

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XV. CHICAGO, JANUARY 24, 1874. NO. 19

REMARKABLE SEANCE.

Instantaneous Transference of a Skeptical Gentleman from within a Room to a Distance of 40 Miles.

To the Editor of the Religio Philosophical Journal.

Mr. Blank, consistently maintaining and repeatedly emphasizing as to his transit from within the room to within the stable-yard, had not the remotest idea of the fact of his being there. But the testimony to all effect as it was possible to verify or disprove, to the appointment, to the surroundings of the case (which they saw from the house) and its stable-yard put of Kingsdown street side by a to eight feet high, adjoining houses, a stable roof may street door steps, at the eaves, and in out-house about both roofs being painted in a reddish-brown of their inquiries in all essential statement as above they are enabled to that he tried and duly locked at the Mr. Blank on his part of these particular statement in general, relation by Mr. Stokes and any other person have the pleasure of the names of nine persons, (being all the direct knowledge of and discovery as above-

an hour previously and in a state of much statement Mr. Blank consistently maintaining and repeatedly emphasizing as to his transit from within the room to within the stable-yard, had not the remotest idea of the fact of his being there. But the testimony to all effect as it was possible to verify or disprove, to the appointment, to the surroundings of the case (which they saw from the house) and its stable-yard put of Kingsdown street side by a to eight feet high, adjoining houses, a stable roof may street door steps, at the eaves, and in out-house about both roofs being painted in a reddish-brown of their inquiries in all essential statement as above they are enabled to that he tried and duly locked at the Mr. Blank on his part of these particular statement in general, relation by Mr. Stokes and any other person have the pleasure of the names of nine persons, (being all the direct knowledge of and discovery as above-

It is worthy of notice in this connection that the evidence as to the "departure" of Mrs. Guppy on her aerial flight was considered weak at any rate numerically—it comprising beyond her own statement the testimony of Mr. Guppy and Miss Neyland only. But in the case of Mr. Blank the fact of "departure" is a matter testified to by nine witnesses besides himself. As a feature of likeness, however, between the two events, we have in each case the fact of so-called mediumship, in some form or other, as present at both "departure" and "arrival" points of the phenomena.

It will occur to many that this event is not one of mere "weight-carrying," but involves the passing of solid matter through solid matter, thus further complicating the case in favor of skepticism. To this we reply that, however incredible the fact of solid matter may appear to persons who have not investigated the phenomena in question, it is none the less one of the best attested, and, for years past one of the most frequently occurring manifestations in the mediumship of Mrs. Guppy. As illustrating this feature of the case we are permitted to add for the further bewilderment of your readers that, within the last month, two other very remarkable seances have taken place, at which some of us were present. At the first of these one of the undersigned visitors, asked for a sunflower—a momentary wish on his part, and one he certainly had not previously disclosed. Almost immediately a whole sunflower plant over six feet high was placed on the table, together with half a bushel of mould about its roots. At the second sitting some forty articles were brought, including (among fruit, flowers and vegetables), two living gold fish, a live lobster, and two live eels, one of which, to the no small alarm and annoyance of Mrs. Guppy, was placed around her neck. On both occasions the party sat under test conditions, the door and windows fastened, and all present holding hands. The difference between bringing a sunflower plant into a closed and bolted room, and taking out Mrs. Blank—a gentleman or over fifteen stones weight—is little more than that of degree, and equally needs the explanation which we hope some of your intelligent readers may be able to afford.

It is well nigh needless to add that despite such attention and the plenitude of details, the report was received with considerable derision and incredulity; but notwithstanding a probable repetition of such ridicule, and in full anticipation of the utmost skepticism, the undersigned deem it simply their duty to give publicity to the following facts, not only on account of their essential strangeness, but because of the corroboration they afford to the occurrence of two years ago, thus briefly recalled to notice. We therefore offer the following

prevailing on the night in question. So far we have concisely stated our own experiences as confined to the sitting-room at Highbury. We now proceed to record the statement we have received from Mr. Blank, as made by him partially by letter, and afterwards in full detail to the various members of the seance, individually and collectively. This statement (given to us by Mr. Blank under promise that we should not divulge his name in any report we might publish) is briefly as follows:

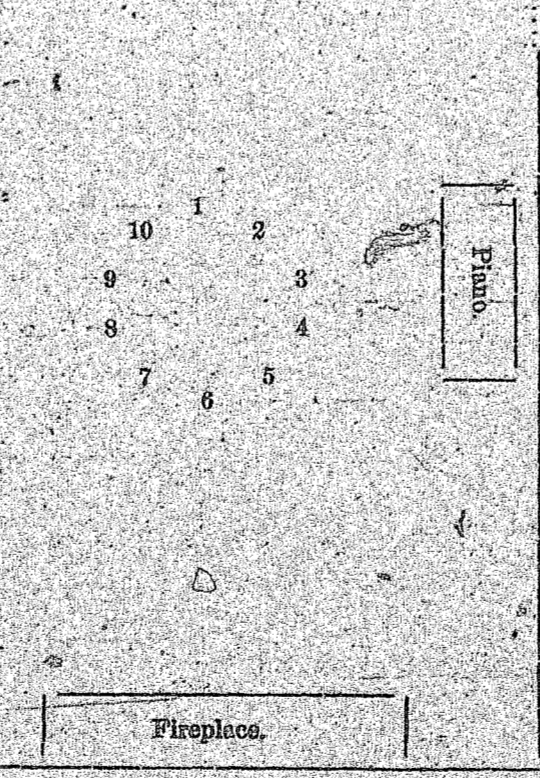
That Mr. Blank has a full remembrance of the seance above recorded, his last impression of it being the violent rocking of the table. That his next impression was one of semi-consciousness, in which condition he felt himself as if rolling off a roof, his left hand tightly grasping something. That in a dazed and confused state he then found himself on his feet in a paved yard surrounded by walls and outhouses. Then he tried a door which opened into a stable where was a horse. That on trying another door he was assailed by cries of "Police!" that voices from a window or roof above him, then accosted him, asking "Who are you?—what he did there?" etc., etc. Then he replied by asking "Who are you?—where am I?—I'm not drunk!" and so on. That his voice was then recognized by the persons to whom he was speaking, who, immediately addressed him by name, and let him into the house by way of the yard door. That he then found himself in the presence of Mr. and Mrs. Stokes and family (recent acquaintances of his), in their house at No. 29 Kingsdown Road, Holloway.

Mr. Blank, (and apart from his emphatic disclaimer of trickery,) we would assert his absolute necessity for accomplices both inside and outside of the room, as indispensable to the successful performance of such a conjuring feat. For in an incredibly short space of time he must have eluded the adjoining sitters, have got out of the totally dark room without allowing a ray of light to enter, have relocked the door, leaving the key in the lock upon the inside, and have replaced the cloth inside at the foot of the door. So far, however, as accomplices inside of the room are concerned, we for ourselves entirely reject that explanation. All the sitters in question are well known to each other and to Mr. Blank, and have frequently sat in seances before, together and with other visitors; we are thoroughly assured of each other's good faith, and can answer the one for the other—and for Mr. Blank—as not having during the sitting for a moment quitted the table—which was nine or ten feet from the door. In regard to the outside of the room we have the testimony of Mrs. Guppy's servants, immediately sought and obtained, that they knew nothing whatever of the matter and had no cognizance of the fact, mode, or manner of Mr. Blank's departure from the house. The only other persons known to be in the house were the baby and a child but four years old, at that time in bed. Beyond this we are unable to venture any assertion as to outside accomplices (if any), and therefore put forward the fact of "time" as of the most importance, apart from Blank's repeated assertion of his absolute unconcernedness of his transit.

December the 18th I gave a funeral address upon the early departure of an infant son of E. F. and Mary Staples, at the residence of Charles Staples, Karons town, Hecker Co., where many heard for the first time of the beauties that cluster around our faith. Many were heard to say that it is the first appropriate funeral discourse we ever heard. So the good work goes on; one after another is leaving the old and coming to the spiritual side of life, shouting as they come, "There is no death—'tis but transition!" Spiritualists of Minnesota, the field is ours! Let us work with more earnestness through 1874, than has been our wont to do in the past, and we can reap the fruits of diligence.

Held without pre-arrangement of appointment in the sitting-room of Mr. Guppy's house, 1 Moreland Villas, Highbury, on the night of Nov. 24, 1873, commencing at ten minutes to ten o'clock: present Mr. and Mrs. Guppy, and eight visitors, as follows: Col. Greck, Mr. and Mrs. Fisher, Messrs. Proszynski, Volkman and Larkam, also a lady and gentleman (husband and wife), who for private and commercial reasons wish their names suppressed, and who, for the purpose of this communication, will be named Mr. and Mrs. Blank. After the door of the sitting-room had been locked on the inside, the key being left in the lock, and after the room had been further secured and darkened by the closing and fastening of the windows and shutters thereof, directions were received by raps to change the positions of the sitters (all of whom were seated around the table, each touching his or her neighbor's hands), and to thoroughly close the curtains above the shutters. To so adjust the curtains the gas was relit, and in two or three minutes was a second time extinguished, the sitters being arranged in the order shown on the annexed diagram.

All hands having been again joined, various members of the party, in obedience to further raps, directing the sitters to wish for something, expressed their desires as follows: Mrs. Guppy, that some one might be carried out of the room; Mr. Fisher, for some cigarettes, five of which were brought; Mrs. Fisher, for some pencils, three of which were brought; Mr. Guppy, for some grapes, a bunch being brought as also were some walnuts, presumably at the request of Mr. Volkman for fruit. After these events, which occurred while all present were holding hands, a very violent rocking of the table commenced, and was continued for some little while, during which time chairs were removed from under two of the visitors (Mrs. Fisher and Mr. Blank), and were heard to be moving about the room. By reason of the violent movements of the somewhat cumbersome table, we had much difficulty in maintaining an unbroken circle, and some of us now and again momentarily lost hold of each other's hands. We had kept up, however, an animated conversation, when, to the general surprise, both the voice and hands of



manifestations sometimes occur. They had not, however been sitting on the evening in question, are not professional mediums or employers of public mediums, but rely for mediumship, so-called, upon their own family circle.

In thus faithfully recording the salient features of this strange occurrence we (the writers of this report) have no wish to obtrude, or give prominence to, any theory of our own in explanation, but would merely venture such comments as naturally arise out of this event especially as taken in connection with the alleged transference of Mrs. Guppy on June 3d, 1871. On that occasion the solution most

favorable by many—who did not give themselves the trouble to inquire of the highly respectable witnesses—was that of "trickery" by professional mediums from interested motives." But such explanation entirely left out of account the fact that Mrs. Guppy, the real principal in the matter, is not a professional medium at all, and by social position is removed far above the operation of any such motive. Moreover Mrs. Guppy had, and has, a reputation as a medium which is of European extent, and includes the testimony of hundreds of persons of unimpeachable integrity in the best English and Continental society—society which would not continue to receive any one addicted to proposed deception. Whatever the "professional medium" solution may be worth, it will not avail, however, as explaining Mr. Blank's "transference," for none of the parties to the seance at Highbury, or witnesses at Kingsdown Road, are professional mediums in any sense—while Mr. Blank not only makes no pretensions to mediumship, so-called, but is notorious amongst his friends as a great skeptic concerning the phenomena so frequently alleged to be of spiritual origin.

It is worthy of notice in this connection that the evidence as to the "departure" of Mrs. Guppy on her aerial flight was considered weak at any rate numerically—it comprising beyond her own statement the testimony of Mr. Guppy and Miss Neyland only. But in the case of Mr. Blank the fact of "departure" is a matter testified to by nine witnesses besides himself. As a feature of likeness, however, between the two events, we have in each case the fact of so-called mediumship, in some form or other, as present at both "departure" and "arrival" points of the phenomena.

The theory that Mr. Blank has himself played a practical joke, and duped several long known friends, will doubtless be raised by many of your readers. We therefore urge attention to such further particulars as will aid those whose minds take that direction. First, then, on any theory of deception by Mr. Blank, (and apart from his emphatic disclaimer of trickery,) we would assert his absolute necessity for accomplices both inside and outside of the room, as indispensable to the successful performance of such a conjuring feat. For in an incredibly short space of time he must have eluded the adjoining sitters, have got out of the totally dark room without allowing a ray of light to enter, have relocked the door, leaving the key in the lock upon the inside, and have replaced the cloth inside at the foot of the door. So far, however, as accomplices inside of the room are concerned, we for ourselves entirely reject that explanation. All the sitters in question are well known to each other and to Mr. Blank, and have frequently sat in seances before, together and with other visitors; we are thoroughly assured of each other's good faith, and can answer the one for the other—and for Mr. Blank—as not having during the sitting for a moment quitted the table—which was nine or ten feet from the door. In regard to the outside of the room we have the testimony of Mrs. Guppy's servants, immediately sought and obtained, that they knew nothing whatever of the matter and had no cognizance of the fact, mode, or manner of Mr. Blank's departure from the house. The only other persons known to be in the house were the baby and a child but four years old, at that time in bed. Beyond this we are unable to venture any assertion as to outside accomplices (if any), and therefore put forward the fact of "time" as of the most importance, apart from Blank's repeated assertion of his absolute unconcernedness of his transit.

In any case the haste necessary to such a performance, in face of the sloppy roads and wet weather of that night, must have left some traces of dirt. But such traces, on the testimony of Mr. Stokes and family, were not to be found on Mr. Blank, his boots especially being free from other than dry mud, only damp on the under part of the soles—a circumstance of considerable importance, taken in connection with the distance of Moreland Villas from the cab thoroughfare; while the use of a vehicle at all is difficult to reconcile with the fact of perspiration on Mr. Blank's face; and further, the seance itself being unpremeditated, well nigh excludes the probability of that previous preparation obviously necessary on the part of Mr. Blank for the successful performance of a practical joke involving so much elaboration and such rapid exertion.

But all those (and they are many) who, like ourselves, have the pleasure of Mr. Blank's acquaintance, know him to be uncompromising in his endeavors to expose imposture. Indeed, there is no more interesting feature of this case than that the "transference" now recorded is not that of an acknowledged or alleged medium, as in former instances, but has occurred to a gentleman making no mediumistic claims, and avowedly skeptical concerning the manifestations alleged to take place at seances. We can not, therefore, (for ourselves), entertain the theory of "practical

Address me at Northfield, Minn. J. L. POTTER.



The Question of all Questions.

FROM ADVANCE SHEET OF "VIVID TRUTHS."

Is humanity to be conscious after death? Sectarian bigots profess to know they are, but Materialists contend there is none, which if true, makes humanity and all human aspirations and honest efforts to arrive at truth and the right, one profound enigma.

Let two seeds from a foreign clime be handed us, we never saw—it is impossible by looking at them to learn their nature. By cultivation we learn it; one fills the air with sweet odors, the other with stench. Their fruit matures; one is bitter and poisonous, the other is delicious and nourishing.

The caterpillar in its changes to a butterfly, also the care manifested to prepare for it, are beyond all powers of conception; so also are they in variety equal to that of the human race. Swammerdam says, "Man, during his stay on earth, can never hope to acquire the qualities and ornaments with which it is invested."

It is a consoling, glorious, happy idea to feel an assurance that this hell-fire and damnation doctrine, is man's assertion only, for the God of all life never talks, or sets fallible men to record his laws on paper, saying, "Thus said the Lord."

Truth Triumphant.

BRO. JONES.—As a representative of the small community of Spiritualists and believers in the Harmonical philosophy, residing in this section, I would heartily endorse the standpoint taken by you on the doctrine of free-love, the incubus which has clung as a devil-fish to, and fed upon, the very vitals of our beautiful and most sacred theory.

No more may it be hurled into the teeth of respectable believers, that they are free lovers, and worthy seekers after truth, be deterred from investigating through the fear of contaminating influences.

Our beautiful liberal literature, very many volumes of which are far superior to a great proportion of the standard works of the day, can be no longer condemned as of free lust origin, and excluded from public libraries as polluting to the morals of the people.

ministering spirits, to listen to the voices from the Summer-land blending with immortal music, and the teachings of bards and sage-gods before?

Such enlightened spirits as Franklin, Morse, Davy and others, who were earnest delvers in life's subtle mysteries while dwellers in the earth form, have not been idle in their far broader and more progressed spheres of action, and how must such as they rejoice to see science freeing itself from all debasing encumbrances.

The developments of science in the spirit world, and its upward reaching from our own sphere, have joined hands, and the glorious results are apparent to the world in Modern Spiritualism, and therein may all men soon learn to discern the most beautiful of all the phases of truth.

THEODORE F. PRICE. Statuivocence or Psychology.

BY WM. B. FAHNESTOCK, M.D. The time has arrived when the community must either embrace the imaginary animal magnetic or psychological infatuation, or the statuivocence, independent and anti-positive and negative doctrine.

The former upholding the idea that some men and women possess more of the imaginary fluid, called animal magnetism, than others, and consequently, are thought to be positive in their nature—while those who are supposed to have less of that non-entity in their composition, are said to be negative, and subject to the will or control of the positive, so that they can be made to do anything which the supposed positive individual may desire, even to make them love and yield to degrading advances, which, with a true knowledge of the facts they would loathe and despise.

The latter, promulgating the doctrine that all persons are independent, and have power within themselves to resist importunities, if the effort be truly made, and that no one is positive or negative to another, and that it is only the belief and non-resistance upon the part of any one that places them in a position contrary to their inclinations.

Every man and woman must choose the one or the other, there is no middle path, "no carrying water upon both shoulders." The issue is before us, and we must either countenance the evils resulting from a belief that some men and women have power to influence others, so as to make them (contrary to their natural tastes) depart from the paths of rectitude and virtue; or we must believe and countenance the fact, that there is no such thing as a positive or negative condition in our nature, and that as men and women, we are independent of each other, and possess powers within ourselves to resist evil, and to shape our own ends, independent of any one, or of any imaginary outside influence.

I can not for a moment believe, that true men and women will hesitate in making their choice, especially, as they must be realizing the fact, that a belief in psychology, or an animal magnetic influence, is leading to evil results, which, I long since predicted, would inevitably follow, if a belief in its existence were persevered in.

The idea of an animal magnetic or psychological influence is purely the result of false teaching upon the part of old "magnetizers," who have mistaken appearances for facts, and believe in the delusion, because natural somnambulists have fallen into the somnambulistic condition under their manipulations, that could have done so much better, by an act of their own will, if they had been properly taught.

False appearances have made many intelligent persons reject the truth and cling to the animal magnetic doctrine, which I am sorry to say is beginning to sap the very foundation of our independence and social relations. It can not be denied, that if women are made to believe (by false teaching) that a man has psychological powers to influence them, they may be imposed upon, but let them be taught the truth, or that such an influence is imaginary, and has no existence in nature, and they will flout at such a power and defy such machinations.

Let the truth go forth, that no one is positive or negative to another, and the evils resulting from a belief in psychology will cease with the cause that produced them.

INTERROGATORIES. BY A. R. EUGAN.

MR. EDITOR.—I have many times put the following interrogatories to clergymen without ever once getting a straight answer. Perhaps some one of the numerous readers of the RELIGIO-PHILOSOPHICAL JOURNAL may enlighten me on the following points. The "Infallible word of God" says: "Seek and ye shall find," "knock and it shall be opened unto you," so here I come seeking and knocking for the truth:

1st. If there is a Devil, who created him? If it is answered that God created him pure and holy, and that he afterwards gave away to temptation and fell, who first tempted him?

2nd. If there is a personal God possessing infinite power and wisdom, who cannot look upon sin with the last degree of allowance, and who takes no pleasure in the death of one of his creatures, why did he not destroy or confine Satan immediately after his rebellion, instead of allowing him to set a trap for the downfall of Adam, thus securing the eternal misery and torment of countless millions of human beings?

3rd. If, as it is asserted, God knew the end from the beginning, knew that Adam would sin millions of ages before Adam was created, was it a part of his "great plan," that the race should "fall," or was he powerless to prevent the Devil from thwarting his original plans?

4th. As none of "Gods ministers" have ever been able to tell just what act Adam did, for which he was cursed and a great portion of the human family are sent to eternal torments, perhaps some member of the Y. M. C. A., can give me the desired information.

and without parts, as the Methodist discipline asserts, or is he like a man, as he is represented to be in the 33d chapter of Genesis, when he wrestled with Jacob; or in the 18th chapter of Genesis, when he eat veal with Abraham on his way down to Sodom to see if that city was so wicked as it had been represented to him to be?

6th. Has any one at any time ever seen God? I am disposed to think so from the following passages found in the "Infallible book." "I have seen God face to face" (Gen. 32: 30). "I saw the Lord sitting on his throne" (1 Kings 22: 19). Isaiah says, "In the year King Uzziah died, I saw the Lord also sitting upon a throne, high and lifted up." But still seeking for truth, I turn to other portions of the "book," and find the following: "No man hath seen God at any time" (John 1: 18). "Whom no man hath seen nor can see" (1 Tim. 6: 16). "There shall no man see me and live." (Ex. 33: 20).

7th. Is God the author of evil, and does he ever tempt any of his children? When I go to his book for light, I find the following: "A God of truth and without iniquity, just and right is he" (Duet. 32: 4). "For God can not be tempted with evil, neither tempteth he any man" (Jam. 1: 12). That seems plain and to the point, and after reading it I think surely I have found the truth, but I continue to read the "infallible guide," and what is my dismay when I find the following: "Out of the mouth of the Most High, proceedeth both evil and good" (Iam. 3: 8). "Thus saith the Lord, behold I frame evil against you, and devise a device against you" (Jer. 18: 11). "I will make peace and create evil, I the Lord do these things." (Is. 45: 7).

8th. Does God ever change his purpose or repent doing an act performed. In Numbers 23: 19, we read: "God is not a man, he should lie nor the son of man, should repent, and in Mal. 3: 6, "The Lord, I change not," and in James: "Father of light with whom is neither shadow of turning" 1: 8; 6, we read, "And if he had made man, and heart," also in Exodus: "repented of the evil which I unto his people. In a man weary with repenting, does not it dox clergy do more?"

That no matter how he cheats, lies, steals, robs or murders before he dies repent, consequences of his just penalty due him, shall be paid to him. Does not a belief in men to do wrong—h amass a fortune by their ill of sin, to crime washed away by again, which is the doctrine of forgiveness der all our crimes on the sneak into heaven on a doctrine believed in by one must work out his shall be rewarded and the deeds done in the b

Now, Mr. Editor, I I tions to put to the belie of the bible and the ad of "justification by faith the above are as many undertake to answer at list for this time. again.

Discrepancies o. BY CLARK IRVING.

Christians who discredit the phenomena of Spiritualism; by declaring mediums to be humbugs, and Spiritualists credulous fools, ask us to believe that the ineffable creator of the countless millions of worlds,—begot a son by a Jewish virgin, eighteen hundred years ago, in order to save the beings he created from hell; and when we ask for evidence of this wonderful claim, a claim surpassing in wonder all the pretensions of Spiritualism, they point us to the New Testament. If we refer them to a Spiritual work, they criticize it, pick flaws, discover inconsistencies, and ask how shall we believe in Spiritualism, if the books on the subject are false and inconsistent? Now, the New Testament is full of the like; and we may surely ask them, How shall we believe this to be the word of God? If God has gone into the book business, we should look for perfection in the book. Josephus tells us there was an eclipse of the moon within five days before Herod the King's death. This eclipse has been calculated back a thousand times to its very minute, and it shows Herod's death to have occurred four years before Christ was born. The eclipse occurred four years before Christ's birth. Matthew says he was born in the days of Herod the King; and that Joseph his father (after god) feared to return from Egypt till Archelaus, Herod's son reigned. In order to get out of the difficulty, the priests have removed the date of Christ's birth four years. This puts them in a worse position with regard to Luke. He says Christ began to be 30 years old (chapt. 3). In the fifteenth year of the reign of Tiberius. Counting back twenty-nine years brings us to the year one of our common era. In chapter 2, Luke says Christ was born while his parents went to be taxed, and this taxing was first done when Cyrenius was Governor of Syria. Josephus shows us that (of course) Cyrenius was not Governor till after Archelaus, Herod's son was banished. Now, as Archelaus was banished after reigning ten years, if the priests are right, Jesus was not born until fifteen years after Herod's death. However, take Matthew's statement that Christ was born in the days of Herod the King, and Luke asserts that he was born after the taxing was introduced by Cyrenius, how shall such wonderful inconsistencies be reconciled. Could such discrepancies be found in any ancient history, it would be cast aside as utterly unreliable; yet here we are sternly ordered to believe this book of stories, surpassing the Arabian Nights, or to be damned; and because we credit the solemn testimony of hundreds of well-known and most respectable cotemporaries, often sworn to, we are denounced by these Christian sectarians as fools, dupes, insane, and other terms of a like character.

The Bible in the Public Schools. BY F. W. EVANS. The persistent and inconsistent efforts of the Protestants to force the Bible as a text book into the public schools; for the children of all religions and unreligious people to be instructed out of, and into their particular theological system, has given rise to much angry controversy, thereby feeding the fires of the "old world"—Church and State irreligious feuds. The Protestants, as being the present majority and dominant element in this country, should carefully govern themselves by the radical principles of the American government. Then, when the Catholics, or Mormons, or some other sect in the coming future, shall

have become (as the indications are that they will) the majority and dominant party in the political world, they will demand a like obedience to American principles of civil government, and we shall thus reap the benefit of timely self-restraint.

The Church and State business is the great issue of the day. The primary principle that our civil government is purely materialistic, is lost sight of by all sects and parties, and hence the controversy now pending and agitating society to its foundation. Jew and Christian, Mahometan and Hindoo, Pantheist and Deist, all, without distinction, have equal civil rights in property, in person, in the sexual relations, in belief or in unbelief, one with another; more especially is this true in all public institutions, the common schools included. Let this foundation be kept sacred and respected by all citizens, and the next generation will be homogeneous.

As the civil government represents all the people, and is supported by taxes paid by all the inhabitants of the State or Nation, and as the common schools are governmental institutions, as much so as West Point, or the army and navy, so let them be purely materialistic, because all people, without exception, believe alike in matters and in reading and writing, in grammar, geography and geology, and, indeed, in the whole circle of the sciences, all of which have relation to matter. These, not the theologies, are common property; therefore, let the public school houses be union meeting places for all the people in the persons of their representatives—the children, and pupils of whatever age, nation, class or sect, or theological principle of

Bro. JONES.—While the discussion of the social question is the topic of the day, and so I express my views upon the subject, I have my say. First of all, then, I nullify in connection with think the JOURNAL and to a pension for the "vulgar Spiritualism now shine forth with here is a side issue all" to ar its beauty, the practices arred many force in a right have selves e of us an

He ways in the railroads. While going with the prophet with considerable Moses was here, I could from home and should my business. It would be as though I was seeing to it myself, but if I thought anything would happen to him from my sending for him to come, I would not do it for the world.

This fall it became necessary for Bro. Powell to go to California, and the prophecy having for the time passed from his remembrance, he sent for Moses to come. The journey to California was made, and on his return, Bro. Powell found Moses fitting up a horse power to saw up the winter's wood, and in a day or two operations were commenced. After sawing a few hours he suddenly left the saw, and approaching Bro. Powell, exclaimed, "I am done for," showing his hand with his fore finger sawed off. Surgical aid was speedily procured, and the hand dressed, but after a few days, tetanus or lock-jaw set in, and ten days after the accident his spirit took its departure.

Now, let those who say that mind dies with the body, tell us by what occult law this death was foretold, nearly eleven months before, with as much accuracy as an astronomer can calculate from the movements of the heavenly bodies the time of an eclipse? And let them consider also, that it was foretold by what purported to be the physically disembodied spirit of a human being operating upon and through the organism of an embodied medium.

To us the proposition is clear, that if mind can see and foretell future events, it is possessed of that individual consciousness that comes in rapport with the combinations, revelations and development of natural forces, through which the inevitable law operates to produce the results foretold in the prophecy. And if the mind or soul is organized to that degree of capacity, it has from necessity of the law become an individualized immortal entity, demonstrating man's immortality and self-hood of being. St. Charles, Ill.

Is the Distinction of Sex Preserved, and is there Marriage in Heaven. BY HUDSON TUTTLE.

Much has been written and said about the permanency of conjugal love after death, and we often hear beautiful descriptions of the meeting of freed spirits, of husband and wife, on the shores of the immortal life. There can be no doubt that such love survives the shock of death of the physical body, and in the sphere immediately above this, contributes to the joys of existence. Yet the proposition has axiomatic force, that whatever has relation only to this mortal life, and not to immortality, will sooner or later disappear.

Nature in her interminable series of living beings, from the atomic to man, ever keeps one aim in view, the evolution of a perfect individual being in its most perfect state. Sexual distinctions are her method of propagation, and arise from necessity, and have only this one object in view. With this distinction is correlated, or of necessity accompanies, others of dependent character. The mental qualities of the parents must correspond to the diverse demands made on each. The qualities of mother and of father are stamped even on the qualities of the spirit. This is in accordance with the unity of design always observed in nature.

It is also axiomatic that whenever a function ceases to be required, all its dependent manifestations, however remote, sooner or later also cease. The distinction of sex is an accident in the life of the spirit, essential for the furtherance of the requirements of organic being, but when the spirit has cast aside the physical body, through and by which such distinctions are of value, it becomes necessary to suppose that the mental and spiritual accompanying distinctions are also cast aside. The organization possessed while in the physical body, will for a time reflect itself on the spirit. It will think and feel as it did while on earth, but these effects will be outgrown.

The ideal of a perfect spirit is sexless. The production of such perfection is the crowning success of nature's plan. The fundamental faculties of man and woman are the same, the mental distinctions arising from greater activity in certain directions more than in others; and this activity is dependent on organic requirements. It consequently follows that as soon as such demands are no longer made, the mind will seek a state of equilibrium. The mental qualities dependent on the accidents of earth life will be lost, as man and woman become like each other by mutual approach to a common type.

Conjugal love, so exquisitely beautiful in its expression on earth, will become sublimated into a higher and purer form. The stain of earthly qualities will disappear, and the spirit be conscious of its own completeness, in feeling that it is self-contained, and dependent only on itself.

VOICE FROM MICHIGAN.

Bro. JONES.—While the discussion of the social question is the topic of the day, and so I express my views upon the subject, I have my say. First of all, then, I nullify in connection with think the JOURNAL and to a pension for the "vulgar Spiritualism now shine forth with here is a side issue all" to ar its beauty, the practices arred many force in a right have selves e of us an

you will have light, but not consistent development. So with societies are on that plane, and they should have their rights, they tread on my toes. My wish; let no poachers encroach

JOURNAL afloat, and rest assured obtained. H. B. ALDER.

Letter from Clyde, Ohio.

ED. JOURNAL.—As words of encouragement to you for the course you have pursued with the Woodhull question, and reports of societies who oppose her theory and practices are now in vogue, we report that about two years ago the society which for years had been known as "The First Society of Spiritualists" here, split on the Woodhull question; as reported by themselves to the Present Age, the opposers forming a new society, under the name of "Progressive Spiritualists," and have been hiring lecturers about two-thirds of the time, the expenses amounting to over thirteen hundred dollars, although they, the Woodhullites, claim to have all the money. Work tells when in a good cause, and we have had no trouble to raise money to defray expenses. We have had Hudson Tuttle, well known as a champion opposer, and a man of ability, and A. J. Fishback and A. M. Worden, both live, energetic workers in the cause of true Spiritualism, and at a meeting of the society at the house of Bro. Worden's lecture, the following resolutions were passed:

WHEREAS Bro. A. W. Worden has been lecturing for this Society for two months past, to large and intelligent audiences, and during all the time aforesaid his lectures have been able, instructive and highly satisfactory to all; be it, therefore, Resolved, That we feel it no less a duty than a pleasure to recommend Bro. Worden to Spiritualists everywhere, as an able lecturer and faithful worker in our cause, and that we earnestly desire that he may be kept constantly employed in the work he is so well qualified to perform. F. A. TUTTLE, Sec'y.

A. B. FRENCH, Pres't.

Letter from W. B. Fahnestock, M. D.

BROTHER JONES.—I have just finished reading, "Startling facts in Modern Spiritualism," by N. B. Wolfe, M. D.

A work giving the facts in Modern Spiritualism has been much needed, and as that just published by Dr. Wolfe gives all the latest phases that have been developed, it cannot fail to make a decided impression, especially as the demonstrations are acknowledged to be genuine, by the most intelligent men in the country, among whom we find Plimpton, Corry, Platt and many others of note and standing.

I am sorry, however, to see that the Doctor does not seem to realize the fact, that Somnambulism or the Statuivocence condition, is the foundation of spirit control; but he must live and learn. It is not just to judge all mediums by the standard of Mrs. Hollis, whose natural condition is that of mediumistic susceptibility. Other mediums must enter the somnambulic or trance condition in some degree, before spirits can control them at all, and the hands of Mr. Mansfield are always in that condition when he answers sealed letters, thus proving that certain conditions are necessary to all mediums. Spirits are not more perfect than men. We have no right, therefore, to expect perfection in mediums, although we have a perfect right to prove them. Lancaster, Pa.



Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

Voice from Minnesota on Social Freedom.

BY MRS. E. M. WELCH.

Moses Hull, you have placed yourself at the bar of the world's tribunal, and have proved yourself a perfect "Truthful James" for once in your life at least. They say that confession is good for the soul. You have applied the remedy—now watch the result! It is to be hoped that all of your class will follow your truthful example; it will save so much trouble, heart ache, and sad experience by thus labelling yourself. Men and women now know your antecedents. You have, in a measure, rendered yourself powerless. By your confession you have placed the one class upon their guard, and have prepared the other (the soul going out through) kind for your warmest reception. Now, Moses Hull, with your "large brain" or "big head," as the disease is best known at the present day, the wonder is how have you managed to develop, unfold, and subsist up to that peculiarly trying period of your existence, which you designate as the "Humblly prayerfully time." How was it that the immense brain power did not overwhelm or submerge the more modest portions of the structure. Did Spiritualism develop the "large brain power," or were you conscious of its possession before? My knowledge is so limited that I never heard of you until you stood upon a Spiritual rostrum, a small man, and as you announced, "with a large brain." Were you troubled with the disease before that, or did that "great brain" power conquer your instinctive modesty? I want to come at the real merit of the case.

There are other big heads anxious to develop in the same manner. You see, Moses, they called "this that you have" by another name for so long a time, and punished its votaries occasionally so severely, that it will take numerous immersions to baptize, legalize, and get well started in the world's opinion, to make it realize the beauty and utility of the system. Heretofore we have called these modest big heads, libertines, sensualists, eccentrics, and all of the other hard names with which the world pelts the unfortunate; but you will open up a new regime. The class that you represent owe you a debt of gratitude for your steady and persevering efforts during "the last few years," in spreading light, knowledge and bigheadism throughout the land. It is a pity that the world at large will so misconstrue your modest efforts to improve the coming generation, that they should still hide the young Moses in the cradles and bulrushes from public opinion.

Is it possible you have mistaken your calling, or at least the name you covet to be known by? Instead of naming yourself a "martyr," you have set yourself and your principles up as a target, a bulls eye and the largest description, and your brass coat of mail or impudience must be thick indeed if it saves you from the severe stinging blows of the shafts of those who admired the acknowledged spirit power, which controlled your intellectual part; and now one class of men and women will condemn you utterly, probably as you say, "on account of their ignorance of the subject." Even let a man believe very much in your theory, and practice it himself, will he introduce one of your class to his wife and daughters? Will he subject them to the psychological power of such a brain as yours? What true mother knowing your principles will allow you to clasp her young daughter's hand? What true man will allow one of your "human cuckoos" around his premises? Much as one may love the human race, he would rather adopt and rear his neighbor's progeny, than have thrust upon him the cares and expenses the cuckoo so systematically shirks. What man looking at the children surrounding his hearth, not knowing which are his, nor sure that one of them are "bone of his bone and flesh of his flesh," finds the deepest fountains of his nature stirred by that holiest love—parent love? The state and condition you practice and would teach, lead to the wildest, maddest anarchy; that anarchy from which the present age has begun to emerge; and that anarchy which would destroy home ties, and so dilute the home loves as to make them render no joy nor happiness.

As union is strength, as the states divide against one another, only to the serious detriment of each, so a household divided in interest must prove a failure. The father's heart having no beacon light of affection to draw him to the home circle, becomes estranged; the mother grows careless; her vanity excited and fed by the admiration and flattery of big heads; she will neglect the duties of duty; they will grow tedious and tasteless to her. Moses, you tell of your struggles for years; "your dying daily," who can doubt your statement. But did it never occur to you that it might be the struggle between the dark and the light, the brute part of your nature and the angel, whether you would become master of the tenement you occupied, of your person and passions, or whether the sensual animal nature should tyrannize over the senses and will, rendering them slaves to its power? Moses, that back brain has something to do besides being fed and stimulated. It is the fountain head, the source of life, joy, nobility and purity. It is directly related to each organ of the intellectual department in the organization. Philoprogenitiveness, the love of children, in its relation with the other organs, finds its highest good in developing the better parts of childhood's nature, leading them carefully, kindly and judiciously from infancy to glorious man and womanhood; but developed without the intellectual balance wheels of intellect, it is perfect selfishness, and leads to physical and often mental ruin, those under its blighting influence. Destructiveness and Combattiveness, those terrible masters, become grand motive powers, when controlled by the generous development of the reasoning faculties, which assimilates their surplus power. There is executive ability,—the will and power to perform great deeds,—courage to bear suffering. Without well developed Destructiveness and Combattiveness, there is a lack of propelling power, of force of character to work and control the intellectual department, but these organs developed without their natural guardians, become the dreaded tyrants of the world.

Amativeness, the love and attraction of the sexes, feeding generously each organ of the spirit palace of the soul, makes the perfect man and woman. Governed in its action by these true intellectual relations, man is chivalrous, takes the part of the oppressed, defends the weak, generous to the distressed, noble and just to his enemy, the idol of his friends, the grand noble man or woman—the master work of nature or God; but let Amativeness be unduly developed, stimulated by excesses, and it casts aside the restraining influences of its intellectual safeguard. Conscientiousness, he has no respect for the conjugal tie, nor the rights of his neighbor, man or woman. Cut-

ting loose from Benevolence, Veneration, Ideality, and those other ballasts of the passion, he becomes worse than the brute, the tyrant of the loose upon society, he becomes the terror of adults, the ravisher of children, the devil, the fiend incarnate, whose hand is against every man, and every man's hand against him. These cases are not rare, every day's papers teem with the terrible and disgusting items, and more than one case of such law has sent the misguided outcasts out, perhaps to come back and control some medium to worse deeds than his own. The organs of the back brain are just as noble, pure and necessary as any in the structure. Small Amativeness and large intellectual development, man is cold, cynical, either recognizes woman by her intellect, or as a nonentity, a household necessity; lacks suavity and sympathy. The intellectual organs cannot be developed to their greatest, grandest capacity, except by co-operation with the fountain head, the back brain. Where each one in the whole organism is unfolded in perfect or nearly perfect proportion, man is the master of himself; but when either is developed without regard to the economy of the whole, it leads him into pits, dark and terrible indeed. Moses, have you studied more than one portion of the book of life? Are there not leaves yet unturned, which will lead you to broader and higher planes, where you will find a very different panacea for this stimulated diseased back brain. That which you boast as the best and most satisfactory remedy to make mankind good and great, one must doubt its efficacy when applied at the expense of woman. Clothe it in any language you may, woman is still the victim. Man's nature is more changeable than woman's, as a rule. She in the home is giving life, health and time to the rearing and educating of her children; she does not readily receive the idea, nor recognize the want of change, and when it is forced upon her attention, by one who like yourself come back to the sanctuary of home, and thrusts the disgusting truths of free love before her, can you wonder at the domestic earthquake, the terrible convulsions of the whole being which spurs alike the sin and the sinner?

Yes, it leaves woman the victim. Reproduction is a law of nature, and cannot be violated without paying the penalty. The woman under the psychological influence of man, or mutually psychologized, bears the fruit, the anguish of maternity, and while needing the tenderest sympathy and care of the father, is left to bear alone unloved, unloving. She must repudiate the ties of motherhood, leave her offspring to the cold charity of the world, or bear the burden of maintaining, rearing and educating, or only too often staining her soul with the blood of the innocent unwelcome intruder. Many a girl brought under the influence of one of these social outlaws, even knowing his past shameful career, will hardly save her. She points to this one and that,—perhaps to the fruits of his vile acts, but his flatteries and protestations of devotion, convince her that she is really the one love of his life, and in too many cases, she, too, is left to mourn her infatuation; she cannot possibly forget it. Her child, which should be a source of joy and comfort to her, is a constant reminder of man's fleshing passion. But it is not alone the young and ignorant who become victims—many wives are polluted and led astray, generally commencing with protestations of sympathy for the unappreciated spiritual wants of the woman. The apathy or indifference of her husband is dwelt upon, until in the morbid diseased condition produced, she believes the one great mistake of her life was in marrying one so incapable of ministering to her higher and better nature. In many instances, she, too, falls a victim, and is left to mourn her credulity. Remorse lays waste her affections, and they become a desert, and she either ends a misanthrope, or joins the throng who advocate your system. Your only real advocates are men and women whose home relations have ceased to bring peace and pleasure; fathers and mothers grown apart, whose lives have not yielded the fruits of unity and contentment. The new theory of legalizing prostitution offers them a new stimulant, a fresh excitement. Many of them are undoubtedly controlled by spirit power, but they are spirits as perverted as themselves. "By their fruits ye shall know them."

Letter from Mrs. M. J. Howe.

DEAR SIR: I hope to send you as many subscribers for the Journal, as possible, to make up for what you have lost from this town, and to let you know that (even if you do not practice what you preach, as some say and few believe) there are some here who love truth, let it come from what source it may. You certainly are not trying to spread evil and desolation, or teaching married people that, if any little reason for disagreement come up, they must separate for they are not affinities—each to hunt up some one else, to act the same role over again, bearing children to the mercies of an uncharitable world, to be kicked up to the years of maturity, only to be come what the parent would blush for, if they were not so lost to parental affection as to have no feeling on the subject whatever. Your paper you send to the poor and to the convict, always freighted with words of consolation and joy, while all over the land Christmas Trees have been erected in churches and at family gatherings, loaded with costly gifts for every one but Christ. Why do I say this? Because there was nothing on those trees for the poorest and most miserable in each community where these festive were held, there was nothing for the Christ they worship. (Matthew 25:42-46). If there were more like Christ, as a good man, there would be less suffering and misery throughout the country; for the riches of this world would be more equally divided (Acts 2:44-45). Don't let your courage fail, but promulgate truth, let it come from the highest or lowest, all but the most bigoted mind will accept it.

Smarna, Mich.

Thanks, Dear Sister. We publish the best we have. The great majority of Spiritualists, the best thinkers and wisest men and women in America, pronounce it very good, and like yourself, want more of the same sort. The "social freedomists" denounce us and the Journal. They would like to blacken our character and occupy the columns of our paper with their arguments in favor of social freedom. Failing to accomplish it, they curse, berate and resolve against us. Perhaps it is charitable to say the Diakka's have got control of them for the sole purpose of seeing how much folly they can manifest through them. One thing is certain, Spiritualism is passing through an ordeal that will purify its ranks, and it will come forth all the more lovely for the fulminations against its true advocates. The conduct of the social-freedomists is evidence absolute, that they are not friends to that Spiritual Philosophy which encourages the development of the highest and noblest moral faculties of man, and the subjection of the passions, which are common to the brute creation, to a wise control.

ing loose from Benevolence, Veneration, Ideality, and those other ballasts of the passion, he becomes worse than the brute, the tyrant of the loose upon society, he becomes the terror of adults, the ravisher of children, the devil, the fiend incarnate, whose hand is against every man, and every man's hand against him. These cases are not rare, every day's papers teem with the terrible and disgusting items, and more than one case of such law has sent the misguided outcasts out, perhaps to come back and control some medium to worse deeds than his own. The organs of the back brain are just as noble, pure and necessary as any in the structure. Small Amativeness and large intellectual development, man is cold, cynical, either recognizes woman by her intellect, or as a nonentity, a household necessity; lacks suavity and sympathy. The intellectual organs cannot be developed to their greatest, grandest capacity, except by co-operation with the fountain head, the back brain. Where each one in the whole organism is unfolded in perfect or nearly perfect proportion, man is the master of himself; but when either is developed without regard to the economy of the whole, it leads him into pits, dark and terrible indeed. Moses, have you studied more than one portion of the book of life? Are there not leaves yet unturned, which will lead you to broader and higher planes, where you will find a very different panacea for this stimulated diseased back brain. That which you boast as the best and most satisfactory remedy to make mankind good and great, one must doubt its efficacy when applied at the expense of woman. Clothe it in any language you may, woman is still the victim. Man's nature is more changeable than woman's, as a rule. She in the home is giving life, health and time to the rearing and educating of her children; she does not readily receive the idea, nor recognize the want of change, and when it is forced upon her attention, by one who like yourself come back to the sanctuary of home, and thrusts the disgusting truths of free love before her, can you wonder at the domestic earthquake, the terrible convulsions of the whole being which spurs alike the sin and the sinner?

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetites for tobacco in all its forms, is for sale at this office. Sent by mail to any part of the country by order of \$2.00. It is warranted to cure the most inveterate habit, the worst when the directions on each box are followed. Newspaper and quacks will tell you that this antidote is made of gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the baneful narcotic for a poisonous weed. It is a remedy presented by a hand of chemists long in spirit-life, and is warranted to be perfectly harmless.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium, CORNER ADAMS ST., & 5TH AVE., CHICAGO.

Mrs. Robinson, while under spirit control, of reading a lost and a patient, was cured of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than the gratifying curiosity, the better practice is to send orders with a lock of hair, brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in response with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an infallible or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, but the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her practice is, is done so well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

SEALD LETTERS ANSWERED BY R. W. FLINT, 29 West 24th St., New York. Terms \$3 and three cent postage stamps. Money refunded if not answered.

THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, 3 Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

SAMUEL MAXWELL, M. D., CLAIRVOYANT & MAGNETIC PHYSICIAN, 532 W. Madison St., Chicago, Illinois.

MRS. O. H. JOHNSON, Business and Test Medium, 282 S. Clark St., cor. Van Buren, CHICAGO.

MRS. M. A. MERCER, MAGNETIC PHYSICIAN, AND BEVEL-OPIING MEDIUM, No. 237 West Madison Street, Room 17, CHICAGO.

The Well-known Psychometrist A. B. SEVERANCE, Will give to those who visit him in person, or from auto-graph, or from lock of hair, readings of character, marked changes of past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of Remedial and magnetic directions for the management of children, hints to the laboring man, married, etc.

Great and Wonderful MANIFESTATIONS! IN CONNECTION WITH SPIRIT PHOTOGRAPHY. THE spirit whose picture is about to be taken, will respond to questions asked by the sitter.

W. H. MUMLER, 170 West Springfield street, Boston.

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

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

This volume, as the title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on the mistaken notion among men by the author, with the firm conviction that it is a necessity to educate the people to knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavenly opened and the angels of God are ascending and descending," and men can receive communications from spirits, it is a necessity to educate the people to knowledge of the future state, and the principles which underlie those methods. Price, \$1.00; postage, 16 cents.

GREAT EXCITEMENT AT JEFFERSON MILLS, NEW HAMPSHIRE. THE BLIND SEE! THE LAME WALK! THE LEPER IS CLEANSED!



JEFFERSON MILLS, N. H., March 21, 1872.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the leprosy for thirty years; my legs, arms, head, and nearly all over my body, after taking your Positive Powders about four days I showed up my arms, and to my utter astonishment the scales would cleave off easily and leave all smooth; and now my head and body are clean. The Ointment in my hand is cured. They cured my lungs, that were tied up with Phlegm and Gough. The Rheumatism in my muscles commenced many years ago, and by degrees all over me, that could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only walk with difficulty, got off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain in the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The Powders have not at all right. Several years ago, from overdoing, I had a severe attack of Rheumatism, and I could not move. I could not get out of bed for a week. I had a severe attack of Rheumatism, and I could not move. I could not get out of bed for a week. I had a severe attack of Rheumatism, and I could not move. I could not get out of bed for a week.

WHAT DOCTORS SAY. WHAT WOMEN SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious, Malarial, Typhoid, Consumption of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DR. JULIA WILLIAMS, Practical Midwife, East Brantford, Vt. I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa. I think there is no medicine in the world like the Positive and Negative Powders.

MRS. DR. GARRISON, Nepton, N. J. In Ague and Chills I consider them unequalled.

J. P. WAY, M.D., Bethel, Me. Your Positive and Negative Powders seem to be quite a satisfactory—no marked action—yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

C. D. R. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female constitution.

DR. L. HAKES, Clero, N. Y. Consumption, SCROFULA AND CATARRH Cured.

Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders. In three weeks, having had five Doctors before. Her ankles were swollen and in pain, and she had to be all over her body.—(MARTIN WENZEL, New Petersburg, Ohio.)

The daughter of Henry R. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not see, and she had to be shut up in a dark room. She had taken 3 Boxes of your Positive Powders, her eyes, to all appearance, were cured. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I had running Scrofulous sores on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(GEMMA BRIDGES, Bethel, Me.)

Triumphant Victory OVER Dyspepsia and Indigestion. A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, Stockton, Minn.)

No More Headache, Neuralgia, or Rheumatism.

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

I have been suffering nearly 40 years with Chronic Headache, and often cured by the Positive Powders to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. BARNES, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and also a case of Rheumatism, a case of Falling Sickness or Erysipelas, and now I feel better. I had a severe attack of Neuralgia last week, and also a case of Rheumatism, a case of Falling Sickness or Erysipelas, and now I feel better.

When I commenced taking your Powders, I had a severe attack of Neuralgia last week, and also a case of Rheumatism, a case of Falling Sickness or Erysipelas, and now I feel better.

Both the POSITIVE AND NEGATIVE are needed in Chills and Fever.

AGENTS WANTED Everywhere. Mailed Post-Paid on Terms. 1 Box, 14 Pos. Powders, etc. \$1.00

Send money by any risk and expense, by Post-Office Money Order, Registered Letter, Draft on New York, or by Express, deducting from the amount to be sent, 5 cents for each Money Order, or 15 cents for a Draft, or for Express, or for Registration of a letter. In getting a Post-Office Money Order, tell your Postmaster to make it payable at Station P., N. York City.

Prof. Payton Spence, M.D., 371 St. Marks Place, New York City.

For Sale, also by S. B. Jones, Cor. Adams Street and Fifth Ave., Chicago.



Religio-Philosophical Journal

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

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

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

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office... 2. If any person orders his paper discontinued, he must pay all arrears...

In making remittances for subscription, always procure a draft on New York, or Post-Office Money Order, if possible. When neither of these can be procured, send the money, but always in a Registered Letter.

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

CHICAGO, SATURDAY, JANUARY 24, 1874.

Miss Eleanor Bonney—Is She Dead?

Is she dead? is the query arising on all sides. This, indeed, is one of the most remarkable cases on record, and awakens within the mind of all classes a desire to know its result.

Perfect passivity of the mind and body will induce a like condition in any one; in fact, under that perfect passivity death itself will apparently ensue. There are, however, but few that can assume a perfectly passive state, hence, but few can self-induce the trance or cataleptic condition.

Physicians will say that she is the victim of catalepsy, and in support of their statement, will refer you to numerous cases. Catalepsy, they define, as characterized by a sudden deprivation of intelligence, sensation and voluntary motion.

William Tennant, a Presbyterian clergyman, of Brunswick, N. J., was three days in a

trance. He tells us, that while conversing with his brother on the state of his soul, and the fear he entertained for his future welfare, he found himself, in an instant, in another state of existence, under the direction of a superior Being, who ordered him to follow.

Possibly, Miss Bonney, should she return to consciousness, may have something of great interest to impart to the world. If Mr. Tennant could remain totally unconscious for three days—to all appearance dead, and then be resurrected, why not the invisibles—spirits, be able, with proper care, to continue the trance condition for six months, especially if the subject be in robust health?

The following account of Miss Bonney is the latest that has come to hand, and will be read with especial interest. It bears date, January 5th, and is clipped from the New York World.

On the 10th day of November, Miss Bonney sent for Mrs. Dutton and informed her that her time had come to leave the body. She told Mr. Preston also, and Mrs. Preston and Mr. Ryan and his wife. No one made any remark except Mr. Preston, who said, "Why will you talk so? I am tired of hearing it."

So the predictions were fulfilled to the very letter, if these statements are to be relied on—and they are no more remarkable than some statements made by gentlemen not connected with the family who were subsequently admitted to the room, gentlemen who have borne the highest character, whose word no one who knows them would think of doubting.

Nothing was known to the general public until nearly a month after this occurrence. Mrs. Dutton remained all the time with the body, proving extraordinary devotion and faith, watching twenty days, with only a few hours' sleep daily. Mr. H. B. Simmons, a wealthy and esteemed gentleman, residing here, with a prominent physician from Rochester, were admitted to see the body under a pledge of secrecy.

quarters to view the body. The strange witch went on week after week unchanged, the body of Miss Bonney lying without breath or motion but apparently without decomposition, although the room was all the time warm.

It was not long before the local newspapers took the matter up, and presently that all-enlightening functionary, the coroner, was urged to investigate. One Dr. Bissell, of Geneseo, was until three days ago, the official in whose behalf the body lay. But although many newspapers asserted that there was a corpse in Mr. Preston's house that had come to death by mysterious means, Dr. Bissell had no official notification, and held to the belief that it was no business of his.

On the first day of this month the term of office of a new Coroner commenced, and it is said that he will soon order a post-mortem examination unless the family cause the body to be interred. But they persist in watching by the corpse, with faith somewhat weakened since the six weeks which Miss Bonney predicted as the probable length of time of her absence has expired, but still with strong hopes of her returning to life.

It is impossible to converse with the members of the family who have so stubbornly held to the belief in the return to life without imbibing the fullest faith in their honesty. The charges of murder from the purpose of deceiving the public into a belief in Spiritualism which have been published in some respectable newspapers in this locality are, it appears to me, utterly preposterous. Many persons of the orthodox religious denominations have pressed this horrible supposition upon my attention, and two clergymen have considered that it was not improbable, from the fact that the Spiritualists had been so blasphemous as to declare that the event would prove more important to the world than the crucifixion and resurrection of Jesus Christ.

The belief that Miss Bonney committed suicide has, I have said, become the point of discussion with the greater number of unbiased persons who are interested in this case. But against it there are some facts that should not be lost sight of. Miss Bonney announced early in the afternoon of the 10th of November that she should leave the body at 2 o'clock in the morning following. She had of course taken no poison then, else it would have betrayed its effects before the time.

Recent statistics show that the value of the books sold in the German empire amounted to only about one-half of the tax upon brandy.

Want of Backbone.

Some months since there was organized in Chicago, a "Philosophical Society." The avowed object of the organization was the discovery of truth. A large room was rented in the Methodist Church Block, a building owned by the First Methodist Episcopal Church, a part of which is used for religious exercises—the balance is rented for ordinary business purposes, at an annual rental of nearly fifty thousand dollars.

The members of the Philosophical Society are generally liberal minded, though widely differing in religious opinions.

Between two and three hundred people have already joined, no other qualification being requisite than the payment of one dollar, to aid in sustaining a fund with which to defray the current expenses.

In the investigation deemed proper by the committee, the distinguished Gerald Massey, the English poet, was engaged to deliver a lecture upon the subject, "Why God does not kill the Devil?"

Judge Booth, of the Cook County Circuit Court, was also engaged to deliver a lecture upon the subject of "Inspiration."

Both of these gentlemen stand very high socially, and are literary men of great merit. Their lectures were full of thought, and manifested deep research. Mr. Massey's lecture was pronounced by every unbiased thinker, as replete with evidence of the mythological origin of the basis of all religions. He traced them back step by step through Judaism down to Egypt, over to Hindostan, and back to Upper Egypt. Suffice it to say, it was one of the most masterly and exhaustive lectures ever delivered before a Chicago audience.

As might be expected, the devotees of mythological, omnipotent and semi-omnipotent beings, now, as of old, sound the alarm and cry aloud "Great is Diana of the Ephesians—down with the infidels!"

All at once the members of the Methodist Church find that their building was erected solely for the adoration of these supposed beings, who were shown by Mr. Massey to be creatures of the imagination, and of mythological origin, only.

All sorts of sharp practice is allowable in the Mammoth Church Block (provided they pay the rent), but "the seeking for truth," which may show that all religious dogmas are now, and ever have been, based upon nonentities—or supposed beings that never existed.

That the churches of Chicago should protest, and that the Methodist Church should desire to cancel their lease, we were prepared to expect, but we were not prepared to believe that the Executive Committee of the Philosophical Society, would so far forget the responsibility of the position they held at the hands of nearly three hundred liberal minded people of Chicago (who compose the *dona and sinna* of the Philosophical Society,) whose ostensible and only object is to seek for, and find truth wherever it may be hidden.

The following correspondence develops any thing but the spirit that was shown by Decatur to the Dey of Algiers, when he demanded tribute from all American vessels entering his ports—"Millions," said Decatur, "for defense, but not one cent for tribute!"

We will pay you your rent, but we will not sacrifice our right to seek for truth at any and all times, in our own way, would have been an appropriate reply.

Our readers will marvel and wonder what this Executive Committee mean in their letter of reply to the Trustees of the Methodist Church, when they say, "We are free to admit, in the case of Gerald Massey's lecture, we did not use our usual caution in ascertaining the character of it, and are equally free to say that, had we been aware of its character, we should have declined." \* \* \* Our utmost care shall be exercised to prevent a recurrence of anything offensive in future. We have taken such steps as we think justify us in giving you such assurance.

Seekers for truth have here a broad hint that it is unsafe to go in their search for truth beyond "the fundamental doctrines of the Methodist Episcopal Church." Why not join that church at once, adopt their creed, and trouble yourself no further?

We belong to the Philosophical Society, and confess our chagrin at the humiliating attitude assumed by our Executive Committee.

These men, selected by two hundred and fifty, more or less, intelligent men and women, to transact business for them, in their search after truth, "are free to say, had they been aware of its character, they would have declined it!" Mr. Massey's lecture has been preached against, but not a single attempt has been made to answer it. Why not? all will inquire. No one can deny that Mr. Massey is a gentleman and a scholar. His lecture was couched in chaste language—nothing in the least offensive in the man nor in his utterances. If it was vulnerable, why do not the clergy assail the weak points? If invulnerable, why do the Trustees of the Philosophical Society crouch before the Trustees of the Methodist Church? The record is before the world!

That there may be no misunderstanding in regard to the correspondence quoted from, we subjoin it, and also quote from the Chicago Times, to show the readers of this paper what the secular press thinks of the weak-kneed position taken by the Philosophical Society. But it is but just to the society to say that, as yet, the action of their officials has not been endorsed. The future action of the society may extricate them from the seeming awkward position into which they were thrown by their officials.

CORRESPONDENCE.

A. B. Keith, Secretary of the Philosophical Society, stated that at the last meeting of the Executive Committee held a week ago,

the Rev. Dr. Thomas presented the following communication:

Rev. Dr. Thomas:

DEAR SIR.—The reported lecture of Judge Booth in the First Methodist Episcopal Church, on last Saturday evening, is a direct attack upon one of the fundamental doctrines of the Methodist Episcopal Church, and an effort to antagonize and subvert the very purposes for which the church building was erected, and to promote which the Trustees have done the right to use the property held by them.

J. K. BOZSFORD, GRANT GOODRICH, J. W. WAUGHOR, Committee of the Board of Trustees.

Chicago, Dec. 30.

THE EXECUTIVE COMMITTEE.

The records of the Executive Committee treated the matter thus:

Dr. Thomas presented the communication of the Trustees, and on motion of Gen. Buford it was referred to a Special Committee of Three, consisting of the President, Dr. Thomas, and Dr. Abbott, with a request that they report specially upon an appropriate answer, to this communication, at a special meeting of the Executive Committee, to be held Monday afternoon at 4 o'clock.

THE REPLY.

At that hour the Committee convened, and, after discussion, instructed the Secretary to present to these gentlemen their conclusions, which are embodied in the subjoined letter:

Messrs. BRADFORD, GOODRICH & WAUGHOR, GENTLEMEN: Yours of the 31st inst., concerning the further occupancy of the rooms in the Methodist Episcopal Block by the Philosophical Society of Chicago, was duly presented to the Executive Committee on the evening of the same day. In order to secure for your letter a calm and careful consideration, it was referred to a special committee, which reported to the full Board yesterday, and, after consideration, we beg leave, respectfully, to submit a statement of facts, and our present views thereon.

First.—We fully recognize not only your right, but your duty, to protest against any improper use of the church property held by you as Trustees, and we are free to admit, in the case of Gerald Massey's lecture, we did not use our usual caution in ascertaining the character of it, and are equally free to say that, had we been aware of its character, we should have declined it.

Second.—In the case of the lecture of the Hon. Henry Booth, as he was one of our Vice Presidents, a Professor in the Northwestern University, a Judge in one of our courts, a man of elevated moral character, and an honored citizen, we did not exercise any supervision over his lecture, and we leave him to defend his own utterances. [Applause.]

Third.—As the Philosophical Society has occupied your rooms rather by courtesy than otherwise, we regret the more that you have reason to complain of the confidence reposed in us, and that any acts of the Society have been unsatisfactory to you, or in any way laid you liable to censure by the public.

Fourth.—We are confident you will credit us with sincere endeavors to do good, and not harm, in the organization of the Society, whatever the result may be. Our utmost care shall be exercised to prevent the recurrence of anything offensive in the future. We have taken such steps as we think justify us in giving you such assurance.

Fifth.—The Society is now a fact. Its numbers nearly 250 members. Its numbers and influence will increase with years. We should regret it, in spite of our best efforts to make it useful, its few mistakes should compel its removal from its present premises before the close of the present season. We do not wish you to compromise your sense of official duty in the matter, and if, after considering this statement, you consider it not best to continue the contract by which we occupy the rooms, we shall very much regret it. We are, gentlemen, yours, very respectfully,

JOSEPH HAVEN, DR. THOMAS, N. W. ABBOTT, N. B. BUFORD, A. B. KEITH.

Chicago, Jan. 6.

[From the Chicago Times.]

THE PHILOSOPHICAL SOCIETY.

The position of the Religio-Philosophical Society of this city would be degrading were it not supremely ridiculous. It was organized some months ago, mainly under the management of Rev. H. W. Thomas, and directly from a suggestion of the Times that there should be fenced off a neutral territory between orthodox and infidelity, upon which the contestants could meet and pacifically discuss their respective beliefs. It was argued by the Times that the intellectual separation of the church and unbelievers is too wide; and that it would be better for both could there be a meeting effected whose only purpose was the discussion of, "What is truth?" Dr. Thomas entered heartily into this scheme, and proceeded at once to organize the necessary forces for carrying it out. In his zeal for truth, he forgot, for a moment, that he was a Methodist. The project worked well. Many of the ablest thinkers of Chicago, sectarian as well as unsectarian, united with the organization; and measures were taken to make the institution one of commanding importance. Some of the very first minds of the age were expected to co-operate; and the members looked forward to building a society, and providing a record, that would be felt all over this world. It was just when the society had reached this exalted and complacent condition that its dream and purposes were rudely and ludicrously disturbed by peremptory order from the trustees of the Methodist room in which they had held their meetings, to vacate. Somehow, this burst of tuppenny thunder seemed to have shaken the nerves of the philosophers all to pieces. First, they were, stiffened, and then, they commenced discussing what terms were exact enough in which to appease this little Jupiter Tonans of the Methodist sky.

As said before, it would be degrading were it not supremely ridiculous, this spectacle of the philosophers of Chicago, the would-be reformers of the world's thought, engaged in humbling beseeching a few irate trustees—whose probably do not know the difference between sociology and a side of sole-leather, not to be angry with them; not to turn them out of doors; and promising, if let alone, never again to disturb the harmonious flow of Methodist ideas by any such harsh dissonance as



is contained in the assertion that there may not be a personal devil.

What the philosophers should do, is not to stand on the order of their going, but to go at once. If Methodism is so weak that it can not endure, even in its halls, the discussion.

The Religio-Philosophical Journal's Course Everywhere Approved.

Our readers must be convinced by this time that this paper has manfully and successfully exposed the vileness of the "Woodhull faction," who essayed to take the guardianship of the young child—Spiritualism, and make it subservient to that most infamous doctrine called "Social Freedom."

Solitary and alone, as a journalist, have we met the principles of the leaders, who really care nothing for the Philosophy of Life being revealed through spirit communion, but who vainly would make use of this heaven-born dispensation to inaugurate what they call a "new religion" based upon passionless excesses.

To show the infamy of the putrescent doctrine, we have been compelled to publish extracts from the writings and speeches of the leaders. They, on being shown up, all reeking and festering with their foul pollution, engendered from the lowest hells of infamy, vomited forth a flood of nastiness, and sent forth a stench more intolerable than that of a Diakka, in the main hope that they would divert attention from themselves by the filth they were attempting to besmear others with.

True Spiritualism is not in the least responsible, either for their theories or practice. Spiritualism, which is simply a faith in spirit communion, necessarily claims that all which is noble and good in moral ethics, springs forth spontaneously from the crowning faculties situated in the higher elements of the human brain, while sensualism which is advocated and practiced by the Moses-Woodhullites, spontaneously gushes forth from the passionate region—the base of the brain, and is more fully manifested in the brute creation.

Hence, it follows, that a doctrine based upon sensualism ignores all the refinements of civilization, and gravitates towards barbarism, where passionate, brute force reigns supreme.

The firm unmistakable voice of all intelligent Spiritualists throughout the world, in denial of all fellowship with this new-fangled doctrine, vomited forth from the lowest hells of all life, mortal and immortal, called "Social Freedom," is opening the eyes of old opposers, and arousing a spirit of inquiry, an hundred fold more intense than was ever before manifested, to know more of the "Philosophy of Life" as taught by the sages of the higher planes of human existence.

The secular press begins to respect our faith and philosophy, and to emphatically ignore the sneers and scoffs of men of science and religion, who refuse, with assumed looks of wisdom, to investigate the subject.

The following from the Chicago Daily Times, is a specimen of editorial articles that are now appearing in the columns of the leading newspapers. We clip this from the Chicago Times, the most popular and liberal newspaper of Chicago:

FACTS AND PHANTOMS.

Elsewhere in this issue of the Times will be found a comprehensive and discursive exposition of a number of remarkable occurrences commonly known as phenomena of Spiritualism. The Times has no opinion as to their cause. It has not the slightest interest in their consequences. It publishes them as it would any other class of facts in which the public mind is interested. It does not profess to know or pretend to say whether they are spiritual phenomena or the legitimate results of occult laws which natural science has not formulated. Their publication is made precisely as is that of any other kind of news. It is not the privilege of a great daily journal, which does not wait upon prejudice or dog the footsteps of tradition, to pause to ascertain remote results or proximate concomitants before seizing, classifying, and making known the facts. With their causes, it is the manifest duty of science to deal.

The Times has no theory to offer as to the origin or the principles of these phenomena. They are given to the public in the same neutral spirit in which it would publish an explosion at the water-works, a strike in the Lake Superior copper mines, the discovery of fossil elephants in the bed of the Mississippi, or a Christian statesman's speech in the lower house. But it would remark, in connection herewith, that the time has long since gone by for refusing to consider testimony on account of a supposed defendant in the case; and it would add that the character of a plaintiff has no relation to his right to bring suit. Science has progressed by assault on the existing and accepted. It can never progress by any other road.

The idiocy of refusing to consider the phenomena of Spiritualism on account of the unpopular conditions surrounding the inchoate system, is only equalled by another idiocy equally common, that of referring these natural phenomena to supernatural causes. The class of persons who commit this folly is as silly and weak-headed as the former class is bigoted and spiteful. There may be such a thing as Spiritualism; every system has unities and laws, causes, propositions, and corollaries; Spiritualism, even as held by its sincerest disciples, is yet unsystematized. No two Spiritualists will agree through five minutes' questioning concerning admitted evidence, physical or psychical. This will probably continue to be the case for some time, whether a system to be called Spiritualism ever be developed or not. If spiritual phenomena are produced by apparition agencies, they are miracles, and are not to be satisfactorily explained by ordinary methods. If they are not miracles, science will gradually remove their seeming mask, and Spiritualism, in its religious aspect, must perish.

Meanwhile, here are the facts: When Miss Collins, the holy maid of San Francisco, was discovered to be a stigmata, Roman Catholics have hunted to perdition, metaphorically, the cynics who sneered at the miraculous origin of the bloody marks. The archbishop, not being a fool, accepted the facts, and proceeded patiently to get at their causes. The persistent surveillance of an entire year has at last been rewarded. The girl produced the Christ-like traces by her own nails. Let investigators subject the phenomena of Spiritualism to the same treatment. If the archbishop had not after vigilant investigation, discovered a natural origin for the sanguinary facts on the head, hands, feet, and side of Miss Collins, he would probably have been decent enough not to deny the facts, but admit that their origin was supernatural.

That Miss Collins was avowedly a Catholic, and presumably a saint, and turns out to be actually a fraud, is not sufficient proof that catholicity and all saints are frauds. Let logic not be one thing to one system of religion and another thing to another. Spiritualism is not necessarily a humbug and a cheat, because some Spiritualists are dead beats, scoundrels, and libertines. The sacraments of the Christian church do not depend for their efficacy upon the spiritual condition of the administrator. The facts of Spiritualism are no more and no less than facts because of the character of their media. Let the media and the consequences take care of themselves.

Mrs. E. A. Blair, the Spirit Artist.

The old readers of the JOURNAL are aware of the fact, that Mrs. Blair is a spirit artist of rare mediumistic powers. We have never seen her equal. Spirits entrance her and then allow her to be most thoroughly blind-folded, in which condition, through her hand, most beautiful symbolic paintings are executed in a most incredible brief space of time. Such paintings are rare specimens of art, as well as symbolic representations of existing facts.

One phase of her mediumship is this: She will sit down with the head of a family—a mother is preferred. While such a mother and all of her family relations are unknown to Mrs. Blair, an Italian spirit will take control of the medium's hand, and execute an elaborate family chart, in symbolic flowers, representing not only every member of the mother's own family, but designating the sexes of the children, their relative ages, and those which have passed to spirit life as well as those who remain in this life.

Having finished the family group, the medium's hand moves to the execution of a similar representation of the mother's family group. Then to her husband's family circle. Deceased husbands, fathers, mothers and wives are all included in the symbolic chart of beautiful flowers. Often the names of deceased parties are printed in the centre of the flower, which symbolizes the person.

Another particular is worthy of mention. While her hand is thus controlled to execute the painting with rare artistic skill, her organs of speech are controlled by a little Indian girl—spirit, and describes each member of the family that are in spirit-life, as they are painted in symbolic flowers.

It not infrequently happens that the little spirit girl says to the astonished listening mother, something like this: "Now here comes a sweet little girl, (or boy as the case may be) and says, 'I never lived upon your plane of life, dear mother. You remember the little baby that was not matured and born alive between May and George.'" "Oh, yes," says the mother, with a deep sigh. "Do not grieve over it. You have one more, loving angel child in spirit life, than you thought you had. They call her Sunshine, and she is here by your side and wishes to be recognized in this family chart, and this beautiful white rosebud with a yellow centre just peeping out is the symbol by which she is to be known in your family chart." If it be a little boy, it will be represented by a white rosebud slightly draped in black. And so it oftentimes happens, that quite a large family group is found filling the family chart and enlivening the spirits of despondent mothers, who sit for such beautiful family charts as are executed through the mediumship of Mrs. Blair.

What wonderful events are being developed to our understanding as we pursue the great and overshadowing study—the Philosophy of Life! Let no skeptic say that Mrs. Blair does all of this of herself. She knows nothing of the art of painting, and if she did, she could not know the family secrets of a mother, and such secrets as she has almost forgotten herself, as is often the case.

Not only so but we have made, and continue to do so, the standing offer to any artist in America, so soon as he shall execute under the same conditions and in the same time a copy equal to the original of one of Mrs. Blair's paintings, in our reception room, we will pay him one thousand dollars for the same; yes, and we will give him this advantage, he may do it with his eyes open with the painting to copy, before him. Mrs. Blair will soon be at Ira Lakes, Norwalk, Ohio. Don't fail, friends, to secure

family charts. Twenty-five dollars will secure you one that you would not part with for one hundred dollars.

We have one at our home that our wife sits for, (and we are pleased to say to our readers, we have a wife, family and home, which we esteem as highly as any other man can esteem a wife, family and home) that delineates our own family, our wife's father's family, and our father's family, in every particular, and the medium had no knowledge of the facts illustrated whatever.

The Shakers.

In this issue of the JOURNAL will be found an article from Elder F. W. Evans, a ripe scholar and liberal minded man, reviewing the article recently published in our New York Department, by Dr. Babbitt. He has also an article in this paper upon the subject of "The Bible in public schools."

Our readers will generally agree with him upon that all important subject. While many Spiritualists deem the Bible a proper book to be read, as a compendium of the traditions and unphilosophical notions of the early inhabitants of the earth, as well as a faint foreshadowing of the present more perfect ushering in of spirit communion, nearly all agree that it is a great outrage upon the rights of individuals, under our form of government, to force its reading upon the children in common schools.

Robert B. Farson.

Those of our readers who are in the habit of sending produce to the Chicago market for sale, will do well to read the advertisement of Robert B. Farson, a young commission merchant.

We take pleasure in vouching for Mr. Farson's ability to look up a class of good prompt paying customers, so that those who consign to him will meet with no undue delay in the sale of their products, and will receive their pay just so soon as sales are made. He is a young man, full of vim, and at the same time of sterling integrity. Those having any kind of goods to sell, will do well to consign to him.

Those desirous of corresponding with him, in view of a trial of business, will address him at his business house, No. 48 West Lake street, Chicago.

Delayed.

The most extraordinary rush of business at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, occasioned by the flood of new subscribers for the JOURNAL and LITTLE BROTHER, has caused a delay in filling orders. The book orders will hereafter be kept up, and the names of the new subscribers will be put into the printed list from day to day rather than attempt to send any in written wrappers. We are compelled to do so for the purpose of preventing mistakes. Every subscriber will get his full quota of papers, with no back numbers. It will be two weeks after the subscriptions are sent in before the papers will be received. First come, first served—so send up the subscribers from all localities, as speedily as you please, and you shall be faithfully served.

Bastian and Taylor's Seances.

These two remarkable mediums are still holding circles at the Seance rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, each evening during the week, Saturday excepted.

The materializations are very fine, and nearly always recognized by some one present. In the dark circle Mr. Taylor describes spirits, gives their names, etc., making it of especial interest to all.

An Old "Social-Freedomite" Abroad.

An old fellow by the name of Hoyt is traveling over the country, and calling upon Spiritualists, as a sort of free and easy way of living. While railing against the JOURNAL, he, in a very foxy way, insinuates that the "Woodhull elixir of life" is a sovereign remedy for all social evils. He has a very smooth surface and oily tongue. Those who show him the outer door as soon as he announces his name, will be better satisfied in the end, than those who give him a night's entertainment.

BENTON HARBOR, MICH.—D. Boughton says, "I have now sent you 24 new subscribers." We have now had from the State of Michigan, all told, within the last three weeks, 1708 new subscribers. This is the State that the little handful of Woodhullites professed to represent at Jackson, about four weeks ago; the same Diakka convention that resolved in favor of abolishing all marriage laws, and against the RELIGIO-PHILOSOPHICAL JOURNAL, and the same that Mrs. Severance's free-lust convention at Elgin sent greetings to!

JOHN P. HOBBS, Secretary, writes: The annual meeting of the First Society of Spiritualists of Woodbury county, Ia., will occur at Oto, Woodbury county, on Sunday, January 18, 1874. Bro. Hugh Smith, of Joliet, Ill., has been engaged for the occasion, and others are expected. A general invitation to all friends of progress and Spiritualism, divested of the fantasy of social freedom as interpreted by Woodhull and her admirers, is extended, and a general good time anticipated.

"Spiritualism Scientifically Demonstrated by Dr. Robert Hare." Any one having a copy of this work and wanting to dispose of the same, can hear of a buyer by addressing N. O'Regan, Houston, Texas.

Philadelphia Department

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 54 Race St., Philadelphia.

Perfection.

"Be ye also perfect, even as your Father in heaven is perfect." Absolute perfection, like infinity, is inconceivable to the finite mind. There are degrees of perfection rising one above another. In the English translation of the Bible, we read "just men made perfect," but Charles Thompson, in his translation, which we think has many things more reasonable than the former, says, "just men made more perfect."

The aspirations of the human soul after perfection lead us continually to desire for the means by which we may reach higher ideals. The poor man desires to be rich in order that he may become great, and the rich man desires to add to his wealth, often with lower motives than this.

True greatness, however, is not to be found in riches, but in the fulfillment of life's duties, in our various stations. If we have done the best we could; if we have used the talents assigned to us in the most appropriate manner, we have attained all the perfection that we can have for the time being. Many are seeking for wealth, in the hope of having the means of living more in accordance with the physical laws, and in the effort to attain these means, we sacrifice health, whereas, if we were careful to make obedience to the physical laws, the first rule of our lives, and endeavor to bring all these into harmony with each other, waiting for the accomplishment of some other matters, which, however, important they may be, are secondary to these, we should attain a success which under other plans may never be reached. The anticipation of power to do good is not so valuable as the practical use of the powers we have. The world's greatest benefactors are among those who have learned to use well the powers which Father God and Mother Nature have bestowed upon them, and who are not waiting for some great development by which they may perform wonderful and miraculous things.

How important it is that we should learn the true work, and waste neither time nor effort in vain regrets and desires, for that which is unattainable by us, and which we should not be able to use well if we could attain it. Let us make the best use of all things, and rally round the standard of truth and right and see that we do the work that is assigned to us by the capacities which we have, and thus rise up the steps of time, fulfilling with each day the duties and labors that belong to it, and realizing the fulfillment of the command to be perfect according to our conditions.

The standard of righteousness in each human soul is the criterion by which it is to be governed, not any outside authority, ancient or modern. We should bring all things up to the highest standard, ever desiring to reach that which approximates the divine.

Jesus said, "If I be lifted up I will draw all men after me," so it is in measure with all mankind. We are either raising the standard higher, and lifting ourselves and our fellowmen to it, or the contrary.

The age demands that we shall take our stand for the right and the true, and thus lift ourselves and all humanity, and make the world the better for our having lived in it. Truth and her minister, reason, are ever lifting humanity, and exalting it to the cry of souls here and hereafter.

We rejoice to know that the lines of separation between these conditions are breaking away; that soul-life is one and continuous, that as we become true to ourselves and to the divine principles that inspire our souls, we shall realize that all souls, whether in these material bodies or otherwise, are linked together in the holy bonds of fraternity, and that every note that vibrates, either in harmony or discord upon any soul, is felt by all other souls in the universe. Realizing this, a higher responsibility is felt by us, and with it comes a power to reach greater heights of happiness, purer joys, and more unalloyed felicity. We hold the keys, not only of our own destinies, but of our happiness in our own hands, and we may unlock that door which shall let the light of heaven in, or another from whence darkness shall cast its shadow over us.

Standing thus as arbiters of fate, rulers in the universe, how grand is our life! Who among us shall be found faithful and true?

UNKNOWN.

BY HORACE M. RICHARDS. Some flowers there are of modest worth That grow and bloom and die on earth, Unprized, far hid from mortal eye, Yet yielding perfume until they die.

Some souls there are, whose lives are full of bloom, Who live unknown until they reach the tomb, Souls filled with modest virtues rare, Who like the flower—shed fragrance everywhere.

Some hearts there are with kindness filled, Whose loving warmth hath ne'er been chilled, Hearts that have throbbled and warmly beat, To shed o'er other lives a perfume sweet.

Some souls I know, who radiance shed, Yet e'er walk with living dead, Souls who unto others, consolation give, Themselves—regretting that they live!

For such shall dawn a bright to-morrow, Beyond this world of wrong and sorrow, Where kindly deeds sown here in tears, Shall bud and bloom through eternal years. Philadelphia, Pa.

DR. C. D. GRIMES is lecturing in Michigan on the following subjects: God in Nature, or Origin and Progress of the Earth; Origin and Progress of Life Upon the Earth; Immortality of the Soul in the Light of Science; Vision; The Inspiration of the Ages; What is Spiritualism, or the Harmonical Philosophy?

Our friends at Boulder City, Colorado Territory, have obtained the services of that eloquent and logical speaker, Mrs. M. J. Wilcox, for the entire winter, and much interest seems to be manifested by all classes in her lectures.

THERE will be a grand celebration of the anniversary of the birth day of Thomas Paine, at Salem, Ohio, January 29th, under the auspices of the "Broad Gauge Church." The oration will be delivered by B. F. Underwood.

T. H. STEWART, of Delphi, Ind., can address Mrs. Blair, the spirit artist, at Norwalk, Ohio. Mr. Stewart is doing a good work in various parts of the country.

J. H. MYERS, Esq., Phrenologist, please call at this office and get the books you ordered.

D. BARTRAM, we will comply with your request when you write and give Post Office.

New Publications.

THE NEW YEAR OF THE LIVING AGE. The number of Little's Living Age for the week ending January 2d, begins a new volume (the 120th) of that sterling periodical, and the present is therefore an excellent time for the beginning of new subscriptions. The Living Age, for 1874 promises to be even more than usually valuable to its readers, and is indispensable to every one who desires a "thorough compendium of the admirable and noteworthy in the literary world." With fifty-two numbers, of sixty-four large pages each, aggregating over 3,000 pages a year (the subscription price (\$8.) is low; or still better, for \$10, any one of the American \$4 magazines is sent with The Living Age for a year. LITTLE, & GAY, Boston, Publishers.

THE ILLUSTRATED JOURNAL for January is at hand, presenting a very fine appearance, being superior to almost any publication that comes to us in typographical and mechanical effect. It is illustrated with numerous fine engravings, six views in and about Salt Lake City are of especial interest. The various articles as a rule do not exhibit a very high literary standard, still they are good fair reading and taken altogether the number is a good one, and the JOURNAL now in its second volume, will prove a success, provided the irrepressible H. V. Reed, the managing editor, can keep his bigoted and sleeping religious prejudices, from coloring the contents, to the disgust of all sensible readers. He has a mania for judging everything, from suburban lots or Lake-side Publishing stock, to a scientific work or novel, from his Theological standpoint as a soul-sleeper; and if he do not come up to his standard of religion he loses much of his interest in them, which fact, however, has in some cases seemed to increase their value in the eyes of more worldly men. The ILLUSTRATED JOURNAL is published by the American Publishing Company, Chicago. Subscription price \$2.50 per year, or 25 cents per number.

The Inter-Ocean on "Edwin Drood."

Setting aside the spirit pen altogether, and with all due deference to the cogito ergo sum, but with a strong leaning toward the principle of doubting all things till you can prove them, we have not the slightest hesitation in pronouncing the posthumous part of this work of the late Charles Dickens to be a most creditable and, in fact, remarkable literary performance.

We shall do the book the justice to say that the plot is extremely ingenious and exciting. The sketches close around the wicked Jasper in a skillful and artistic manner. There are many passages which evince truth and genuine feeling, and had the book been published simply as the work of an American novelist, it would, in all probability, have elicited general and hearty admiration. The various scenes described—the Hotel de Billiken, the abduction, the den of the Puffer, the emotion of Jasper, the interviews between Grengious and Poppery, the closing up—all evince a very credible degree of creative and imitative power. Finally, if Mr. James is, as he claims to be, the author of this work; if he will drop the medium business, come out in his true colors, and give us something of the earth, earthy, we shall be the very first to acknowledge his ability and to say, like Lord Brougham, with Sancho Panza, "God bless the giver, and never look a gift horse in the mouth."

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

A New Book.

For Twenty-five cents, I offer you a book that contains more truth concerning Christ and his Apostles, than has been given to the world since the Christian era. It is sifted from the New Testament, and from the history of Josephus. One tells what was to come to pass, and the other what did come to pass. After giving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul were no one else but Christ himself, after he had risen from the dead, still had never been dead. I carry them through the Jewish wars, where their awful threatenings were fulfilled, and they had put their enemies under their feet, and one of their number on the throne. For sale at the Religio-Phil. Pub'g House. See Book-list. THOMAS JONES v15n164in.

City Entertainments.

For the Week ending Jan. 17. McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of the Strakosch Opera-Troupe, "Martha." HOOLYER'S THEATRE—Randolph street, between Clark and LaSalle. "Not Guilty." ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement John Dillon, "The Lancashire Lass." MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Arlington, Cotton & Kimbell's Minstrels and Comicalities. "Simple Simon." GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Fox & Denier Phantoms-Troupe, "Humpty Dumpty."

An Excellent Practice.

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











DEPARTED SHADES.

Extracts from "Startling Facts of Modern Spiritualism."

The following reported phenomena are taken from a volume entitled "Startling Facts of Modern Spiritualism," by N. B. Wolfe, M. D.

WOLFE BECOMES INTERESTED.

During the winter of 1851 I had private business that called me to Harrisburg, the capital of Pennsylvania.

You have heard, no doubt, that my mill was destroyed by fire last fall. Well, I know I have enemies; and the way the fire originated led me to suspect that some one who did not love me or my mill might possibly have accidentally dropped some lucifer-matches in a dangerous place.

A little after 8 o'clock, the shoemaker came in—a dark-haired, swarthy complexioned, medium-sized man, about thirty years old—square and singular, as shoemakers generally are.

Passed to Spirit Life.

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

DONALD AMMONSON passed to spirit-life, on the 30th of November, 1873, from Marietta, Ohio, in the 70th year of his age.

He was a true Spiritualist, and in his life he lived up to his highest idea of our heaven-born philosophy.

In Sterling, Ill., at the residence of Jacob Powell, December 30th, the Spirit of MARGARETAM, took its departure for the evergreen shore.

The undersigned was engaged to speak at the funeral and showed the workings of immaterial law, producing results that were unavoidable—these depending upon interior states and conditions of ethereal and material conditions and surroundings.

Passed to spirit-life, in Fulton, N. Y., on the 23rd of November last, CHARA B., daughter of Andrew and Anna Jones, aged 16 years.

Gentle and cheerful in disposition, she endeavored to do all to which her heart was drawn, and with consumption, she had ample time to meditate on the change that must come ere long.

Passed to spirit-life, in Fulton, N. Y., on the 23rd of November last, CHARA B., daughter of Andrew and Anna Jones, aged 16 years.

Gentle and cheerful in disposition, she endeavored to do all to which her heart was drawn, and with consumption, she had ample time to meditate on the change that must come ere long.

Passed to spirit-life, in Fulton, N. Y., on the 23rd of November last, CHARA B., daughter of Andrew and Anna Jones, aged 16 years.

Gentle and cheerful in disposition, she endeavored to do all to which her heart was drawn, and with consumption, she had ample time to meditate on the change that must come ere long.

Passed to spirit-life, in Fulton, N. Y., on the 23rd of November last, CHARA B., daughter of Andrew and Anna Jones, aged 16 years.

Gentle and cheerful in disposition, she endeavored to do all to which her heart was drawn, and with consumption, she had ample time to meditate on the change that must come ere long.

Passed to spirit-life, in Fulton, N. Y., on the 23rd of November last, CHARA B., daughter of Andrew and Anna Jones, aged 16 years.

Gentle and cheerful in disposition, she endeavored to do all to which her heart was drawn, and with consumption, she had ample time to meditate on the change that must come ere long.

ROBT. B. FARSON, Commission Merchant

General Purchasing Agent. Manufacturers' Agent.

LUMBER, Sash, Doors, Blinds, Mouldings, and Building Materials.

43 W. LAKE ST. CHICAGO. Services or Information furnished to Correspondents.

REFERENCES BY PERMISSION: Hon. S. S. Jones, Editor of Religio-Philosophical Journal, Chicago, Ill.

NONE OF THE FOX FAMILY, THE BIRTHPLACE OF MODERN SPIRITUALISM

Represented in that beautiful engraving entitled "Tan Daming Lu." Price by mail, per copy, Two Dollars, and other works of fine art, can be had by visiting our

MASON & HAMLIN CABINET ORGANS.

Winners of TWO HIGHEST MEDALS and DIPLOMA OF HONOR AT VIENNA, 1873; First Medal at Paris, 1867; and GOLD OR SILVER MEDALS, or other highest awards, at American Industrial Competitions always.

Lowest prices printed, fixed and invariable. ORGANS RENTED with privilege of purchase. ILLUSTRATED CATALOGUES, PRICE-LISTS, and CIRCULARS free.

NEW BOOKS, G. W. Carleton & Co., Publishers, NEW YORK.

DICKENS, SELECT NOVELS—The select no. of Charles Dickens' Carleton's new illustrated edition. In ten volumes, beautifully illustrated, bound and put up in a handsome box. Price \$15 complete.

JESSAMINE—A capital new novel by Marlon Harland, author of "True as Steel," etc. Price, \$2.00.

FANNY FEHN—A memorial volume, by James Parton. Containing a biography of Mrs. Parton, (Fanny Fern) and selections from her writings, with illustrations. Price, \$1.50.

ROBERT DALE OWEN—"Thrilling my way" or "Twenty-seven Years of Autobiography." By Robert Dale Owen, author of that remarkable work, "The Debatable Land between this World and the Next." Price, \$1.50.

MARY J. HOLMES—"Adna Browning." A new novel by Mrs. Mary J. Holmes, author of "Lena Rivers," "Tempest and Sunshine," etc. One of the best ever written by this popular author. Price, \$1.50.

LITTLE WANDERERS—A charming new book of Sunday stories for children. Thirty-four beautiful pictures sold already. Beautifully illustrated. Price, \$1.50.

A WONDERFUL WOMAN—An intensely interesting story, by Mrs. M. A. Jones, author of "Guy Carleton's Wife." The N. Y. Telegram says: "For intense interest, this romance has not been surpassed since the time of 'Wilkie Collins' 'Woman in White' or Mrs. Wood's 'Miss Lynne.'" Price, \$1.75.

LOYAL UNTO DEATH—A deeply interesting new English novel. One of the best that has appeared in England for many a day. Price, \$1.75.

PURPLE AND FINE LINEN—A remarkable new novel, by Edgar Fawcett. "The dramatic vigor, brilliant style, and fearless manner with which the most delicate subjects are handled, places this author at once in the front rank of modern novelists." Price, \$1.75.

BETSEY AND LATE OUT—A thrillingly interesting story, by Mrs. N. S. Edgerton, embodying her famous ballad of "Betsey and Late Out," which has gained such celebrity, and been so widely copied throughout the country, as by another author. Price, \$1.50.

CLIFFORD TROUF—A new novel by Mrs. Wood. Sold everywhere. Author of "Fort Bunker," which had such a large sale last year. Price, \$1.75.

KENNETH MY KING—A capital new novel by Ellen J. Brook, of Richmond. Price, \$1.75.

THE HARBOR BELLE—A spicy new novel by Mrs. J. P. Smith, author of "Widow Goldsmith's Daughter," etc. Price, \$1.75.

DELAPLAIN—A novel by Mansfield J. Walworth, author of "Warwick," etc. Price, \$1.75.

VASETTI—The latest and best novel ever written by Augusta J. Evans, author of "Beniah," "St. Rimo," etc. Price, \$2.00.

WOMEN AND THEATRES—A bright little book by Olive Logan. Price, \$1.00.

FRENCH LOVE SONGS—A collection of the most exquisite love songs in the English language. Translated from the French, and bound uniformly with Swinburn's famous book "Love Vocations." Price, \$1.75.

These books are all beautifully printed and bound. Sold everywhere—sent by mail, postage free, on receipt of price, by

G. W. CARLETON, & Co., Publishers, Madison Square, New York

RAKE CHANGE TO SAVE MONEY. A MAGAZINE AND A NEWSPAPER.

BOTH FOR LITTLE MORE THAN THE PRICE OF ONE. THE NEW YORK TRIBUNE has completed arrangements with the principal magazines and periodicals of this country and Europe, by which it is enabled to supply these publications, together with either edition of "The Tribune," at a very marked reduction from the regular subscription price.

Table listing various publications and their prices, including Harper's Magazine, Harper's Bazar, Appleton's Weekly, Scribner's Monthly, etc.

Make your own selections from this list and remit either by money order, draft, or registered letter, directly to TAN TANNUNZ, and you will receive both magazine and newspaper.

VICTOR GOODS, NON-FARMLAND, PIANO POLISH.

For pianos and furniture of all kinds whether oiled, varnished or polished. Recommended by S. Grover, Esq., Piano Manufacturer, for the last 15 years with Chickering & Sons, as the best in use.

Price per bottle, 50 cents. 1 doz. bottles, \$2.25. 1 doz. bottles, \$4.00.

The Polish can not be sent by mail, must go by express. Remittances must be by money order registered letter or draft. No goods sent C. O. D., unless by cost of freight.

THE GREAT LITERARY SENSATION. THE MYSTERY OF EDWIN DROOD.

By the Spirit Pen of CHARLES DICKENS, PART SECOND.

RETAIL PRICE, \$2.00—at which price it will be sent by mail, postage free, if your newsdealer has not got it.

THE TRADE SUPPLIED.

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

FOR THE REVIVAL OF THE REVIVAL HYMNS AND TUNES FOR PRAYER AND SOCIAL MEETINGS.

These books are all beautifully printed and bound. Sold everywhere—sent by mail, postage free, on receipt of price, by

ONE RELIGION; MANY CREEDS. BY ROSS WINANS.

It is our object to what the Church demands, an unbounded and unqualified confidence in the infallibility of the writings of Moses and the Prophets, and the Evangelists, and the Apostles. We dissent from a sentimental attachment to an impossible compound of God and man.

Truth is truth, and will find its way to the surface. Short of a lamentation of the elevation and free thinking of the nineteenth century will not serve the purpose of concealing it.

Large handsome 12mo book, printed on fine, heavy, tinted paper and well bound in cloth.

Price \$1.50; postage 32 cents.

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

A Combination, BUT NOT A MONOPOLY. For Canvasers. For Local Agents.

It never has been beaten! A superb outfit furnished, and a large cash pay given to those who work for Our Friends' Bazaar, and its magnificent premiums; Sunbeam and Oute, both size 10x20 inches, highly finished in oil colors.

FRAMED. A two-inch polished mahogany and gilt frame, ready to hang up.

OUR FIRESIDE FRIEND

is its fifth volume; firmly established; circulation over One Hundred Thousand; eight large pages, weekly, finely illustrated. The best continued stories, by most popular writers, most readable short stories, sketches, etc.

Nothing in America

like it for Canvasers and Local Agents. We guarantee all large wages and most comfortable work. One copy of each chromo, Sunbeam and Oute, elegantly framed, and a complete outfit sent to all who will go to work, on receipt of two dollars; the work is done in a few days, and ready for shipment; it is rapidly filling up territory.

Read! Read! Read! Hull & Chamberlain's MAGNETIC AND ELECTRIC POWDERS!

Early in September Mr. Flint writes, saying, "Brother is entirely cured, as following certificate will show; it speaks for itself."

SEPTEMBER 1873. This is to certify, that after having been under the care of a large number of physicians, and having exhausted all other remedies, I have been cured of the following diseases by using Hull & Chamberlain's Magnetic and Electric Powders, viz: Catarrh, Asthma, Rheumatism, Sciatica, Cancer in the face, Burning issue from one eye, Drisipelas, etc., etc. Am now a well man.

Do solemnly affirm the above to be true. EDWARD FINN.

Mr. Flint also sent the following certificate of another cure in the same Institution: This does certify, that I, John W. Shaw, of National Soldier's Home, having been diseased with Catarrh in the nose for nearly sixteen years, and having been in a good deal of money with different Doctors without any relief until I commenced using Hull & Chamberlain's Magnetic Powders, after using a few months I was entirely cured of this loathsome disease.

Do solemnly affirm the above statement true. JOHN W. SHAW.

Paralysis, Chills, and Fever. TUSCALOOSA, ALA., July 16th, 1870.

SEPTEMBER 22nd—Mr. Sells writes, "My old friend, Mr. Hollingsworth in nearly if not quite well. Thank you for your Powders. He wishes you, or some other cured person, to call on him, but no evil remains, he is now in all cases, and he feels he will undoubtedly be spared many years. Your Powders cured one case of Chills and Fever in my own family."

Yellow Fever, Yellow Fever. Mr. J. M. G. Wood, Milton, Florida, Sept. 27, writes, "Influx your Magnetics act like a charm, curing several cases in 20 hours and DIARRHEA in from one to 3 hours. For HEADACHE and BILIOUS FEVER they are unsurpassed. Several cases of Neuralgia were relieved in 15 minutes. A very bad case of periodical Headache and Spasms cured in 8 hours and no symptoms of it felt since."

Oct. 18th—A patient three days ago paralyzed on one side and unable to swallow for twelve hours, commenced taking Electric Powders and the fifth Powder he could drink gruel and a new progressive stage in my cure several cases of Headache, Neuralgia, Sciatica, Catarrh and YELLOW FEVER, one case being in my own family. Where the doctors attend the Fever they lose 20 per cent, and never get a patient cured in less than ten to fifteen days. While your Magnetic Powders cure EVERY CASE when used, REMOVING THE FEVER in less than TWENTY HOURS and effecting a RAPID CURE in less than THREE DAYS. They have cured many cases when taken according to directions; are entirely INFALLIBLE in all cases where I have employed them."

Mrs. Francis Kingman, New London, Conn., writes, "I shall be most happy to advise any and all who are suffering with nervous affections to use Hull & Chamberlain's Magnetic and Electric Powders. Having derived great benefit from them, I believe them to be a sovereign remedy for nearly all the ills flesh is heir to, as they act directly on the blood and nerves."

The Magnetic Pow- The Electric Pow- ders cure all Acute ders cure all Chronic Diseases.

AGENTS WANTED EVERYWHERE. Mailed Postpaid: 1 Box, \$1.00. 3 Boxes, \$2.50. 6 Boxes, \$5.00.

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

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

PROPRIETORS: Phoebe C. Hull, Annie Lord Chamberlain, OFFICE: 127 East 16th St., New York City. BRANCH OFFICE: 100 Warren Avenue, Chicago, Ill.

For sale wholesale and retail at the office of this paper.

SEEDS OUR BEAUTIFULLY ILLUSTRATED CATALOGUES FOR 1874. OF SEEDS AND PLANTS

Numbering 175 PAGES, and containing 3 fine large colored plates, and many smaller ones. To our patrons they will be mailed as usual, free of charge, with all other orders, with the exception of work in Seed or Plant, with first order.

All purchasers of our Books, either Gardeners or Practical Floriculturists, receive above Catalogues annually, free of charge.

Peter Henderson & Co., Seedsman, 35 Cortlandt Street, New York.

Painless Preventive of Toothache. THE HAUNTED SCHOOL-HOUSE

THE SUBSCRIBER having been for many years a tooth-ache sufferer from some of the worst forms of tooth-ache, was at last relieved by the prescription of an old friend of his. For twenty years he has had no toothache at all. Consequently he feels that he can WARRANT HIS PRESCRIPTION AS A PAINLESS PREVENTIVE OF TOOTHACHE.

I will send the Prescription to any address on the receipt of \$1.00. Address: W. E. FIELON, 154th St., La Porte, Indiana.