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

· CHICAGO, FEBRUARY 7, 1874.

MOTHER AND HOME.

"Child of such sinful shame, child of my sorrow, Why dost thou come to thy mother once more? Canst thou from weeping eyes sunlight still

BY G. W. THOMAS.

Faded the roses that her cheeks once wore."

"Tired, so tired with wanderings weary, Bitter the cup that my fancy thought sweet, Fleeing from sinful paths dreadful and dreary, To nestle again at my dear mother's feet."

"Birdling, escaped from the snare of the fow Come to these arms that have held thee of

(Penitent, no thought of mine shall befoul her), Peace, darling one, I'll upbraid thee no∹more.

Gladly these feeble armastill shall enfold thee, Hushed on this bosom thy sobbing so sore.

Sweetly the angels in pity behold thee.

Peace, troubled soul, all thy wanderings are o'er."

Ohicago, Ili.

PSYCHOMETRY AND CLAIRYDYANCE. A Very Curious Book.

Soul of Things, or, Psychometric Researches and Discoveries By William Denton. Vol. III. Boston: Published by the author.

THE ANULALS OF MARS—SHERMAN'S FIRST EXAMINATION.

On the 12th of January, 1867, Sherman made his first examination of Mars, not knowing, at the time, even the name of the planet. I see a thorny tree with large thorny apples on it. I see no animals. Yes: I see a snake winding up a tree, and eating some-thing that looks like a little white cabbage-

"I have come to the seaside, where the water makes a peninsula. The sun does not look as large as it does here,—about one-third

"I see a monstrous animal like a turtle, all covered with conical spines, even on its legs. It has four legs and a stumpy tail. It is a mud-turtle, but eight or nine feet long.

"This world seems flat, like ours. It is a real clear day; but it is not as light as it is here. It does not get as much of the sun's The water does not taste like our water. It has a sweet taste, or half sweet.

"I see another turtle coming out of the water, and still another. They are eating animals with long legs that are spotted, and jump, but are not frogs. There is a rock, near where I saw the turtle, of a reddishgray color.

I see an animal jumping from tree to tree It has very great paws, and reaches from one to the other, and aprings. It is as large, as a horse, or larger; and has short bristles on its body. The trees are monstrous. Those with apples on are not so large.

'There is a great deal of water here. From a high place, where I am now, I can see hundreds of lakes.

What a lot of little turtles I see at the bottom of the water, scrabbling and piling on each other, and squeaking! There are thousands of them no larger than a hen's egg, with little prickles over them like needles. They bits hard too. There is a big shell there, and they are eating the meat out. One has run off with a piece, and the others are after it. Two are pulling at one piece. One turtle has got the door of the shell, and is going off with it. The shell is as large as a peck-measure.

"I think it is near the equator. The sun shines overhead all the time. The sun is not perfectly straight overhead: it slants a little. It is not easy to move about."

THE PROPLE OF MARS.

"Thave come to a place where the people are crowding into a little house that looks like a summer-house, where a man is standing with a basket of flowers. It is a statue, made of something like plaster of paris. They have on strange-looking square caps. The men and women wear the same kind; only

the men's are larger. "Now I see a great temple. They are going in rows, and divide near the statue as going in rows, and divide near the statue as they go into the temple. It is very large and high. I see them going up winding stairs, up and up. Some are giving out, it is so hard, and sit on the stairs by the way. They go up a flight; and then there is a place to walk, and another flight. It is so high, that the men at the bottom look no larger than my finger. I can look over the houses to a beautiful lake, another city, and another temple, that I can barely see. I do not see that they are doing any thing but looking off. Now I see a place where people go in; and there are several statues. One man has his head bent over, as if praying. The people look at the statues: and some point to that man, and talk; but I

cannot understand them.
"The people are darker colored than ours, and have four fingers instead of five,—three fingers and a thumb. Their toes are the same. All that I see are barefooted. No: some have a little thing under the foot, that seems made of metal, to keep stones from hurting them. Their faces are not as pleasant as ours. Those statues have four fingers too. The people have sixteen teeth in the upper jaw, and sixteen in the lower. They have large, wide mouths, cut farther back than ours. The hair

bristles on the chin. All the people are out of their houses, at the temple.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOE.

"The streets are paved with atone; and the houses are nearly flat: some are flat. I see windows, but no glass in them. I can hardly see through them. They look like mica. The houses are rather dark inside. They do not fear robbers, or they would not leave their houses this way. I see a pile of hats in one

"I see something they eat. It is white, and something like bread; but it is not. I see shelves in a place like a kitchen.

"They have clothes that half cover them. They dress like Indians. Their legs the bare, all of them that I see.

"I forgot to tell you that their eyes are like cata' eyes. The pupils are long: they look queer. They have what I suppose are chairs. I'ney have four legs, but no backs; and the legs slant. The houses have no doors like ours, that I see. They are open,—just an entrance to go in and out. The streets are wide,—three times as wide as ours. The top of that temple came up something like a French roof. It seems warm-like summer weather

In answer to questions, he said,—
"The men wore readish pants and blue jackets. Some of them carried banners that glistened in the sun. Their clothes seemed to be made of a coarse kind of cloth."

The apparent size of the sun from Mars is between a half and a third as much as it is from the earth.

Here are snakes, turtles, small long-legged jumping animals, large bristly jumping ones, mollusks, and people so like the human beings on our own planet, that the differences be-tween them would hardly be noticed. Although I had great confidence in psychometry, the story he told seemed to be a somewhat unlikely one, and more probably a reminiscence of the earth than a revelation from the stars.

The great types of life, as we know them on our planet, may, however, be universal, as true for Mars and Jupiter as they were for the Silurian and Devonian periods; and the perfect human form may be the highest form that matter can assume, and toward which it is everywhere striving, as it strove for millions of years on our own globe.

Photographs and flying machines on mars. -SHERMAN'S SECOND EXAMINATION.

On March 25, 1869,—that is, more than two years afterward,—Sherman examined Mars gain. As before, he did not know the name of the planet; nor do I think that he knew. before he examined it, that he had examined it previously. An independent examination of this kind would be, I thought, a test, to some extent, of the accuracy of the previous examination.

"It seems as if I was in a city. I see drawings like colored photographs: they must be colored by the light itself. The people are very curious. I see some that have hooks on their feet with springs, so that they go over the ground fast. They have them on their hands too. There is no house made of brick or wood: they seem to be made of a kind of stone like rough sandstone. The roofs are steep: The stones are flattened off, and look well. The roofs are all covered with points, and look thatchy. They have some kind of stuff like glass, but so clear, that you can hardly tell that anything is there. The robbert hardly tell that anything is there. Their shoes seem to be elestic at the side, and metal at the bottom. The women dress the same as the men. Some wear a kind of white cloth.

"Well, they have got a new thing there. It is something like a velocipede; but it is a flying machine, that goes along about three or four feet from the ground. Some of the best riders make it go as high as a house. I see one place devoted to that kind of amusement. There is a high railing round, and people are looking at them. The way they steer is most curious: it is by making the wheel on one side go faster than the other. Some go backward,—the best riders. How they enjoy it! It makes a great noise. They move both hands and feet (1). They have some strong and hard stuff something like bone, but much lighter than wood. (L see no one smoking

anywhere.) Ladies ride on those machines; they are not as hard to drive as a velocipede. It is the most curious to see them go backward. There is a square block at the bottom, that seems heavy, and has spikes in it to make it stick. It is drawn up as soon as the machine goes. Two persons ride near together, forty feet up, and talk to each other. They believe in wearing a long mustache. None of them shave, I think. Some of them dare to fly over water with that machine a mile from the land. They go faster than birds. There are a great many of them in this green, grassy place. People give something that is white and round, like a medal; to two men who have forty or of these have forty or fifty of those machines. On each side of the medal is a picture of one of these flying machines. This eeems' to be the place for all kinds of exercise.

"I see men with those springs on their hands and feet: they spring and jump

The person pushes a large wheel, and the cogs on that make a small one go; and then a belt from that makes them go so fast !
"I don't notice any difference between

them and the people here; only they have large forebeads, and their heads are large, and the hair does not grow down as low on the forebead as it does with us (2)
'. Well, this caps the climax! It is a monstrous head, about twenty feet across, all made

great many men are at work on it. It is on the outside of the second story of a large building. The stories are very high.

It does not take me long to go to that planet. (What planet is it?") (Told him.) "The people are very industrious. Those fliers can go round a circle. I see them flying round and round like birds. The machine is so light, that they lift it readily with their hands. In the air it looks as if it could not

"I see a man taking pictures of those flying machines. They come out of a dark box all ready painted. The box is longer than wide, and is made of hard wood—if it is wood—like maple. The artist takes something like paper, and puts it in the box slantwise, and leaves one corner up, and turns a glass at the other end of the box, slanting the other way. It is about an inch thick in the middle, flat on one side, and thins out to the edge on the other. Then he covers the glass with his hand for a second, takes hold of the corner of the paper and pulls it out, and there is the picture on it. That is all I see. But there is something under the box, and very fine wires, like hair, that come up near the glass. The largest pictures I see are about a foot square, and as natural as life. Their glass is more transparent than ours. It is not glass, I know. The people do not seem to notice the artist much.

Is this the planet where I saw the three-fingered people? I don't see any now. These have all four fingers, and eyes like ours.
"This man keeps taking one picture after

another, and puts them in his pocket. He has packages of hundreds of papers."

("See if you can find any books.") yes! plenty; but I cannot read them. I see signs too, like short-hand writing. Their words are not made of letters. Their signs are gilt. I see that where there are books for sale. A man is piling them up. They are printed, and open in the middle. They are made of very thin leaves. I see one book about flying-machines: there is the picture of one on the first page. The printing is all like the signs. I see many different kinds of books. They are not printed the same as ours. Every thing is in tip top style. There are a great many flourishes. The words are pure black: and the flourishes are pink, at the end of

every sentence.
"All the pictures in the books are done with the photograph. The men's faces who wrote the books are there, so real!

"Is that planet older than ours?" ("Yes, probably.") "It is as warm there as here on a fine day in the latter part of April. The people look very healthy and strong."
("Travel round a little.") "They have a

nice way of raising fruit. To heat the room where they have it, water goes through pipes under the soil: they have fire under it that turns the water into steam; and at the end there are fine holes, where it comes out in steam in the soil, and warms and moistens it at the same time (3). Sometimes it comes out so hard, it blows up the soil. "I see a fruit like the strawberry, as big as

my fist, and as round as a ball. It tastes something like strawberries with sugar and cream." After the examination, I questioned him on some points.

"The men with springs spread their legs out, and then brought them together, and sometimes turned somersets; they seemed like circus performers. The enclosure holds about twelve acres. Round the fliers would go, and over the fence, and return. They looked like big butterflies when away off. The people wear beards, whiskers, and mustache; and their hair is of different shades, as here. They use broad, flat nails, that are sharp at the sides; and I saw a machine for pushing them in."

(1). With the force of gravity not half of what it is on our planet, and with an atmosphere probably denser than ours, ærial navigation on Mars must be very much easier

than here. (2.) This is evidently a distinct race from those first seen; and they live, as I think, in a region extending from south of the equator high into the north temperate zone.

(3) This might be turned to practical account on our own planet. The fact that they needed hot houses seems to indicate that the locality was the temperate zone.

a monster kite on mars—sherman's third

EXAMINATION. While I was from home, Sherman examined Mars (on April 20, 1869), and I wrote out the following paper :-

"I was near a river where there was a plain. and boys playing with curious kinds of tops: they called them maubs. They are made of light metal that looks like iron (1). They hum very loud.
"Away back in the laud, I saw a great

sight. Some people there had a kind of kite. It was round, and about twenty feet across. The frame of it was made of that light iron: and it had a tail made of small rope about thirty feet long. On the end of the rope was a sort of basket, about five feet across, and two feet deep; and in this basket people got, and away they went up in the air.

"On the ground was something like a windlass, made of the light iron; and a man slowly let out a rope attached to the kite, and it went up about five miles."

On my return, in answer to questions, he said that the top was spun with an elastic cord, and went very fast. The face of the kite was made of some kind of cloth, that was prepared so as to be air-tight. Before the people got into the basket under the kite, mouths, cut farther back that ours. The hair of pieces of wood joined together, and put in is yellow. I tried a number, and they had blue eyes. I see no beards, but just a few all one piece of wood carved, into shape. A land in keeping the balance. There was a land and in keeping the balance.

kind of break on the windlass to regulate its motion. At five miles high, the air seemed as good to breathe as on the ground (2).

form under this translucent" (he probably means transparent) "material. As it goes along it raises a dust, and that looks like roil

motion. At five miles high, the air seemed as good to breathe as on the ground (2).

(1.) He frequently refers to this metal, which seems to be aluminum. When we have discovered some easy method of reducing its abundant ores, we shall probably use it as commonly as he represents it to be used on Mars. A metal harder than zinc, of great strength, and yet lighter than glass, as aluminum is, would be of much service to us, if it could only be readily obtained.

(2) The height that he designates was only roughly estimated. It seems probable, how-

roughly estimated. It seems probable, however, that the atmosphere of Mars is more dense than our own.

HORTICULTURE ON MARS.—SHERMAN'S FOURTH

EXAMINATION.

April 30, 1859. "I see a river about three rods Wide; and something sends water out slanting on to the land. It is something man has made. There is a great wheel under the water, turned by the stream, which drives the water out of a pipe on the land to a great distance (1.) It comes down like so much rain on some pretty plants there.

"Men-come round, and squeeze the fruit into a kind of bowl. The juice is sweet, and pours out as if you were squeezing a rubber ball full of water. These plants need a great deal of water. I see them all along the river as far as they can make the water go. The juice is yellow. They squeeze the fruit daily. They carry off the juice in pails made of the same stuff as the flying machines. The peo-ple wear shiny coats that are water-proof, so that the water does not wet them.

"There is a very handsome tree here, that seems to be covered with nuts, that have dark red and yellow bulbs under each. They cultivate them, and take great care of them. The trunk has a mossy look. The scenery is

very pretty round here.
"This is a warmer place than where I was before; but the people seem the same.

"I see a plant with very red fruit, and thorny all over. It looks something like a strawberry; but it is not as sweet as it is pretty. They can't be grown for fruit. I see now. People come round when they are ripe, cut them in two, scrape them ont, and use the material for glue, after burning it. It is something like pitch, and runs out black. Their knives are not made of iron, but of light, shining metal. The women are out working just the same as the men. They are all dressed very nice under their water-proofs, the women better than the men; but they are nothing like the women here. women wear something like pants, and have pictures on them of flowers and things of dif-

ferent colors. "Their dresses exactly fit their bodies, but don't injure them. They don't waste cloth in foolish things as our women do.

"The land was quite level where I was. (1.) We have an immense amount of waterpower going to waste along all our streams; and there are portions of the country, where, if water could be raised in the way indicated, lands at present quite sterile might be made very productive.

NIGHT ON MARS.—SHERMAN'S FIFTH EXAMINA-TION.

"I seem to be in a very hot place; it seems tropical. I am where I saw those people with cat eyes. I see their four fingers again (1) It is the hottest place on this planet that I

have seen (2). "I am on the night-side now. How curious I see northern lights, and lamps with reflectors, that show miles off, so that one can see very plain. You could read the finest writing by the light of those lamps five miles off. The people here are like us. The northern lights are very bright; they give a silvery light. The people seem to be out at night almost as much as in the day.

"The thing that I most admire is to see this world turn round, and the light going over the face of it. Where there are mountains, the stretched out shadow gets shorter and shorter as it turns round. I seem now to be about five hundred miles off. Even here I can see the lights the people have, like little stars.

"I hear some singing in one room where they, have one of those lights (3). They are earnestly engaged in singing. One man stands on a high place, and directs them. They have splendid tunes. After they have aung one song, he speaks; and they turn over their three-cornered books, and sing another piece. The musical marks are more curved than the word-marks. They do nothing but sing here.

"I see a place now where a man is lecturing to a crowded audience. They have round seats to sit on, without backs. He stands on a place a little higher than they are. The hall is about as large as Mechanical Hall in Worcester.

VISIT TO A TREATRE. ("Look for a theatre,") "Oh, I never

saw such splendor! There must be thirteen thousand people in this place. There is a stage made of that light metal; and there is something that resembles water so much, that you could not tell the difference unless you felt it. It moves too. It is made of pieces that are moved; and it looks like water with a breeze blowing on it.
"It is a representation of a cave by the

water. There are stalactites and stalagmites in the cave, just as natural as life. They are made of this light metal too. There are

coming up through the water. "They dropped the curtain, and now it is a

21

\$2.00 A YEAR, III ADVANCE; SUIGLU COPIES EIGHT CENTS.

winter, scene. Some are skating on the ice, on broad, flat skates made of that light metal, It seems as if they were away off in the dictance. It is done by pictures farther and farther off, and more and more gloomy. They are talking, acting, and laughing. It is something funny; for the audience laughs a

"Now it is the inside of a beautiful palace, There is a table; and a girl is getting some-thing to eat, and singing away. A man seems to be chopping wood. I can hear him. She calls him, and he is coming. I never saw such a man. His beard comes down to his knees. They laugh now.

"Now they are pretending to eat. They have things made in pieces, and they pretend to cut them. They have a false mouth, connected with a bag, where they put what they pretend to eat. When I sit among the audience, it seems perfectly natural. They represent some of those fruits like large straw-berries that I saw. They are talking all the

time.
"The seats rise as they go back. They have splendid music. Their instruments are made to be a splendid music. Their instruments are made." of that light metal. I see one that is hollow and very thin. They strike it. There are about a hundred of them, of different sounds, like a chime of bells. They ring very much, and dound like one great instrument. They have some stringed instruments that look like

On questioning him after the examination, he said that there were two lights in the thestre,—one on the stage, and the other in the body of the building. The appearance of ripples on the surface of the water was done by strips of material like glass, about an inch thick, that were moved by machinery. Some of the actors wore dresses painted to represent leaves like the palm

(1) Sometimes he speaks of these people as having three fingers, and sometimes four; because, at times, he counts the thumb as a finger, and at the other times counts the fingers without the thumb.

(3.) These people seem to live near the equator. (3) Though he does not say so, he had evidently returned to the planet.

worship on mars.—sherman's sixth exam-NATION.

"I see some boys playing ball. They have bats and balls made of something like rubber. They can make the ball go a great way. One boy hits the ball, and the others try to catch it. When one catches it, he hits it, and the others try to catch.

"I am now in a large palace, where there are about fifty figures of all kinds of men. The people are looking at them, and worshiping them (1) I hear them make a sound as if praying. They are in a hall about four hundred feet long, a hundred feet wide, and about fifty feet high. There is an instrument like a great organ, that makes a good deal of music. In the centre of the hall is one of those large lamps, that is very beautiful. The people are all dressed in white, with a gold fringe about their necks.

"The great musical instrument is filled with air, which passes out through whistles by pulling small handles that go slowly in after they are pulled out. The music is slow, but good.
"The statues are life size, and painted to

resemble men. There is a statue of a monkey-like animal holding on to a tree, and a statue of one of the best men by his side, to show, suppose, how much man had advanced beyond the monkey. The statue of the monkey is covered with hair, fastened in when it

"The building in which they are is a splendid one. The people bowed down their heads, and seemed to be worshiping. A part of the time they sang and danced."

(1) It seems unreasonable to suppose that

beings as far advanced as they should worship statues; yet another psychometer formed a similar opinion with regard to them. Much of their apparent advancement may be owing to their proximity to a superior race. [See Mrs. Denton's examinations.] Machine for making clothes—sherman's

BEVENTH EXAMINATION.

May 17, 1869. "The moon attracts me. I could go there very easily.
"I see a very curious animal. It has four legs, and a very thin neck, like a swan's or a

snake's when its head is raised to strike. "That has fled, and I am in a town or city. Everybody seems to be busy. The streets are very wide; and ropes are stretched across, and beautiful flags hang from them. They are all colors. I see pictures of a man on them, life-size, and beautifully painted. There are two hands, same as we have, pointing to two houses; and there are letters, but I cannot read them. They are something like Chinese letters.

"I see now what this man is for." It is for a sign. They make clothes here; and this man is dressed in their clothes.

"They have machines here that make the cloth and the clothes at the same time. They are made to resemble animals; and the teeth are made of long, sharp, smooth metal, thicker than telegraph wire. The thread is put in at the back, where there is a little door, and passes through the throat on to the teeth. The jaws go up and down, and that weaves it. It makes both legs, and then goes up and

[CONTINUED ON FIRTH PAGE.]

DEPARTED SHADES.

·Extracts from "Startling Racts of Modera Spiritualism.99#

(Contined.) NET.

Among the spirits who made known their opinions by writing, Mrs. Hollis being the medium, was Marshal Ney. This was one of his communications in 1871:

"It is written in the destiny of all nations, that all men and women, shall be equal before the law.
These principles will ultimately be

established in the fundamental laws of all governments. "Spain will cease to exist a monarchy.

Her end is nigh. "Italy will struggle and triumph over the intrigues of the pope and the Jesuits. "Francis Joseph will receive another chas tisement. The house of the Hapsburgs will

cease to govern Austria. "It will require an avalanche to crush the hosts of tyrannical priests that now govern France. Napoleon will never return, nor yet will the republic stand.—

"Church rule is swallowing all kinds of liberal sentiment in the United States. Tyranny comes from bigotry. * * ecclesiastical war is imminent. Already its dark wing is spread over your land. 'It is so close that you can almost feel the hot breath of its cannou, and hear the drum calling for

recruits." One morning it was written by Ney, that,

in twilight of the evening. SPIRIT-HANDS WOULD BE PROJECTED

from under the table, This was a startling announcement, and excited much interest. Evening was impatiently awaited. When the designated time arrived, Mrs. Hollis sat, as usual, near the table. The different members of my family then selected positions on the floor favorable for seeing the hands. It was only about 20 minutes after we began to watch, when the selvage of the cloth began to shake at the end of the table. Very soon the points of four fingers were indistinctly seen, just below the tassels on the shawl. They quickly retired, and after several minutes, returned, with more of the hand exposed to Indeed, all the fingers were fairly exposed to sight this time, about fifteen inches from the floor. These came again and again, until a full hand was fairly seen. This exhibition was repeated several times, when two hands were distinctly visible at the same instant. This was marvelous, and excited great surprise among the members of my household. We all saw the same thing at the same time, and sufficiently long to be assured of what we saw.

I now folded a new ten dollar bill lengthways, and held it just beneath the edge of the cloth until the hands appeared and seized it. It was carried up to the slate, held by Mrs. Hollis, where it was rumpled crisply, and creaked loudly in the handling. It was then dropped to the floor. I next held my port-monnaie near the edge of the cloth, when it was instantly seized and carried to the slate. My knife was also taken up; and very soon followed my comb and bunch of keys. These were rattled around on the slate for several minutes, and were all then thrown into the room, one by one upon the floor, excepting the pocket book. This was retained, and opened. The roll of bank-bills was taken from it, and with as much dexterity and skill as a bank-teller could display, the notes were sent flying over the floor in every direction from under the edge of the table-cover. I gathered them up, and holding them in my hand, requested the spirits to take the notes again and replace them in the portmonnaie. This they quickly did, throwing it afterward to the floor, with the money all nicely folded and put in the proper pocket, not forgetting to fasten it with the clasp. There was no money missing; and "by that same token," in these degenerate times, I call them honest

spirits. After these experiments had been concluded, the writing was again resumed, and the spirits seemed to be in high glee over their success. I confess my curiosity was aroused, and I determined to see more of this thing. I accordingly placed myself in such a position on the floor that I could command a view of the position of the slate, as it was held by Mrs. Hollis under the table. By slightly elevating the cover I was enabled to do this, I waited until the writing commenced, and as soon as it was fairly under way I took a fair view of the situation. It was an inhibited look, a flank movement on the domain of the spirits, for which I was subsequently reproved. My object, however, was accomplished. I beheld Mrs. Hollis' hand holding the slate, and a well-formed hand moving over the top of it, as if writing. There were two others, not so distinctly formed, under the slate, but accurate in all the anatomical outlines of the human hand. The hands were not alike in size or shape. The one which I thought to be employed in writing was noticeably a large masculine hand, with thick heavy fingers. The two under the slate were slender, more delicately organized, and of different size. All these hands were seen to terminate at the wrist joint, where they seemed to be lost in a hazy, cloudy aura.

SPIRIT MUSIC.

With no other person in the room, but the medium and myself, I have heard the vocalization of the spirits for half an hour, and though "unused to the melting mood," these "heavenly choristers" have moved me with their sweet voices, as neither Lind, Parepa, nor Nilsson could do. The scientist takes no more interest in these phenomens, however, than he does in the "cackle of a hen," and is ready to pronounce it all flummery. But not so fast, my Sir Oracle! I want you to disclose, just here, how that music was made, and by whom. You will, I fear, not make these discoveries with the aid of your square, compass, steelyards, and crucibles. Electricity and magnetism clude the grasp of figures You can not define love with mathematics. You can not wrap up all creation in formulated problems. You gentlemen of subtraction and division, multiplication and addition—I ask you again, and charge you to answer. Who stags? If any one entertains the thought that it is Mrs. Hollis, she will, if your bad manners insist upon it, engage you in conversation while the music is also heard. I have heard these melodists, sing as sweetly as Methodists at a love feast, many times.

On one occasion, Judge W. J. Berry and Capt. Edward Air, of Newport, Ky., and myself, sat together two hours, in one of these spirit-concerts, during which time Capt. Air, who is a fine vocalist, sang not less than twenty test songs, "old and new," in every one of which the spirits joined, frequently carrying the sir, and supplying the forgotten carrying the air, and supplying the forgotten words when the captain's memory was at fault.

MRS. HOLLIS TAKEN UP.

What next transpired, I will copy from my note-book: "A spirit-voice began to chant a part of the Episcopal service, and then improvised a rhapsody that was indescribably sweet and beautiful. This musical manifests.

which time we commented freely upon the quality of the voice. The singing had but scarcely ceased, when an indescribable sound, resembling that which is made by a startled flock of birds, was heard, and coinstantial Mrs. Hollis, affrighted, was heard over our heads, floating along the ceiling of the room She pleaded piteously to be let down! "Don't let me fall! Please don't hurt me! O. do let me down! Please let me down!" This aerial flight lasted but a minute, during which time I ordered her to clap her hands against the ceiling, and mark the wall with the pencil she had in her hand; all of which she did. She no sconer touched the carpet than she sprang forward into the arms of one of the ladies, begging us not to permit the spirits to carry her up again. Several efforts of this kind had been previously made, but never with such success. It always frightened her, notwithstanding she felt assured no harm would befall her. Ordinarily she was a courageous woman, but the lifting unnerved her.
"I cannot tell, Mrs. Hollis," I said, "what

object they have in view, in levitating you in this manner; still I feel assured they will not injure you." As I said this, Jim Nolan (her familiar epirit) spoke in a more than usually

sympathetic voice, saying: "Why, Doctor, we could not be induced to hurt our medium. She is as precious to us as your eye to you, always an object of our deepest sympathy and most tender care. What could we do without her? If she were lost to us, we could not replace her among a mil-

lion of women."
"But, Jim, what is the use of this manifestation? If it is only pastime, you ask her to make too much sacrifice for your pleasure." "We seek to show our power, and, by that means, convince of our presence. We could float her like a feather, if she were entranced.

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

Spiritualism.

, BY CHARLES MORRIS.

MORE CURIOUS MANIFESTATIONS.

I have been an investigator of these phenomena, and have seen some very strange things, in some cases explainable on the theories of humbug, slight-of-hand, etc.; in other cases, inexplicable on any such theories. As to whether they prove all that is claimed for them is another question, which no one person is privileged to decide for another. All that can be done is to present the facts, and leave the solution to any one who feels compe-

tent to solve them. My last visit to any of the mediumistic fraternity was to Dr. Slade, of New York, a person noted for the strange character of the manifestations occurring in his presence. I give below a description of the more striking facts observed by me at sitting with him, pre mising that they are not nearly so powerful as others profess to have observed in his

presence: The sessions are held in a plain room, furnished with tables, sofa, chairs and a few other articles. A plain walnut table occupies center, at which the medium sits, h's legs outside the table, 'so that knees and feet can take no part in what follows. Land's friend-were sested at the adjoining sides of the table. We were not there long be fore a perambulatory spirit seemed to possess the furniture. A chair, that sat at some distance from the table, suddenly started and sile up with a bang against the latter piece of furniture. I keenly examined this moving object. There were no strings, no machinery no observable means by which it was set in motion, only a straight-legged chair with nothing near it save the carpet over which it

Following it, the 150 pounds of my friend and the chair on which he sat moved back several feet from the table and returned again, without aid from hands, feet, strings, wire or any discoverable propelling apparatus. It must not be supposed that we were accepting all this in open-eyed astonishment. We were open eyed in doubt only, but discovered nothing beyond the bare facts stated.

The medium now took an accordeon, holding it by the valve end in such a manner that the key-board, and in fact, the whole instrument was visible. Yet the concern opened and shut in true accordeon style, the keys were manipulated by invisible fingers, and a tune in that execrable music for which this instrument is famous, was duly ground out. What adds to the wonder is that a bell, which had pre-viously been laid on the floor, under the table, rose from its recumbent position, and rang in excellent time to the music, being finally flung up and over the table, landing on the floor beyond.

Yet one hand of the medium was engaged in full view, with the accordeon; the other lay flat on the table; his knees and feet were in full view; there was no trap in the floor or table, and no other person present.

If any reader feels competent to explain this mystery, I will call on him to explain the following: A literary lady of my acquaintance, of perfect reliability, and well known, assures me that in her visit to this medium, the same bell, in broad daylight, moved from the mantel and stood ringing in the open air, without support, and directly before her eyes. She grasped at it; thinking it had some invisible support, when it was torn violently from her grasp, as if by a strong hand, and flung fiercely across the room.

There were several manifestations which took place under the table, of which I will omit mention, confining description to those which occurred in open view. The most inexplicable, on any but the spiritual theory, of Dr. Slade's manifestations, is that known as the slate writing. He bites off a sliver of a pencil of the size of a pin's hard layer to a pencil of the size of a pin's head, lays it on a clean slate and holds the slate tightly under a table leaf. In this position, his hand in full view, sentence after sentence is written, pro-fessedly by spirits, and usually signed by names known to the visitor, but not to the medium.

On expressing our dissatisfaction with these under-table performances, I asked if the writing could not be produced on the inside of a closed double slate, he consented to try. He took the slate, wet it and wiped it thoroughly dry before our eyes. This was done on the open table, and not for a second did it go out of our sight. He now put a sliver of pencil inside the slate and closed it; it worked on hinges, so as to close perfectly tight. The slate was left laying where the medium had closed it, near the center of the table, and his two hands were laid on ours, and about one foot distant.

oot distant.
After the lapse of a moment, a sound, like the scratching of a pencil, could be heard. Whatever was written, it came not from the medium's mind, for we kept him engaged in conversation during the writing. Yet some influence from our bodies appeared to be engaged, for, if he lifted his hands from ours, the writing would instant. the writing would instantly cease, to be resumed on again joining bands. Three taps of the pencil signified that the writing was done, and, on opening the slate, without lifting it from the table, it was found to be written provised a rnapsody that was indescribably sweet and heautiful. This musical manifestation continued about ten minutes, during

ing been lifted, in opposition to the force of gravity, to write on the upper side.

On being read, it proved to be a communication from the wife of my friend, signed with her initials, and the mode of expression strongly marked with her personality. slate we brought away with us, and still have it with the communication intact, a remarkable evidence of phenomenon beyond the province of sleight-of hand, mind-reading or unconscious cerebration. The apparent influunconscious cerebration. The apparent influence of our bodies in stopping and starting the writing, seems to point to the psychic force theory, though a psychic force that can think is a very strange sort of force.

Our sitting finished with the manifestation which Dr. Slade considers the most convincing of the property of the prope

ing of all he gives. I refer to that known as materialization, the professed putting on of matter by disembodied spirits, and appearing in earthly guise. Of this, however, I will defer speaking until I can be better satisfied as to is reality. It is produced in almost total darkness, a condition which is claimed to be necessary, but which is productive of doubt. The materializations are ghostly-looking faces without motion or visible features, lifting above a dark curtain, and in them, as we saw them, it would be impossible to recognize a likeness to any special human being. This much may be said, however; we were satisfied that there was no trap in the floor, no machinery about the curtain or table, and, if the medium produced the effects by sleight-of-hand, he is certainly skillful enough to make his mark as a magician. We have seen the various tricks of the renowned performers of public magic, and are competent to judge whether these were of the same character or not. As regards the professed materializations, we came away unconvinced. As regards the other matters described, we are fully convinced that no magic monger can produce them under similar conditions.

Philadelphia, Pa.

The West End Ghost.

[From the Toronto (Canada) Sun.]

Considerable excitement has prevailed among the denizens of the West End of Toronto on account of the prevalence of a report to the effect that the foundry of Messrs. Gurney was haunted. The rumor had long been current in a floating and indefinite shape, but suddenly acquired additional prominence about a week since, owing to the sudden death of a man who had been employed as a night watch in the building, who was found one morning in a state of semi-unconsciousness with one chamber of his revolver discharged, and died the same evening. circumstances connected with this mysterious death revived the former stories of a skeleton having been found on the premises, and other watchmen being obliged to throw up their situations on account of the alarm excited by unaccountable experiences during the "witching hour of night when graveyards yawn," etc. The apparition in question is said, we know not on what authority, to take the form of a colored woman with a child in her arms, being, as the Globe carelessly stated, "probably the first instance of a colored ghost on record. The reporter who penned the paragraph in question evidently is not versed in Shakes peare or he would remember the incantation of the "weird sisters" in Macbeth, "Black spirits and white, red spirits and gray," clearly proving that colored ghosts were familiar to the dealers in the supernatural at that early age. There is no more improbability in the return of a colored person after. death than in the re-appearance on mundane sphere of a citizen of purest Caucasian blood, unless upon the old pro-slavery Democratic theory that "the nigger is a beast," which fortunately finds few indorsers in this age. Surely if it is granted that the Ethiopian has a spirit as is almost universally admitted, that spirit has as good a right to return to "Old Kentucky shore" or any other familiar spot on earth, as the whitest of sheeted forms that ever struck terror by its unearthly pallor into the belated wonderer. Else is our boasted liberty and equality a myth, and caste prejudices, instead of a false degrading sentiment, a universal law of nature extending even beyond the confines of the tomb. We notice that several of our contemporaries attempt to pooh-pooh, our ghost. Now, this we submit is not fair. It is entitled, as the political phrase goes, to a "fair trial," before it is denounced as a myth. Even from a pecuniary point of view a spirit now a days is a valuable appurtenance to any building. A good, re-liable, healthy spirit is worth a considerable amount of money to any one through whom it is able to manifest, and who knows but by discrediting these latest manifestations, the materialistic reporters of our contemporaries may have discouraged some spirit influence which might yet, if the requisite human mediumship was available, have rivaled the phenomena of the Davenp uts or Bastian. Spirits are proverbially sensitive to the presence of skeptics in a circle, and they may possibly be equally depressed by adverse newspaper criticism. But perhaps this perturbed and restless spirit, like the ghost of murdered Banquo, "won't down," even at the command of so orthodox an exorcist as the Globe, but will continue to shake, not its gory but kinky locks defiantly at revolvers and other war-like panoply of successive noctural guardians, until some one more courageous than his prede-cessors gives it an opportunity to "a tale uncessors gives it an opportunity to a tale un-fold whose lightest word," etc. a la Hamlet's spectral parent. Time will show. If this spirit is reliable and punctual in its habits, we should certainly recommend an attempt to detach it from the foundry where it is appar-ently as out of place as a built in a china shop, and induce it to manifest in some more public and central place, in the presence of a nightly throng of spiritual investigators. If it could be transformed from a terrorizing influence into one wich should, in the words of Sam Weller, "combine amusement with instruction," it would kill two birds with one stone. Hitherto we have been comparatively free from "haunted houses" in Canada; but one who has traveled much in the old country can testify to the frequency of abundoned dwellings falling to decay for the tenantless condition of which the only reason assigned is the presence of ghosts. Whatever amount of credence may be given to the idea of spiritreturn, the number of such cares is proof positive that the belief is by no means so obsolete as some who talk glibly of the "progress of the nineteenth century" would lead us to

Music.

imagine. . .

DEAR JOURNAL :- I must give your readers brief sketch of a lecture delivered at my house, on the morning of the 9th of January, by George W. Barber, a nephew of mine, who passed to the other sphere, from De Kalb, Ill., some 25 or 30 years ago, aged about 6 years, and whose whole soul seems to be filled with music and heauty. The medium, Mr Kenyan,

given to draw applause from an audience, as there were only myself and husband present at the time. I will give you an imperfect sketch, taken from my memory, which could not contain one half of the heautiful thoughts that were given forth.

"Music is the throbbing of God's soul There is music in everything, if we could only cull it from the inharmonies. And yet those inharmonies are as surely needed in the great diapason of nature, as are the harmonious tones. Take that instrument, for example, it takes the harmonies and inharmonies to make up an octave, and yet it is all octaves, and all harmonies when the right keys are touched. You fouch the chords of one octave, and what a delicious sensation it creates on the mind. You mingle with those chords, those that it takes to make harmony in an octave only a half a tone lower, and it grates harshly on the ear, and throws you into a state of utter misery and wretchedness while it lasts, and yet those inharmonies, in their own places, become beautiful harmonies.

So it is with the inharmonies of nature. Nature is composed of octaves, and everything makes music, on its proper staff. People in the higher octaves of life think that those in the lower should be thrown out of it altogether; and yet the base and alto are needed just as much as the soprano and tenor, to make up the, music of life. Touch the lower keys in their proper octaves, and they are just as harmonious as the higher. You might just as well throw out the inharmonious keys of an instrument, because they do not harmonize with the particular chords that you wish to touch, as to disdain and ostracise the lower classes.

Everything is needed to make up a whole. Just as an artist places his octave of colors property, to make them blend, so will all things in nature blend and become aweet music, if properly placed. Were it not for the lower classes of life, your machine shops woold close up, your grain marts would disappear, and your national prosperity be utterly ruined. Do not throw out the inharmonies, but play on the proper keys, and discourse music that will be soothing to your senses, and let the inharmonies do the same in their proper octaves.

The science of the language of flowers is one of the most beautiful studies in the world. Flowers are full of music, that speaks to the heart in the sweetest of measures. And yet there are inharmonies here, as also in the artist's colors. Let us throw out the black and dark colors which have no beauty in them, and the harmony of the octave is destroyed. So with flowers. There are little, sadeyed, imperfect flowers, that are not so beautiful to gaze upon. Throw them out and you destroy the music, of which they form

the base and alto. Flowers breathe of affection and beauty. Que who has made them his study, and whose soul is filled with their beautiful language, will pluck one that conveys the sentiments o his heart, and, in handing it to a friend, breathe his friendship to the receiver through its silent music, and the receiver, in ad miring the beautiful blending of its colors, and gazing on its loveliness, will cull new thoughts and aspirations therefrom. Everything in nature is a teacher, from which, by careful studying, we can glean new thoughts and

principles, which shall last us through an eternity.

God is love, and love is God . There is no one but what will and must have something or somebody to love, and that object they make their God. It is all in all to them, and they worship it, and make of it their idol; and the music of that love seems to have no inharmonies, and each octave seems to blend with the other in chords of beauty that shall echo through their lives for evermore.

Chicago. MRS. O. S. MATTESON.

Statement of J. H. Edinger.

DEAR Sin :-Please allow me a small space in your columns, in reply to an article in the Journal, entitled "The shoe on the wrong foot." Had it not been for the false charge in Mrs. Edinger's letter, that I was a free luster! I would have passed it unnoticed. Some of the signers, who testify to the truth of her statements in her letter, know the facts in the premises, and the rest do not. It is an easy matter for a woman to create sympathy, and thus get persons to testify in such a manner.

Part of the Spiritualists in Crawfordsville I am sorry to say, not only recognize, but practice the theory of "Free Love," which they call a "New Philosophy." This theory was introduced into this community three years ago, by one McFadden. My wife and a near relative of hers, unfortunately for them-selves and myself, embraced this "New Philosophy." This relative had a strong influence over her. I tried to convince her that this "New Philosophy" was only a theory of bestial lust, and only advocated by libertines who sought their own pleasures by the ruin of others, and tried to impress upon her mind that the course she proposed to take would bring ruin upon our little family, which the sequel has proven.

My opposition to this "New Philosophy," made me many enemies among this class of Spiritualists, and hence they have encompassed my ruin. They and my wife claimed that I "could not understand this new science."

In proof of the ruin of my wife, I refer the public to Mr. R B. F. Pearce, a lawyer of high standing in Crawfordsville, and for several years prosecuting attorney for this judicial circuit. She made full confessions in his presence. I refer to these things in sorrow, to illustrate the ruin that follows in the wake of this "New Philosophy." And I deem it time to speak out on this question, let it hurt whom it will. I do not blame my wife as much as I do some others, who had their own selfish lusts to gratify, without regard to the ruin that might follow. She is of a negative temperament and easily led.

I wish to say right here, once for all, that I am no "free luster," nor "free lover," and will oppose this fatal theory, no matter by whom advocated. I sympathize with the eflorts of the Journal in ridding Spiritualism of this corrupting excrescence. All the statements I here make, can be proven by respectable witnesses. All I ask is justice. There is a fearful responsibility resting upon the shoulders of some who claim to be her friends. On these, more than on her, reats the blame for the ruin of our once happy household. Such are the practical results of "social freedom." If I had time, and you had space, I could unfold a fearful tale of the debaucheries practiced in that community.

Yours truly for the truth, , Ind. J. H. Edinger. Attica, Ind.

Twenty five Cents pays for the Religio-Philosophical Journal for three months, for new trial subscribers. Please send in the subscriptions.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Autidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the nee of tobacco, and I heartly recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years years. Lorenzo Mreker.

I hereby certify that I have used tobacco over twenty years. One tox of Mrs. A. H. Robinson's Tobacco Anidote has effectually destroyed my appetite or desire DAYID O'HARA.

I have used tobacco between fourteen and fifteen years. About two manths since. I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cared me, and I feel perfectly free from its use. Have no desiré forit.

I have used tobacco, both chewing and swoking, about welve years. One hox of Mrs. A. H. Robin-on'a To-bacco Antidete has cured me and left me free, with no desire or hankering for it. G. A BERKER.

Mr. R. T Wymau, of Wankau, informs me that he has us d one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a

Oshkosh, Wis. For sale at this office. \$2.00 per pox. Sent free of postage by mail. Address Religio Philosophical Publishing House, Adams and Fifth avenue, Chicago Agents wanted, to whom it is supplied for twelco dollars per dozen, but the cash must accompany each

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Hrs. Robinson's Tobacco Antidate tones up the system and restores it to its normal condition, and it was before imbibling the hankering desire for a polsonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars

harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address Reliew Philosophical Publishing House, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

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

RS. ROBINSON, while under spirit control, on reM. ceiving a lock of hair of a sick patient, will disgnose
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
better practice us to send along with a lock of hair, a
brief statement of the sex, age, leading symptoms, and
the length of time the patient has been sick; when the
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,

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 en rapport with a sick person, through her mediumship, they never fall 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 mall, and be it an internal 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; remember it is not 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 permanently 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, diagrate the disease.

iny changes that may be applied the disease.

Mrs. Robinson also, through her mediumship, dlagness, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as 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.

Tranks:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a re-nly.

ply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuemis, and postage.

N.B.—Mus. Robinson will hereafter give no privact sittings to any one. If privacy is required, it must be by letter accompanied with the usual fee; and terms above nusted, must be strictly compiled with, or no notice will be taken of letters sent.

ROBT. B. FARSON,

Commission Merchant General Purchasing Agent.

Manufacturers' Agent

-FOR THE SALE OF LUMBER,

Sash, Doors, Blinds, Mouldings, and Building Materials. 48 W. Lake St.. - - .- - Chicago...

Services or information furnished to Correspond-REFERENCES BY PERMISSION:

Hon. S. S. Jones, Editor of Relicio Philosophical Journal, Chicago, J. F. Warren, Esq., Pres. of Chica-go White Lead, & Oil Co., Hon. H. B. Brayton, Chica-go, J. H. Nolan, Esq., General Agent Travelers Life Insurance Company, Chicago:

Consignments Solicited.

HOME OF THE FOX FAMILY, THE BIRTHPLACE OF MODERN SPIRITUALISM

Represented in that beautiful engraving criticled "THE DAWNING LIGHT." Price by mell, postpaid, Two Dollars, and other works of fine art, can be had by visiting or addressing R. H. CURRAN & CO., Publishers, 28 School et., Boston, Mass.

MAKE HOME PLEASANT SNAP

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

TOTEM

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

There are 28 cards comprised in this game, all bearing neat engravings of Birds, Fowls, Wild and Domestic Animals. Each card has an appropriate inscription and the method of play is quick and pleasing. This beautiful game is especially intended for the amusement and instruction of very young children. Price, 30 cents. Liberal rates to the trade.

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

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

> The Dividing Line. BY J.)R BALLEY.

Recent events have more fully uncovered the word-hidden line of boundary between Spiritualism proper and the distinctive teachings of the circle of social speculators whose mouth-piece is the Woodhull. "It is well that the dividing line" be plainly marked, that all may understandingly judge of the issues, and calmly take their places on either side, as each shall be convinced of the right, propriets and duty in the appliet.

propriety and duty in the conflict.

Hoping and assuming that all teach and act upon conscientious convictions of the right, and of the importance of establishing their theories into practical life action, let us hope for a tolerant, courteous, and, so far as practi-cable, impersonal discussion of the dividing issues. But, we should first understand these issues—the real line of separation, ere we can effect intelligent and useful discussion. Without a well defined line of demarkation, only confusion, irritation, crimination and recrimination, a babel of accusations, reproaches and contention, personally disgusting alike to the disputants and their auditors, will result from a free discussion of the opposing the case. Mainly to lay down the landmarks—as appears to me—of this reat line, will be the purpose of this free-thought offering.

But first, let me say that, in my opinion, no

convention or conventions, state, or national yet held, has been truly representative yet held, has been truly representative of American Spiritualism! All such, thus far, have been, in fact, but spontaneous gatherings of the most enthusiastic—often fanatical, or at least, one-sided—converts, mediums, speakers, and social or religious adventurers and speculators (some of whom—generally brief and self imposed leaders—have been very active in the cause, when and have been very active in the cause, when and so long as an ax of selfish temper might be ground), and not representative bodies of truly representative Spiritualists.

Certainly, the late Chicago convention cannot be consistently claimed as representative of Spiritualism; for whomsoever did or may say it, that body of enthusiasts did take the organization "clean out of Spiritualism." It was not distinctively spiritualistic in its aims

and scope. While it is true, that in former years, two or three of the so-called national conventions were estensibly made up of "delegates" (the larger proportion of whom were dubbed "delegates," on the way to or at the convention—in the Cleveland convention, a rural district of Michigan was "represented by delegates chosen by a meeting, prompted by a would-be-leader, organized on the steamer en route from Detroit to Cleveland). it is equally as true, that the last two conventions failed to command the respect, or even the ordinary attention of the great body of Spiritualists of America.

Instead of the recent Chicago convention

being composed of persons of opposing opinions upon the so-called Woodhull issue, it was virtually but an affinity impelled gathering of the enthusiastic admirers and disciples of the Woodhull faction or its special dogma—was to all intents and purposes an out and out Woodhull conclave. Instead of its being a representative Spiritualistic body, as the Woodhull organ endeavors to make it apear, it was—as is 125 to 18—the ag of the admirers of the woman, and of the dogmas she represents-Free Love.

The "organs" of Spiritualism, leading Spiritualists and speakers not wedded to the doctrine or the woman, gave it little or no countenance, and apparently acted upon the motto: "That it was best to let the free lovers run their machine without molestationhave free access to rope, and thus sooner insure the unmistakable tracing of the dividing line between Spiritualism proper and Woodhullism." Although a few earnest opposers of Woodhullism, with intent and hope of wresting the association from the hands of its despoilers, and the proper and the property of the propert or of compromising the vital differences between Spiritualism and distinctive. Woodhullism—as well endeavor to run oil and water into composed affiliation—did attend the Chicago gathering. The affirmation that Spiritualists, who are not also Woodhullites, generally, purposely, avoided representation or attendance upon that (eminently) Woodnull

convention, is none the less true.

While it is true that most of the Woodhullites are believers in the fundamental truths of Spiritualism, it does not follow that Spiritualism is responsible for the theories, idiosyncrasies, philosophy or distinctive doctrine of

Woodhullism. Spiritualism, if I have rightly interpreted its golden lessons, teaches that law and order are essential to existence—individual, societary or state; that freedom, while it implies the right of the individual to seek profit, pleasure, growth or development—whatsoever self may need in the healthy exercise of each and every function of being, is ever, by the eternal and divine flat of nature's complete code, subject and secondary to the and secondary to the superior right of the good, and of the vital needs of society. Hence, that inasmuch as individual propensity and natural desire is generally blindly. selfish, governmental, societary and domestic institutions, regulations and restraint, are essential to the welfare and preservation of societary and individual rights and needs, in the higher and vital realm of such..

Woodhullism, if I am intelligently informed thereon, teaches that freedom is the first and highest endowment of man by nature; that individual rights and needs are paramount that individual rights and needs are paramother to societary, domestic or governmental rights and requirements. Hence, that these latter have no right to place restraint upon, or to regulate, the tendencies and "legitimate" action of individual propensities, that only the individuals directly involved in the transcripts, buye any restraining or controlling nction, have any restraining or controlling rights as to the case. But though debarred of the right to regulate affiliating causes, government and society have not only the right, but on these fastens a positive duty to take the consequences and care of the effects of freedom—individualism's unrestrained action. Are these two postulates assumed by Woodhull philosophers (?), consistent, each with the other?

It would seem that if absolute individual freedom is the divine law of nature, it would follow that all governments, societary institu-tions and domestic circles, are but libels or outrages upon nature—perverted habits and useless institutions.

It is this special doctrine of the Woodhull:
No legal or societary regulation of sexual relations; no restraint, other than a mutual desire and acquiescence of the two individuals primarily involved, and the utter annihilation of the family altar, substituting the state as guardian of all children, infants and youths, asylums, foundling hospitals, state universities, etc., which distinctly marks the dividing line between Woodhullism and Spiritualism. And this is a sufficiently clear and vital issue to not only mark well the boundaries, but also to make it plainly though it may be pain- Augusta White declares, "The time will come

fully evident, that there is, and must of necessity, be diverging paths henceforward, of the forces heretofore acting in distrustful

co-operation. No matter, though in nearly all things else —upon many of the reform questions of the day, these two wings of a formerly consoliday, these two wings of a formerly considered army may believe, advocate and teach alike—indeed, nearly all of the reforms, truly such, advocated by the Woodhull, have long been urged—by all leading minds among Spiritualistic teachers and expounders—still here, upon this one postulate: That individual right is paramount to collective— accletary right, is a too vital, radical and irreconcilable issue to admit of common and united organic effort and contest with what all will acknowledge as a common foe—"Old theology" and the "God in the Constitution" movement.

There is, as to this life, and ever must be, an "irrepressible conflict" between absolute "individual freedom," and domestic and societary rights and responsibilities, which will not admit, of affiliation between those who champion individual sexual freedom, and those who adhere to the societary right of regulating this, as well as all other departments of human commerce and institutions, both for the common and individual good.

Then, nothing can be more palpable, than that henceforth, a complete division, as to organic or associative effort of Spiritualists, must result. Indeed such is the only practical course in the further, and, let us hope, grander efforts in behalf of truth and wise reform. Nor do I perceive cause for sorrow over the fact. For this division will energize both parties, thrust off the "wet blanket" of Woodhullism, which has hung as a "funeral pall" o'er the hopes and will of thousands of Spiritualists, who will now act with a move-Bpiritualists, who. Will now act with a move-ment which shall entirely "wash clean its hands" and heart from the "foul stain:" Distinctive Woodhullism—unbridled license, guided alone by mutually understood desire, need and consent. And the thus stimulated life and activity—impetus gained, it is true, by both armies, will the sooner develope to adult—dominant status, the principles which are inspired with the immortal spirit of the infinite-Divine; and also hasten the disintegration—death of such as is not vitalized by

the eternal forces of truth.

In such a contest—which must come—who doubts that truth will come uppermost; that the right will prevail? Let each satisfy him or herself as to where the right and duty is, and at once "buckle on the armor" work. To attempt neutrality will be moral death and worse than treason to the sacred

needs of humanity.

But, while working as one fully inspired with a consciousness of the divinity of the principles advocated, and of the vital importance of the efforts, no personal abuse; the recounting of personal mishaps, mistakes, or, even of willful misdeeds, the result of human weaknesses—who is perfect? "none; no, not problement he indulated in schools of their one"—need be indulged in—should obtain. I am well aware that a nearly universal weakness of the human fiind, permits us to jump the arguments and philosophy presented, into the personal enclosures of the lives of ad-vocates. And it is also a lamentable and general fact that we are prone to "look for the bad" in our neighbor's, especially in our opponent's enclosures, instead of as we ought—searching, as for "precious jewels," for the good in each individual's life.

While we "spare not," as to the philosophy, principles—issue involved; let us be tolerant. courteous—friendly as to persons—our andig nists. At least, so far as our common human frailties will permit, let, us avoid angry discussions, while we unmistakably indicate "the dividing line," add the real-vital issues which mark that line and place us in antagonistic array for battle; conscious as we ever ought to be, that truth will prevail, and that error will as certainly "go to the wall."

Emporia, Kan.

Michigan Free-Lovers

The official report of the meeting of the State Spiritual Society of Michigan, not having been published, I quote of its doings from the Jackson Daily Gitizen of Dec. 15th, as fol-

"Resolved, That the virtues of life are never pretensions of show, hence that the claim of any Spiritualists by resolutions in convention to a distinguishable purity, is only the despi-cable shift of phariseeism."

If I am correctly informed, the distinguished Rev. Mr. Todd, had charge of the resolutions at the Jackson meeting, as did Rev. D. W. Hull, at Charlotte, six months previous. I now quote from Hull's resolution on "distinguishable purity," passed at the Charlotte meeting, as follows: "That we refer with pride to our moral record before the world." When the resolution (of which this is a part) was under consideration, I simply remarked that it looked like Phariseeism, and voted no: but it passed, and I now would inquire of these progressive free-lovers, if by a "resolution in convention" they say "we refer with pride to our moral record before the world," they do not make a claim "to a distinguishable purity." If so, do they not admit their own "despicable shift of Phariseeism?" If own "despicable shift of Phariseeism?" If their intention really was to pass a resolution just the reverse of D. W. Hull's, passed at Charlotte, they should have amended his by substituting the world immoral for moral, making it read "that we refer with pride to our immoral record before the world." Hull's resolution, thus amended would, just now, be peculiarly applicable, inasmuch as there has been since the first named meeting some been, since the first named meeting, some voluntary records of strikingly immoral "experiences," wherein with evident 'oride' Moses, the would-be martyr, refers to his fortunate escape from "a living death," by "humbly and prayerfully obeying the law of God" as prompted by his back brain, low down, and Alvira corroborates his claim of "intellectual growth." by this divina down, and Alvira corroborates his claim of "intellectual growth," by this divine service "away from home," by declaring that "Moses is a better husband, and a better man for it," and finding that it also agrees with herself, making her "look ten years younger," exclaims, "I am a firm believer in the doctrine, and my friends who know me best, will say that I will not preach what I dare not practice." With the Hulls, male and female; thus on the free-love record; male and female, thus on the free-love fecord; and Mis. Woodhull being "happy and proud to say to the world that she and Col. Blood not only accord this mutual happiness in variance. not only accord this mutual happiness in variety, but aid in obtaining it for each other," (see her. Weekly of May 17th, page 1st), it becomes a military necessity for her to issue from head quarters the order entitled, "principles vs. practice" (see Weekly of Nov. 1st), enjoining it upon those who "mutually accept a new declared principle," and thus "encourage their leaders to reduce it to practice to support them," so they shall not be "left at the mercy of the enemy to be picked off singly." And she "would say to all those who have And she "would say to all those who have accepted the doctrine of social-freedom, to now stand firmly by not only its declarations and advocacy, but to its application to practi-

when the world will be ashamed it ever imagined a woman could be insulted; or com-promised by proposals of a private nature." "Though he plead at her feet, still, it is not an insult," for can she not say, "My friend, I can not grant you what you ask." (See Weekly of Dec. 20th, page 5). Seward Mitchell, in Our Age (editorially endorsed) says, "Any woman has a right to choose the father of her child, and she has a right to choose a different father each time. When this right jo relinquished the battle is lost. The world will improve very slowly when a woman is compelled to bear all her children by the same man. Where there is pure, unselfish love, no man will object, or love his wife any the less, because she chooses the father of her child. The pure unselfish man will support his neighbor's child with the same willingness that he would his own."-

would his own."

Give heed, ye officers of the Michigan State "free love" Society, for unto you, her followers, Victoria doth appeal; and inasmuch as you "endorse all the doctrines," ought ye not to obey all their requirements? and do you, as does she and her gallant Col., "live the theory we teach," and not be "simply a pretender." How is it? do you live it "by its application to practical life, swerving neither this way nor that, as the tide of popular opinion swoops down upon you, or are you the moral cowards down upon you, or are you the moral cowards described by her, "Who, on encountering the enemy's fire, turn and seek safety from these missiles in flight, leaving their leaders to meet the whole fury of the repulse?"

A cruel fate, thus to be left alone, These quoted words are your Victoria's own, Should she vicariously, your burdens bear, And you, "respectable," evade your share?

In propria persona, you should live The life of "social-freedon," and thus give Proof positive, and clear as can be given, That you enjoy on earth, the Woodhull heaven.

It is by bearing the Woodhull cross, that you can wear the Woodhull crown; and should you in future years, find it to be a crown of thorns, remember the coronation was your own free act and deed. How apt these latin words facilis descensus averni, they bring to mind the fact, that at the late Battle Creek Grove Meeting, a marriage was solem-nized, and when the spiritual Rev. was complimented for pronouncing the parties "man and wife" by authority of law; and not mere "lovers," he then and there declared his belief in "monogamic marriage," and shortly after at the meeting near Brownells Station, supported the motion to adopt, and voted for

"Whenexs, The monogamic marriage, in its purity, is, as we believe, the only institution of marriage that tends to promote good order and good morals in society.

But very soon thereafter gravitated to the secretaryship of the gathering at Chicago. Pope truly says:

"Vice is a monster of so frightful mean, As, to be hated, needs but to be seen; But seen too oft, familiar with her face, We first endure, then pity, then embrace."

Geo. W. WINSLOW. Kalamazoo, Mich.

Medium's Column.

York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and

SPIRIT COMMUNION in answer to sealed letters, given through D. J. Stansmann, 32 Green St., Newark, N. J. Send stampfor instructions.

SEALED LETTERS ANSWERED BY R. W. FLINT. 39 West 24th St., New York. Terms \$2 and three 3 cent Postage Stamps. Money refunded if not answered:

THE MAGNETIO TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, book on the system of vitalizing treatment.

Dr. John A. Elliott. Is now prepared to give readings of character. delineations of adaptability to business, physical conditions, etc., from autograph, lock of hair, or photograph, address, enclosing two dollars and four three-cent stamps. Dr. John A. Elliot, care Box 4952, New York P. O.

SAMUEL MAXWELL, M. D. CLAIRVOYANT

. & magnetic physician, 532 W. Madison St. Chicago, Illinois. Send for Circular.

. / Mrs. O. H. Johnson. Business and Test Medium. 2828. Clark St. cor. Van Buren, CHICAGO...

Mrs. M. A. Mercer, MAGNETIC PHYSICIAN, AND DEVEL-

OPING MEDTUM. No. 237 West Madison Street, Room 17. CHICAGO.

Great and Wonderful MANIFESTATIONS! IN CONNECTION WITH SPIRIT PHOTOGRAPHY.

THE spirit whose picture is about to be taken, will respond aument to questions asked by the sitter.

Parties at a distance desirous of having Pictures taken without being present, will receive full particulars by enclosing stamp to

W. H. MUMLER, 170 West Springfield street, Beston:

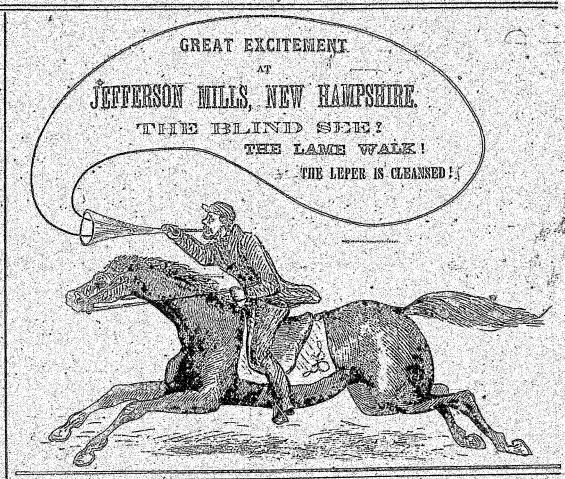
PERVI PECTURES at Crawfordsville, Ind.,
Persons sending photograph or lock of hair and
\$2.00 with stamps, for return, will receive five trial s, all
the results will be returned. If no sphit plcurelle developed, the money will be refunded. Address FISHER
DOHRRY.

v15n14t12 PATIENTS PRESCRIBED FOR BY CORRESPOND-ence. The celebrated Healer, Dr. J. E. Bricos, is a physician with over 20 years experience as 3 Chemist. Office, 24 East Fourth st. Address, Box 83, Station D, New York City.

Artesian Well. Proposals for sinking an artesian well are invited. Further information given by.

. ASA C. CALL, Algona, Iowa, vi5n20t4

\$ 10 to \$ 20 per day. Agents wanted every-H. BLAIR & Co., St. Louis, Mo. v15n622t



Jieberson Miles, N. H., March 21, 1672:—Prof. Parton Sperce:

DRAR SIR — WOUR 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 Lepprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my inter astonialment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cired my lings, that were tied up with Phlegin and Cough. The Rheumatisms in my nuscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my in my nuscles commenced many years ago, and by degrees ex tended all over me, so that I 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 with about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The about 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 set it all right. Several years ago, from overstraining one eye and a blow on the other I became powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became powders have set to that could not know a person in the same room. Now I can read the large words in your Circular; yet I took but you was start from taking calloned. Here I limbs were swelled to her body, and his wife was sick from taking calloned. Here I limbs were swelled to her body. There I met Mr. Woodward, who is acquainted with the Powders, having used there and seen their good effect. I let him bave a Box. He went to Mr. Bowles's that night, and aft

WHAT DOCTORS SAY.

In the course of slarge experience with the Positive and Negative Powders, I have found them Blunost instilible in all neute diseases, particularly Frevers of all kinds, such as the Billious Indiams matory, Typhold, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nerve ous Meadache. I have also proved the Cintment 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. DH. W. E. JENES, formerly of North Adams,

now of Amesbury, Mass. One box of your Positive Powders cured David Willington of a palm in his stomach Of 8 years? standing. Mrs. E. Claffia was cared by the Negative Powders of Numbness, or Pulsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Palmful Menstruction when given up as past cure. In cases of Parturition (Child-birth), 1 consider them great value.

DR. IVI. A WHELEAMS, Prectical Midwife. East Braintree, Vt.

I myself have been afflicted with Rhoumatism and **Heart Disease** for three years during which time I have not been able to labor. Thave taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved. DE. A. J. COREY, Great Bend; Pa.

I think there is no medicine in the world IIIke the Positive and Negative Powders.

MRS. DR. GARRISON, Newton, N. J. In Ague and Chills I consider them umequal-

J. P. WAY, M.D., Bement, Ill. Your Positive and Negative Powders seem to be quilte a maystery—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, N.D., Fern Springs, Miss.

They are peculiarly adapted to the female cometitution. DR. L. HAKES, Cicero, 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 running sores; in fact, it was all over her body.—(MARTIN WORLLY, New Petersburg, Obsa's).

over her body—(harris of the provided have cured a little rid of a very bad case of Scrothia. —(R. Moria, Fayetteville, N. C.)

The daughter of Henry B. Lepper was afflicted with Scrothions Sore. Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Robert Thomas, Osseo, Minn.).

I had running Scrothious sores on me for 2

Minn.)

I had rumining Scrofulous sores on me for 2 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. Kandall.)

Powders. I am now about well.—John W. Kendall Bellel, Me.)

I have cured Mrs. Anna Wright of Enterfield Scrofula with 3 Boxes of the Positive Powders.—
(Emma Pringles, Beaver Dam, Wis.)

Mother had the Ozelarria in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Ozelarria in the head also—(Mies E. M. Shaver, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W Nuttle of this place, who had what the Doctors called the Computer who had what the Doctors called the Computer Street who had what the Doctors called the Computer Street and Street Research Computer Street Resear

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspersize and Faddigestions. If she are a piece of apple as large as a nazel-nut, she would not sleep a particle all night, but he very yeary and nervous. She is entirely well now.—(A. G. Mowbrax, Sicotton, Minn.)

Four years ago I used half abox of your Positive Powders, which took all the Dyspersiz out of me, root and branch.—(John C. Reedbern, Hardand, Wis.)

Your Powders have cured me of Dyspersiz in two weeks. I used but one Box of the Positives. My Dyspersiz was chronic and of 30 years asserting.

During the last ten years I cand not use butten, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. Manan, P. M., Maple Springs, Wis.)

Thave been a sufferer from Byzpepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now estanything that is common without suffering any inconvenience whatever. They. L. JULIAN, M.D., Brandwille, Ark.)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in prace of them—(Mus. J. Gilmore Jones, Falmouth, Mass.)

My daughter, Mattha, has been cured of Suppressed Renstruction by the use of the Positive Powders.—(J. Coopen, St. Johns, Ark.)

Your Positive Powders have cured me of Bropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mus. Enna Muss., Brooklyn, N. Y.)

A woman who had four Palescappiages for a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. Henny, Sand Spring, Iowa)

My wife is nowall right in her monthly periods. As I said before, she had suffered a great deal from Krency in the property of the years; but there is nothing as good as your Powders.—(W. H. Kears, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a

Kenr, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milly Leg of 16 years standing, also a case of Rheumatism, a case of Palling Sickness or Fits, and a case of Dysentery.—(Powerl Hamous, Yorkville; Ili.)

Miss Lena Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(Rosa L. Giris, Pardeeville, Wis.)

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 with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Hendache.—(Linkie G. Baurett White Hills, Conn.)

I have been suffering neurly 40 years with Olbronic Hendache, and often resorted to Chloroform to get temporary relief; but the peroxysms 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. Earley, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Possitive Powders.—(Jacob S. Ritter, River Sing, Ohio)

When I commenced taking your Powders, I had Spinnil Complitate of nearly 30 years standing; also Idrabetes, Sciatica, Kheumattisms and Edrysipelius. I am now well of all. Oh, I do think them the most wonderful medicine eyer given to men. While on a visit to my-sister in Dover she told me that there had been shoots a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. Huntley, North Richmond, N. H.)

. Regative Powders Cure Blindnéss, Deafness,

Paralysis, Lameness,

Loss of Smell,

Loss of Taste,

Loss of Voice.

Typhoid and Typhus Fever.

The POSITEVES cure Neuralgia, Headache, Rheumatiem, Paine of all kinds; Diarrhoss, Dyrenteny, Vomiting Dyrepersia, Flatulence, Worms; all Francis Weaknesses and Derangomonis; Firs, Crampo, Sr. Vitus Dance, Spasme; all high grades of Fevers, Small Pox, Mexales Scarlatina, Erysipelas; all inflammations, acute of chronic, of the Ridneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catamer, Consumption, Bronomitis, Coughs, Colds Sorofula, Nervoneness, Asthma, Rimeriasiness, etc.

The NEGATEVES cure Paralysis, or Palsy, whether of the Muscles or of the senses, as in Blindmass, Draffiess of taste, smell, feeling or motion; all low Fevers such as the Tython and the Tythus. Both the POSITIVE AND NEGATIVE are needed in Childs and Fevers.

FAGENTS EVERYWHER. Mailed Post-Paul at These Prides.

6 Boxes,..... Send money at my 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 centra for a Draft, or for Expressage, or for Registration of a letter. In getting a Post-Office Money Order, tell your Postmaster to make it payable at Station D., N. York City. All LETTERS and REMITTANOES by Mall, and all Ex-

PRESS PAGEAGES should be directed as follows: PROF. PAYTON SPENCE, M.D.,

374 St. Marks Place, New York City.

For sale, also by E. C. Jurie, Cor. Adams String end Fifth Ave., Oricano.

Beligio-Thilosophical Journal

e. s. jones, Editor, publisher - - - and proprietor. J. R. FRANCIS, - - Associate Editor.

TERMS OF SUBSCRIPTION:

Keligio-Piallosophical Publishing House. All letters and communications should be addressed to S. S. Jones, Corner Fifth Avenue and Adams St., Chicago. NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the

2. If any person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it, will payment is made, and collect the whole amount— whether the paper is taken from the clice or not. 3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facte evidence of intentional fraud.

In making remittances for subscription, always procure a draft on New York, or Post-Office Honey Onder, if passible. When neither of these can be produced, send the money, but always in a Registered Letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the postal anthorities, to be virtually an absolute protection scalinst lesses by mail. All Post-masters are obliged to register letters when requested to do so.

[SFT Those sending money to this office for the Journal Chould be careful to state whether it be for a renewal, or a new subscription, and write all proper names plainly.

Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until pay-

by the publisher for their discontinuance, and until pay-ment of all arrearages is made, as required by law. No names entened on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is due for the ensuing year, without, further reminder from the office.

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

CHICAGO, SATURDAY, FEBRUARY 7, 1874.

If you would Banish Crime and Suffering, Educate the Children.

Two years ago this winter, we published in this paper a series of editorial articles under the general head of "Calamities and Compenentions," in which we forcibly advocated compulsory education.

We contended that every child that was born into mortal life, was entitled to be well fed, well clothed, well educated, and should be taught habits of industry and economy. We further showed that, if parents did not perform all of these requirements, government guardians should enforce the performance of that duty under penalty of the custody of such neglected children being removed from them, to the extent of forcing obedience to the law making such necessary provisions for the welfore of the rising generation.

We showed that ample schools and asylums of the most humane character, should be provided at public expense.

We further showed that, by lessening crimes, degradation of character; and taxation for the support of paupers, would be much less than it now is.

By reason of the general diffusion of knowledge among a nation of strong, clean, healthy people, we showed that a power would exist as resultant of such causes, which would cut down the mountains, fill up the valleys, and cause the now waste places to bloom and blossom with fragrance and beauty ineffable.

Our thoughts were scattered broadcast over the land, and we believe that they were well received by our readers.

We think it will be conceded by all who are familiar with the Religio-Philosophical JOURNAL, that during nearly eight years of its existence, it has stood in the front ranks of all genuine reforms. It has been radical in all common-sense movements. It recognizes all good institutions now existing as the result of development of mind, and says to the people save all you have got that is good, ever remembering that goodness is never the less good because it is advocated by those who are full of

bigotry and intolerance upon other subjects. Common schools result from development of mind. The masses have been educated to an appreciation of the wisdom of such institutions within the last half century. How long will it take to make the most benighted, realize that all we claim for the children is a birthright not to be denied nor neglected.

Remember, friends, we entirely divorce all co called religious teachings from the system we recommend.

We do not propose to meddle with religion in the course of training advocated, but leave that entirely to parents and religious teachers of their own predilections.

Hence, at a glance, our readers will see that we recommend a system that not only takes no cognizance of religious matters, but absolutely forbids the subject of religion in any of its multiform phases of sectarianism from being taught, by word or deed, in the public institutions referred to, and which will be realized in the near future.

As a result, to no little extent, of our series of articles upon the subject now under consideration, the Legislature of this State, is now earnestly considering the subject, and we hope will succeed in inaugurating the movements, to be more fully consummated in future laws, as

more mature wisdom may dictate. The secular press, too, is reflecting the popular movement.—We respectfully call the attention of our readers to the following article clipped from the Chicago Daily Iribune of Jan-

uary 23d: COMPULSORY EDUCATION.

On Tuesday last a bill passed one branch of the Illinois Legislature to make education in the primary branches of knowledge compulsory. This matter, which is one of very grave importance, has hardly been made the subject of general discussion. The action of the Le-gislature, although sudden and unexpected, is commendable, and we think will meet the ap-

infringement of individual liberty. It interferes with some of the closest domestic relations, those between parent and child. By making the neglect or refusal to send children to school a crime, it increases the number of malu prohibita, and so makes the infringement of all laws more common. Moreover, it bears with harshness, in some cases, upon the poor. It deprives them of the earnings of their offspring, and forces them to pay, whenever they can, bills for slates and pencils, and stationery and books. These are the main evils of compulsory education, stated fairly and as fully as space permits. We propose to consider them,

 The theory of non-interference must yield whenever it comes into conflict with the doctrine of the greatest good of the greatest number. Logically carried out, it would forbid our City Government to dig sewers, to build bridge, to support a library, to maintain water works, to fix fire limits, to form a fire de-partment. Logically carried out, it would forbid our National Government to carry letters, pay postał money-orders, or coin money. And especially would it forbid the State to impose taxes to support public schools.

2. Any government must somewhat infringe individual liberty. The price of sharing in the benefits of society is the surrender of some portion of our rights. How large the portion shall be depends upon expediency. And so, while the fact of a compulsory education in fringes upon individual liberty, it creates a pre sumption against it; that presumption has no weight if the expediency of the system is made

clear.
3. Present laws interfere (and must do so) with all domestic relations.. There is already a mass of legislation on the relations of husband and wife and of parent and child. The law recognizes the right of a child to food, clothing and shelter. It compels the parent to give him these, but nobody complains against this interference with private concerns. Hereafter. we hope the law of Illinois is to recognize the right of a child to mental as well as physical food. It is a higher right, for its exercise is more beneficial, its neglect more harmful, to the child and the world. If he does not get food for the body, he will die and neither suffer thereafter himself nor do harm to anybody else. But if his mind alone is starved, he will probably live wretchedly himself and be a thorn in the side of the body politic. As long as a parent gives a child his rights, the law does not interfere. When he fails to do so, it-

ought to interfere. 4. While the tendency of all laws which add to the number of mala prohibita is undoubtedly toward contempt for law in general, this ten-dency may be counteracted. In this case it is more than counteracted by the instruction the law guarantees to all children, for that instruc-

tion is the surest preventive of law-breaking. 5. If it is a hardship to the poor man to de-prive him of the services of his child, it is a greater hardship to the child to deprive him of education. If some parents are absolutely unable to buy books for their children, means will be found to furnish them, either by pri-

rate charity or public funds. Universal education is the basis of popular government. It increases a nation's wealth-producing power. It tends to prevent crime. The first proposition is self-evident. The other two are proved by statistics—statistics which were unquestioned till Herbert Spencer said that it would be found that nine out of ten convicts wore suspenders, and that it would be as just to say that suspenders caused crime as that ignorance did. This unworthy quibble has made some converts. A suspender can make no possible impression upon a man's mind. Education must make an impression. It makes the difference between great thoughts and petty ones, or none at all, between lofty aspirations and groveling desires, between a knowledge of the fact that crime injures the criminal more than it does the victim, and ignorance of that fact, and oftentimes between the ability to subsist without knavery and the inability to do so. When, therefore, the criminal records of every country in the civilized world show, as they do, that the ignorant commit far more crimes in proportion to their numbers than the educated do, we have as certain proof that the power of knowledge extends to the prevention or lessening of crime as we have that the sun will rise to-morrow. Since universal education, then, produces these three most valuable results, it is in the highest degree expedient to make education compulsory. The particular law under consideration at Springfield may be faulty, but the principle on which it is founded is manifestly right.

Liberal Sentiment in Chicago.

The great city of Chicago—a city that can sport the biggest fires,—that can most speedily rebuild upon waste places which were made desolate by the destroying element—the only city that can boast of having an independent outspoken newspaper devoted to the Spiritual Philosophy, that fearlessly denounces the free love infamy as a barnacle, to be repudiated and scraped off from Spiritualism, even as similar parasites are scraped from the hull of noble ships, may well be proud of the high position she has attained in liberal sentiments, and freedom from that bigotry and superstition somarked in former times.

The leading daily, papers are stealing our thunder, and the most eminent Judges of our courts, are delivering lectures, boldly showing the mythological origin of the religious superstitions. Philosophical societies are being formed, in which the clergymen and leading members of the different churches unite with the most ultra Liberalists and Spiritualists in search of truth, and to whom, leading minds, like Gerald Massey, the great English Poet and Spiritualist, delivered his most ultra lectures upon the mythological origin of all religious. and the truthfulness of spirit communion.

Not only this, but the more the bigots howl and attempt to shut the doors against such innovators, the more the flocks jump the church fold,—sometimes headed by a pastor of the church, as a bell weather, seeking new, fresh and green fields, heretofore forbidden and denounced as being infeated by wolves and dragons. The theological nursery tales have no longer a terror for even the children of

this fest city. How is all this to be accounted for? is the natural inquiry. It is plain enough, the Re-LIGIO-PHILOSOPHICAL JOURNAL has been doing missionary work throughout the world. wherever the English language is read, for nearly eight years, with its head quarters at Chicago. It never does its works at halves, It makes its impress wherever it goes. It proval of the people.

The theory of non-interference, strictly carlied out, forbids the State to compel the education of its children. Such compulsion is an literature of the valley shake, and literature of the valley shake, and literature of the valley shake, and literature of information to the valley shake of the valley shake of

in the city where it had its inception, but its invigorating life-element is felt everywhere. For evidence of this statement, read the voices from the people published in each issue. Never before was there such a rush for any paper published on earth! It is the only paper that presents the Philosophy of Life, uncontaminated by senseless jargon,—from the "saving ordinance" of religion, down to the lowest dregs of sensualism, in the nature of so-called "elixir of life" of the "social freedom" infamy.

It boldly denounces all religious flummery, and the wishy-washy theories based upon the pessions, as unworthy of respect, further than to show, like landmarks the devious labyrinthine paths, that the world has trod, in its onward progress towards the close of the nineteenth century.

But of the progress in thought in our noble city we were speaking. — Our readers will remember that Judge Booth delivered, a-lecture upon "Inspiration" before the "Philosophical Society" which with Gerald Massey's lecture upon "Why don't God kill the Devil," aroused the ire of the puny whistlers of the Methodist and other "evangelical churches"—the effects of all which, for good, however, will be seen by reading the following which we extract from the Chicago Sunday Times:

JUDGE BOOTH VINDICATED.

Now let The Christian Advocate buckle on its armor, and The Interior grasp its eabre de mon pre, for The Alliance has had the hardihood to come right out and say Judge Booth is no worse than a Presbyterian preacher. and even intimates that he did about the equare thing in knocking on the head the lecherous old curmudgeons of the Old Testament. This will read The Alliance out of the close communion of the elect, but will make it welcome to thousands still in the church, who are trying to stay in it, if it can be made compatible with their own views of common sense; The Alliance says:

"A few weeks ago, the Hon. Henry Booth read a paper before the Philosophical society, on "Inspiration." The general scope of the argument was in favor of inspiration of some kind, and in its special application to the Old Testament, admitted that Moses could have received the idea of one God only "by a high and lofty inspiration," but claimed that this inspiration was not verbal, that is, every word of the whole record is not inspired, but a portion of it must be régarded as of human origin. In support of this position, the Judge pointed out several instances where he thought the statements were unworthy of the divine mind, the most prominent occurrence mentioned being the destruction of Sodom. In reference to the Bible account of that event, after referring to the interview between Abraham and the Lord, the Judge said: "Now when we reflect that the chief interlocutor in the extraordinary dialogue is sup-posed to be the Infinite One, Creator and Sustainer, not only of this little speck of earth, but of the universe, and that those wicked Sodomites were dependent on him for each vital breath, and that not only must the number of righteous dwellers in that city have been known to him, but even the number of the bairs of the heads of both righteous and wicked, we are compelled to the conclusion, that whatever moral may have been designed to be taught by this narrative, the facts, therein related can not possibly be accepted as literally true." For these, and similar utterances, the Judge has been proclaimed to the world by the religious press as an infidel, the Philosophical Society has been blamed, and the trustees of the Methodist block censured for permitting such desecrations in their rooms. The clergy and the Christian public have been not a little exercised over the event, and The Interior has waxed warm, calling upon the whole Methodist church to take down its banners, or stop such proceedings.

"Scarcely has the smoke of this little battle

blown away, when another and more remarka-ble discourse is delivered. This time it is not a judge who speaks, nor is it in the Philosophical society, nor in the Methodist block. This time it is a Presbyterian divine, who preaches in a Presbyterian church, and on the Sabbath day, namely, the Rev. Dr. McKaig, pastor of the Ninth church, in this city. In a sermon preached a week ago last Sabbath, and from the very same text on which we have quoted Judge Booth, after some beautiful allusions to the mythical writings of the Oriental countries, and the manner in which we

must interpret them, he said: "My text is taken from a story in the Bible that requires to be thus generously dealt with, or we shall find ourselves involved in a trouble that will be inexplicable. That God did ever actually rain brimstone and fire out of heaven upon the devout cities of the plain, and did actually turn a poor woman running for her life into a pillar of salt for being curious enough to glance over her shoulder to see the fearful storm that was falling on her once pleasant home and dear neighbors, would be simply rediculous and absurd. We must find a more rational application of such marvels or make the Bible a scandal and an off-use to many pure and thoughtful minds. One explanation of this story, and most likely the true one, is that some terrible earthquake, caused by a volcanic disturbance, sunk those cities of the plain, just as other cities in a similar way have been overwhelmed since, and as the timid and superatitious mind of the people in that early day looked upon all such events as a direct visitations of God, it was very natural when the fact was handed down orally from father to son for many generations for the rest of the mythological garniture to gather around

"It is not stronger language than can be found in Judge Booth's paper? Would it not be well for *The Interior* to take some interior observations? How about the "banners," brother? And will the religious press hasten to inform the world that Dr. McKaig is an in-

The Press Echces the Voice of the People.

ENCOMIUMS FROM ALL QUARTERS.—A 1 EW SPECIMEN EXTRACTS.

"The Religio Philosophical Journal is a paper of great value to all who take an interest in Spiritualism.—DuBuque (Iowa) Times.

"The Religio Phylosophical Journal is conducted with great ability. Invaluable to all Spiritualists and Liberalists.—Advocato, El-

"The RELIGIO-PHIL SOPHICAL JOURNAL is the ablest advocate of Spiritualism ever published.—Northern Granger, St. Charles, Ill.

"A publication well worth reading, whether one believes in what is advocates, or not."—

question. Just here we would recommend the Religio-Philosophical Journal, of Chicago. It treats on religion, Spiritualism, etc. It is an elegantly printed paper, and those who commence reading it, will always want it."— Weekly Courant, Columbia, Pa.

"Those who have a desire to see the paper, should now send for it. $extcolor{--}{\textit{Gazette}}$, Onawa, Iowa.

"It asserts that it holds, in common with nearly the entire mass of Spiritualists, no fel-lowship with the so-called "social freedoms" movement. Exposes fraud and deception."— Sunday Journal, Toledo, Ohio.

"A paper second to none in the country in the field of Spiritualism and Materialism."— Truth Seeker, New York city.

"A rare chance, the Religio Philosophi-CAL JOURNAL, the best exponent of Spiritualism, is now offered three months to new subscribers for 25 cents. Have you a friend to whom you wish to present the beautiful truths of the "New Philosophy," send them the Journal. Subscriptions sent from this office free of postage, for two weeks. Pass in the names.—Iowa, Bedford, Southwest.

"The investigating mind will find this journal a candid exponent of new truths and general reform."—*Mountein Messenger*, Downleville, California.

"Well worth reading."-Banner, Brownstown, Indiana.

"Readers disposed to investigate Spiritual ism, will be interested in the R ligio-Philosophical Journal."—Times, Fulton, N. Y.

We see the publisher is now offering it for three months for 25 cents, which is certainly less than first cost of the white paper. Those who would like to see it, should now send for it."—Democrat, Belleville, Ill.

"The firm stand it takes upon reform, is to be commended."—Fireside Friend, Chicago.

We might extend this list of encomiums indefinitely, but the few here given will show that the Journal is appreciated among those who make the study of newspapers a business. To all our editorial friends who have noticed or criticized the Journal, we again return our thanks for their fair and candid treatment.

Another Haunted House.

The Western Christian Advocate, an intensely

religious paper, says, "There has been a fearful dearth of haunted houses for the last few months; but at last the business has been resumed. A case comes to us now which, as usual, is vouched for by the man of undoubted veracity,' and therefore can not be questioned by anybody. The house is in Springvale, near Portland, in Maine, and years ago a peddler is said to have been slain there for his money. It is strange—to wander from the recital for a moment—how many peddlers have been slain in this way, and what a commendable determination they exhibit after death to revenge themselves for their murder, by diabolical groans and promenades by moonlight! Well, as we were saying, the peddler mysteriously disappeared, and since that time o family has been able to live in the ho A few nights ago some young men attempted to stay there, but were compelled to beat a disgraceful retreat before morning, and now offer \$10 to any one who will spend the night there. Mr. Bodwell, who has twice been a tenant of the house, and who states that he is not a Spiritualist, and has no theory regarding the case, says that he was more annoyed by the tumult in the house than by 'the specters, though the latter were frequently seen. 'One night, says Mr. Bodwell, 'I saw standing beside me a woman's figure, clad in night clothes. I reached my hand out to touch it, but it vanished.' Mr. B.'s boarders also witnessed these strange sights and left, and finally he was compelled to abandon the house himself. It is now in order to hear from other parts of the country!"

Of course, this intelligent organ of the Methodist Church, makes no attempt to define the cause of the disturbance, but tacitly admits that the statements of those who witnessed the phenomenon are correct. It is really wonderful that the Devil was not brought forth as the originator, and a tirade of abuse heaped upon his sable head. Since Gerald Massey came here and disposed of his lordship, the various churches have not directed their attention to him much.

Prof. Agassiz-His Methods of Work.

A correspondent in the N. Y. Tribune gives many interesting items in connection with the late Prof. Agassiz. According to its state: ment he was always indifferent to money where science was concerned. He spent it lavishly whenever he could get it, often for things which would not make show for the public, but which were invaluable for the pursuit of scientific truth. He was not a business man nor a financier. If he wanted money for his museum he would appeal to his friends and the public, and was sure to get it. Then he would spend it rapidly for collections or improvements, confident that he could get more when he needed it.

He was also singularly unmethodical in his habits. Men who live and work by the rule would be puzzled to understand how Agassiz managed to do so much without these helps, He lived and worked by inspiration. If he was suddenly seized with an interest in some scientific inquiry, he would pursue it at once. putting by other work in which he had just fairly started. "I always like to take advantage of my productive moods," he said to the Tribune correspondent. Thus often he had several irons in the fire, only one of which might ultimately be fluished. Probably he saw that the last iron promised to work up. better than the first. He never could be made to work like a machine, turning out a definite quantity at regular intervals. He never felt bound to regard the rule that you must finish one thing before you begin another, so emphatically presented in the old school-books.

his great logical brain and his marvelous powers of observation, there was united a certain telescopie intuition which made his view of probabilities something more than a guess.

The Western Rural.

The above named agricultural and horticultural paper is a family eight-page weekly, of mammoth size, that always keeps up with the times, in laying before its readers all that is valuable in agriculture, hoxticulture, agricultural chemistry, and the mechanic arts, applicable to husbandry.

The Rural's department editors and correspondents are practical men in husbandry. The stock-growers consult the columns of that paper with full assurance that its statements are

Mr. H. N. F. Lewis, its proprietor and editor-in-chief, is a wide-awake man, who spares no pains to place before his many thousands of patrons a paper that has only to be seen and read to be admired. Thousands of western farmers would feel lost without its weekly

Regular Terms 33 50 a year. Address H. N. F. Lewis, publisher, Chicago.

The Western Rural, the great leading popular Rural and Family Weekly of the West, (\$250 per year.) and the Young Holks' Rural, one of the "handsomest and best Young People's monthly in America," (\$1.50 per year,) constituting a splendid supply of interesting entertaining, instructive, practical and valuable matter—and, in addition, two lovely landscape chromos, 64x84, entitled, "Morning on the Mississippi," and "Sunset on the Sierras," (mounted, varnished, and postpaid)—all for only \$3. Direct as above.

Algona, Iowa.

The above named prospective Railroad Center and fine inland city proposes to have water supply on an improved plan, a plan that will yield a never-failing supply and convey the water to the upper stories of the buildings.

This is a sensible move, and bespeaks commendable enterprise on the part of the proprietors of the new embryo city,

People desiring to move to Iowa, should not overlook this new point, which possesses such natural prestiges of success.

Bougs Children.

The Bangs Children hold sesuces for physcal manifestations on Sunday and Wednesday evenings, at No. 435 West Van Buren st.

Bestian and Taylor.

These renowned mediums are still at our seance rooms, convincing all who visit them that there is a reality in Spirit-communion.

Mrs. J. R. Robinson, No. 240 Wabash av., is a good test medium. F. LURICOPE, of Davis, Ill., says that a lec-

turer is needed in his section. E. H. Stevens, a clairvoyant, says, that the interior of the earth is a "hollow sphere,"

he having had a clairvoyant view thereof. Our friend, A. J. Boyen, is publishing a neat little paper, called "The Homestead," at Oak-

land, California. Every lady will be interested in the advertisement of the Star Tucker, in our advertis-

ing columns. READ the Diakka, and learn that there are

always two sides to every question. GERALD MASSEY will lecture in this city on the 3d and 4th Sundays of February. He will

also deliver two lectures during the week evenings between. B. F. Underwood's lecture before the Free

Religious Society was well attended. His lectures always create a deep interest. THE Magnetic and Electric Powders, prepared by Hull & Chamberlain, are steadily

growing in public favor, as their merits become better known. Bro. H. G. Anderson sends us thirty new subscribers from Mauston, Wis. He and all others who make efforts to extend the circulation of the Journal have our sincere

thanks. Be patient, friends, it takes two weeks from the time subscriptions come in to get names on to the printed mail list, ready to go to new subscribers. All will get them for

three months, and no back numbers. DR. MAXWELL continues to answer questions and describe spirits before the First Spiritual Society, at Grow's Opera-House. Hisefforts are appreciated by those who assemble... to hear him. His response to inquires manifests a deep wisdom and foresight.

D. P. KAYNER, M.D., of St. Charles, Ills., will attend funerals or make, engagements to lecture during the present Winter within one hundred miles of St. Charles. He is a clear, forcible and logical speaker and an excellent clairvoyant. Let the friends keep him employed and see that he is well remunerated.

THE Scandinavian Free thinkers' Association, of Chicago, will celebrate the birthday of Thomas Paine, on the 29th of January, at Aurora Hall, corner of Milwaukee avenue and Second street. Speeches delivered in English, German and Scandinavian languages. After the speeches, a theatrical performance consisting of a Prologue and "The Old Adhm," a comedy especially written for this evening, by Marc. Thrane. The evening to be concluded with a hop.

Prof. Carpenter closes his scances at Tilton Hall, this evening. Since he has been here he has been very successful in his lectures and experiments in psychology, affording an infinite fund of humor, as well as a vast amount of information to those who have attended.—

[Continued from First Page.] makes the arms, and all together as perfect as can be. After it is done, they cut it in two in the middle, put it in another machine, and turn over the edges. There is no seam in it. The machine lays them out on a table, and men pack them as fast as they are made. There are two or three hundred machines

"This animal chews up thread, and spits out clothes, like the juggler the other night, who chewed up tow, and spit out ribbon. It looks like a dragon or some great furious animal. It is about twelve feet long. For about two feet on the roof of its mouth, it is all teeth. As its jaws go, its eyes roll. It is painted to look very natural: you might almost think it was alive. It takes about ten or twelve minutes to make a whole suit. They have a machine to push the buttons in and fasten them, and another to make the holes. The thread is very much like catgut for smoothness; but it is not translucent.

'I think all the people wear clothes of that kind. Men come in and hand them little yellow, bright balls covered with impressions of heads (that is their money), and get clothes for them. They give one the size of a pea for a suit of clothes.

"I am glad to see that they use no tobacco here, neither smoking nor chewing. They have a nice, cool drink that is sweet. For s glass they pay a ball not much larger than a pin's head."

After the examination, in answer to ques-

"There was a man to every machine. When they were done, he sprinkled water on them, and handed them to another man. The power that made, the jaws go went up the legs. You could hear it buzzing underneath the block the machine stood on."

fireworks on mars—sherman's eighth ex-AMINATION.

May 20, 1869. "The moon attracts me. I don't like to go there: it is too cold and desolate.

"I cannot see our moon, when I am there" (on Mars), "at all (1). I am on the night-side, and I see a light pass over the sky very rapidly. It is larger than our moon looks when full. It goes round Mars, and great multitudes are out looking at it. It seems very near. I cannot see any smooth outline to it. It seems like a fire, and aparkles. It flies round very fast. The people point their fingers to it. I can hear them halloo as it. comes up. It seems to go round several times an hour. The temples and other high buildings are full of people looking at it. I never saw it before."

("What planet is that which looks so near?") "I see one planet that looks larger than any does here. It looks as large as the

"That light I saw is round,—a circle with points. It has no tail after it. It seems to be flaming. It gives a red light. I can hear the

people shout away off as it gets in sight. I can see it on the day-side, but not so plain.

"It seems to go slower now. I should not wonder if it was some artificial thing. They have a telescope in a big building here; but they do not look at it.

"It goes very slow now.
"It dropped down like a stone; and I can see the light reflected into the sky. Why, it is nearly as big as this room,—fifty feet in circumference t It keeps sparkling; and peo-ple cannot get very near to it. It does not blaze, but seems to be melting down and running off. The people are round looking at it, and pushing sticks into it. Blue flames rise, curl round it, and vanish. It is nearly all melted (3).

The people are going home, and lighting their lamps. I see nothing like rings or ear-rings on these people. They wear gloves that are made in the same way as other clothes; but they are made by a different kind of machine: it does not resemble an animal. "They use steam there. I can see them

use it where they make the gloves "They have a nice arrangement for washing.

"They have a nice arrangement for washing. They have a box with paddles that strike the clothes every time. The clothes are stretchy when they are wet. They are very strong.

"They have very handy fireplaces. They carry the smoke down into the water, and save it: it makes the water black, and keeps the air pure. They carry the thick material out for manure. They don't do that till the water gets thick. It keeps every thing very clean. They burn coal that smells very much of oil.

"The ceilings of the rooms are all ornamented with figures of many kinds,—birds, trees, and landscapes,—very beautiful: I see musical instruments that seem to be trumpets: they are made of gold or brass."

(1.) This seems to have surprised him; but, though the earth must be a conspicuous star from Mars, the moon, which is not much from than one fiftieth part as large, would, to, ordinary sight, be invisible.

(2) This may be a satellite of Mars, too

small to be seen by our telescopes.
(3) This, from his description, appears to have been artificial. It may seem to be impossible upon our planet; but it does not follow that it would be so on Mars. It is only half the distance around Mars that it is around the earth; and the attractive force of the planet is only one-half that of the earth. With the great intelligence of the people, and their perfection in the mechanic arts, they may be able to make a fire ball travel in the upper region of their atmosphere with such velocity as to encompass their globe; though I do not suppose that it was done in the short space of time that he states.

BOOTMAKING ON MARS.—SHERMAN'S NINTH EX-AMINATION.

The following paper was written by Sherman on the 22d of May, 1869. Knowing that I should be absent on that evening, I requested him to see what he could, and write, down a description of it.

"I saw machines for making boots. They are made of a kind of sap, which they get by boring holes in trees, and then boiling it down till it is quite thick; then they pour it into moulds. When they have the it sets, it is like rubber. They take it out of the mould, and cut the inside out, and make it the right thickness with these machines. They pur black mate rial on, and polish them up, and make them beautiful. They can melt old ones over

again.
"There are a great many machines for taking people about, that are worked by hand, and go very fast. Some have only o e wheel, and some as many as six. They have springs on like carriages, so that they don't shake much as they go along the atreets.

"They have a kind of lamp that is very safe. It has a sort of chimney that is all round the flame. It has no opening at the top, like our chimneys. It has no wick. There are four screws attached to little pipes that go down into some liquid like oil. The screws regulate the light. There are a great many holes underneath for air."

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

Review of Threading My Way.

[From the Atlantic Monthly for February.] Mr. Robert Dale Owen's good wine should certainly need no bush in this place where it was first breached; and yet we would fain flourish over it a wreath of the vine interwoven with laurel; not so much to draw custom to it

as in sign of our own pleasure in its good ness. As the papers which have gone to make up. Threading my Way appeared one after another in these pages last year, there were few readers or none, we imagine, who did not enjoy their geniality of spirit, their enter-taining material, their lightness and ease of manner. They were of a kind of writing that, when all is said, remains to our think-ing the most delightful kind of writing there is. Autobiography is the soul of history, the most precious contribution to men's knowledge of each other. It gives the delight that story-telling imparts in fiction, and if it is faithfully done, it out-romances all invention by the records of those facts in man's consciousness or experience, which it is the highest ambition of the inventive writer to make his creations resemble. It is not disheartening like biography, at the end of which always stands that sad *Hicjacst*,—your autobiographer goes on living forever; and it is as intimate in its appeal as the finest poetry. Best of all, it utterly forbids the mock-modesty which pretends to shrink from the mention of one's self. For once, the worthy first person is accorded the first place, and egotism becomes the sole virtue; the autobiographer who proposes not to talk about himself would be a ludicrous hypocrite and pretender. And being put upon his honor, as it were, by these conditions, the autobiographer is commonly very modest. He does not spare his faults, he owns manfully to his mistakes, he recognizes his failures; and even when he does not judge his actions he leaves them frankly to your judg-

Mr. Owen seems to have realized the ideal of autobiography in these papers, which, written so as to be each complete in itself, and to serve the humor of the reader who cared for but one of them, had yet a continual purpose of developing the history of the author's first twenty-seven years. Later in life he became part of our political, social and religious history, and in a second volume the promises that we shall have his estimate and record of himself in that character. "But here," he says referring with a wise frankness which we find very charming, in his efforts to set the world right in points where he be-lieved it wrong, but here ends the first por-tion of my life, during which my home was in the Old World and in my native land. These were the tentative years, the years throughout which I was proving all things and seeking for that which is good. Up to that time I seemed to myself to have been but threading my way; and I thought I had found it. I had energy, moral courage, eagerness to render service in the cause of truth, and a most overweening opinion of the good which I imagined that I could do, in the way of enlightening my fellow-creatures. It not ded a quarter of a conjury more to teach me how much that intimately regards man's welfare and advancement, meral and spiritual, had till then been to me a sealed book; to bring home the conviction that I stood but on the very threshold of the most important knowledge that underlies the civilization of our race

We can not leave this delightful book withont asking the reader's attention to the extent and variety of the expenences and observations it records, and which strike us more in the collected chapters than when they appeared from month to month. Mr. Owen's notices of his ancestors, and especially his study of his grandfather David Dale's character and work at New Lanark; the pictures of his own early life at Braxfield, those fascinating Scotch interiors, which we should hardly know where to match elsewhere; the excellent characterizations of his father, and the account of his efforts in behalf of labor-reform; his own youthful experience at London, his education at Hofwyl; his chapter on English Reformers, the pretty and touching idyl of his first love; the recollections of the community life at New Harmony; the chapters sketching famous people whom he met afterwards in France and Eugland-leave scarcely any representative man or leading interest of the first quarter of our century untouched; while they abound in entertaining anecdote and harmless gossip. Through all runs the sweetest and gentlest spirit; a lenient judgment, a generous sympathy, a high morality, a shrewd and humorous self-perception. It is as Christian a book as ever was written, and is to be praised as much for its blameless conscience, as for its blameless manner 😁 🐇

E. V. Wilson's Appointments for February and March, 1874.

We speak in Philadelphia, Pa., the Sunday and Monday evenings of Feb. 1st, 2d, 9th, 15th, 16th, 22d and 23d.

In Chester Valley, Chester Co., Pa., on Tuesday, Wednesday, Thursday and Friday evenings, February 3rd, 4th, 5th and 6th—four

In Addison, N Y., on the Eric railroad, on the evenings of the 10th, 11th, 12th and 18th of February, 1874. Bro. Westlake will be ready

for us as per our letter of Jan. 15th. We will be in Westfield, Pa., on the evenings of Feb. 17th, 18th, 19th and 20th, 1874 giving four lectures. Bro. Sanders will ar-

We speak in Willmington, Del., on Friday and Saturday evenings, Feb. 27th and 28th, and on Sunday morning and evening, March, 1st, 1874

The Northern Illinois Association of Spiritualists will hold their Seventh Quarterly meeting in Chicago, on the 13th, 14th and 15th of March, 1874 Let there be a full attendance.

We will take subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL.

... E. V. Wilson. Lombard, Ill.

FEBRUARY MAGAZINES Received.—The Galany, Little Bouquet, Scribner's, Atlantic. Lippincott's, Aldine, Oliver Optics, Littell's Living Age, for the weeks ending January 17th and 24th; Masonic Jewel, Memphis; The Humorist, a new monthly just started at 33 Park Row, New York city, price ten cents per copy, \$1 per year; O.d and New, Popular Science Monthly, Eclectic, Young Folks' Rural. Phrenological Journal, and Wood's Household Magazine.

THE LITTLE Bouquer for February, will reach sub cribers erethis comes to hand. Any one failing to get a number in due time, should advise us of the fact immediately by postal card, and we will at once supply the loss, and correct all mistakes.

Every lover of liberal principles should subscribe for the LITTLE Bouquer, for their

Philadelphia Peparinjent

.....HENRÝ T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia,

The End of the Year.

Sitting silently musing on the swift passage of time, our thoughts go back over this, the most fleeting of all the years that we have known, and one by one of those of our friends who have gone out into the beautiful beyond, come up before us,—the young and the old, the gay and the serious stood in, solemn and quiet array before us, each one just the same as when they moved in our midst in forms material. Not grim and ghastly specters are they, but souls full of life and energy, working on even as they worked here. Now a sad picture comes to us reflecting from the faces and forms of those we knew, and of thous-ands of others that we never saw in the form who crowd into the panorama to listen to the dying echoes of the year. This picture is the sad and gloomy reflections of the thousands who are suffering to-night for want of proper food and protection from the pinching wintry winds; little children shivering and starving; old mea and women tottering on the brink of the grave, hungry and hopeless and poor women alone in the world without the means or con fort or even of support.

The angel world bende low, and calls upon all wno cau, to lend a helping hand in this hour of trial. Strong, indeed, must be the heart, that can stand unmoved amid such scenes as these in the land of plenty, where men are piling up the hoarded gold, while God's poor are shivering and starving all around them. Fearful is this greed of gain that blinds man's humanity to man, and fills the earth with lamentation and mourning; and now, perhaps, as never before, in this land of boasted freedom and equality, there is more of real distress than ever before. Thousands upon thousands at this inclement season, are out of employment; men women and children who depend upon their daily toil for subsistence, are now in a fearful extremity. All this distress is upon us. When we had written

thus far, a spirit stood by our side and said: "Brother, say to the world the present crisis is upon you as the result of a deep-seated selfis upon you as the result of a deep-seated self-ishness, which has grown rampant, and is laying waste the foundations of civil, social, religious and political liberty. The insatiable and con-tinued greed of gain, overleaping as it has the barriers of integrity and leading thousands to grasp with unrelenting hand that which be-longs to others has aware assistance. longs to others, has swept over society, and to day you are living on the crater of a fearful valcano that must inevitably break forth and sweep over the land with sad devastation, unless man stops in his wild and insane pursuit after wealth and contemplates the ruin that lles before him.

"This fearful greed of gain, fostered by the late war, and growing stronger on the success which has attended it during the last decade, must come to an end, either in revolution, or in the peaceful abandonment of this unrighteous pursuit. The angel world bends low today over thousands of homes made desolate by the scourge which is passing over your land, and while there are those here who would foster the spirit of anarchy and revolution, retaining something of the relentless hate tha was implanted in their earth-life, there are many others, who are earnestly laboring to change the fearful currents that sweep over the world of humanity to-day, especially in this country where such a wide extent of suffering was never known before, and while we hope to stay the hand of bloodshed, yet we know that much will depend upon the wisdom, prudence, determination and above all the strong and uncompromising justice of those who are by nature the leaders of the people, and many of these are from among the work-

ing people.

"It has been said that 'there is a point beyond which endurance ceases to be a virtue.' The toiling millions of this land look upon the wealth that has been accumulated as be-longing in a great measure to them. John Randolph uttered this sentiment when he declared; That the man who digs the wealth out of the earth, has a right to it against the universe.' Educated more generally than any other people on the earth, and imbued with larger ideas of true freedom, a voice speaks within the people saying, 'we have produced all this wealth, and yet our families are now suffering for that which shall sustain life.' We need not multiply words, the remedy is plain and simple to those who can divest them selves of predjudice and selfishness and realizing the binding force of the golden rule, so that honesty may take the place of selfishness and illiberality, that overmastering greed of gain that now fills the land.

"Mutual forbearance and co-operation in all the departments of life, must take the place of the selfish and arbitrary conditions of cast that now prevail.

"There are conditions in the homes of spirits, where all masks and shams fall from humanity, and all the shades and lineaments of human character are truly presented, and there are societies so far advanced that the mutual relations of all are understood and respected here. There are those who labor and those who direct and plan the labors, representatives of the laborers and the capitalists of earth-life, but each and all stand upon an equal footing and receive their rewards alike, all the labor being practical, useful and beneficial, and each one realizing this, there is no selfish grasping, no hoarding, but for each one a just and equal and righteous compensation.

"When man upon your earth shall have risen to conditions to receive the blessed benediction that flows down from such a appritual state, the true relations which subeist between him and his fellow man, will be outwrought, and whether he be laborer or capitalists, such will be the influence which shall go forth from him, that blessing and blessing only, can flow to his fellow man. Would you approximate towards this condition, seek for those divine and holy influences that flow out from the purest and most celestial fountains, and as all selfshness is banished and love reigns in the soul, behold these influences will descend like the dew and the refreshing showers upon you, and as you will grow into these harmonious conditions, you will realize that capital is not antagonistic-to labor, neither is labor at war with capital, but mutually related and interbleuded, they must go hand in hand to bless the world. Let us have no more violence on either hand; but seek to maintain and establish that true brotherhood, that will foster no stern and unrelenting demands from any. Let the capitalist realize as he must, when he comes to dwell in the spirit-land that he is responsible for his position and all which it brings to him, and that in a proper use of this only will be blessed, and let all realize that in the best use of their innate and God given talent and capacities developed to their fullest extent, lies the secret of true happiness for themselves and the world. May we all work for the coming of this bless-

land, and all God's children living'in peace and harmony shall find their highest joy in blessing each other."

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

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

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

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

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

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

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

Address S. S. Jones, cor. Adams street and Fifth Ave., Chicago.

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

City Enterisiuments.

For the Week ending Jan. 31.

McVicker's Theatre-Medicon street, between Dearborn and State. Engagement of Clara Morris. "Article 47."

Hooley's Theatre-Randolph street, between Clark and LaSalle. "Married Life" and "His Last Legs."

ACADEMY OF MUSIC—Helsted street, between Madison and Monroe. Engagement John E. Owens. "Self."

Myers' Opera-House—Monros street, between Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comicalities.

'A Slippery Day." GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Sharpley, Sheriden & Mack's Minstrels.

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

Passed to spirit-life, from Freehold. Warren Co., Pa. our well-beloved sister and medium, Mrs. Suran M. STOWELL, aged 53 years on the morning of January 13th; 1874, atter a severe illness of four weeks.

She leaves a companion and reveral children here in the form, and a large circle of loving and appreciative friends. For the past seven years her home has been in Freehold, Warren Co., Pa:, where she has practiced as a clairvoyant and magnetic physician, with the best of success. Early called to act as a writing and seeing medium, her powers unfolded to the above form of usefulness, and the many she has ministered to, will find it hard to fill her place. Her companion has been a consumptive invalid for many years. Her constant hope has been to be able to supply his every need while in the earth form. After years of suffering, he still lives here while she passes on to the angel life, there to fill a place of power and use, and to prepare a home for the loved ones left behind. She leaves a home circle and a sphere of usefulness where all who knew her loved her, and will hold her in appreciative remembrance.

Her funeral services were conducted by the writer at her request. H. T. S.

SAMUEL B HAILOWELL passed to spirit-life from New Boston, Ill., of consumption, on the 20th day of December, 1873, aged 37 years.

BRO. HALLOWELL Was a Spiritualist of long standing. He manifested different phases of mediumship for the last twenty years, and by his steadfast integrity and devotion to his convictions, did much to give character and challenge respect for our beautiful philosophy. His patient perseverance in life's duties during twenty-five years of scute suffering from rheumatism, was a useful lesson to the living, and we believe has well prepared the soul for birth into the Spirit World.

A large concourse paid their respects at his funeral. The services consisted of a couple of pieces of music, the reading of the poem, "I Still Live," and a few appropriate remarks, spontaneously tendered by his friends.

AGENTS WANTED FOR THE HISTORY OF THE GRANGE MOVEMENT

OR THE PABMER'S WAR AGAINST MONOPOLIES.

Being a full and authentic account of the struggles of the American Farmer against the extortions of the Railroad Companies, with a history of the rise and progress of the Order of Patrons of Husbandry; its objects and prospects. It sells at eight. Send for specimen pages and terms to Agents, and see why it sells faster than any other book. Address JONES BROS. & CO., 167 and 169 Clark st., Chicago, Ill. v15n21t10

HENRY HITCHGOCK.

608 Pink Street, St. Louis, Mo., Keep constantly on hand all the publications of the Religio-Philosophical Prolishing House, Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular liberal literature, including the RELISIO-PRILOSOPHICAL JOURNAL, and Barner of Light, Magazines, Photographs ed era when want shall be driven from the Parlor Games, Golden Pens, Stationery, etc.

AGENTS-READ! READ We will pay Agents a Salary of \$100 a month, or allow a splendid commission, to self our imported Jewels and Works of Fine Art. Address. The Western Art Association, Chicago, Ill. vi5n2it2

GANCER

Can Be Cured.

DR. G. D. BREBE, formerly Medical O'rector United States army, and Professor of Surg ry for many years in a Medical College in Chicago, may be consulted regarding cases of Cancer. or any Tumors the nature of which is not fully understood.

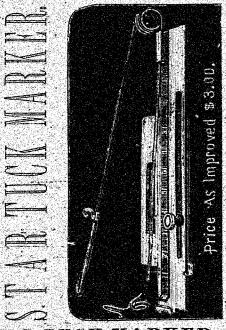
Dr. Beebe has had a remarkable degree of success in the treatment of cancerous diseases and is able to Guanaman.

ANTEE A RADICAL CURE in a large proportion of cases.

Call before 10 a.m., or address G. D. BEEBE.

953 Prairie Ave., Chicago, Ill.

CLAURY OYANCE MADE EASY! Practi-Calrules for development by which an one can become clairvoyant; the result of 25 years experience. Sent to any address on receipt of 50 cents. Mrs. E. Smith, Clair voyant, 217 Malberry st., Newark, N. J. v15n21tf



STAR TUCK MARKER,

Every lady in the land who has a sewing machine should have one—by the use of this the particular and laborious work of tucking is made very easy and it is impossible to do it crooked. It is attached to and worked by the sewing machine, and wile the operator is sewing down one cuck, a perfectly straight and well-defined crease is made for the next tuck. This is the simplest, neatest, lightest and softest runing Track Marker ever made and its great succoming Track Marker ever made and its great succoming the swing machines. One of these will save ten times its cost during the Spring months alone when every lady has so much tucking to do.

They are packed in a neat box and sent prepaid on receipt of

THREE DOLLARS.

N. B.-Be sure and state for what Sewing Machine the Tuck Market is wanted. Address

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams gtreet and Fifth avenue, Chicago, Ill.

The Great Literary Sensation.

MYSTERY

EDWIN DROOD.

Charles Dickens.

-AND-

PART SECOND

MYSTERY OF EDWIN DROOD.

By the Spirit Pen of

CHARLES DICKEN'S. Through a Medium.

-000-RETAIL PRICE, \$2.00-at which price it will be sent by mail, postage free, if your newsdealer has not got

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.

"What I Know of Insanity." ANIMPORTANT NEW WORE

> mental disorders. DISEASES OF THE

BRAIN AND NERVES. Developing the Origin and Philosophy of Mania, insanity, and crime,

With full directions and prescriptions for their treatment and cure By Andrew Jackson Davis, author of Twenty volumes, on the HARNONIAL PHILOSOPHY, etc. .

Price \$1.50; postage 20 cents. * * For eale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., and Fifth Ave., Objection

STRANGE VISITORS:

A Series of Original Papers. "ZMBBACING

Philosophy, science, covernment, religion. POETRY, ART, FICTION, BATIRE, HUMOR, NARRATIVE, AND PROPHECY. BY THE

epirits of irving, willis, bronte, richter, THACKERAY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING,

AND OTHERS

Now Dwelling in the Spirit-World.

These wonderful articles were dictated through a clair voyant, while in a trance state, and are of the most intensely interesting and enthralling nature.

The sale of this extraordinary work has been of the most arrive address of the contract fraction.

most unprecedented hature.

Elegantly bound in cloth,
Price, \$1.50, postage, 30 cents.

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

New April Department.

by....... d. babbitt, d. m

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 497 Fourth Avenue, by Dr. Babbitt.

The New York Eclectic Medical College.

This Institution seems to be outstripping the others in its progressive spirit. I have just been listening to a masterly course of lectures on Anthropology, Psychology, Psychometry, Physiology, etc., by Dr. Buchanan, now of the Boston University. Dr. Buchanan, it may be remembered, first developed and named the science of Psychometry. He had the students get into an impressible condition and hold in their hands an enclosed paper saturated with the tincture of hashish, without knowing what it was. A majority of them could explain its leading qualities by its effect on their own systems, while two ladies were put to sleep by it. He went more philosophically into craniology than the phrenologists themselves, and pointed out the exact portion near the front and top side brain, which takes cognizance of spiritual impressions. During the excitement here some time ago, when the sacred seven attempted to expose our mediums, the opponents of Spikkuslism denied that Dr. Buchanan was a Spiritualist. He not only is a Spiritualist, but dares to talk it out in his lectures before medical colleges, and show the philosophy of it in a most conclusive way. He shows that the soul and body must be studied together, and that psychology and physiology are indisso-lubly interwoven. All systems of mental and physical science must yet be modified or revo-Intionized by his philosophy. Some of his richest ideas, including some maps of the human system, I have incorporated with my new "Health Guide," and these alone are worth more than the dollar charged. I am making my work more complete than I at first intended, and must ask the indulgence of my numerous subscribers for two or three weeks THE NEW YORK LECTURES.

Mr. Lyman C. Howe has been speaking very successfully here during December and January, and is to speak for us during March. Mrs. Townsend, said to be a fine speaker, is to supply our rostrum during February. Our Lyceum is highly interesting, and is held at 2:30 P.M, each Sunday. Lectures at 10:30 and 7:30

SCIENCE AND SPIRITUALISM.

The following article I quote from an editorial in the New York Tribune of Jan. 17th, with reference to Prof. Crookes, editor of the London Quarterly Journal of Science, also of the Chemical News, the leading chemical journal of Great Britain. The readers of the Journal are well posted as to his great scientific attainments. The scientists in spite of their lack of the intuitive and spiritual discernment for which they seem to be remarkable, must inevitably yield to the wonderful phenomena which are taking place in all direction, when they become daring enough to investigate thoroughly, and then to admit before the world the results of their investigation. Only the heroic will do this in the face of the sneers of their co-workers:

SPIRITUAL PHENOMENA.

We present this morning an abstract of a reporters, whose faith in spirits of any kind is remarkable article in the London Quarterly Journal of Science, advance sheets of which ple, and see what the story amounted to. The have been put at our disposal. The writer of the article is Mr. William Crookes, editor of the periodical in which it appears, and a chemist and physicist of high reputation. He has devoted several years to a careful scientific investigation of the so-called phenomena of Spiritualism, as presented especially by Mr. D. D. Home and Miss Kate Fox, and he writes of them in the calm, critical manner that we should naturally look for in a man of his character and calling. That the result of his inquiries will create a lively discussion, we can hardly doubt. For Mr. Crookes, though he shows none of the symptoms of religious enthusiasm, feels bound to admit the reality of the mysterious phenomena which took place scores and hundreds of times in his own rooms, in broad day light, under condi-tions of his own choosing, and under the care-ful scrutiny of scientific unbelievers. When a man of his stamp tells us that he has seen Mr. Home floating in the air, and goblets, card-plates, dinner tables, and other solid objects dancing through space, as if the law of gravity had been repealed; when he describes a "self-luminous cloud" that plucked a heliotrope blossom and carried it to a lady; when he tells us of nebulous and ghostly hands that shaped themselves out of nothing before his very eyes, and rested unresisting in his grasp till they gradually dissolved into impalpable vapor,—we can not help listening to him with a certain sort of amazed respect. for we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trick-

Spirit Photographs.

Bro. Jones: I address you as one of the great brotherhood of man, but not as a brother in Spiritualism, and though not a believer, I wish to state a circumstance that came under my own observation, and occurred in the city of Guttenberg, Clayton county, Iowa: Sometime in the winter of 1870, I was in a photograph gallery at the above place, and a German lady came in, by the name of Mrs. Winer, the wife of a merchant residing there. She had a photograph of her father, who was at that time in Germany. She asked Mr. Dwight if he could take her a picture from it. He told her he could, but, that he could not promise her a very good one. She left the photograph and then went home. Mr. Dwight then took a copy in my presence, as I had a curiosity to see how a photograph taken in of the members of the family by name, and that way would compare with the original. heard a rapping on the floor beneath her feet. After coming out of his dark room, into the light, to look at his picture, his countenance turned deathly pale, and I became excited and alarmed. I approached him, asking him what was wrong. He was so terribly excited that he could not speak. He handed me the picture just taken and set down. On each picture, just taken, and sat down. On each side, and behind the man, and in the rear, looking over his shoulder, were two children, as plainly visible as the man himself. Mrs Winer immediately recognized the two strange heads as her two brothers, who had died in Germany before she left.

You will, perhaps, call this manifestation Spiritualism. If you do, I can neither admit or deny it. I could not admit it for the reason that this is the only mysterious, thing that I ever witnessed, and this is not sufficient to convert me to so strange a dectrine as Spiritualism. I could not deny it, because I have the testimony of men that they have witnessed stranger things than the spirit photograph, and I have among my own acquaintance, men possessed of a high order of intelligence, upright and honorable in all the walks of life, who have spent time in months previous investigating this Modern Spiritualism, coin when a week old.

mencing their research as sceptics, and after a careful investigation, have become converts to this doctrine. I ask myself, are those men trying to deceive me? Are those able writers. A. J. Davis, Robt. Dale Owen, Wm. Denton and others, trying to deceive their fellow men? If all this is false, what evidence have I that Solomon reigned in all his glory, or that the half had not been told to the queen of Sheba? . What evidence have I that Jesus of Nazareth lived upon this earth in the form of a person called man? What better evidence have I that Casar lived in Rome and died in the senate chamber? What better evidence have I that Mark Anthony pronounced that masterly oration at the death of Cæsar, which placed him at the head of the Roman empire? What better evidence have I that Harvey was the discoverer of the circulation of the blood? What evidence have I that Socrates spent his life in teaching philosophy, and lost it in defense of the truths that he uttered? What evidence have I that Napoleon the 1st lived in Europe, and from a little corporal rose to be one of the greatest military commanders of ancient or modern times, and the most powerful sovereign of his day, who distributed kingdoms and empires to his relatives and favorites, as though they were nothing but titular titles of the chess board? What evidence have I that Calvin, the great reformer, caused Servetus to be burnt at the stake, merely because they could not interpret the same Bible alike? What evidence have I that 397 years after Christ, an infallible council met at Carthage, convened by the authority of an infallible pope, Innocent the 1st, and there and then gave to the world an infallible Bible, and that because all men could not think alike and because ordained ministers of Christ, could not interpret this Bible alike, we had the Spanish inquisition, the masacre of St. Bartholomew, and on this account Christian fought Christian until nearly a million of men were destroyed, and over thirty thousand of whom were burnt at the stake, whose shricks and wails were music to the ears of the ministers of that infallible Bible?

Bro. Jones, you have got so far along with your Spiritualism, that we must take a bold stand and proclaim to the world, that far back in the night of time, men were greater lovers of truth that at this present advanced and boastfully progressive age of steam, lightning and printing presses. I ask myself, is it not time to put down the common school system and the education of the masses, and go back penitentially into the bosom of that church, who alone can furnish us with Spiritual miracles, if we must have them—to the bosom of that church whose regularly ordained ministers alone are commissioned from the throne of God to distribute miracles among the children of men? We must proclaim that Christianity is not progressive, or Spiritualism is true. We as Christians must stand on miracles.

es. Yours truly, .J. Tunner.

Spiritual Manifestation at Dartmouth.

·[From the Hallfax (Canada) Express.]

For some days past rumors have been in circulation of spiritual manifestations witnessed by persons living in the vicinity of Tuft's Cove, which is some three miles outside of Dartmouth. The reports at last assumed such an importance that one of our persons whom he interviewed appeared to be intelligent, and not over inclined to believe in ghosts. Their narrative is in substance as follows: About four months ago, "Agnes," wife of Briton McCabe, and daughter of a Mrs. Barnstead, died, and was, of course, buried. She and her husband lived some twelve miles from Dartmouth, on the Windsor Road, and before she died she was, at her own request, removed to her mother's house, at Tuft's Cove. There she died; was laid out by a Mrs. Gay; and was buried in the rural churchyard near by. On Friday, the 12th inst., Mrs. Gay was sent for by Mrs. Barnstead, mother of the deceased/woman; and upon going over she was somewhat startled at being informed that "Agnes had come back" statement which Mrs. B. proceeded to explain by stating that for some days previous herself and the other inmates of the house had heard mysterious rappings in different parts of the premises; that they attributed the noises to a mischievous young girl who lived with them; but that they had that morning been satisfied that such was not the cause, for she and the rest had distinctly heard the voice of her dead daughter Agnes. They were, the old lady said, all gathered in the room, when the mysterious rapping was heard, and afterward the voice of Agnes was heard exclaiming in low tones, "Mother, Mother, Mother." Though all were startled, the mother answered the voice, asking what was wanted. The voice replied:

"I am a spirit; I have been sent to warn you all. I was buried alive, and was awoke by hunger. I lived for two days after I awoke, and forced the end out of my coffin.

I am come to invite you all to glory. Then the voice sang three verses from three different hymns, familiar to the family; and in reply to some questions again addressed them. They asked would they dig her up; the reply was, "I am dead now, and my soul is full of glory." They asked what caused her death, and the voice made a reply which at present it would not be judicious, perhaps, to make public. (It may be stated that the doctors attributed the woman's death to a wasting of the system.) Some one then sent for a brother of the deceased woman, and he, on coming, heard the familiar voice. Upon the circumstances being stated to him he said "Agnes, do you want to see me?" And then he saw what appeared to him to be his sister's eyes, float past him, and felt a hand softly touch his shoulder. At this juncture Mrs. Gay was sent for, and she heard the voice address some heard a rapping on the floor beneath her feet. Then the voice said, "I am going now, and will not come again until the last day; and that will be soon." After that the noises ceased, and since then there has been nothing seen or heard. As before stated, the people from whom these particulars were obtained are intelligent, and do not appear to be at all superstitious. The suspected and mischievous girl was made to stand quietly by during the scance, with her hands folded, and was watched. So they have no doubt that she at least had no hand in the manifestation. The family do not appear at all alarmed, and not afraid of ghosts in ordinary; but have an abiding faith that the spirit of their departed friend and relative has been with them. They tell their story straightly, and express their willingness to testify under oath to all they have said. It is talked of to exhume the remains, but the husband of the deceased has not yet been communicated with; and until that is done it is not probable that any action will be taken in the matter. 'At the time of her death Mrs. McCabe was in her 27th year. She left no children, an infant born about two months previous to her death having died

GERALD MASSEY.

OPINIONS OF THE BRITISH PRESS. Never have lectures given more delight and

satisfaction than those of Gerald Massey.-Newcastle Chronicle They are full of beautiful gems exquisitely

set.—Hartford Mercury At the close of the lecture, which was

throughout a poem, the audience broke up with praises of the Poet Lecturer on their lips. Never was lecturer more successful.—Gates

head Observer. ---All who were there thoroughly enjoyed the hour and a half with a wit and poet. The opening of his lecture was marked by such an incessant play and sparkle of puns and other withclams as to suggest that the spirit of Hood was present in person: A lecture more humorous, more pathetic, more exhaustive, more interesting or delightful, was perhaps never delivered.—Gloucester Journal.

His lecture was full of beauty and power.-Plymouth Mail.

A splendid prose Epic.—Bristol Daily Post Full of gorgeous pictures, with a quiet vein of humor running through it.—Greensch Tel-

From the opening sentence till the perora tion, the attention of the hearer never flagged for a moment.—Dundee Courier.

Mr. Massey's style is characterized by suc cessive alternations of playful wit and truthful earnestness that make his success with an audience no matter of doubt.—Ioronto

No State Church.

We expect to be able to chronicle the speedy assage of a bill, admitting to the penal institutions of Illinois, the clergymen of all denom-inations, whether they be Catholic, Protes-tant, Liberal or Jew. There is no State Church in this country. The Constitution expressly forbids the cramming down in one man's throat the religion of any other man. If any of the prisoners at Joliet desire the ministration of a Catholic clergyman, a Catholic clergyman they should have. If they desire a Baptist clergyman, a Baptist clergyman they should have. Doubtless they would be better pleased with a Baptist clergyman than a Baptist physician. Immersion, if undertaken at all, would be more favorably regarded by the prisoners if administered as a religious, than as a medical specific. Seriously, however, there is no doubting the public feeling in this regard. Let us have no official recognition of any particular religion at Joliet, but an unrestricted opening of the doors to the representatives of all the sects who have sufficient interest in the salvation of the souls of the prisoners to be willing to labor to that end .-

Poices Join 1114 People.

ALMOND, KAN.-John Wilcox writes,-Let us arise and shake off Moses-Woodhullism.

VERNON CENTER, -KY.-J. W. Jaynes writes. The dear old Journal is a welcome visitor in our place every week. I could not do without. FT. PLAIN N. Y .- M. Potter writes .- I can

not give up a paper so devoted to truth, justice and purity as the JOURNAL. CLINTON, WIS.—H. S. Wooster write

wish to commend you in the course your Jour-NAL is taking in the Woodhull matter. *WATERVILLE, MINN.-J. D. Haut writes:-I herewith renew my subscription to your noble old Journal, the best paper I ever read.

LUDINGTON, MICH.—J. K. Knight writes.— Set me down as a life-subscriber, if the JOURNAL continues on the platform that it now stands.

PANA, ILL,—A. J. Keeney writes.—I am well pleased with the bold and decided stand you have taken against free-love. ODIN, ILL.—A. J. Howard writes.—We would like very much for a good and true medium and

lecturer to give us a call. ~ FRANKFORT, KY.—O. S. Wallcutt writes.—All our Spiritual friends here, like myself, congratulate you in the stand you have taken in regard to

Woodhullism. MENTON, O.-W. Hamilton writes.-I am well pleased with the principles advocated by the dear old JOURNAL. Long may it wave its good old

WICHITA, KAN.—S. W. Richmond writes,—I send you another list of twenty subscribers to the RELIGIO PHILOSOPHICAL JOURNAL, making forty-one that I have been enabled to send you.

DELIANO, KAN.-S. W. Richmond writes.-I have procured you twenty-one subscribers, and what is noticeable, is, they are nearly all men of more than ordinary intellect.

OLIN, IA .- D. R. Carpenter writes;-I subscribe for your paper because you have taken the stand that you have in opposition to free lust-

JEFFERSON, ILL.-Horace Hurd writes,-I have a brother that has heretofore opposed Spirit-ualism. He now says that his deceased wife comes-to him nights and talks to him.

OSCEOLA, IA.—John Chaney writes.—Your course in reference to the Woodhull doctrine is making you hundreds of friends in Towa, among true Spiritualists. YORKVILLE, MICH.—D. L. Johnson writes.

—I like your paper and welcome it every week as a regular visitor and think it is doing a great amount of good. BRADLEY, ME.-Maria M. Rowe writes.-Go on, Bro. Jones, in the good work. All good men and women will bless you for the stand you have taken, bold and fearless, against those social free-

ZENEDALE, KAN.-Mrs. C. H. Lewis writes. —We have joined the army that is fighting against licentiousness and error, and with Bro. S. S. Jones for our captain, we are sure to come off victorious.

HALSEY VALLEY, N. Y.—A. C. S. writes.— I like the way you handle the Woodhullites. They have taken themselves clean out of Spiritualism. The Harmonial Philosophy will now take a healthy grówth.

ALGONAC.—Orrien Rathburn writes.—In con-clusion will say that I heartily endorse the course you have taken in regard to the Hullite free-lusters, and I know of no Spiritualist in my immediate vicinity but does the same.

BIGGSVILLE, ILL.—J. M. Milliken writes.—I shall continue my wife's name on your list of subscribers from year to year as long as funds hold out or the JOURNAL lives. That's now I like Woodhull "social freedom." MAYFIELD, N. Y.—H. C. Towner writes.—I take this opportunity to say, God bless you for the noble stand you have taken against this damnable Moses-David-Solomon-Woodhull infamy and in

favor of truth and purity. GARDEN CITY, MINN.—R. H. Thurston writes.—I would just say in reference to the Moses-Woodhullites, that I consider them and allothers who advocate their peculiar views on the social question, very unfortunate.

PEWAMO, MICH.—Bella Oatrom writes.—I think the Journal the purest and best paper in the United States, and wish it was in my power to place it in the hands of every one that is old enough to read and understand.

ESPERANCE, N. Y.-C. Woolson writes,-am trying to investigate truth and am glad to find your columns so well adapted to the cause.

HAMMONTON, N. J.—A. J. King writes,—Your very liberal terms ought to secure a very wide circulation to the only Spiritual paper, that condemns the social iniquity doctrines of the Hulls, etc.

NORTH-WEST, O.—John Morgan writes.—I don't feel setisfied to lay by my pen until I return you and all those who have taken such a stand against this monetrous free-lust doctrine as preach. ed by the Hull and Woodhullites.

UNITY, N. H.-J. M. Perkins writes,-Thinking that the Religio-Philosophical-Journal is entitled to a large circulation in New England, I have obtained five names besides my own as subscribers for the time of three months

We hope to see the Journal falling like snowflakes in November into the hands of New England Spiritualists. Our paper differs so widely from other Spiritual papers that all have but read it to approve of its philosophy.—Ed. Journal.

CLEVELAND, O.-Thomas Arnold writes.-It does my very soul good to contemplate the stand you have taken upon this social question; it is a question that should be met boldly and manfully ind I know no one better calculated to do it justice than yourself.

COLUMBIANA, O.-J. Fitzpatrick writes,-We met here with great opposition from the church members. They say all manner of hard things against us; even if we distribute a few sacks of flour to the poor, they say it is a gift from the

BYRON, MICH.-Mrs. M. C. Gale writes.-We wish to say through the columns of your paper, that the Spiritualists here having organized under the head of the First Society of Spiritualists of Byron, would be pleased to have lecturers and me-

SWANTON, O.-Mary Brown writes.-Admiring the position the Journal has taken, we sin-cerely desire that as many as possible should be-come acquainted with its pages, teeming with the best thoughts, of many gifted ones, and opening up such wide fields for investigation.

CHELSEA, MASS.—S. A. Thayer writes.—One word in regard to the foot-hold that socialism has in this place. Moses Hull spoke here during the Sabbaths of November, and in a hall that is usually filled with Spiritualists. There were but 30 out the last Sabbath, and a number of those were chil-

MANQR, TEX.-F. C. Willbern writes.-You will place to my credit three doflars and continue to send me the Journal until I notify you to discontinue it, for I am anxious to know what is golug on in Spiritualism. It is to be hoped that every county in this State will in due time have its organized associations, with lecturers and me-diums, that will convince all thinking people that the world moves.

PORTLAND, ME.-W. E. Smith writes.-Spir itual Fraternity hold meetings at Arcana Hall, every Sunday, at 3 o'clock p. m—Jas. Furbiesh, Esq., President; W. E. Smith, Vice President; Geo. C. French, Secretary Children's Progressive Lyceum meet at same place at 1½ o'clock p. m. T. O. Beals, Conductor; Mrs. Asa Hanson, Guar-dian of Groups; R. J. Hall, Treasurer; Hattie E. Scammon, Secretary.

OAKFIELD, MICH.—J. Storey writes.—The LITTLE BOUQUET and the dear old Journal, still visit us so richly laden with inspiration from the Summer-land, and I sincerely wish that the Lit-THE BOUODET could be placed within the reach of every child, to draw their minds away from old theological teachings—and the much prized Jour-NAL should be a fireside companion for every house-

ELLICOTTVILLE, N. Y.-B. E. Litchfield writes.—Spirifualism is slowly, but surely progressing here. I have not heard the cry, humbug, since Bro-Bastian and Taylor were here in October good success. There were twenty-one differen spirits seen, and recognized at the calinet aper-ture, besides many others that were recognized in their dark circles. I like the stand you have tak-en against the infamous doctrines and practice of

MUNCY, IND .- J. W. Matthews writes .- A. several parties are trying to make a Christian out of honest old Abe, I will say to you that I have set in spirit circles with him, and he has said that his first and only sure and demonstrative evidence of immortal life or life in the future, was certainly obtained through spirit-intercourse. I would refer any who want more evidence of this, to Mr. James T. Walton, Heyworth, McLean Co., Ills. He is one of the most respectable, as well as one of the best-hearted men in that county.

GOWANDA, N. V .- J. M. Matherson writes .-This list makes twelve names I have sent you lately for the JOURNAL. I do assure you that it gives me much pleasure to do so, for I do love to dis-seminate and spread abroad the glorious truths as taught in the JOHNAL, believing that no man, however higoted he may be, can read for three months without its making him a better man. Spiritualism does not present a wide front in our town—it is a regular old fogy place—there are but few working for the good cause, but they are earnest and true. No Woodhullites here,

BROOKSIDE, WIS .- F. L. Whitney writes .-I enclose six dollars to apply on subscription. I can no longer withhold the sinews of war while you are so manfully battling for the cause of truth. I am particularly pleased to see so many resolutions from Spiritual societies, disavowing all sympathy with the Hull faction. I desire to add my approval to the many you have received, of the course you have taken. I do not think you need to make any excuses for appropriating space in your paper to show Hullism up in its true light. It is a rotten branch and must be lopped off.

Thanks, Brother. Your timely remittance and well-spoken words are duly appreciated. Timid ouls who fear that "our cause!" will be hurt by ac exposure of the foulness of the "social freedom" nest, will soon see that your views of the the subject are correct.

We hope all others, who owe for this paper will feel that it is not only a duty—an absolute duty to remit, but may they feel it a pleasure to discharge such most sacred indebtedness.—ED. JOURNAL.

NEW YORK.—Lyman C. Howe writes.—I speak in Patterson Thursday evening of each week while I stay here. I speak in Waverly the Sundays of February; New York, in March; and Troy, in May. Brother A. J. Davis and Mary are doing their work here, and the moral force they silently wield is like the fragrant bloom of Summer roses. Their homes and work are a nucleus of progressive power. the fragrant bloom of Summer roses. Their home and work are a nucleus of progressive power that blesses all who approach them. Dr. Babbitt is doing nobly, and his genial nature, sterling manhood and genuine gift of healing, are giving him permanent place and usefulness in this city. There are many others equally noble, efficient and true; among them Dr. J. E. Briggs, whose office is with Brother Davis, 24 E. 4th street, and he has the confidence and patronage of a superior class. He is fine, nurs, energetic, and his very presence He is fine, pure, energetic, and his very presence is hygienic and full of salvation. The social at-mosphere grows sweet and salutary, and I believe the power of heaven breathing in such lives is fast redeeming society from the plague that has so dis-turbed the peace of home and distilled its subtile poison among the susceptible of all grades and ranks. I had the unexpected pleasure of a seance with Annie Lord Chamberlain last week. My verdict is genuine—wonderful and impressively grand! Brother and Sister Slocum, 442 E. 10th st., are doing good work as healers, psychometric and test mediums. Sister Slocum has been lecturing in Vineland. They stand loyal to purity and order and are worthy workers for the cause. Brother and are worthy workers for the cause. Brother Blocum has superior healing powers, I have heard Jenny Leys a weeks ago Monday evening. Subject: "The Logic of History as to Social Reform." She is finent and very earnest. Brother Henry J. Newton, president of the society here, is a man of ability, and true. His good wife is a noble specimen of refinement and social purity as well as of marked ability. Their home is a sample of loyal purposes and worthy practice. Oh, it is so beautiful to realize the fruits of a true faith, exemplified in lives that illumine and honor our cause. fied in lives that illumine and honor our cause.

Little Bouquet.

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

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

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

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

Address, Luttle Bouquet, Chicago, Illi-

Special Votices.

Attention Opium Exters!

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

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

The remedy is harmless, and not unpalatable.

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

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

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

The Mousehold Panneen and Family Lini-MEXT is the best remedy in the world for the following complaints, viz: Cramp in the limbs and stomach, pain in the stomach, bowels or side, rheumatism in all Its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruisely, chills and fever. Purely vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Fulton. street. New York, and for sale by all druggists.

BLLIOTT HOUSE.

S. W. Cor. Jefferson and Second Streets. LOUISVILLE, KY. -

This new and elegant II meets now open to the public. It has been newly furnished a d has all the modern improvements and conveniences of a first class Hotel, at greatly reduced rates. Merchants and others that s ay any length of time will be taken at a very low agare

E. S. HOCKERSMITH, Proprietor. v15n20t12

NEW EDITION-PRICE REDUCED. Lessons for Children about Themselves

By A. E. Newton, "

A Book for Children's Lyceums, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health.

"Better than a whole library of common medical works, Without delay, let all Children's Lyceums improve their groups with these Lessons,"—A. J. Davis.

"Should immediately become a text-book in the schools, and have a place in every family."—Dr. S. B. Brittan. Brittan:
—Price (in cloth) 50 cents, postage 6 cents; six copies or more, 45 cents each; fifty or more, 40 cents each. Usual discount to the trade.

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

MATERIALISM

This pamphiet of 43 pages, printed in fine style on heavy threed paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orthodox sects, some severe and well merited blows; while we differ greatly from our idented friend Underwood in some essential particulars, we believe his lectures and writings calculated to do mach good, his Christianity and Materialism, is worthy of and will repay a careful reading.

BY B. F. UNDERWOOD.

Price to cents.
***For sale wholesale and retail at the office of this

8 THREE"

Plans of Salvation PROVED BY SELECTIONS FROM THE NEW TESTA-MENT WITHOUT COMMENT ALSO SELECTIONS

FROM THE SAME WORK ON SEVERAL IMPORTANT BUBJECTS. A better knowledge of the real Teachings of the New Teafament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures.

Price, 10 cts.; postage free.

RADICAL DISCOURSES RELIGIOUS SUBJECTS. WILLIAM DENTON.

CONTENTS: Man's True Saytors.

Blun's True Saylors.

Be Thyself, T
The Deluge in the Light of Modern Science.

Is Spiritualism True?
Orthodoxy False since Spiritualism is True,
What is Right?
Who are Christians?
Christianity no Finality.
The God proposed for our National Constitution.
A Sermon from Shakespeare.

Price \$1.25, postage 16 cents.

*.*For eale wholesale and retail by the Religio-Philo ophical Publishing House. Adams street and Rith Ave.,

CATALOGUE OF BOOKS

FOR SALE BY THE

Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for post-age, will meet with prompt attention.

An Hour with the Angels.

Astrological Origin of Jehovah-God. D. W.

Rull.

A Discussion between Mr. E. V. Wilson Spiritualist, and Eld. T. M. Harris, Christian,

Age of Reason and Examination of the Prophecies. Age of Reason and Examination of the Proposities.

Artificial Somnambulism, by Dr. Fahnestock.

Alice Vale, by Lois Waisbrooker.

Answers to Questions, Practical and Spiritual, by A. J. Dayis.

Apocryphal New Testament.

A Peep into Sacred Tradition, by Orrin Abhot.

Age of Reason, by Thomas Paine. Cloth.

Fahor.

Age of Reason, by Thomas Fame. Cloud.

Paper.
Arcans of Nature, by Hudson Tuttle. Vol. II.
Philosophy of Spiritual Existence, and of the Spirit World.

A B C of Life, by A. B. Child.

Arabula; or, the Divine Guest, by A. J. Davis.,
Approaching Crisis, by A. J. Davis.

Apostles, [translated from the French] by Ranan Astronomy and Worship of the Ancients, by G.

Vale.

Vale... A Stellar Key to the Summer Land, by A. J.

Health, by A. R. Gardner, A. H. M. Dr.

Paper.

Constitution of Man, by George Combe.

Common Sense Thoughts on the Bible, by Win.

Denton.

Cosmology, by G. W. Ramsey.

Common Sense, by Thomas Paine.

Christ Idea in History, by Hudson Tuttle.

Christ Idea in History, by Hudson Tuttle.

Christ and the People, by A. B. Child. M. D.

Christianity no Finality, or Spiritualism: Superior to Christianity, by Wm. Denton.

Criticism on the Theological Idea of Deity, by

M. B. Craven.

Ohristianity, its Origin and Tendency considered in the Light of Astro-Theology, by D.

W. Hull.

Olaims of Spiritualism; embracing the Experience of an investigator; by a Hedical Man.

Christianity and Materialism—B. F. Underwood.

wood. 15 00
Constitution of the United States 1.25 16
Dictionary. Webster's Unabridged 12.00 en Pocket, flexible cover 1.00 10
Dynpepsia, its treatment etc. 50 02
Descent of Man, by Darwin, Two Vols. (83.00

Descent of Man, by Darvin, Two Vols. (S2.00 per Vol.)
Davenport Brothers—their Remarkable and Interesting History
Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity.
Day of Doom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715.
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life.
Deluge by Wm. Denton.

people Death and the After Life, by A. J. Davis, paper Cloth Debatable Land. Hon, R. D. Owen. Diakks-A. J. Davis......

Paper,
Dialogues for Children, Cloth,
Devil and his Maker.
Essay on Man. Pope, Cloth Gilt.
Board.

Krors of the Bible, Demonstrated by the Traths
of Nature, by Henry C. Wright. Paper.
Cloth Cloth Exeter Hall, a Theological Romance. Cloth....

Paper impire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper Cloth Cloth

Rictarical Psychology, Dods.

Flashes of Light from the Spirit Land; through the mediumship of Mrs. J. H. Conant.

Footfalls on the Boundary of Another World, by Hobert Dela Organ

Robert Dale Owen.
Pree Thoughts Concerning Religion. or Nature
vs. Theology, by A.J. Davis, Enlarged Edition
Cloth

Cloth.
Paper.
Fountain, by A. J. Davis.
Future Life, by Mrs. Sweet.
Good. Sense. By Baron D'Holhach.
Gates Alar, by Miss E. S. Phelps
Gates Wide Open, by George Wood.
Great Harmonia, by A. J. Davis. 5 Vols., viz.;
Vol. 1, The Physician; Vol. 2, The Feacher;
Vol. 5, The Seer; Vol. 4, The Retormer; Vol. 5, The Thinkor. Each.
God Idea in History, by Hudson Tuttle
God Idea in History, by Hudson Tuttle
God the Father and Man the Image of God, by
Maria M. King.

`.25 OO C. Stewart
Harbinger of Health, by A. J. Davia
Harmonial Man, or Thoughts for the Ago, by A.
J. Davis. Loth
History and Philosophy of Evil, by A. J. Davis. Paper

Cloth
Hayward's Book of all Religions, including Spiritualism.
How and Why I became a Spiritualist.
Helen Harlow's Vow, by Lois Walebrooker...
How to Bathe, by E. P. Miller, M.D. Paper.
Cloth

How to Baine. By M. T. Ballet,
Cloth
Glodd In, by Mizabeth Stuart Phelps, anthor
of Gafes Ajar
History of the Intellectual Development of
Europe, by J. W. Draper, M.D., L.L.D.
Human Physiology, Statistical and Dynamical,
or the Conditions and Course of the Life of
Man, by J. W. Draper, M.D., L.L.D. 659 pp.
Cloth Cloth
Hesperia; a Poem. Cora L. V. Tappan.
How to Psint, Gardner
Vived Truths, by A. B. Church, dealing savers
blows with telling effect.
Incuents in My Life, second series.
Injurious Influences of Schools
Intuition,—A Novel—by Mrs. F. Kingman
Important Truths, a book for every child
Is the Bible Diviner by St. J. Finney, Paper.
Cloth

Cloth
is there a Devil! The argument Fro and Con.
Inquirer's Text Book, by Robert Cooper
Incidents in my Life, first series, by Dr. D. D.
Home. Introduction by Judge Edmonds
Infidel, or Inquirer's Text Book, by Robert
Cooper

is Spiritualiem Truet Wm. Denton, Irreconcilable records of Genesis and Geneal-ogy. William Denton. Paper

Influence of Christianity on Civilization, by R. 25 02 E5, C4

Influence of Christianity on Civilization, by B. F. Underwood.

'Underwood.

'Underwood.

'Underwood.

'Underwood.

'Underwood.

'Underwood.

'Underwood.

'Underwood.

'I have the Letters of Junius, and the Declaration of Independence

Jahovah Unwelled, or the Character of the Jewish Detty Delineated.

'I have the Jewish Letter of the Jewish Detty Delineated.

'I have the Jewish Letter of the Jewish Detty Delineated.

'I have the Jewish Letter of the Jewish Device of Nezarath.

King David and his Times. Common Sense View by H. H. Mason.

Key to Political Science, by John Senii Cinder's Socrets of Bee-Keeping. Paper.

Boards

Boards

K ran, with explanatory notes, by George Sale.

§ Yo., 570 pp. Best edition yet onblished.

Koran, with Life of Mohammed, translated by George Sale. Gent. 12 mo. 472 m.

Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale.

Life of Jesua, by Renan.

Toward its Hidden History, by P. B. Randolph Letters to Elder Miles Grant, by Rev. Moses Hull...... 2.75 <0 2.00 24 1.00 16 1.75 20 1.50 16 Living Present-Dead Past, by H. C. Wright.

Living Present—Dead Past, by H. C. Wright.

Paper. 50 03

Lessons for Children About Themselves. By
A. E. Newton. 50 05

Life of Wm. Denton by J. H. Powell. 25 05

Little Flower Girl a book for children 15 00

Little Flower Girl a book for children 15 00

Little Flower Girl a book for children 15 00

Mental Medicine, Evans, 1,25 14

Man's True Saviors. Denton 10 02

M. wweed Blossoms, by Lois Waisbrooker, 1,60 20

M. wweed Blossoms, by Lois Waisbrooker, 1,60 20

M. mistry of Angels Realized, by A. E. Newton, 20 03

Manual for Children (for Lyceums), by A. J. 70 03

My Affinity, and Other Stories, by Lizzle Doten 70 03

My Affinity, and Other Stories, by Lizzle Doten 160 20

Rediumship, its Laws and Conditions, with Brief 1 instructions for the Formation of Spirit Circles, by J. H. Powell. 25 03

Hesmeriem, Spiritualism, Witchcraft, and Miracles, by J. H. Powell. 20 2

Morang Lectures, (Twenty Discourses) by A. J. Davis 1,50

Morang Lectures, (Twenty Discourses) by A. J. Davis 1,50

Mediums and Mediumship: by T. R. Hazard 10 16

Mediums and Mediumship: by T. R. Hazard 160

Mediums and Mediumship: by T. R. Hazard 160

My Wedding Gift, Plain, 25 06

Mediums and Mediumship: by T. R. Hazard. 10
Mental Cure. 1.50
My Wedding Gift. Plain, 25
Gilt. 25
Manomin, a rythmical romance of Minnesota and the Great Rebellion. 75
Moses and the Israelites—M. Munson. 1.00
Nature's Laws in Human Life: an Exposition of Spiritualism 1.50
New Physiognomy-1000 Illustrations—S. R. Wells Plain, 4,00. Git, Wells Plain, 4,00. Git, 25
Taylor, A.M. Cloth. 1.25
Paper 25
Orthodoxy Fales, since Spiritualism is True, by Wm. Denton. 10

Orthodoxy Fales, since Spiritualism is True, by
Wm. Denton.
Origin of Species, by Darwin.
Origin of Civilization and Frimitive Condition
of Man, by Sir J. Lubbock.
One Religion Many Creeds,
Orphan's Struggle—a book for children.
Philosphy of Special Providences, by A. J.
Davis, Cloth.
Paper.
Pame's Political Works, 2 vols., of about 500
pages each.
5 150 32 15 00

Board. Persons and Events, by A. J. Davis. Planchette—the Despair of Science, by Epes

Planchette—the Despair of Science, by hipper Sargent 1.25 16
Penetralia by A. J. Dhvis 1.75 24
Probl. ins of Life—A book of deep thought, 75 10
Principles of Nature, by Mrs. M. M. King 1.75 24
Poems from the Inner Life, by Lizzle Doten 1.50 16
Git 2.00 20 Gilt
Philosophy of Greation, by Thomas Paine,
Through Horace Wood, Mediam. Cloth...
Paper
Poems of Progress. Lazzle Doten,

Gilt, 150 20
Parturition without Pain. M. L. Holbrook, n.p. 1.00 20
Pentateuch—Abstract of Colenso 25 2
Progress of Religious Ideas through Successive
Ages. by L. Maria Child. (3 Vols.) 6.75 72
Physical Man, his Origin and Antiquity, by
Hudson Tuttle. 1.50 26
Progressive Songster. 50 00
Phito-ophy of Spiritual Intercourse, by A. J.
Davis. cloth. 1.25 16 Philo-oppy of Spiritual Intercourse, by A. J. Davis, cloth. 1.25 16.
Radical Discourses, by Denton. 1.25 16.
Radical Rhymes, Wm. Denton, 1 25 17.
Rules for Forming Spiritual Circles. 05 00.
Real Life in Spirit Lend, by Mrs. Maria M. King 1.00 18.
Spirit Works. Real, but not Miraculous, By

| Color | Colo

Science of Hvu, by Joel Moody

1.00 12

10 02

60 04

Science of Livil, by Jose Moody
Syntagm.
System of Nature; or Laws of the moral and
Physical World, by Baron D' Holbach
Startling Ghost Stories from Authentic Sources
Self Centradictions of the Bible,
Spiritualism a Test of Christianity, D. W. Hull,
Safena or the Mental Constitution, by Arthur Merton Spiritualism Discussion of J. C. Fish & T. H.

\$.00 24 50 04 25 92

40 00

25 05

Spiritians Discussion of S. C. Fish 22 A. H. Dunn, ...
Sorps, an interesting Game of Cards.
Stories of Infulty, from the French of Camille Fishmarion—a slogular and interesting work.
Spiritualism—Woodman's Reply to Dwight.
Spiritualism—A Vol of Tracts, by Judge Edmonds. monds. The Past and Future of Our Planet, by Wm.

Tale of a Physician, by A. J. Davis
Paper Cover.
The Merits of Jesus Christ and the Merits of
Thomas Pane as a Substitute for Merits in
others: What is the Difference between them?
by H. C. Wright
The Inner Mystery, en Inspitational Poem, by
Lizzie Doten
The Voices, by Warren Sumner Barlow, Gilt
Plain.
Theological and Miscellaneous Writings of
Thomas Paine

Theological and Miscellaneous Writings of Thomas Paine
Thomas Paine
Tobacco and its Effects, by H. Gibbons, M.D. 20 03
The Temple; or, Diseases of the Brain and Nerves. A. J. Davis; 1,50 06
The Yahoo a Satirical Rhapsody 70 08
The Yahoo a Satirical Rhapsody 70 08
The God Proposed, by Denton, 10 23
To-Morrow of Death 1 75 14
Three Plans of Salvation, 10 02
The Hereafter, Hull, Cloth, 75 10
Paper, 55 04
The Clock Struck One, 1,50 00
Totem, Game for Children, 30 04
The Life, a singular work from a mysterious source. 59 05

conrec. Unwelcome Child, by Henry C. Wright, Paper Cloth Cloth
Unhappy Marriages—A. B. Child,.....
Voice of Prayer, by Barlow
Vestiges of Creation
Vital Magnetic Cure,

Vital Force, How Wasted and How Preserved,
by E. P. Miller, M.D. Paper 50 cents, Gloth
Volney, e Rules; or Meditations on the Revolutions of Empires, with biographical notice by
Conn. Darn
Hi-tory of the Man called Christ, by Thomas

Which Spiritualism or Christianity, Cloth, 75 10 Paper, 50 04 Why I am A Spiritualist, 10 01 Why I am A Spiritualist, 10 01 W If ARE PHEPARED TO FURNISH MISCEL- I ancous Books of any kind published at regular rates, and, on receipt of the money, will send them by mall or express, as may be destred. If sent by mall, one afth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had, register your lefters.

AGENTS WANTED for the new book LIFE AND ADVENTURES OF

LIFE AND ADVENTURES OF

ATT GOALPSOIL

By his comrade and friend, D. W. C. Peters, Brevet Lieutenant
Colonel, and Surgeon U. S. A., from facts dictated by himself,
The only Taue and Advincerra life of America's greatest HUNTER, TRAPPER, SCOUT and QUIDE ever published. It contains
full and complete descriptions of the Indian tribes of the FAR
WINTS, 545-ben by Kit Carson, who lived among them all bits life,
it gives a full, reliable account of the MODOCS, and the MODOC
WAR. As a work of HISTORY, it is invaluable. A grand opportunity for agents to make money. Our illustrated circulars sent
free to all applicants. Write and secure territory at once.

E. A. PARKER & CO., Chicage, III.

VISITIES

v16n11f19 Painless Preventive of Toothache.

THE SUBSCRIBER having been for many years a terrible sufferer from some of the worst forms of Toothsche, was at last relieved by the prescription of an old triend of his. For twenty years he has had no toothsche at all. Consequently he feels that he can WARRANT THE PRESCRIPTION AS A PAINLESS PHEVENTIVE OF TOOTHACHE.

I will send the Prescription to any address on the receipt of \$1.00. Address W. P. PHELON.

viangy!

Lis Porte, Indiana.

The New Wonder! NATURE'S HAIR RESTORATIVE!



Contains to Law outreur, no Susan or Lead, no Lypharge, no Nytrate of Silveris not a bealth nor hair Destructive.

Articles called by its name are dyes, and it in well known that they destroy, not restore, the nam. This is the first and only real restorative ever dis-

covered.

It is as clear as crystal, pure as amber—a delicious wash; having, however, a slight dust from its perfume.

It keeps the hair fresh, moist, soft, tractile.

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

Use it straight along, and at suventy you will have the hair you wear at seventeen or twenty-envise, as its habitual use is a certain preventive of falling off, baidness, and gray hair.

oftan use is a certain preventive of failing on, paraness, and gray hair.

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

Indintesimal animalcules, discoverable only with a powerful microscope, intest the roots of the human hair and scalp when neglected and unhealthy. The Restorative contains their perfect bane, selected from Nature's tore-rooms, which ingredient the Patentee has the sole right to use. It destroys these, removes all impurities, fractises and fertilizes the scalp—treating only causes. 66 Ring out the Old, King in the New.99 DR. G. SMITH Patentee, Ayer, Mess. Prepared caly

by PROCTOR BROTHERS, Gloucester, Mass. Solution to the Beauties of the Human Hair." The information it contains in worth \$500 to any person.

tion it contains is worth sour to any person.

For sale by Yon Schaach, Stevenson & Keid, wholesaled druggists, Cor. Lake and Dearhorn St., Chicago.

N. B. For sale, whosesale and retail, at the office of the Religio Philosophical Publishing House, Adams Street and Fifth Avenue, Chicago. If your druggists don't keep it, we will send you six bottles for \$3,50, for the purpose of introducing it in your place. Hust be sent

A Good Head of Hair Restored by a Spirit Prescription.

ADITOR JOURNAL:—For the benefit c my friends and the world, I desire to make this brief statement.

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

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

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

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

Ri. R. Ektre.

Springfield, Mo. Mr. Smith inclosed a lock of his hair along with the ove letter. It is about one inch is

dark brown color, soft and llively as that of a young man of twenty. Mrs. Robinson disgnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each cass, and com

pounds the Hair Restorative to suit the temperament of each person whose hair is to be restored. The Restorative never fails to reproduce a good hence of hair in less than one year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing 25.00, which covers full expense of diagnosing, remedy, and postage

RARE CHANCE 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 mag-zines and periodicals of this contary and Europe, by which it is enabled to supply these publications, together with either edition of The Taguas, at a very marked reduction from the regular subscription price. The periodicals for which enbscriptions may be sent, at any time to The Tribuune are given below, with the regular price of each and the reduced price of the combination with The Tribuune:

Publishers' With With regular Weekly Semi-W. price. Tribune. St. 00 6.00 6.00 Every Satu day. 400 500 6.00 6.00 Every Satu day. 500 505 600 6.00 St. Nicholas. Littella. Beery Satu day 500

Scribner's Monthly 400

St Nicholas 300

Littell'a Living Age 800

Atlantic Monthly 400

Scientific American 300

Appleton's Journal 400

Popular Science Monthly 500

New York Medical Journal 300

The Science of Health 200

Phernological Journal 300

The Science of Health 200

Leslie's Hustrated Newspaper 400

Chlimney Corner 400

Leslie's Boys' and Girls' Weekly 500

Pleasant Hours 150

Roys of America 500

Godey's lady's Book 300

The Nu sery 150

The Edinburgh Review 400

Make your own selections from the 5 CO 3-00 5-00 5-00

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

.The Tribune, New York

KORAN THE COMMONLY CALLED The Alcoran of Mohammed.

-:0:--TRANSLATED INTO ENGLISH IMMEDIATELY FROM THE ARABIC WITH EXPLANATORY NOTES TAKEN FROM THE MOST AP-PROVED COMMENTATORS, TO WHICH IS PREFIXED A PRE-

LIMINARY DISCOURSE. By G.o. Sale, Gent.

Fifth edition, with a memoir of the translator and with various readings and illustrative notes from Savary's version of the Koran. Large 12 mo. 670 pp. The best edition ever published

In the English language.

Price, library binding, \$3.25; postage, 40 cents; substantially bound in cloth, \$2.75; postage, 40 cents. The same translation with the Notes, Preliminary discourse, etc., omitted, and containing the Lipe of Mohadmed, bound in cloth, and containing 472 pp.Price, \$2.00: postage, 24 cents.

For Sale at the Office of this Paper.

100 FINE VISITING CARDS, printed latest style, and sent for 50 cents. 2 dozen Crystal Cards printed, do, for 50 cts. One doz of those heautiful glass-visiting cards, red, hue, green and purple, with name in gilt, for 40c. Write name plain, and address BERRY, Printer, Rochester, N. H.

PORTABLE FAMILY SEWING MACHINE

BECKWITH \$20

HO.FOR THE HOLIDAYS!

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

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

66 Our four families,

all having \$60 ma-

chines, all prefer the

See letter below.

Beckwith."

Beauty, Utility and Strength Combined.

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

As we have fully expressed an opinion of its merits heretofore, we prefer to let our patrons speak, who are fully indorsing our highest expressions of this wonderful invention. The following will suffice as a specimen:

Office of "Rural Empire Club," J. W. Briggs, Proprietor, WEST MACEDON, N. Y., Oct. 29, 1873.

BECKWITH SEWING MACHINE COMPANY:

Gents.: The Machine has arrived, and has been the rounds and tested in our four families, where there are four \$60 machines; and all agree that The Beckwith is preferable to either in several points. Please send me two books of instruction for working the machine. We had one, but it is mislaid or lost.

J. W. BRIGGS, P. M.

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

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

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. The ONLY American instruments of the class which ever obtained any award in Europe, or are largely exported there. Recommended by the MUSICIANS OF THE WORLD as unequaled: employing improvements

found in no others, and unrivaled in excellence. New styles this season, surpassing all previous productions, and at reduced prices. FIVE OCTAVE, DOUBLE REED ORGANS, \$110 and opwards.

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

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

VICTOR GOODS. NONPAREIL

PIANO POLISH.

For planes and furniture of all kinds whether o'led, varnished or polished. Recommended by S. Grover, Esq., Plane Manufacturer, for the last 15 years with Chickering & Sons. As the first in use, also highly commended by many of the leading plane and furniture makers in the United States and Canada. Restorecolor in stains and scratches of the varnish. Removes dirt, grease, and paint, leaving a beautiful and lasting polish.

The Polish can not be sent by ma l, must go by express Remittances must be by mon y order registered letter or draft. No goods sent C. O. D., unless & cost of the bull is sent with the order.

Liberal discount by the gross.... Address. VICTOR GOODS. Room 12, 62 South Halsted St., Chicago,

N.B.—For sale wholesale and retail at the office of this paper, and by Fuller & Fuller, wholesale druggists, 32 Market street, Chicago. A Combination.

BUT NOT A MONOPOLY. For Canvassers. For Local Agents.

It never has been beaten!

A superb Outfit furnished, and a large cash pay given to the be who work for Our Fireside Friend, and its magnificent premiums, Sunbeam and Cuts, both fize 16 x20 inches, highly flaished in oil colors. "Sunbeam is a happy hit! Immense success! Costs more to produce it than any single or pair of premium pictures ever published! is superb and TAKES AT SIGHT. A choice of either Sunbeam or Cute to all subscribers, sent port-paid in sheet; and to all who pay \$3.50, Our Fireside Friend is sent for one year, and either Sunbeam or Cute gent mounted on canvas, varnished and elegantly

FRAMED, in a two-inch polished walnut and gilt frame, ready to hang up.
OUR FIRESIDE FRIEND

is in its Fitth Volume; firmly established; circulation over the Hundred Thousand; eight large pages, weekly, finely illustrated. The best continued stories, by most popular writers, most resulable short stories, sketches, etc. Practical Departments of actual value and adapted to the needs of the family. A successful weekly, made up of the best that money can procure with experience to guide.

Nothing in America

like it for Canvassers and Local Agents. We guarantee all larger wages and more comfortable work. One copy of each chromo, Sunbeam and Cute, elegantly framed, and a complete Outit sent to all who will go to work, on receipt of two dollars; its worth ten dollars. Exclusive territory given. Secure it now; it is rapidly illing np. Send for specimen copies, terms, new ideas, etc. Address WATERS & CO., Publishers, Chicago, Ill.

VI5n1816



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

DICEKENS, SELECT NOVELS—The select rocks of Carles Dickens, "Carleton's new I justrated edition," in ten volumes, beautiful y illustrated, bound, and put up in a handsome box. Price \$15 complete. "4" These ten vorumes comprise the most frequently read and popular of Dickens' works, and being a miniature library in themselves, to those who are looking for a present, at a moderate price, nothing could be better. Only \$15.

JESSAMINE A capital new novel by Marion Harland, author of "True as Steel," etc. *2 Price,

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

ROBERT DALE OWEN—"Threading my Way," or "Iwenty seven Years of Antoniography." By Robert Dale Owen, author of that remarkable work, "the Dabatable Land between this World and the Next." na delween this world and the Next. ***Price, \$1 50.

LITTLE WANDERERS—A charming new book of Sunday stories for children. Thirty-four Thousand copies sold already. Beautifully illustrated. ***Price, \$150. A WONDERFUL WOMAN—An intensely in creating new novel, by May Agnes Fleming author of "Gny Earlecourt's Wife." The N. Y. Jelegram says: "For intense interest, this romance has not been surpassed since the time of Wilkie Collins' "Woman in White or Mrs. Wood's 'East Lynne." ***Price, 61.75

LOYAL UNTO DEATH—A deeply interesting new Engli h novel. One of the best that has appeared in Eogland for many a day. ***Price, \$1.75. PURPLE AND PINE LINEN—A remarkable new novel, by Edgar Fawcett. "The drawasic vigor, brilliant style, and fearle-s mai ner with which the most delicate uniters are handled places this author at once in the front rank of modern novelicis." ***Price,

BETSEY AND I ARE OUT-A Thankeriving Story in verse, by Mrs. N. S. Emerson; embodying her famous ballad of "Betsey and I are Unt." which has gain d such celebrity, and been so widely copied throughout the country, as by another author. **Price, \$150

CLEFFORED TROUP - A new novel by Mrs. Westn oreand, of Georgia, author of "Heart Hungry," which had such a large sale last, year. - ***Price, \$175. FARNNETH BY KING—A capital new novel by Salite J. Brock, of Hichmord.*** Price. \$1.75.

THE NEAR RELECTED BEELLEE.—A spicy new novel by Mrs. Julier Smith, author of "Widow Goldsmith's Daughter," etc. ***Price, \$1.75. EDELA PHANCE—A novel by Manefield J. Walworth, author of "Warwick," etc. +2*Price, \$1.75.

WASHETH-The latest and best novel ever written by Augusta J. Evens, author of "Beulah," "St. Elmo," etc. *g*Pr.ce, \$2 00.

WOMEN AND THEATRES—A bright little book by Olive Logan. *, *Price, \$1.50.

FRENCH LOVE SONGS—A collection of the mo-t equisite love rongs in the English language. Trauslated from the French, and bound uniform with Swinburte's famous book "Laws Veneria," *2*Price, \$175. There 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 vi5n19tf

DR. CARVIN'S CATARRH POWDER

A Safe and Reliable Bemedy for the Cure of Caturrh in the Head. Dr. Leavitt, a celebrated physician of this city says, "I would not take five thousand dellars for an ounce of this Powder in case I could not procure any more," I was reduced very low with Catarrh and it cured me. Mailed post-paid at these prices:

1 Package \$100

12 " \$ 1 00 5.00 12 " 8.00 *** For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams street and Fifth Ave., Chicago.

Hudson Tuttle's Works.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRITUAL Science and Philosophy. With a portrait of the author. Price, \$2.00; postage 24 cents.

ARCANA OF NATURE; OR, THE HISTORY AND LAWS OF CREATION. 1st Volume, \$1.25; postage 16 cents.

ARCANA OF NATURE; OR, THE PHILOSOPHY OF STRETUAL EXISTENCE AND OF THE SPIRIT WORLD. 3d Volume, \$1.25; postage 16 cents. CAREER OF THE GOD IDEA IN HISTORY, Price. CAREER OF THE CHRIST-IDEA IN HISTORY, Price.

\$1.25: postage, 16 cents. ORIGIN AND ANTIQUITY OF PHYSICAL MAN, Scientifically Considered; proving man to have been contemporary with the mastodon, etc. Prics, \$1.50; postage 30 cents.

INFIDEL OBJECTIONS.

A Review of the Various Positions Assumed by Old Orthodoxy.

Mr. Borron:—Some person unknown to me lately sent me a tract and a small pamphlet, published by the American Tract Society, which I beg leave to briefly answer in your columns. The tract consists of a fable about a prince and an ineane criminal, who got asleep in Court. God was the prince, and man, of course, the silly criminal, asleep in his

sing while hell is yawning to engulf him. But the greater part of this tract is devoted to an exhortation to sinners, and the whole unworthy of any serious consideration. This tract inclines me to think it was sent by some. one not much acquainted with infidel ideas, or he might have known that fables and verbose or wordy exhortations, addressed to the fears, are not upt to convince a Bible skeptic of his errors.

The other work is a pamphlet, and far more to the purpose, as it contains an argument which assumes to answer several "Infidel objections" to parts of the Bible. But I would inform my religious friend that those "answers" are entirely unsatisfactory. I think if the learned author of this pamphlet has demonstrated anything, it is only his ignorance of the extent and nature of Infidel facts and arguments. If I supposed my Christian friend to be himelf, the author of this pamphlet. I would propound to him some more of those odious 'Infidel objections' for his scien-

tific consideration.

The first objection answered is that concarning the three days and three nights before the sun was made. Here our author asserts that the matter of light,—that is, the luminous solar atmosphere,—was made on the first day of creation, and on the fourth day the opake body of the sun was made and put into it.

This theory is forced, arbitrary and inconpistent, and never would have existed had not science confronted the Bible. It assumes that the earth existed before the sun, while the accepted theory is that the sun is the parent of all the planets, and therefore existed in its full glory before them.

In regard to the time of the creation of the world, he says the inanimate mass of the earth was made "in the beginning" and had remained for untold ages "a shapeless mass of inorganic matter." This leaves the organic portion to be done according to Moses, in six days. But where is the geologist now, who believes that over forty thousand feet thick of fossiliferous rock was made in a week? Geol-

ogisia know better. But how will this author reconcile his theory with Ex 20:11, where it says: "For in six days the Lord made heaven and earth?" The whole was made in six days!"

Some Christian geologists construe the six days of creation to mean six vast geological eras. But if this be so, we must take a like period for the seventh day, Sabbath or Sunday, for Moses makes no distinction in the length of days.

In answering the objection to Noah's universal deluge our author says: "The God of the Christian is all-powerful; there is nothing which he can not do. So far, then, as con-corns the Christian devotes, it is useless to ad-duce ccientific facts against the Bible, for if he fails to find counterfacts with which to answer. he can always explain everything by the omnipotent argument of miracles.

In order to make Noah's flood universal, he assumes that all the continents and islands of the earth sank simultaneously beneath the g, and as the ark rested not far from where it started, the submerged earth rose again from its ocean bed in a few months. This idea must have been conceived in the last spasm of hope for the safety of the Bible, for none but an intensely Christian geologist, would entertain such a theory for a moment Geology tells us of numerous floods of long duration, but proves to us that fossil-bearing rocks could not have been formed and stratified and filled with marine fossils, as our author pretends, in the short duration of Noah's flood. Prof. Hitchcock admits that there is no geological evidence of such a transient, universal inundation, (Religion of Geology), and while it puzzles the Christian geologist to find the proof of so great a flood at so recent a period, it perplexes him no less to realize the divine necessity of such a general extermination, as the special act of a God, whose nature is infinite wisdom and love; but I wonder that Christians will attempt to support the Bible on scientific principles at all. for religion is based on miracles, which character they destroy by giving the fact a scientific basis, for there are no miracles in natural phenomena.

He next answers the objection as to the insufficient size of the ark. He gives about onetenth of the number of animals stated by Prof. Denton, and assumes that the ark was large enough to contain them with provisions for a year. He says nothing about fresh water and ventilation; or how they avoided all being poisoned by the stench; or how the tropical and arctic animals could all live in the same fetid atmosphere, and at the same temperature. He omits to tell us how they escaped from the bald summit of Ararat, or how they descended from the inaccessible hights of a mountain over seventeen thousand feet high. He omits to tell us how they subsisted for months or years when they reached the plain—carnivo-rous and herbivorous animals all left at the mercy or power of each other, with no re-cource but "gnaw the briny scurf left by the recading waters." Our Christian scientist careleasly neglects to explain all this, but finds room for a little ridicule about Infidel igno-

One of those Infidel objections asserts that Moses could not have written the first five books of the Bible, because writing was not known in his day. It is not stated whose ob-jection this is, but Infidels generally under-stand that in some nations the art of writing was known so long before that time as to excite the apprehension of Christians on that

It does not appear herein that Moses ever wrote on parchment or any other portable material, or even on anything at all, for in Deut. 27:2, 8, Moses commands the people to set up great stones and plaster them with plaster, and to write upon them the words of the law. We have now no evidence that we have any correct copy of that law, for the stones and the altar have disappeared like the Sinsitic tables of stone.

There are many other reasons for believing that Moses did not write the Pentateuch; among them, 1st—those books are all written in the third person, and there is no evidence that Moses thus wrote of himself; 2nd-Moses could not have written an account of his own death, etc.; 3rd—they are written in the past tense, and speak historically (not prophetically) of events which did not happen till after the death of Moses, and things that did not exist for centuries after his time.

In answering an infidel objection on the subject, our author argues at some length the jus-tice and wisdom of God in commissioning Moses to exterminate the Cansanites, and justifies all the revolting massacres in the Bible on the ground of God's right to kill his children as he please.

I have for years disbelieved that old doctrine of total depravity, but I must confess that men sometimes approximate that bottomless condition, but the nearest approach to it is that of a man professing to be civilized, yet justifying the atrocities of the Old Testament, and calling it the infinite wisdom of God. Shall we call it depravity? No! call it super-stition, for the heart of the Christian would be right if relieved of this cruel religious faith. But on such a subject as this, at least, it would be more creditable to Christians to practice on the principle of Spurgeon,—"Preach the gospel and let the Infidels alone."

In this connection our author exultingly charges the Infidel's God of Nature as being as bad and as cruel as the God of revelation. But in defense of truth, I deny the charge. Death must come sometime to all, and to be killed by lightning or earthquake, is no worse than the death-bed, and bears no comparison with the horrors of being "ripped up" or "hewed in pieces" by the sword of a savage by command

But this is not all. The God of Nature nowhere terrifies men with the promise of eternal hells; that belongs alone to the God of revelation. The Infidel is too vast in his sympathies for mankind, and too just in his ideas of God to believe in the doctrine of eternal

future punishment. The Christian's God is a sort of non-descript. We know not where to class him—whether with celestial or infernal beings, for his attributes are inconsistent and contradictory. He is infinite in love and eternal in vengeance; an infinite spirit, yet a personal being infinitely just, yet grossly unjust, (Ex. 20:5); unchangeable, yet often changing; omnipotent, yet lacking in power, (Judges 1:19); his mercy endureth forever, yet he has provided a day of wrath; a kind parent, yet a cruel father. Does the Christian want proof? then let him read his Bible.

Why, any good, kind-hearted Christian is morally superior to the God he worships. His God is the myth of a dark and cruel age. The Gods of to-day, the creations of the present, are more humane and good, or rather, men's ideas of God become more enlightened

and just.
This Christian author says the Infidel admits that an abandoned race like the Canaanites ought to be exterminated, but disagrees with God's methods of doing it. But here I almost doubt the veracity of our opponent, for it is entirely opposed to infidel sentiment to butcher a nation of people, young and old, on account of their ignorance or idolatry; so far from it, Infidels of any class would civilize and educate them, not murder them as Moses

In this pamphlet we next find an argument about. David, how he was punished for his crimes (which, strange to say, are admitted), in this world, and not in hell like ordinary sinners; and how God brought calamity to thousands of people just to harass and punish this one man. But this whole subject has been so well treated by another that I must refer to his work, a pamphlet called "The History of David, the Man after God's own heart," by John Hollis.

I must pass unnoticed some of the least important of those "Infidel Objections" for want of space. I must call attention, bowever, to one on the origin of man, as this one virtually covers all the others in solid importance.

It is here asserted that "the most eminent geologist are satisfied that the human race can not have existed on this globe for a longer period than that asserted by Moses"—that is, about 6,000 years. But as this subject has been so well treated by more competent minds I will of their works; the Pre-Adamite Man, by P. B. Randolph; Physical Man, by Hudson Tuttle; and The Bible in the Balance; by Rev. J. G. Fish. These books trace the human race back 100,000 to 800,000 years, and that mainly through geology.

These tracts now under consideration are thoroughly imbued with the spirit of future punishment; much is said about hells, the bottomless pit, eternal punishment, etc., and the approval of it. Oh! what an adamantine heart the Christian must have to laugh and seem happy while he sees countless millions of his fellow-beings rushing madly into the yawning jaws of hell! One would think his heart would burst with sympathy for the "deluded" sinner. There must be a perpetual miracle in the hearts of hell-believing Christians to reconcile their joyous conduct with the horrors of their belief.

But the truth is, their natural and proper levity and enjoyment, belie their terrible faith. It betrays their insincerity. The absolute knowledge of eternal hell, unmixed with doubt and uncertainty would dethrone the very soul, and leave the mind a demented wreck. Why, I could not willingly consent for even the devil and his angels to be kept in eternal misery.

I respect the right of every one to believe according to his own evidence or inclination, but I detest unnecessary and purposeless cruelty, even in the form of punishment, and therefore the cruel doctrine that inculcates it.

Hell! what is it? Is it an institution of infinite love? Is it an establishment of God or the devil? Its character is certainly satanic; aye, worse, for the devil was never accused of making a hell. No kind parent would ever consign his own child to eternal suffering if he had the power, for any crime whatever. Then why should we give to God a character obnoxious to reason and revolting to all the generous instincts of the human soul? Why should we join to infinite love an attribute that would disgrace a demon? The doctrine of hell is incompatible with infinite goodness. Endless punishment and infinite love are opposites and can not exist together in one God. The soul could not exist in eternal discord with its surroundings: The powers of nature would have felt this incongruity, and the soul would never have had birth. If man fails here to learn the character and laws of God, the fact of his existence guarantees a chance to learn them in the future life.

Eternal punishment! what is it for? Is it designed for the benefit and improvement of the punished? If not, it is flendish revenge, which is inconsistent with divine benevolence and the attributes of wisdom and justice. Punishment should be founded on justice, and justice is the same in heaven as on earth. The primary object of punishment should be to educate and reform the offender, and thereby protect society. And the kind and quantity of punishment must always be in just proportion to the offense, and in accordance with the nature of the delinquent, hence a finite crime

can never merit an infinite penalty.

What avails it to the injured whether the criminal be punished at all? If I take my neighbor's life, will it be restored if the law takes mine? Is avengement justice when no one is the better for it? Moral and intellectual culture is better than vengeance for both, criminal and society. I can not injure the infinite, and if in my ignorance. I have transgressed the laws of God, the chastisement will be inevitable, but just, and only such as to educate me in those laws, either in this life, or in that which is to come.

But we shall be told that hell consists of being banished from the presence-of God. But it is an absurdity to talk of being banished rance or want of faith.

from the infinite. I do not desire any more But Christianity ought to have learned ere

of the presence of God than all men can have, even in this world, in the full enjoyment of the legitimate pleasures of life; for I do-not believe in a personal God whom we can stand and look at, even in heaven.

There is one thing in Christianity very re-markable; that the believers in the dogma of eternal hell appear to desire its truth, and are reluctant to investigate any doctrine that denies it.

The pamphlet under consideration talks about the unanswerable facts of the Bible. But the Hindoos and Persians present us unanswerable facts in their sucred books; what shall we do with them?—And what will our religious friends do with the thousand facts of Modern Spiritualism? To ignore them will not disprove them.

Spiritualism gives me some faith in the Bible. Were I to deny the facts of Modern and Bible Spiritualism, I should have no hope or evidence of any future life whatever. Many well-informed Spiritualists accept much of the Bible as being a record of ancient Spiritualism, mixed up with matters of history, government, war and almost everything else, and subject to all errors of time, and the imperfections of both, spirits and people of a rude and barbarous age. And it is instructive to us only in such an acceptation. With this rational view of the Bible we are prepared to excuse its errors, its cruelties and inconsistencles, and to accept whatever we find in it good and praiseworthy, without regard to its authority. But when the Bible is called the infallible word of God it becomes absurd and ridiculous throughout.

After reviewing the trifling (?) opposition of infidelity this pamphlet exultingly declares that Christianity (which in this country means Protestantism) has nothing to fear. Let us investigate this point a little. The total population of the world is over 12,000,000,000. (Warren's Geography). If we inquire the Christian population of the world, we get in round numbers 270,000,000. (History of all Christian Sects, etc.) Thus it appears from Christian authority that though the Bible and its divine authority had the advantage of controlling the whole human race at first, it can carcely claim to day one-fourth of the world's inhabitants who confess its authority at all; and we may throw in four millions of Jews without changing this statement. If then, in six thousand years the Bible has lost three-fourths of mankind (and nine-tenths do not regard its teachings), when will it regain its lost ground?

But if we speak of the horrors of persecution, and the religious reign of terror in days gone by, we are triumphantly informed that it was not Protestantism, but Catholicism that persecuted. Very well; if Catholicism perse-cutes, it is because there is nothing sufficiently vital in Christianity to prevent it; for the Catholics are as zealous in their Christian faith as any sect of Christians in the world; and it has been the dominant Bible religion in all the

ages of Christianity.

If persecution, then, is not Christianity, the Protestants, to be honest, must exclude the Catholics from the number they claim as Christians, which will reduce to less than half, their vaunted number; and if we exclude the Greek Catholics also, only sixty millions, or about one-fourth of the so-called Christian population will remain.

But this is not all, for out of this sixty millions must be deducted all the liberal, no hell churches, because they are not orthodox; and all Spiritualists and every shade of infidel characters (for they are all numbered as part of the Christian population) which will vastly reduce this already small minority, leaving, in reality but a handful of sterling Protestant Christians, who deny the spirit of persecution, to subdue and re-claim over a thousand millions of unchristianized people; and yet they

tell us that Christianity has nothing to fear.

Protestants, to-day, dread the approach of Catholic violence, and watch every manifestation of popery with a jealous eye. It has, therefore, its old implacable enemy to fear; it has its own sectarianism to fear; it has the liberal, semi-infidel, no-hell doctrines to fear: it has all grades of infidelity to fear; it has its invincible enemy, science, to fear; it has the liberalizing influence of popular education to fear, and perhaps most of all, it has Modern Saisting Indiana. Spiritualism to fear, while it has the impotent Bible examples of six thousand years for its encouragement. If Christians will admit the truth, they will confess that cruel old orthodoxy has all because the confession of the con doxy has all human nature en masse to encounter; and if the millennium never comes till Christianity has realized its claims, the devil will have a long reign yet.

I admit that in one sense Christianity has nothing to fear. It encourages liberal education, and slowly the eyes of its votaries are opened to its fallacies, and they repudiate their own superannuated doctrines; and every new church division sounds but the death knell to some objectionable dogma, formality, or article of faith; leaving the mind free to adopt a better. Church divisions are generally signs of progress, for the dissenting party will always adopt more liberal views of God and man; a result which can only come from the development of mind through education.

It is a living burlesque and a reproach on Bible religion that "Heathenism" and Paganism should ever have had an brigin. According to the "sacred scriptures" the world has been, for nearly six thousand years under the influence of the Bible and its inspired writers. For centuries men were in direct personal communication with their God; and when the people became too numerous, they were still for two or three thousand years, blessed with the personal presence of their divinely inspir ed priests and prophets, through whom they could still commune with God by proxy. And added to this was the sacred writings of those inspired men, which time had not corrupted yet with all these matchless advantages, the people became "Heathen" and degenerated into barbarism and savageism;—and even the Jews worshiped a golden calf—and Paganism and sorts of fetishism has conquered and subdued the entire-world. And now, after six thousand years of failure, and without the audible voice of God, or the potent presence of his holy men of old, Christianity proposes by the aid of the ambiguous writings of those men alone, to remedy what the Bible, with all its Inspired authors were powerless to prevent. They propose to do the greatest of all miracles, to reclaim the entire fallen world from the Heathenism, Paganism and apostacy into which the golden ages of inspiration had suffered it to fall. What a forlorn hope! If personal and direct instruction from God, the influence of the sacred writings, and the lifelessons, the holy precepts and examples, and the divine authority of God's vice-gerents, all, all failed to prevent the de-generacy of the race, how can men, with the meagre and uncertain part that remains, ever expect to reclaim it back to its original

purity?

It is an old and true saying, that an ounce of prevention is worth a pound of cure, and here its logic applies with infinite force. One flat of omnipotent power to present the fall and depravity of mankind would have been of infinitely more value to man, and therefore to God, than all the schemes of salvation, after millions have gone to hell through igno-

now, that there are nations on earth which are invincible to all the boasted power of Christianity the American Indians, for instance, as a race, will suffer extermination rather than vield to civilization and its religions. The Indian is a doomed race for this world, and he cannot help it, nor can Christianity prevent it. The exception of an isolated few amalgamated with Caucasian blood will not reverse the argument. All nations are not alike endowed with the ability to invent or adopt civilization any more than all individuals are with equal talent, or of one color.

Christians mistake the cause of civilization when they attribute it to Ohristianity; they even mistake civilization for Christianity, while in reality the former existed long before the latter had birth, civilization still exists in some countries where Christianity does not prevail. Christianity may be superior to some religions, but the leading branches of the Caucasian race would have been civilized under any religion, for the mind that could discover and demonstrate the revolution of the earth, or the circulation of the blood, would repudiate any religion that denied it. The truth is, civilization owes nothing to the Bible for its existence, for its germ is in human nature, and not in "revelation."

This pamphlet tells of the terrible responsibility of Infidels. But in my judgment the honest skeptic is far less culpable than the believing sinner. But if man is totally de-prayed, and as Christians delight to say, 'sinful by nature and born in iniquity,' what better can be expected of him.

But there are two kinds of infidelity, which, for want of better names, I will call expressed and implied; they are essentially the same but different in manifestation. Expressed infidelity is that of people who do not deny their anti-bible centiments, and who use arguments openly in support of their skepticism. Implied infidelity exists through society and in the churches, in people who claim to be-lieve the Bible, yet disregard its precepts; who pretend to believe in a personal God and devil, yet live with indifference to both, and are happy and merry while they believe hell is waiting its desert of souls. Such people are simply professors, they profess Christianity and practice infidelity. When I hear a man claim to believe in eternal misery for sinners, yet show no evident solicitude for his own eternal safety or that of others, I put him down as an infidel Christian.—Christian in theory but Infide! in fact; a person whose education demands his faith in a doctrine which his whole nature repudiates.

The aggregate or general practice of men is s far more reliable index to their soul's true faith than the flippant pretensions of the tongue. But I impute no immorality to this Christian infidelity, the wrong is only in accepting

a doctrine which must be practically rejected.

The only becoming mood, short of insanity,
for hell-believing Christians, is that of sadness, sorrow and supplication for mercy; for there is no time for pleasure here on the verge of hell. The terror of hell eclipses all the proffered bliss of heaven.

"No room for mirth and trifling here," if this soul-rending doctrine be true, yet how few believers adopt this mourning mood. I never knew but one Christian so fearfully consistent, and he has long been a mono-manisc, deranged by the horrid fear of hell. He is incapacitated for the business and duties of life, regarding all the pleasures of the world as only stepping stones to hell, and spends much of his time in frantic exhortstion and prayer. Poor man! he needs the kindly help, of infidelity or Spiritualism to teach him that infinite wisdom gave a better revelation in the heart, life and understanding of all men, and that the world as it stands to-day is the result of this universal revelation of intellectual and moral law.

As might have been expected, this book closes with a comparison of death-bed scenes of skeptics and Christians. Of all the arguments of Christianity this is the weakest. To call out death-bed confession is a favorite maneuver of priestcraft, for they know that the religious impressions of childhood, at least, may sometimes be revived by exciting appeals in the hour of death; and when they cannot affect a man's opinions in the vigor of health and reason, they try to intimidate him in the weakness of death, when the emaclated body and failing mind can no longer endure the excitement of argument and investigation. Then it is that the priest may sometimes terrify the dying unbeliever into a recantation of his belief, and possibly into a confession of Christian faith, and this they call a triumph

of the gospel. Of all the trials of life, spare me from orthodox pleading in the time of sickness. Let the appeal be made in a time of health, when the mind can receive or reject according to the evidence presented.

But how unjust are those death-bed com parisons, for it would not be difficult to prove that Infidels, semi-Infidels, Unitarians, Universalists, Spiritualists, etc., as a class, die as happy as Christians. When people have learned to make their

life-practice in accordance with their highest intellectual and moral convictions of truth and justice, death will lose its terrors, and the grave will gain no victory.

If fidelity to the best and highest sentiments of the soul be Christianity, I would be a Christian. If believing all men ultimately

safe and happy be Christianity, call me a Christian. But if the belief in a devil and his trickery; in total depravity; in hell or any kind of eternal punishment, be essential to Christianity, then call me not a Christian, for I repel the charge.

. Why, if this horrid orthodox doctrine were true, the sum of human life would be an in-

finite curse. But let me tell my religious friend that I believe in moral responsibility, and to a far greater extent than he does; for Spiritualism teaches me that if I transgress the moral law I never can expect forgiveness; punishment is inevitable. He expects by prayer and faith to be forgiven for any crime. I expect to suffer in this life, or in the next, the just con-sequences of every moral obliquity till my soul is developed to a higher plane; and the soul will ever be its own infallible judge.

I do not claim that Spirit aliam ix perfect. It is subject to perversions, misconstructions and abuses, like any other truth, for perfections tion is a state, the human mind has never reached. But I do claim that it gives a better philosophy and demonstration of a future life than any other doctrine; and a clearer idea of man's duties, rewards and punishments. It teaches me that if I do my duty to mankind and to myself on earth, I shall be safe for all the issues of the life to come. I know of no duty I owe to God except through his creatures, and my only prayer and desire, in this respect, is for knowledge and ability to execute the sacred mandates of this duty well.

I have introduced no subject here that was not suggested in the pamphlet so often above referred to. And in conclusion, I would say to my anonymous friend, that though I reject the doctrine he presents for my consideration. I would offer him my kindest personal regards, and invite him to the candid investigation of Ancient and Modern Spiritualism. J. W. R.

Little Bouquet.

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

This proposition will place the whole suns months' time in the hands of the family of children for the nominal sum of ninety centsa single dollar will pay for the nine last months,

together with the forthcoming February issue. A dollar thus invested for the benefit of the youth and children of any family, will be of more real value and deeper interest to them than any other reading matter of the same expense eyer placed in their hands.

Address, Little Bouquet, Chicago, Ill.

Don't Forget to remit dues on the Journal immediately, and if you would have your neighbors know what pure unalloyed Spiritualism teaches, get them to try this paper for thresmonths at the nominal cost of Twenty-PIVE CENTS.

"Unquestionably the best sustained work of the kind in the World."

Harper's Magazine

Notices of the Press.

The ever increasing circulation of this excellent ne ever increasing circulation of this excellent monthly proves its continued adaptation to popular desires and needs. Indeed, when we think into how many homes it penetrates every month, we must consider it as one of the educators as well as entertainers of the public mind, for its vast popularity has been won by no appeal, to stupid prejudices or deprayed to see.—

Boston Globs.

Boston Globs.

The character which this Magazine possesses for variety, enterprise, artistic wealth, and literary culture that has kept pace with, if it has not led the times, should cause its conductors to regard it with justifiable complacency. It also entitles them to a great claim upon the public gratitude. The Magazine has done good and not evil all the days of its life.—Brooklyn Kagle.

Subscriptions.—1874.

Terms:

34 00 includes prepayment of U.S. postage by the publishers.

Subscriptions to Harpen's Magazine, Weenly, and BAZAN to one address for one year, \$10 00; or, the of Harper's Periodicals, to one address for one year; \$7 (0); postage payable by the subscriber at the office where re-ceived.—

-An Katra Copy of either the Magazine, Weekler, or Bazar will be supplied graths for every Club of Five Bunschberns at \$4 00 rach, in one remittance; or, \$12 Copies for \$20 00, without extra copy; postage payable by the subscribers at the offices where received.

Back Numbers can be supplied at any time.

A complete Set of Harran's Magazine, now comprising 47 Volumes, in neat cloth binding, will be cant by express, freigh at expense of purchaser, for \$3.55 per volume. Single volumes, by mail. postpaid. \$3.00. Cloth cases, for binding, 57 cents, by mail, postpaid.

The postage on Harpen's Magazine 1924 cents of year, which must be paid at the subscriber's post-office. Address HARPER & BROTHER, New York

Read! Read! Read! As will be seen by the following certificates and extracts from letters—Unincers, Cutarry, Rhematic. Asthma, Erysipelas, Paralysis Fover and Agno. Wellow Fever, etc., etc., are cured by the use of

Hull & Chamberlain's MAGNETIC AND ELECTRIC P@WDERS!

DAYTON, OHIG.

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

September 1st, 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 Hiectric Powders, viz: Occurri, Ashma, Rheumalism, Scroyula, Cancer in the face, Running issue from one eye, Erystpelas, etc., etc. Am now a well man.

I do solemnly aftirm the above to be true.

EDWARD FINE.

EDWARD FIREL Catarrh Cured.

Mr. Fink elso sent the following certificate of another cure in the same Institution:

This does certify, that I, John W. Shaw, of National Soldier's Howe, having been diseased with Catarra in its worst form for elaction years, and having expended a good deal of money with different Doctors without any relief until I commenced using Hull & Chamberlain's Magnetic Powders, after using them one month I was entirely cured of that lostheome disease.

I do solemnly affirm the above statement true.

JOHN W. SHAW. JOHN W. SHAW.

Parálysis, Chills, and Fever.

Tuegalogsa, Ala., July 16th, 1973. Beptember 22nd—Mr Selleck writes, "Mo old friend, hr. Hollingworth, is nearly if not outras will. Thanks to your Powders. He walks four or five miles a day without a cane, has no swimming of the head, numbress is all gone and he feels he will undoubtedly be spared many years. Your Powders cured one case of Chiks and Fever in my own family.

JAS. B. SELLEGE. Yellow Fever, Yellow Pever.

Mr. & M. G. Wood, Milton, Florida, Sept. A writes, "In:Florx your Magnetics act like a charm, curing severe cases in 36 hours and Dranausa. In from one to 8 hours. For Headache and Billous Fever they are unsurpassed. A severe case of Neuralgia was relieved in 15 minutes. A very bad case of periodical sick Headache and Spasms chred in 8 hours and no symptoms of it felt since."

Sept. 29th — "A lady in delicate health injured herself by overstraining, which produced such terrible pains internally as to drive her to bed in terror: gave Magnetics every half hour and in 5 hours she fell askep, and awoke well. The other night my wife had a severe attack of Cholera-Morbu-, suffering intensely, she took two Magnetic Powders 15 minutes apart, went to sleep and next morning was well."

of Cholera-Morbin, suffering intensely, she took two Magnetic Powders 15 minutes apart, went to sleep and next morning was well."

Oct 15th.—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 grael and is now progressing finely. Have cared several cases of Headache, Toothache, Neuralgia, a sad ecaid and Vallow Faver, one case being in my own family. Where the doctors attend the Fever they less 20 per cent, and never got a patient out in less than tent to fifteen days. While your Magnetic Powders care agent case when used, nemoving the Faver in less than twenty hours and effecting a nanotal cure in less than there days. They have never failed in curiog any cases when taken according to directions; are entirely infally size in all cases where I have employed them."

J. M. G. Woos.

Mrs. Francis Kingman, New London, Conn., writes, "I shall be most happy to advise any and all who are smile ring with nervous affections to use Hull &t hamker, lain's Magnetic and Electric Powders, having derived great benefit from them, I believe them to be a sovereign remedy for nearly all the sits flesh is hely to, as they act directly on the blood and nerves.

The Magnetic Powders cure all Acute ders cure all Acute ders cure all Ohron-Diseases. AGENTS WANTED EVERYWEERE. Maled Postpaid | 1 Box,......1.00 at these PRICES: | 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

mull & Chamberlain. 127 East 16th Street, New York City.

PROPRIETORS: Phoebe C. Bull, | Annie Lord Chamberlain. BEARCH OFFICE, 197 East 18th St., New York City. 180Warren Avenue. Chicago,

ribnist.
**.For sale wholesale and retail at the office of this sper.