have done true Spiritualism.

WHITESBORO, TEXAS.—J. P. Long writes.—You are right in disavowing Socialism from true Spiritualism. Go ahead!

SOUTH ADAMS, MASS.—J. M. Carter writes.—Brother Jones, I am glad the Hulls have shown their schemes; we know right where they are now.

AUGUSTA, WIS.—H. R. Tripp writes.—I am really sorry to see that my old friend, Moses, has fallen into bad company, and that it has struck in on him.

ARMSTRONG GROVE, IOWA.—Mrs. H. Brooks writes.—You have fought a good fight and won the love and esteem of all good and true men and women.

OCOONTO, WIS.—J. D. Davis writes.—I commend the JOURNAL above all things: for the bold stand you have taken against the Moses-Woodhullites.

CARDINGTON, OHIO.—J. Southwick writes.—I have been a constant reader of your valuable paper for two or three years, and expect to be as long as I stay this side the river.

JAMAICA, VT.—Horatio L. Felton writes.—As to Moses-Woodhullites, I would quote St. Paul: "Deliver them to Satan," for the true Spiritualists have no use for them.

ABILENE, KAN.—Newell Thurston writes.—I thank you for your usual indulgence in sending me the spiritual bread of life so long without pay.

WENTWORTH, ILL.—T. V. Lawson writes.—Let us of liberal minds be united, while the enemy, old bigotry, is striving to bind us hand and foot.

BEAVERDRE, ILL.—S. R. Hard writes.—This is to inform you that I shall not be able to renew my subscription to your paper for another year—sickness and age prevent. I like it, I assure you.

Your sickness and age shall not prevent you from having the JOURNAL for the next six months. An extension for six months has been made free. Who will give six months more?—ED. JOURNAL.

BARRE, VT.—Dennis Britain writes.—I think the nasty beast of an infidel, in recourse of the Bible given by him to us as an infallible guide, then dooms nine-tenths of his children (that never will see or know anything of that Bible) to that bottomless pit—hell, for committing much less crime than he himself committed, is a cruel and strange doctrine to me. If God did, as it is said, destroy the whole human race by flood, with the exception of one family, I know of no greater crime that could be committed. If an earthly parent here should practice upon his children the same rule of justice, which in the Bible is urged upon us as the only infallible guide, he would be nothing but a fit subject for the gallows. I have heard members of the church to which I belonged for many years, say they could enjoy heaven all the better to know God was so just as to send their own children to hell! While I abhor and detest such doctrine, yet it is most horrible and sickening to think of it for a moment. If there is any one thing in my whole life which I ought to be thankful for, it is that I have lived to outgrow the selfish, sectarian, bigoted, Bible theology, the most inconsistent theory we could possibly conceive.

NEWVILLE, PA.—John Snook writes.—I feel proud of the stand you have taken on the free-love question. Send the indispensable JOURNAL as before, to Newville, Cumberland county, Pennsylvania.

LE ROY, MINN.—Dr. G. M. Alsdorf writes.—We are Spiritualists from its earliest days. We follow no effects from the true philosophy taught to us by the friends of progress. Never stop my paper.

ALBION, MICH.—S. M. Porter writes.—I send you a dollar, because being in my eightieth year, I have no further lease of life, but am pleased to read your paper and to know that Spiritualism and free-love in this world are divorced.

LACY, CAL.—M. M. Thornburgh writes.—We are glad that the Woodhull faction is divorced from Spiritualism proper, and may the good angels so guide our gallant ship, that it may never again become afloat-bound by such time-serving impediments.

GENEVA, N. Y.—James Wallace writes.—Many thanks for promptness in sending the JOURNAL, as it is like an heir-love to me. Oppose Mrs. Victoria Woodhull's promiscuity to the better end, and may the good angels guide and protect you, in the prayers of your friends.

CORRECTIONVILLE, IOWA.—John P. Hobbs writes.—So far as I know, your course with regard to Woodhullism meets the approbation of the majority of the friends of progressive Spiritualism, versus animalism, and we hope you will continue your present course.

ALLIANCE, OHIO.—John H. Meredith writes.—You will find remittance enclosed for renewal of my subscription to the old JOURNAL. I am very thankful for the result of the late Chicago convention. I think it a great achievement to have the Hulls and their cohorts separated from true Spiritualism.

SOUTH COTTONWOOD, UTAH.—J. Bandle writes.—My wife sees spirits in open daylight, at home or abroad; many come to see her, and they go away convinced of the truth of immortality of the soul. Now a word about this Woodhull infamy. I read her paper for a year and became thoroughly disgusted with her foul language and the big-headed Moses.

HOCKLEY, TEX.—A. H. M. Fall, M.D. writes.—I wish you every success so richly merited by your bold and firm stand against the enemies of the Spiritual Philosophy from every quarter, whether professed friends or open enemies.

FINDLAY, OHIO.—E. Edwards writes.—The good old JOURNAL gives me great relief and consolation. It would be a great thing for me to witness some of the great things your paper tells about. I will live in hopes that some of our good mediums will come to Findlay some time.

THORNDIALE, PA.—A. Morgan writes.—Your JOURNAL was introduced to notice by a friend only a year ago; during that time I have read it with great interest, and have learned to admire its moral and philosophic character to a degree that warrants the remittance of the amount necessary to continue my subscription another year.

ST. MARYS, OHIO.—A. Benton writes.—I was much gratified on reading in the State Journal your acknowledgments of the contributions for the year in the course of the past year, ending with Thanksgiving Day; and particularly for that great feast of blessings—a nice, fat turkey.

HARDIN CITY, IOWA.—J. Knowles writes.—I got hold of the RELIGIO-PHILOSOPHICAL JOURNAL the other day, and I like it so well I thought I would like to see more of it. Here is fifty cents—please send it on trial. I have been taking another Spiritual paper, but it is not quite radical enough against free-loveism. Spiritualists are gaining ground in this place.

EBUTTVILLE, OREGON.—B. Jennings writes.—I am entirely satisfied with the JOURNAL, and consider it the best paper published in the United States, and I am more than pleased with the course you are taking with the Hull and Woodhull infamy, and in this I echo the sentiments of every Spiritualist of my acquaintance in this part of the State.

NEW YORK.—W. L. Jact, M. D. writes.—It is really a feast of joy to be here in New York and listen to the commendations of praise and the many God-speeds to you for the mighty work you are doing for truth. I have spoken to many of the best Spiritualists here, and since my visit, they have all agreed to write to me, and all unite in one voice in your praise, and wished me to say you have the best wishes of thousands of Spiritualists.

W. ST. PAUL, MINN.—Dr. P. Barton writes.—It seems to me there are a great many "speaking in meetings" just now—are all confessions "good for the soul"? Is the drunk expelled from the parlor; if so, let us open the door and consider best (if) some there. Did we not first open the gate, and then the parlor door, and finally leave a dirty bit of meat in the path? There never was any reason why we as Spiritualists should have ever given the world so much cause to say "You are Freelovers!"

STURGIS, MICH.—D. E. Smith writes.—We feel strongly impelled, with others, whose noble names appear in your paper, to say that we heartily endorse the unmistakable and noble position taken by the JOURNAL on the social question. We are glad it has so defined its position that we can understand it. Although we have had a circle that met twice a week for nearly three years, and have had many beautiful and elevating lessons on many subjects, our angels have never taught any thing like Woodhull's gospel, nor have they ever showed us in any way, whatever, that it was necessary.

CAMDEN, N. J.—A. J. VanDuzen writes.—I am satisfied that the best way to demonstrate to you that we appreciate the JOURNAL, is to renew our subscription for another year. This we do cheerfully, hoping the nite we send as a substantial token of our respect and love, may be the means of advancing our heaven-born religion, not that we are hungry and thirsting for the truth. As to your position on free-just question you have not said any too much; neither can you, for to us, it is the most revolting doctrine ever advocated to a civilized world.

BLUFF POINT, NEW YORK.—John Moxcey writes.—I am well acquainted with the Brethren and Sisters of the Harmonical Philosophy in Penn Yan, and can truly say they excel in wisdom, love, purity and chastity. We stand on our own character as individuals, and I can say they all have good character to stand upon. Some of them feel grieved over the free just affair. I have discovered within the last year that I am a magnetic healer, by the grace of God, and it fills me with joy, and I have cured of very painful diseases are greatly rejoiced also.

VADE, OHIO.—C. H. Toler writes.—The RELIGIO-PHILOSOPHICAL JOURNAL is just my kind of a Spiritualist. Its love of purity and truth, and its boldness in defense of the same, gives me the courage to stand in the perusal of its richly laden columns. I am inseparably attached to it, so long as it continues to battle so powerfully for the true Philosophy of Life. And, Brother Jones, I can not speak too highly of the way you have taken off your gloves in the Woodhull abomination. May bright angels and good men and women ever surround and help you in your efforts for true Spiritualism.

MONROVIA, ILL.—Lucius Walker writes.—In your paper you have had big difficulties to encounter of late, but you have succeeded, triumphed most splendidly! Never was Roman joy greater for their most illustrious men from a successful campaign, than should be that of all true Spiritualists for the separation from this festering and pestiferous "There is yet remaining Five-Point upper-portion." There is yet remaining a "Severance advertisement," of Milwaukee, which in due time you will shake off. My motto is, "Keep off—stand on your own feet—sink or swim." By our actions we are known; a sensible public will give correct judgment between morality and just.

REMARKS.—Our readers should not confound the brazen faced, practical free-lover, Mrs. J. Stillman Severance, with the Mrs. A. B. Severance, the psychometrist. They are two different persons. The Woodhullite, J. S. Severance, was formerly a Mrs. Dr. Julia Stillman. In the "social freedom" double shuffle, she got the other Mrs. A. B. Severance's husband and name; but she did not get the heaven given power of psychometry belonging to Mrs. A. B. Severance.

GIRARD, KANSAS.—Jennie S. Gardner writes.—You have been very kind, not only to me, but to others. How many hearts you have made glad, how many homes you have made cheerful, and how many souls you have made free and desolate, otherwise would have been dreary and desolate, and have spared no pain or expense in circulating your beautiful paper among those that could not pay for it. How kind in you not to forget the poor prisoner in his dreary cell, and now, dear Brother, as I am about to leave you, let me hold you by the hand, asking God to bless you, and your loving angels guide, guard and protect you and yours, waiting your souls onward and upward to that higher life, and that port called heaven, where you shall receive the crown awaiting you.

BRENIHAM, TEX.—W. F. Paine writes.—I have one or two items which I wish to communicate to the readers of the JOURNAL, for the good of our cause. First, let me say, that our cause in the Lone Star State is progressing rapidly. In almost every town or neighborhood earnest workers are found, and Spiritual literature finds its way and is ever sought after and read. Again, we are feeling the need of a State organization, that speakers may know who to address, and where to find employment. We have lately had in our midst Mrs. H. N. Hamilton, of Fort Huron, Michigan. She is a trance speaker, seer, and describes the spirits, often giving names in full, and one of the best and truest I have ever met or heard of. Mrs. Hamilton is now filling an engagement in Galveston. Her next port will be Waco. Persons wishing to correspond with her, can hear from her by addressing Mrs. H. N. Hamilton, Waco, Texas, care of Mr. Geo. Dutton.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to the 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. JOURNAL.]

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 values.

STYLE S, PRICE, \$190.

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

STYLE No. 75, PRICE, \$250.

FIVE OCTAVE CABINET ORGAN—SEVEN STOPS: 1, Viola, 2, Diapason, 3, Melodia, 4, Flute, 5, Vox Humana, 6, Telephone, 7, Viol. d'Amore, 8, Harmonic, 9, Antiphonic and Knee Swells. The Telephone is a rich and beautiful stop; very effective in solos or combination. The VIOL D'AMORE is a new stop, now first introduced, with the softest whispering tone of delicious quality. The Upright Resonant Case, new and elegant design, very highly finished, having the Revolving Fall-Board, (patented Nov. 1873), which, besides adding to the beauty of the Organ, is more convenient for use. It is beautiful in form, has no hinges or slides, is opened or shut by a simple movement of one hand, and when opened is entirely out of sight, except one edge.

STYLE No. 73, PRICE, \$185.

FIVE OCTAVE CABINET ORGAN—SEVEN STOPS: 1, Viola, 2, Vox Humana, 3, Melodia, 4, Flute, 5, Telephone, 6, Harmonic, 7, Antiphonic and Knee Swells. The Telephone is a rich and beautiful stop; very effective in solos or combination. The VIOL D'AMORE is a new stop, now first introduced, with the softest whispering tone of delicious quality. The Upright Resonant Case, new and elegant design, very highly finished, having the Revolving Fall-Board, (patented Nov. 1873), which, besides adding to the beauty of the Organ, is more convenient for use. It is beautiful in form, has no hinges or slides, is opened or shut by a simple movement of one hand, and when opened is entirely out of sight, except one edge.

STYLE T, PRICE, \$130.

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

STYLE R, PRICE, \$125.

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

STYLE P, PRICE, \$110.

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

These prices will be found something like one-half the prices commonly printed for inferior organs of less capacity. It is an expenditure of money of poor organs to obtain enormous prices, from which great discounts are offered, to present the appearance of selling to each individual at a specially low price. All Organs made by the Mason & Hamlin Organ Co. are THE BEST in all their internal as well as external material and workmanship. They contain patented improvements found in no others. This Company has not shrunk from exhibiting and comparing their productions with the best makers of the whole world.

All Important Industrial Competitions,

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First Medal at Paris, 1857,

AND

TWO HIGHEST MEDALS

AND

DIPLOMA OF HONOR,

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Nor have they feared to submit their Organs to the judgment of EMINENT MUSICIANS GENERALLY, the opinions of ONE THOUSAND of whom, that these Organs have material superiority to others, is printed in full in a TESTIMONIAL CIRCULAR, which will be sent free.

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Painless Preventive of Toothache.

THE SUBSCRIBER having been for many years a terrible sufferer from some of the worst forms of Toothache, was at last relieved by the prescription of an old friend of his. For twenty years he has had no toothache what so ever. Consequently he has had the pleasure of THE PRESCRIPTION AS A PAINLESS PREVENTIVE OF TOOTHACHE. I will send the Prescription to any address on the receipt of \$1.00. Address La Porte, Indiana, U.S.A.

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THE FUTURE LIFE: As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet, WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

CONTENTS: Chapter I.—The Holy City. Chapter II.—The Spirit Echo. Chapter III.—Powers and Responsibilities of Mind. Chapter IV.—Communication from a Spirit. Chapter V.—Spirit-Life. Chapter VI.—A Picture of the Future. Chapter VII.—Reasonable Words. Chapter VIII.—Interview with Pollock. Chapter IX.—New Desires. Chapter X.—Margaret Fuller. Chapter XI.—Interview with Webster. Chapter XII.—A Second Visit. Chapter XIII.—Another Interview. Chapter XIV.—The Path of Progression. Chapter XV.—Valley of the Shadow of Death. Chapter XVI.—A Mirror. Chapter XVII.—The Book of Life. Chapter XVIII.—A Beautiful Lesson. Chapter XIX.—Retrospection. Chapter XX.—The Mechanic. Chapter XXI.—The Preacher. Chapter XXII.—Reformation. Chapter XXIII.—The Organ Boy. Chapter XXIV.—The Men of Ease and Fashion. Chapter XXV.—The Self-Satisfied. Chapter XXVI.—Natural Development of Soul. Chapter XXVII.—Voltaire and Wesley. Chapter XXVIII.—The Slave. Chapter XXIX.—The Queen. Chapter XXX.—A Scene in Spirit-Land. Chapter XXXI.—The Miser. Chapter XXXII.—Spiritual Influence. Chapter XXXIII.—The Mother. Chapter XXXIV.—The Erving One. Chapter XXXV.—The Idler. Chapter XXXVI.—The Beggar. Chapter XXXVII.—The Insignificance of Man. Chapter XXXVIII.—The Soul of the Soul. Chapter XXXIX.—The Skeptic. Chapter XL.—Realities of Spirit-Life. Chapter XLI.—The Convict. Chapter XLII.—The Souls Aspiration. Chapter XLIII.—The Dying Girl. Chapter XLIV.—The Inner Temple. Chapter XLV.—The Soldier Mother. Chapter XLVI.—The Disobedient Son. Chapter XLVII.—Cardinal Richelieu. Chapter XLVIII.—Practical Nature of Spirit-Life. Chapter XLIX.—Glimpse of a Higher Life. Chapter L.—Communication. Chapter LI.—A Word from Voltaire. Chapter LII.—Some unhappy Spirits. Chapter LIII.—Experiences of Voltaire. Appendix.

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ABOUT HUMAN NATURE, HUMAN LIFE AND HUMAN DESTINY. BY D. HOWLAND HAMILTON, 30 years a practical Phenologist.

This poetical work takes right hold of the practical, vital every day questions of life and the principles which underlie them. It answers them in accordance with the laws of matter and mind, and is a study in the history of the human soul. The author being a phenologist writes from a phenological standpoint, as it were, into the human skull and looks out every way for the tendencies of things, and as to the matter of God and what is his government? What is good and what is evil? What about Jesus and the new birth? Death and the Judgment? What about the Fate, the Atonement and the Resurrection? What about Prayer, Special Providence and Human Accountability. Fate and Free Will, Good Heads, Bad Heads, Shame? What constitutes a Man's Character? Motherhood, Fatherhood, Wisdom and Knowledge, Experience, Happiness? Why such differences among men, etc., etc., and the kind of criticism upon the church and its customs, it is logical and sane, and deserving to end. The Commonwealth, a Boston paper, says: "Our phenological friend has crystallized his inspirations in such a manner that they will outlive Pope's Dunciad or Sumner's Freedom." The Golden Age says: "Mr. Hamilton is a phenologist, a rationalist, an optimist, and a humanitarian, and manages to put in rhyme the unconnected opinions of a great many and make a study of the human mind, with opinions and persons which thousands regard as sacred, it is in no iconoclastic spirit but because he fails to see the grounds for the reverence, in reason and the truth." The Gospel Banner says: "It is humorous, witty, practical, scientific, theological, sensible and ready instruction." Mr. Davis says of the Professor's writings: "They are rich, rare and rare, living logical and independent." Professor Denton says: "What a number of good things have been crowded into this Common Sense book of poems." Warren Chase says: "His rhymes are like chips of marble—wedge and sharp." Price \$1.50; postage free, with photograph and autograph without those \$1.25, postage 14 cents. Paper \$1.00, postage free. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

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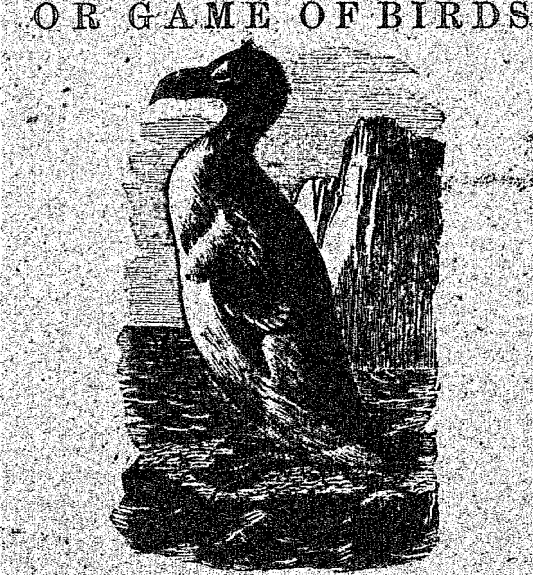
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A Good Head of Hair Restored by a Spirit Prescription.

ADVICE JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement.

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

One year ago this month I wrote Mrs. A. H. Robinson, the living medium, 143 Fourth Avenue, Chicago, as a last resort—or, rather, to please my wife.

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

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

Springfield, Mo. Z. K. BURZ.

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

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

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Contains no LAD SULPHUR, NO SUGAR OF LEAD, NO LITHARGE, NO NITRATE OF SILVER— is not a health nor hair Destructive.

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This is the first and only real restorative ever discovered.

It is as clear as crystal, pure as amber—a delicious cream having however, a slight tinge from its perfume. It keeps the hair fresh, moist, soft, and healthy.

It restores gray hair to its original color by the simple process of new growth.

Use it straight along, and at evening you will have the hair you wear at seven or twenty years, as its habitual use is a certain preventive of falling out, baldness, and gray hair.

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

Infinitesimal animalcules, discoverable only with a powerful microscope, infest the roots of the human hair and scalp, which neglect and unhealthily. The Restorative contains their perfect bane, selected from Nature's store-rooms, which ingredient the Patent has the sole right to use. It destroys these, removes all impurities, frizzes the hair and fertilizes the scalp—treating only the cause, and not the effect.

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*Send two three cent stamps to PROCTOR BROTHERS for a "Treatise on the Human Hair." The information it contains is worth \$50 to any person.

*For sale by Van Schack, Stevenson & Field, wholesale druggists, Cor. LaSalle and Dearborn Sts., Chicago. *For sale, wholesale and retail, at the office of the Religio-Philosophical Publishing House, Adams Street and Fifth Avenue, Chicago. If your druggist don't keep it, we will send you six bottles for \$3.50, for the purpose of introducing it in your place. Must be sent by express.

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

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MAKE HOME PLEASANT, SNAP.

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

TOTEM.

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

There are 30 cards comprised in this game, all bearing neat engravings of Birds, Fowls, Wild and Domestic Animals. Each card has an appropriate inscription and the method of play is outlined on the first page. This beautiful game is especially intended for the amusement and instruction of very young children. Price, 20 cents. Liberal rates to the trade. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

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Frontier Department.

BY E. V. WILSON.

Notice to Correspondents.—Give name of town, county and State where you are when you write. Every letter to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in plain talk, stating just what you mean and want, and always date your letters.

Lifting the Curtain.

A very fair audience assembled at the Hall (St. Louis) of the Spiritual Investigators last evening to listen to a lecture from E. V. Wilson, of the editorial staff of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago. As no subject had been announced, considerable curiosity was manifested as to the line of argument the speaker would follow. At half-past 7 the address commenced with a few preliminary remarks of introduction. Mr. Wilson said:

I am frequently asked if I open my discourses with prayer, and I always answer no. I know that the believers in the Trinity continually pray for my destruction, but I believe in the golden rule, and that does not permit me to pray in return for the destruction of those people. I had rather meet them in the open field of argument. I have nothing for which to pray. I have one wife and desire no more. I have plenty of clothing; am comfortably circumstanced; am fat enough, and am content. The world is good enough for me, and I could not make it any better by prayer if I desired. I have work to do, and I believe that it is my duty to attend to it. I believe in humanity, and in the exercise of the faculties of the mind, and in the monopoly of the telegraph, and in the holy Trinity—but I do believe in humanity, and in the exercise of my belief I am happy and consistent, and work all the time. We are criticised bitterly by those who pretend to be reformers, but our belief is founded in logic and in work.

[The choir sang a hymn, and afterwards the speaker entered upon his lecture.]

My text will be the two great lessons of life, Good and Evil, God and the Devil, and I propose to treat the subject from the stand-point occupied by the Spiritualists of the present time. We believe in a demonstrable future existence, and in a God in whom we have our existence. We reject the Bible, not because it is not to be believed, but because we have our evidence with us, and have no need to go back to the Bible. The Christian Church points us to a personal deity or a creator, and to another power in direct antagonism thereto, the first having supreme power, yet tolerating the machinations of the other. This we do not believe in. The idea of the devil is an offspring of the new Christianity and not of the ancient Hebrew religion. The lesson of the serpent in the garden will be placed in a new light before the audience to-night.

My special text for this evening will be found in Genesis ii: 8.

"And the Lord God planted a garden, eastward in Eden, and there he put the man whom he had formed."

This garden is represented, not only as a garden, but also as a land full of precious metals. Now we further read that God took the man and put him in the garden "to keep it and to dress it?" Does it not seem that this was the

COMMENCEMENT OF SLAVERY?

Adam was placed in the garden to labor and to keep watch over the treasures and fruits therein, but was forbidden to eat of certain fruits. What do these fruits represent? We are told that they were borne on the tree of knowledge of good and evil. Knowledge then was what Adam was forbidden to attain. He was commanded to work in ignorance, and that is the great corner-stone of slavery, in all countries and all ages. Then we are told that God saw that it was not good for man to be alone, and a woman was brought him for a companion. This implies improvement in the ideas of the deity. What Adam wanted with a woman does not appear. He had no clothes to wash, but God saw that it was not good for him to be alone, so a woman is introduced. Next comes the serpent—an intelligence superior to that of all the beasts God had created. This intelligence is said to have wrought the ruin of the woman, and to have worked much misery to the human race. The woman was persuaded to taste the fruit, which was designed to make men wise, and in her search for knowledge she fell. Is not the serpent the type of our Lloyd Garrison, Wendell Phillips and others who devote their lives to the manumission of enslaved mankind; and is not the agency which placed Adam in the garden, a representative of the power of slavery? We read that God came to the garden in the cool of the evening, and hunted for his servants or slaves but they having hidden away so effectually that he could not find them, he called aloud for them. Now, if they could hide from the Lord in Adam's time, why can we not do the same to-day? All Christians are invited to answer, and the question is held to be a fair one. We hold that every word of the Bible is liable to suspicion, and must be tried by the test of common sense. When Adam and Eve came before the Lord with their newly acquired knowledge and confused explanations, a wonderful revelation was made. Would that I had the skill of a Hogarth to paint the picture! The devil in the background, God in the foreground, and the trembling slaves, Adam and Eve, cowering in the bushes, covered with shame because they had gained knowledge. Is this the crime for which the human race must suffer through all time? If the serpent educated these two original know-nothings, who were God's slaves, into a condition of intelligence approximately near to that of their master; if this was done in the Lord's own garden, and if the serpent was there by the consent of God, then did not he make a mistake in punishing his servants for yielding to the temptation? And if the serpent was there without the Lord's consent, and interfered in his affairs so far as to cause insubordination among his slaves, was not

THE SERPENT AN ANTAGONIST

whom God has not subdued? And have we any evidence that he has been subdued since? And is not, then, this antagonist the real friend of mankind? He is only accused of using his influence to break up human slavery. Is there a word in the lesson of Adam and the serpent derogatory to the nature and character of man? I boldly answer, no. There is only a justification of man's natural desire for immortality. Adam coveted a higher existence, but God drove him from the tree of life. In the serpent we recognize an ancient Lloyd Garrison, who struggled for the freedom of the human race. While I have been speaking the spirit of a man has stood beside me who in life was an antagonist to the principles I espouse, and a man of power and talent; a man who has been accustomed to meet his opponent in argument and vanquish him; a man who knows many in your midst; and who has

been a very thorn in your sides, reproaching you with sneers for the doctrines you believed. He has stood here to-night and nodded his head in approval as I spoke. He has changed his ideas in the spirit world.

The lecturer here gave a minute description of the defunct visitor, and then enquired of the audience if any one recognized the person. The lecturer had never seen him before. He was promptly answered by one who appeared to be engaged as a capper that it was Dr. McDowell. The speaker said he did not consider himself a clairvoyant, but he was a seer like Samuel. Not so perfect in his power of prophecy, but still a seer like him. Numerous spiritual visitors were announced and described by the lecturer. Among them old Pap Price of rebellious record. The aunt of a lady in the audience was interviewed and described, but turned out to be an elder sister. The error was rectified and the family pedigree kept straight. More next Sunday.—St. Louis Republican.

Readers, the above is a fair specimen of Newspaper reports of our work, yet far from the truth. The tests given at St. Louis were of a startling character, and all but one fully endorsed.

New Publications.

The January number of SCRIBNER'S MONTHLY has among its contributors Bret Harte, Gail Hamilton, Charles Dudley Warner, John G. Saxe, Colonel T. W. Higginson, George MacDonald, James Anthony Froude, John Hay, R. H. Stoddard, E. H. Frank R. Stockton, Adeline Trafton, Edward King, Rebecca Harding Davis, and Albert Rhodes. Bret Harte and Gail Hamilton contribute stories; Harte's being entitled "A Monte Flat Pastoral"; How Old Man Plunkett went Home." George MacDonald contributes a remarkable poem suggested by a picture by Thomas Moran, entitled "The Haunted House." There are poems, also, by Stoddard, Hay, Saxe, J. C. R. Dorr, H. H., and a namesake author who rhymes of "The Olden Time." Edward King, the writer, and Champney, the artist, give us (in the Great South series,) glimpses of Texas, and especially of San Antonio. Froude's study of the "Annals of an English Abbey" is completed. Werner prints his "Thoughts Suggested by Mr. Froude's Progress." Higginson's sketch of Warner is illustrated by a portrait. Rhodes tells us about speech-making in Congress. Stockton freely adapts for us Verne's story, of "A Trip to the Moon." Miss Trafton and Mrs. Davis continue their serials, "Katherine Earle," and "Earthen Pitchers." In Topics of the Time Dr. Holland discusses Church Union. "The American Restaurant," and "Literature for Boys." In The Old Cabinet is something about New Year's, Christmas and The Black-Heart Cherry-Tree. In Home and Society may be found "A Word for the Poor," "Furs," and "Book Clubs." The scientific, critical and humorous departments are as full as usual.

St. NICHOLAS for January. This is the holiday number of Scribner's new magazine for young people, and it comes loaded, not only with its own store of good things for the Christmas time, but with the best of what had been promised to the readers of Our Young Folks—for the last named magazine, has been bought by Scribner & Co., and is now merged in St. NICHOLAS. But although Our Young Folks disappears from the field of juvenile literature, the boys and girls will lose nothing, for its best writers will contribute to the new magazine. Mr. Trowbridge, the editor of the late Young Folks, has transferred his story "Fast Friends," announced for his magazine, to St. NICHOLAS, which thus receives a most valuable addition to its corps of contributors, for few writers enjoy so high a reputation in juvenile literature as Mr. Trowbridge. The first chapters of his story appear in this holiday number of St. NICHOLAS, which shows a great increase in size while the quality of its contents is superior to that of the earlier numbers, and that is saying a great deal. It is unusually rich in stories. The engravings, of which there is a generous display,—about forty in all—are of that high order which has already made St. NICHOLAS noted as a magazine of art.

OLIVER OPTIC'S MAGAZINE FOR JANUARY.—This favorite monthly commences the new year very much enlarged and improved, yet still under the editorial control of Oliver Optic. With a laudable desire to retain their old subscribers as they grow up, the publishers are adding new features in stories and articles for old as well as young. Prof. James De Mille commences an historical romance in this number, entitled "The Lily and the Cross," a tale of Acadie, illustrated by the well-known artist, W. L. Shepperd. Oliver Optic commences a new story, "The Coming Wave or the Hidden Treasure of High Rock," illustrated by C. G. Burt. George M. Baker, whose contributions to the home and school drama have had great success, writes a serial story under the title of "Running to Waste, the Story of a Tomboy," illustrated by Miss L. B. Humphrey. The first of a series of articles of adventure under the general title of "The Camp and the Gulch," by a well-informed writer. The first of a series of articles on household affairs, of particular interest to young ladies, by Mrs. L. B. Urbino, is given under the head of "The Homespun Club." B. P. Schlaber contributes a humorous article with the title of "The Red Nose," and the sketches, poems, and shorter articles, are well selected and interesting. Three dollars a year. Lee & Shepard, Boston, are the publishers, and Messrs. Durkee & Foxcroft the general managers.

THE PHRENOLOGICAL JOURNAL opens the year 1874 with a most creditable number for January. The features which make up its long table of contents are of an unusually inviting character, and, with the numerous illustrations, leave nothing to be desired by any reader. Among them are: Gerald Massey, the Post Author, with a fine portrait; Real Success; Analogous Expression in Man and Animals, with illustrations; The Articulation School for the Deaf and Dumb; Hoosac Tunnel, with illustrations; The Currency of the Future—a Money article; Clean or Unclean Literature; Only Once; The Slave Trade and Those Interested; Insanity; Its Moral Treatment—a patient's experience and suggestions; The Use of it; The Origin of Coal; Sir Roderick Murchison, with portrait; Bourbon Revival in Europe; Pen Pictures of Irish Customs; Agricultural Hints. Price 30 cents for the number. \$3 a year. Now is the time to subscribe. Address, S. R. Wells, 989 Broadway, N. Y.

CHURCH'S MUSICAL VISITOR for January comes to us looking more attractive than ever in its new dress and style of "make up," which gives us reason to believe that the Visitor is receiving the encouragement to which it is entitled from musical people. The literary contents of the current number are fully up to the standard marked out by the Visitor at the start, and the new music in this number alone would cost more than the price of subscription for a whole year. Subscription price, \$1.50. For sample copies address the publishers, JOHN CRUICK & CO., Cincinnati, O.

SOUL OF THINGS, Vol. II, Prof. William Denton, author and publisher, Boston, is a well gotten-up book, illustrated with numerous engravings. All who have read the first Volume will be anxious to see this and Vol. III, which is soon to follow. The work is sold only by subscription.

THE HERALD OF HEALTH for January is at hand rather late, but makes up therefor in the value of its contents. Every family should take and carefully read some good health journal, it will pay a thousand fold for the investment and in the whole list of such publications, we esteem the Herald of Health the most. Terms, \$1.50 per year; Wood & Holbrook, publishers, 15 Laight St., New York.

HUMAN NATURE for December is just at hand. Among the numerous articles we may mention, as of special interest, Buddhist Theology in Connection with Spiritism; Spirit Experiences; Scientists versus Spiritual Phenomena. This magazine, devoted to Physiology, Phrenology, Psychology, Spiritualism, etc., and intended as an educational and family magazine, is ably conducted and deserves a large circulation in America. James Burns, publisher, 15 Southampton Row, Holborn, W. C., London, England.

WOOD'S HOUSEHOLD MAGAZINE for January, contains a supply of first rate articles. H. V. Osborne (Tenoroon) still continues as its editor, giving to the magazine direct personal attention in every department. The magazine is improving constantly. The present number contains three engravings and other good things in proportion. Price of magazine one dollar per year—with chromo Yo-Semite, one dollar and a half. Address Wood's Household Magazine, Newburgh, N. Y.

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When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little colored monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as these numbers will save a matter of necessity go to the same name can be got out of the mail-list and machine. These little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

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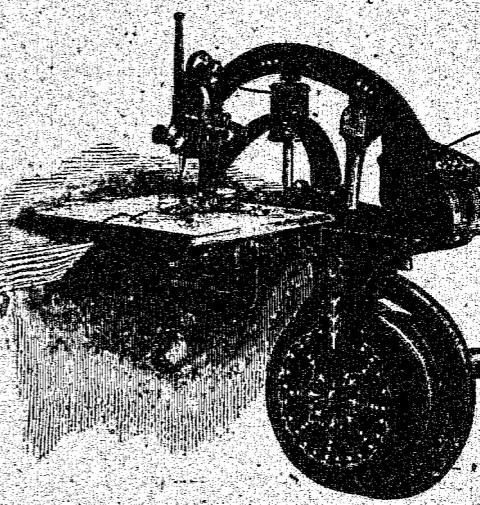
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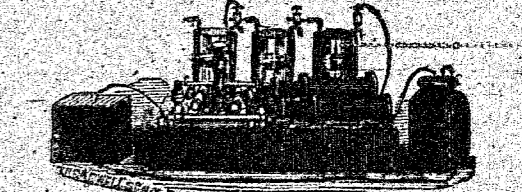
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