

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

DEVOTED 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 fillest immensely 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-gives its way, Thou living soul, we praise Thee! Not on shrines erected by man, not before altars where idolatrous knees bow down to the external sounds of praise, not 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 reverent knees seek for truth, for itself alone! let us seek only for its hidden treasures! Let us make a temple! be it 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 multitude 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 vouchsafe 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 attendant 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 ever, one grand song go outward 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 praise, 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 Hannah was educated in his childhood and youth, it was among people possessed of a 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 endowed 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 such 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 uncanonized. 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 Mythos, 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 simulation of inspiration was 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 awayed 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

of mysterious attendants who make their appearance, no one will pretend to deny. Still, therefore, that world is full of people from 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 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 rigid church theology, acknowledged 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 earliest 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 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 cloak for their own ambition and made the Church subserve the interests of the State, we still know that in many secret hearts and sacred places the gifts of the spirit have been 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 uncanonized—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 monuments—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 be a 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 all remember that in the light of modern thought and modern science, many ancient laws and customs were not 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 unenlightened 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 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 persons 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 bigotry 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 uniting 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. Nor 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 recognized 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 way 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 Seneca, 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 of the established divine there has been darkness. All things where tations have 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 manifestation 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 are 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 theologians 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 rest not 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.]

New York Department.

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

The Press Mightier than the Pulpit.

I have just been looking at the picture of the new New York Tribune building, which is in process of erection. The main building is to be nine stories, or one hundred and fifty feet high, and the tower two hundred and eighty-five feet above the foundation, which makes it five feet higher than the spire of Trinity Church, which so proudly overlooks, but does not control, Wall street.

Friends of liberal thought, I see abundance of reasons on every hand, why you should sustain your own papers and make them mighty engines of power, to save the people and lead them to a grander manhood. By all means sustain your RELIGIO-PHILOSOPHICAL JOURNAL, your BANNER OF LIGHT, your LITTLE BOUQUET, which has proved itself so worthy and beautiful, your BRITAIN'S QUARTERS, so grand in its philosophy and its influence, and all other high-toned journals of liberal thought.

Chicago has quite a name for its magnetic physicians. Dr. Swan, formerly of your city, has a rousing practice in the aristocratic city of Hartford, Conn., and your Dr. Johnson, who is about to return, has been spending some weeks at the Windsor House, and treating some New York patients. By the way, you ought to see the Windsor House. It is decidedly the most elegant hotel in the world.

My Health Manual has grown so in dimensions, that I have concluded to get out a much larger and more beautiful work, at \$1, instead of 50 cents, as I was at first purposing. The lines under the heading "Triumphs of Magnetism," will now make ten words instead of eight, but I shall charge but the 25 cents at first spoken of. Let magnetizers send on the account of their successful work immediately. I shall give some records that will astonish outsiders, with reference to our method of healing. I have just received an order for a hundred volumes of the work, from a party outside of the spiritual ranks, and on the heels of that another order still of a hundred copies.

Send to E. D. BABBITT, D. M., 437 Fourth Avenue, New York.

MR. LYMAN C. HOWE'S lectures at Robinson Hall are attracting a great deal of attention, and the audiences to hear him are large and intelligent, including a good sprinkling of professors, lecturers, physicians, etc., some of whom consider it rather astonishing that a man can answer deep questions so skillfully and eloquently without a moment's notice. His power of improvisation is remarkable and a proof of superhuman help.

I forgot to mention, that when Mr. Peebles was lecturing in New York, lately, an Episcopalian clergyman came to hear him, and, after the lecture, approached him and begged him to tell him of some medium through whom he might hear from a beloved wife who had lately died. He was in deep grief, and Spiritualism afforded the only relief for his stricken spirit, the connecting link between heaven and earth.

The Physical Medium, H. B. Allen.

ED. JOURNAL.—As I am receiving a large number of letters from all parts of the country in relation to the phase of spirit manifestations that takes place in the presence of H. B. Allen, I thought that in consideration of the intensified interest and spirit of inquiry manifested in the spiritual phenomena at the present time, that a short synopsis of them, witnessed by myself at a recent seance, might interest your readers.

In the room to be seen. In a short time rapping was heard and was soon followed by several tunes being played upon the dulcimer, bells and tambourine in concert. At times during the musical performance, hands were repeatedly seen above the heads of the gentleman and medium sitting together, and twice the bango was elevated over the screened space, moved continually backward and forward and thrummed at the same time.

A slate being called for by the spirits, one was placed on the dulcimer, and soon a communication was written on it and signed, then handed to the gentleman, a Mr. Hanson, sitting by the side of the medium. Mr. Hanson is a lumber merchant, doing a large business in this place, but is a resident of Holyoke, Mass. He is not a Spiritualist. He stated to the company that he recognized in the communication the hand writing and the name of a deceased friend, who was killed a year ago, the circumstances of which the medium had no previous knowledge. Finally, after a powerful imitation of a great variety of sounds, tossing the instruments, etc., the dulcimer, which weighs upwards of twenty-five pounds, was turned over edgewise two or three times, being up much higher than the medium's head, and then placed on the floor, and during all this display, of what we would infer would require great muscular power and intelligence, there was not a perceptible sign of exertion on the part of the medium.

The above is what I have seen. I have been told by reliable persons that faces have been seen that were recognized, and many other very startling and varying phenomena at different times. Henry B. Allen's mediumship first presented itself when he was eight years old, and began to attract considerable attention by the time he reached his thirteenth year, and now he is in his twenty-second year. He has held seances for these phenomena in many States, but mostly in the northern part of Vermont, his native State, and however variable the opinions that prevail as to what produces that which takes place in his presence, all who are acquainted with him, and know his daily life, habits and associates, believe him an honest young man, and possessed of too much principle and self-respect to stoop for any purpose whatsoever to the practice of deception.

Mr. Allen is traveling with me, it being necessary in the exercise of his gift, that he have an assistant to conduct his seances, explain conditions, etc. Our seances will only be held in pleasant home-like rooms and parlors, so that the best possible opportunity may be afforded to witness the phenomena. Our present engagements take us through Troy, Southern New York, Northern Pennsylvania and Ohio, back through Northern Pennsylvania and Philadelphia. Friends on our route, who are willing to open their doors and pleasant home conditions to us, and assist in getting intelligent investigators into our seances, are requested to write me. We shall go into the far West and South in February and March, and we propose to stop at every point we can. Address for the present, Binghamton, N. Y.

J. H. RANDALL.

Canaan, Vt.

The First Spiritualist Congregation of Baltimore.

BRO. JONES.—A letter from Baltimore in the BANNER OF LIGHT of 6th inst., refers to our organization as having had the action of the late convention at Chicago under consideration, and determining that it was unnecessary for us to repudiate the views adopted by that body. The impression conveyed is erroneous. We have never had that subject before us. The First Spiritualist Congregation of Baltimore, has had an uninterrupted existence of sixteen years. After eight years of exceedingly pleasant and harmonious relations, without legal organization, it became incorporated under the laws of the State in 1865, and from that date has enjoyed all the privileges and immunities enjoyed by other religious corporations.

There is a law requiring a lamp to be placed at the city's expense in front of every church built within the city limits, and as soon as we became incorporated, the city authorities, transcending the letter of the ordinance, placed one before the door of our Hall, thus showing their respect for our movement. The basic idea with us has been widening the channels of communication with the spirit world, growing in rapport with the advanced intelligences of the higher life and spreading abroad among the people, as far as our means would permit, a knowledge of that divine philosophy which we are unfolding from the facts and phenomena of spirit intercourse.

We thus form an entirely independent body of Spiritualists, having no connection with, and no responsibility for the words or deeds of any other association, local, state or national.

We have not sent delegates to any meeting of the so-called American Spiritualists, nor have we endorsed or condemned any of their proceedings. As free men and women they have the right to meet and give utterance to their views—let them be what they may.

If the licentious man and the woman of strong passionate nature, from a desire to gain notoriety or any other cause, choose to unveil the impure condition of their inner lives, to expose those festering ulcers of our social system which a sense of common decency has hitherto kept covered from the public view, I can not think that an intelligent people will fail to understand them and recognize their true position.

An ignorant, one who knows not the meaning of familiar terms, might fail to make the distinction, but no man or woman of ordinary intelligence will ever mistake an avowed sensualist for a Spiritualist. They are in direct antithesis, the sensualist reveling in the indulgence of his lower animal appetites; the Spiritualist dwelling calmly and serenely in the higher attributes of his nature. While we remain a free people, each must have the right to make his or her own choice, and as Spiritualistic Philosophers, we should not desire to coerce the one or the other.

If Spiritualism is the mighty power it adherents have been pleased to assume, it will in time not only correct the religious errors of mankind, by unfolding a clearer and better view of their relations to each other than theology has presented, but all the conditions nobler impulses of the soul, all the conditions of human life will be gradually moulded in harmony with divine law, and our social troubles will disappear. Man and woman will not be held together by the evanescent power of passionate attraction, but will blend as one in spiritual and intellectual affinity, and then the kingdom of heaven will be found in the hearts and homes of the children of earth.

This is the work in which the First Spiritualist Congregation of Baltimore has been engaged—not in wordy warfare with any class or condition of people. We, therefore, do not conceive that any greater necessity exists for us to repudiate by formal announcement, the proceedings of the so-called American Spiritualists in their convention at Chicago, than to disavow the dogma of Papal Infallibility enunciated by the Ecumenical council at

Rome, or the bigamous doctrines so tenaciously held by Brigham Young and his latter day assistants in the distant Territory of Utah. In conclusion I would add that our Lyceum is in a healthy and thriving condition, and our Sunday evening meetings are well attended by interested and attentive audiences. Yours truly, W. A. DANSKIN, Pres't.

Baltimore, Md.

Several Chips.

BY J. K. BAILEY.

These are piping times, in spiritualistic journalism and discussion. The advocate of Spiritualism who shall undertake to rest upon the fence, or to keep favor with all sides and repel none, upon the "vital issues" of controversy between the opposing forces, will soon find that actual neutrality will not be tolerated by any.

RUN UP YOUR COLORS.

It being generally deemed suspicious, whenever a spiritualistic advocate evidently strives to avoid a decided public position upon the Woodhull issue—opposers of free-love, promiscuity, do not naturally seek to secrete their sentiments, or in any manner to encourage or encourage champions of free and easy (sensuality) sexualism—it would seem safer, wiser and more manly, to display the colors of a decided opinion and explicit, though kindly, expression which shall unmistakably indicate the real position.

And while we fully recognize and appreciate the royal virtue of a broad and discriminative charity, and a tender desire and effort to disabuse the mind and restore the action to a healthy moral standard of life, it seems quite as plain that duty equally demands that the advocates of pernicious doctrines shall be emphatically discouraged and ignored, as teacher, leaders and representatives of true, beautiful and angel-inspired Spiritualism and righteous reform.

Then whose places such teachers before the people, as exponents of Spiritualism or reform—helps to sustain them as speakers, publishers or social partners, are (perhaps unintentional) enemies of true Spiritualism and reform. For, "He who is not for me, is against me."

NOT SO.

The fact that opposition, protest and especially secession from the so-called National Association of Spiritualists, recently flying its black flag at Chicago, was so thinly represented among the "delegates" (?) taking part in that delectable assembly, is constantly presented as evidence that Spiritualism virtually sustains and inculcates the social and political doctrines of Woodhullism. But this is a mistake.

The truth is, that the National, alias American, alias Universal Association of Spiritualists, so called, never was truly representative of Spiritualism in America or any where, and had not the confidence of Spiritualists generally. And especially for the last two years, it has commanded but little attention or respect—nearly all former prominent, earnest and widely devoted promoters of its work, giving up all hope of rescuing it from the grasp of ambitious charlatans and fanatics. True, some of its earnest and rational promoters endeavored, at Boston, to rescue the unseemly craft from the hands of pirate socialists. But they utterly failed, and hence scarcely a real society or collective body of Spiritualists accredited delegates to the Chicago convocation. Very few Spiritualists, who are not more Woodhullists, did or cared to attend that "untrammeled" (?) body.

AT TROY.

Where the little of Spiritualism belonging to said association, was captured and placed upon the raft of Woodhullism, since which, rapid downward progress has been made, this deponent, nearly alone and single handed, publicly warned the convention that death and destruction to the association, would inevitably result from the course which succeeded by questionable means—working openly and by parliamentary means, as well as by warning, voice, to prevent the catastrophe—a single, noble, voice (N. Frank White's) being publicly added in opposition to the fatal work. But the champion of social anarchy was declared elected to the presidency, and the warning predictions of that hour have been, and are rapidly being verified.

Since that time, both pen and voice of the writer heretofore, have repeatedly sounded the warning horn, and suggested healing prescriptions. And it is a source of unselfish satisfaction and hopeful joy to observe now the almost universal repudiation of Woodhullism by Spiritualist societies, meetings, conventions and individuals. And this by the very means suggested and urged a year and a half ago, in an article by this deponent, published in the RELIGIO-PHILOSOPHICAL JOURNAL.

No earnest, humble worker for the right was ever more misrepresented, or more fully vindicated. Such is undoubtedly sufficient compensation, especially when added to the consciousness of never having mistaken, upon this issue, right, duty or even wise policy—the real animus and tendency of the pilots of that raft. But human (weakness) nature craves a recognition and acknowledgement of its merits and happy accidents, while it is painfully conscious of the certainty of getting over-pay and undue advertising, gratis, for its misfortunes and mistakes.

BE YE PHILOSOPHICAL.

BRO. KAYNOR'S plea for "simple justice," at the hands of the reporter of the "Northern Illinois Conference of Spiritualists," is provocative of both amusement and sympathy—the latter, because of apparent injustice and manifest egotism and partiality; amusement, to discover an "Old Stager" spiritualistic advocate, who could possibly expect much favorable notice, of any other than the "gentle—257 pounds, avoiditups," gentleman of the "advertising corner."

But stop and think, brother K., that many another gets no recognition or acknowledgment, from contemporary laborers in this spiritualistic "vineyard of the Lord"—that, really, those graps of the hand, and certainly the undoubting consciousness of fidelity to duty and right, is full compensation. For, what though blatant egotists and ungenerous, unjust co-laborers or recipients fail to duly credit, or even do convey and impress your conclusions upon the majority—the careless, non-discriminating and psychologic subjects of manjords, the great future will do each and all justice. The tinsel of vanity and puffery, and the scales of psychologic enthusiasm, hatred, envy and misrepresentation, will also fall into a common pit of fire, and be destroyed. Yet human pride and weakness—human nature, desires due credit and earthly justice, even while sure of its own, in the Land of Light.

RECOGNIZE THE GOOD.

But our brave brother—the reporter—as also many others, is and are doing a noble, and highly useful work, each in his or her own way, or as each can or may. Let us put no obstructions in the way of any who teach pure morals, lives of rational and becoming

independence, with due regard to the ever active obligations of fidelity to all moral and legal duties and responsibilities. Not that alone, but also let us encourage, by deed and word; by publicly noticed recognition of the good—the usefulness of each one's work. But whatever any may do, all will surely find just compensation. If not in this life, then later—Over There.

Emporia, Kansas.

Lecture on Mesmerism.

BY MR. H. W. HOWELL.

On Thursday evening, September 25th, Mr. H. W. Howell delivered a lecture on "Mesmerism" to the Dalston Association of Enquirers into Spiritualism, at their rooms, Navarino-road, Dalston, London. The president, Mr. Alfred E. Bevell, occupied the chair, and there was a large attendance of listeners.

Mr. Howell said that among the objectors to Spiritualism were some who took that position owing to erroneous conceptions others believed it to be Satanic, and eternal perdition to be the result of practicing it; these were uncomfortable people to deal with, and with such a glare before them they would not readily perceive mesmerism in any other light. Other opponents supposed that persons were sometimes killed or driven mad by mesmerism, or that a mesmerist could use his power over a patient for evil. Some of these ideas were partly false and partly true, but all were monstrous shadows cast from truths. Tennyson was right in saying—

A lie that is half a truth is ever the blackest of lies.

For a lie that is all a lie may be met and fought with outright, But a lie that is half a truth is a harder matter to fight.

The general popular ignorance of mesmerism was almost as great as the ignorance of an old lady who, hearing that mesmerism had been used to relieve disease of the lungs, said to him, "Dear me now, I did not know that mesmerism was good for the lungs, but many years ago, when I lived at Thaxted, I used to gather it out of the hedges before the dew was off it of a morning, and put it in a jug before the fire with water and loaf-sugar, and drank a cupful, almost black, for the rheumatics, and it used to do me a world of good." He would endeavor to give his hearers more accurate ideas of the nature of mesmerism. He then explained the nature of polar forces, as exhibited in the phenomena of terrestrial magnetism; he asserted that mesmeric force had a polarity of its own, that it traveled much more slowly than electricity, and passed through various substances with varying degrees of rapidity; he did not show or describe any experiments to prove these interesting statements. He said that unlike electricity or magnetism, it showed no disposition to counteract the force of gravitation. He added that metals and crystalline bodies "exhibited mesmeric force," and their effects in relation to human beings were astounding to novices, also that they sometimes acted upon individuals when their influence was not suspected. Although all persons were doubtless more or less subject to mesmeric influences, on a rough average perhaps one person out of every four of five, was consciously sensitive to the influence of mesmeric operators. By simply approximating a crystal, a metal, or a portion of a living organism—say a freshly cut stick—to the forehead of a sensitive, a sensation of heat, cold, or a current of air is felt, and if the object is moved, say toward the chest, the sensations follow it. By continuing the experiment in a particular manner, sleepiness, restlessness, and other changes in the condition of the body of the sensitive may be produced, without fancy taking any part in the matter, as rigid experiment has demonstrated. Crystal vision is simply a mesmeric effect. He said that miners' rooms, such as those in the British Museum, were full of influences liable to affect sensitives. He knew that nothing could be more easily demonstrated to a candid investigator than that mesmerism was, perhaps, the most potent of all known remedial agents in cases of disease or injury, and that, frequently, "maladies deemed incurable, yielded to its power. Persons who did not feel any special sensations from mesmeric action could still derive benefit from mesmerism, if properly applied. Mesmerism, contrary to a general opinion, effects more cures in other than nervous diseases; and it was not true that only the weak were mesmerically affected. Marvelous benefits were sometimes received by strong patients, from operators inferior to them in strength of body and mind. He had seen healthy parents put to sleep, and sick ones relieved, by feeble children, and athletic men by delicate women. A crystal, or the human finger, pointed to any particular portion of the brain of the sensitive, rendered the functions of the part active or quiescent, according to the way in which it was applied; and this was the simple explanation of the whole of the phenomena of phreno-mesmerism. In what was called "Electrobiology," various classes of mesmeric phenomena were confused. The discs or other objects given to the sensitives to fix their eyes upon, and the slow music, had no direct influence, they simply withdrew the attention of the sensitive from surrounding conditions, and induced the quiescent state of mind favorable to the reception of mesmeric force. The "Electro-Biological" state was known to mesmerists as the "sub-mesmeric" or "impossible" state, and the impressions under which the sensitives acted might be regarded as dreams, produced by external impressions acting upon persons apparently wide awake. Somnambulism was analogous to this state; so, too, were a great many cases of insanity. The subject of biological experiments often appear to be wide awake and perfectly rational, except in regard to the one idea forced upon him. A mesmeric operator can make some of his subjects do certain things by merely determinedly willing that they shall do them. There are also cases of mesmeric sympathy, in which the subject thinks the same thoughts as the operator, or sees the same objects, or tastes the same substance. Although he retains his own individuality, he may know what is in the mind of the operator, or there may be bodily sympathy without mental sympathy, or vice versa. He had heard, but did not believe, that a Vermontor had invented a new and cheap plan for boarding. One of the boarders mesmerized the rest, then ate a hearty meal, the sensitives being satisfied from sympathy. Many cases of clairvoyance were nothing more than a high degree of this sympathetic relationship. True clairvoyance, however, was a reality, but of rare occurrence, and a sensitive might occasionally say most truly—

I feel an atmosphere of waving light, Brighter than chrysolite, more pure than flame, Round me and in me.

An instance of true clairvoyance was exemplified in the case of a person who sees how many pins are in each uncut pear or apple, taken successively at random from a heap of such fruit. Clairvoyance, like other magnetic states, exists in various degrees, in the same or different individuals, at various times; it extends from seeing through closed eyelids and

opaque substances, to the perception of microscopic objects, to the perception of the medicinal and other properties of various kinds of matter; to the perception of past history, to the perception of future conditions and events. The more developed the interior law, The clearer things will brighten, till at last The whole world shines translucent.

Clairvoyance sometimes manifests itself without the agency of any human operator. In mirror and crystal seeing, the object may not merely concentrate the attention of the sensitive, but the substance itself may sometimes have a mesmeric influence. One question frequently put to him was, "Is not Spiritualism nothing else than mesmerism?" He regarded what was called Spiritualism as a thing which, whether true or false in its theory, demanded the most thoughtful investigation by all honest people, more especially by the teachers of science, law, and religion. It was too important a thing to be slighted—

A strange and shadowy place it seems, but full Of marvellous beauty, of departed worlds Mysterious wonders, and Thessalian magic.

If the assertions of some of its witnesses were true, Spiritualism stood to humanity in an advanced life, as mesmerism did to it in this life. Mesmerism did, indeed, throw a broad flood of light upon the whole subject. They might say, "Yes, but is Spiritualism true?" In his experience of mesmerism he had found that there was a border-land of phenomena, in regard to which the mesmerist was left to depend upon his reason alone, for want of perception like that of his subject. The echoes from that border-land told of things and beings in other states of existence; and to all appearance forces guided by intelligence, beyond the control of the mesmerist, came from that unseen shore. He did not know of anything which disproved the origin of these echoes, but he thought that far more care and time should be devoted to the subject by investigators, before coming to conclusions as to possible revelations of other modes of existence. A knowledge of physics, chemistry, and phrenology, would form a good basis from which to begin the study of mesmerism, and whatever may exist beyond. (Applause.)

Mr. George Robert Tapp inquired under what circumstances the lecturer had experienced a foreign influence while experimenting. Mr. Howell, in reply, gave several illustrations of an intelligent control superseding and opposed to his own.

Mr. Thos. Blyton asked what origin was generally purporting in such cases?

Mr. Howell stated that on questioning the sensitive, the answer came, "We are human spirits who have passed from earth life."

Mr. G. R. Tapp called attention to the experience of Mr. and Mrs. Varley, which had demonstrated to Mr. Varley the fact of spirits communicating with mortals.—London Spiritualist.

A. E. Giles on the Sunday Question.

Hyde Park, the home of Mr. A. E. Giles, is situated eight miles from Boston, of which it may be called a suburb, being the home of many of its business men, and directly relying on that city for supplies. It is a charming village, and from the hilltop on which Mr. Giles' residence is located, an exquisite prospect of vale and hill, distant mountain and immense sweep of horizon is presented. Here our friend enjoys, after a successful career as a lawyer, the seclusion he loves, and devotes himself to the study of the great questions of the day, to which he brings a thorough and ripened scholarship.

At a "Temperance Mass Meeting" held in this village, officered and directed by ministers of religion, as usual with all temperance movements, in the interests of Christianity, the Sabbath question was taken up, and it was resolved to do all in their "power by dint of personal example and the use of all proper means, to stop the desecration of the Sabbath, which is a subject of profound solicitude to all thoughtful minds." Mr. Giles, at once in the columns of the local paper, the Norfolk County Gazette, exposed the sham, and protested against this invasion of rights, and threat to liberty. The ministers replied by reiteration from their pulpits, which forcibly called the subject to his critical attention. Here his erudition and profound historical knowledge was displayed to great advantage, and he completely annihilated his antagonists. Yet they are too ignorant to perceive their discomfiture, and for weeks the columns of the Gazette have teemed with "replies" that remind one of the weak piping of gnats. Mr. Giles is "master of the situation," and discusses the question with such logical clearness, scholarly calmness and unswerving candor, that even his opponents acknowledge his superiority. Mr. Giles has spoken already to a large audience, for at least a hundred thousand have read his article, but we hope he will extend its influence by issuing it in tract form, and through the "Liberal Tract Society" or "Liberal League," scatter it broadcast. The question is now of vital import, and Mr. Giles not only sounds the tocsin of war, but the knell of Sabbath fetishism. HUDSON TUTTLE.

Letter from G. A. Lomas.

MY DEAR BROTHER JONES.—Your N. Y. Correspondent, the brilliant Babbitt, fails, as do ninety-nine in one hundred, in comprehending the position of the Shakers. His article on "The Shakers in N. Y.," while paying us a splendid compliment, misrepresents us when saying, that the Shakers disagree with those engaging in marriage relations, and that they think God made a mistake when instituting sex in the race. We do not marry; we do love those who do marry, and who, marrying, keep the law of nature, by using marriage for its God-given purpose. We do not expect that marriage on this earth will ever cease to be; nor that reproductions ought to discontinue. We would that the people were in better trim for the relations of parentage, that finer specimens of the race might be the result; and these accomplished, we doubt not, that half the evils now extant would come to an end, and marriage would be honored, not abused as now, by being a kind of safety-valve to throw off spasmodic human lusts! We bless marriage in its uprightness, and to it, in this uprightness, look for the source from whence must come those of whom God can make Shakers. Marriage is a Jewish ordinance, not a Christian institution. As Moses was a schoolmaster to bring souls to the Christian dispensation, so, upright and physiological marriage comes the nearest to Shakerism—far nearer than the old maidism or bachelor lives of selfish humanity, and which we intensely hate. We purpose being Christian Spiritualists; and mean to prove this by "walking in the Spirit" and failing to fulfill unspiritual lusts of any kind. And we consider Marriage, War, Private Property, with participation in worldly government, very unchristian and Judicial, whether practiced by those calling themselves Christians or Spiritualists! But none shall have reason to think us unreasonable when we are not misunderstood. Shakers, Albany Co., N. Y.



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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.' Mr. Fowler's friends being Spiritualists, had engaged, at Walter's request, Mr. Henry Barnard, a young man, and former friend of Walter's to deliver an address on the occasion, and the friends of the deceased were compelled to seek other quarters in which to pay the last sad rites to their dead; and the Presbyterian was 'the little church around the corner' thrown open to their service."

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 Record of Dec. 23d, 1873:

"The deceased was born in England, on the 4th of July, 1846, and was, therefore, at the time of his death, in the 26th 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 83d anniversary of American Independence he delivered the first issue to his patrons. He continued his connection with 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 swiftest and most reliable compositors. It was the ambition of his life always to excel, and what he did 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 alarming 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 talk 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 their ministering care, and not a wish, however trivial, if in their power, but 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 worn, 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 was 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 Atlanta 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 four feet 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 sometimes, 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 comes 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 sympathy, 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 its 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 O. 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 Jamieson, 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 mortars 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 physis, to Methodism, and is now an exposé of Spiritualism:

IS HE A FRAUD?

Under this caption the Laconia Democrat, of this week, states of 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 any thing against him, in our paper, he '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 a la "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. Jamieson got up and adopted a set of resolutions against the RELIGIO-PHILOSOPHICAL JOURNAL, quite like those recently adopted by the Diakha convention at Jackson, Michigan.

But not to lose sight of the Rev. Uriah Clark, the second person in the Loveland-Clark-Jamieson trinity, that has labored so sedulously by resolves, and especial lying, to break down the JOURNAL, after taking a circuit with his affinity, through Northern Illinois (leaving a bed-chamber stretch 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 culminated 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 uncongenial 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 "Diakha social-freedom meetings." Even at the Elgin meeting, they discussed and cursed 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, uncontaminated 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...

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...

The voice of to-day that is abroad in the land, that speaks with every utterance of inspired wisdom, that will be heard in State council and Church council, is that humanity is the child of God, that every soul is the object of his care...

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...

For you know that step by step has the Church adopted each new improvement; step by step have music and art and science taken their appointed places in the world...

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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...

Your friend, A. KENT.

Stockholm, N. Y.

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.

While many who agree with your sentiments on the Woodhull infamy, and discontinue the JOURNAL because it exposes the fallacy of such a doctrine, you would part with a portion of the little you get for its perusal.

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.

Our readers generally understand what the social freedom doctrine is—it being no part of Spiritualism, any more than Orthodoxy, and our paper being devoted to Spiritualism, can not be perverted to the advocacy of "social freedom," any more than it can be to that of orthodoxy.

Spiritualists who protest against Woodhullism and yet advocate holding our paper open to the infamy, really love that which they are ashamed to confess.

A word to our friends. Bro. Kent is a very liberal minded man, far advanced in years, so afflicted with disease that he can not help himself even to his food, when placed before him.

How many will remember him during the first half of the month of January? Send on your contributions in a letter, envelope—address, Austin Kent, Stockholm, N. Y.

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.

It is much better to direct to him than to us. It saves us the trouble of keeping the account and again remitting to him.—Ed. JOURNAL.

Any One can Try Their Hand at It. 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...

All who send money orders are authorized to take the cost of the same out of the money by them collected, provided the order covers the expense of ten trial subscribers.

Hundreds are now receiving this paper free. Here is a good chance for them as well as for many others, to get the JOURNAL by a little exertion, without paying cash, or as a matter of charity.

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 further 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.

The Shakers are Spiritualists in faith, and extremists, as we understand them, on the sexual question—celibacy being a cardinal virtue, never to be fully endorsed by the masses; hence they do not expect the world to become depopulated by a full fruition of their faith!

We speak not by authority, but from a general understanding of their faith, as we gathered it from reading their works over thirty years ago.

That they are a very orderly people, of culture and industrious habits, and a class who by intelligence and industry, banish crime and poverty from their communities, will not be denied by any well informed person.

Their paper is published at Shakers, Albany Co., N. Y. Price—50 cents per annum.

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

Mrs. O. Smith, a splendid musician. Besides having a sweet voice for singing, Mrs. Smith carries with her a fine guitar, with which she entertains Mrs. Colby's audiences, before and after lecture, grandly.

They are ready to receive calls anywhere in the West. Their address is Winona, Minnesota. JOHN H. LEWIS, Cerro Gordo, Indiana.

No Longer Alone. 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.

General satisfaction is given. The materializations are excellent. Friends of both spheres meet face to face, and not unfrequently hold social converse, and greet each other with the good old Saxon shake of the hands.

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.

At other times he sees and describes spirits with great accuracy—hears their voices, and at other times his organs of speech are controlled by the spirit friend, who wish to communicate. He is to be found at room 12, of this Publishing House.

Little Bouquet. We have received several letters of inquiry from six months' subscribers to the LITTLE BOUQUET, saying that they had not seen it since the sixth number.

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

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

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

Address, LITTLE BOUQUET, Chicago, Illinois. Try it as a Christmas Present.

A New Book. For Twenty-five cents, I offer you a book that contains more truth concerning Christ and his Apostles, than has been given to the world since the Christian era.

It is sifted from the New Testament, and from the history of Josephus. One tells what was to come to pass, and the other what did come to pass.

After giving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul were no one else but Christ himself, after he had risen from the dead, still had never been dead.

Carry them through the Jewish wars, where their awful threatenings were fulfilled, and they had put their enemies under their feet, and one of their number on the throne.

For sale at this office. See Book-list. THOMAS JONES, v15n164in.

Inasmuch as the "social freedomites" are resolving 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 First Spiritual Society of Chicago have leased Grow's Opera Hall, 517 West Madison street, and propose to hold their meetings there during the coming year. Dr. Ayery is still leading his efficient aid in sustaining the meetings, and we have no doubt success will attend the society the ensuing year.

First-class speakers will be employed by the society. 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. G. 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 Horellville, N. Y.

B. F. UNDERWOOD will lecture at Beloit, O., Friday evening, Jan. 2d; at Salem, O., before the Free Congregational Society, Sunday, Jan. 4th. He will hold a debate with Rev. Mr. Jewell, at Zionsville, Ind., Jan. 6th, 7th, 8th and 9th, 1873.

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.

Twenty-five cents pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions. DR. GARVIN'S Catarrh Powde are highly commended in the East where it has been in use for several years.

Philadelphia Department

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

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.

The human race has passed through many dispensations on this globe, and to-day we have emblems and representations of all the conditions that have ever existed.

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.

Our brethren of the Jewish race have a right to exult over the fact that the mass of mankind are not "Israelites without guile," they are to-day living under the law of Moses, of an eye for an eye, a tooth for a tooth, of vengeance and war.

Almost all those who call themselves Christians have not risen above this; they may talk of finding Jesus and loving him, but it is only with their lips, their lives are on the plane of Moses. No human governments, even though they make the loudest profession of Christianity, have risen above this plane either in their character or their institutions.

We have no condemnation for these. Moses was and is good on his plane, but it is a mockery to profess to be Christians and only carry out the law of Moses.

There are many John the Baptists in the world to-day, standing upon a plane just above Moses, having a view of the Spiritual life, which is before all mankind—not as a kingdom, for that implies a king, for in the true Spiritual life which the spirit of Christ brings, there is no king or ruler, but all are brothers and sisters—children of our Father and Mother-God.

We see that there are many to-day in this dispensation of John the Baptist, still in the wilderness of human passion and error, feeding on that which is comparable to locusts and wild honey, and yet having visions of heavenly things.

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 comes in great fullness unto the man Jesus, and which is freely offered unto every child of God, but which can not be received in its fullness 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. While we have no disposition to condemn any one, we are called upon to hold up the mirror so that every one may 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."

The rising up into that condition in which there shall no longer be an arbitrary and dogmatic disposition to resist others, and place them under condemnation and denunciation, for we shall learn the great fact that every child of God is just where they are, by virtue of the conditions within and around them, and the only thing we have to do, is to improve those conditions so that mankind shall be led thereby into higher and better ones, but never driven by force or arbitrary dictation. Let us then ask ourselves where we stand to-day, whether we have reached the promised land of Moses? Whether John the Baptist has been crying in the wilderness of our natures, or whether the still small voice, God's anointed or Christ has been felt and obeyed.

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 plane 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 proclaims 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 appertaining to Spiritualism, we propose to send the JOURNAL for three months to new subscribers for the nominal sum of TWENTY-FIVE CENTS.

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

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

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

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

The Poems of Progress, Poems from the Inner Life, The Voices, all elegantly bound, and full gilt, can be had at this office.

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. Engagement of Cotton & Kimbel's Minstrels and Comedians. "Simple Simon."

GLOBE THEATRE—Desplains street, between Madison and Washington. Engagement of Miss Augusta Dargon. "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 Hydesville, 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 well know I am unaccustomed to speaking in public...

In the first place, as it may be new to some present, I will give you a brief geographical sketch of Hydesville, the origin of Modern Spiritualism, commonly called the "Rochester Rappings."

Hydesville 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.

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.

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.

Now, the question arises, "What has Spiritualism done?" I answer, it has provided conclusively to the infidel world, by positive and unmistakable demonstration, immortality and eternal life beyond the grave!

When our Christians are sending missionaries to enlighten heathens, they are not aware that they, at home, are worshipping an idol, a false, false Bible-god, and are suffering for enlightenment at home.

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...

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.

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.

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.

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 prejudiced auditor is enabled to see the beauty, grandeur 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.

Commentatory.

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 Geo. C. Sarvis, Secretary, when the following resolutions were offered through the secretary for the consideration of the meeting.

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.

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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.

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

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 that dissenting Socialist from true Spiritualism. Go ahead!

SOUTH ADAMS, MASS.—J. M. Carter writes.—Brother Jones, I am glad the Halls 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.

OCONTO, 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 kindness and 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.

BELVIDERE, 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 prevents. 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 promiscuous intercourse of the sexes has been so badly wounded that he will never again come to the surface to trouble the world.

SCRANTON, IA.—Elizabeth A. Brock writes.—I am not in favor of free-lust. I hold that the union of two pure souls constitute the only true marriage, and that should be held sacred by all true Spiritualists.

NEWVILLE, PA.—John Snoke 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 offshoots from the true philosophy taught to us by the friends of progress. Never stop my paper.

ALBION, MICH.—S. M. Porter writes.—I send small sums, 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 guide our gallant ship, that it may never again become shoal-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-loom to me. Oppose Mrs. Victoria Woodhull's promiscuity to the better end, and may the good angels guide and protect you, is the prayer 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, verus animalism, and we hope you will continue your present course.

ALLIANCE, OHIO.—John H. Meredith writes.—You will find remittances increased 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 Halls and their cohorts separated from true Spiritualism.

SOUTH COTTONWOOD, UTAH.—J. Randle writes.—My wife sees spirits in open daylight, at home or abroad; many come to see her, and they are all 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.

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

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 satisfaction for me to witness some of the great things your paper tells about. I still live in hopes that some of our good mediums will come to Findlay some time.

THORNDALE, PA.—A. Morgan writes.—Your JOURNAL was introduced to notice by a friend one year ago; during that time I have read it with great interest, and have learned to admit that moral and philosophic change to a degree that warrants a renunciation of the amount necessary to continue my subscription another year.

ST. MARYS, OHIO.—A. Benton writes.—I was much gratified on reading in the late JOURNAL your acknowledgement of thankfulness for the many blessings that have been showered upon you in the course of the past year, ending with Thanksgiving Day; and particularly for that greatest of blessings—a nice fat turkey.

HAMMOND, WIS.—N. W. Brown writes.—I wish to say that I used to lean toward Woodhullism; but I have found that "I did not understand her," and that you did. I used to think the other way, and that you did. I hope you will succeed in kicking the whole crew out of the synagogue.

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 an interest in your paper, but it is not quite radical enough against the old evils. Spiritualists are gaining ground in this place.

BUTTRICKVILLE, OREGON.—B. Jennings writes.—An entirely new paper, with the JOURNAL, and I consider it the best paper published in the United States, and I am more than pleased with the course that 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. Jack, 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 cheering words of truth. I have spoken to many of the best Spiritualists here, and since my visit, many have called at my parlors to see me, and all unite in one voice in your praise, and wished me to say you have the best wishes of thousands of Spiritualists.

ST. PAUL, MINN.—Dr. F. Barton writes.—It seems to me that there is a great man "speaking in rhapsody" just now—are all confessions "good for the soul"? Is the slunk expelled from the parlor, if so, let us close the door and consider how he (?) came there. Did we not first open the gate, and then the parlor door, and finally leave a clean bill of meat in the path? There never was any reason why we as Spiritualists should have given him the world so much cause to say "You are free-lovers!"

STURGIS, MICH.—D. F. 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 read 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. It is to renew our affection, and to show you that we are a substantial token of our respect and love, may be the means of advancing our heaven-born religion, not only in our own hearts, but that it may extend to thousands who are hungering and thirsting for the truth. As to your position on free-love question you have not said any too much, neither can you be too liberal in the most revolting doctrine ever advocated to a civilized world.

BLUFF POINT, NEW YORK.—John Moxcey writes.—I am well acquainted with the Brothers 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 a good character to stand upon. Some of them are good men, and some are good women. 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 those I have cured of very painful diseases are greatly rejoiced also.

WADE, 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 greatest pleasure in the perusal of its richly laden columns, and I am especially 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 of your gloves in the Woodhull abomination. May bright angels and good men and women ever stand by and help you in your efforts for true Spiritualism.

MONROVIA, KAN.—Lucius Walker writes.—In your road you have had big difficulties to encounter, but you have succeeded, triumphantly and splendidly! Never was Roman joy greater for their most illustrious of men from a successful campaign, than should be that of all true Spiritualists for the separation from this festering Five-Point upper-tentism. There is yet remaining, however, on your paper, some of its contentions, and "sovereign 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 correct judgment between morality and lust.

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, that 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 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.

BRENNHAM, TEX.—W. 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 I find literary finds its way and is eagerly 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 true speaker, seer, and describes, in glowing terms, the truth of immortality of the soul. Mrs. Hamilton is now filling an engagement in Galveston. Her next point 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 all bald heads, no matter of how long standing.

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

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

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill. We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition. [Ed. 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.

STYLE S, PRICE, \$190. FIVE OCTAVE CABINET ORGAN—NINE STOPS: 1, Viola, 2, Diapason, 3, Melodia, 4, Flute, 5, Manual Sub-Bass, 6, Octave Coupler, 7, Tremulant, 8, Combination Swell, 9, Full Organ, in Upright Resonant Case, new style, giving great resonance to the whole Organ. This Organ contains great variety and power, and is very attractive in appearance.

STYLE No. 75, PRICE, \$250. FIVE OCTAVE CABINET ORGAN—SEVEN STOPS: 1, Viola, 2, Diapason, 3, Melodia, 4, Flute, 5, Vox Humana, 6, Euphone, 7, Viol d'Amour, Having both Automatic and Knee Swells. The Euphone is a rich and beautiful tone, very effective in solos or combination. The VIOL D'AMOUR is a new stop, now first introduced, with the softest whispering tone, of delicious quality. In Upright Resonant Case, new and elegant design, with finished hardware. 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, as quickly or slowly, is opened or shut by a simple movement of one hand, and when opened is entirely out of sight, except one edge.

STYLE No. 73, PRICE, \$185. FIVE OCTAVE CABINET ORGAN—FIVE STOPS: 1, Flute, 2, Vox Humana, 3, Melodia, 4, Flute, 5, Vox Humana, 6, Euphone, 7, Viol d'Amour, Having both Automatic and Knee Swells. The Euphone is a rich and beautiful tone, very effective in solos or combination. The VIOL D'AMOUR is a new stop, now first introduced, with the softest whispering tone, of delicious quality. In Upright Resonant Case, new and elegant design, with finished hardware. 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, as quickly or slowly, 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, Flute, 2, Vox Humana, 3, Melodia, 4, Flute, 5, Vox Humana, 6, Euphone, 7, Viol d'Amour, Having both Automatic and Knee Swells. The Euphone is a rich and beautiful tone, very effective in solos or combination. The VIOL D'AMOUR is a new stop, now first introduced, with the softest whispering tone, of delicious quality. In Upright Resonant Case, new and elegant design, with finished hardware. 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, as quickly or slowly, is opened or shut by a simple movement of one hand, and when opened is entirely out of sight, except one edge.

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 in style T.

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

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BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois.

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.

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.

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."

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.

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THE HERALD OF HEALTH for January is at hand rather late, but makes up therefor in the value of its contents.

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.

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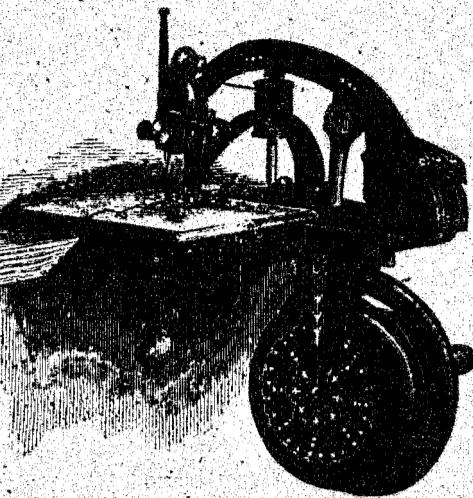
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