Cruth wears no mask, bows at no human shrine, seeks neither place nor applause 1. she only asks a hearing.

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NO.

SPIRITUALISM OF THE ANCIENTS.

BY S. B. BRITTAN.

[From Brittan's Quarterly,]

Natural and Celestial Magic-One Life in All-Powers of the Spirits-Revelations of the Spectrum-The Spiritual in the Natural-Influence of distant Spheres on the Earth-Man subject alike to Physical and Spirit ual Forces-Polytheistic Worship of the Aucients-Science of the Early Egyptians-Astronomy among the Chaldeans-Prænicians and Arabians-Brahmins and Chinese-The Greek Poets and Philosophers-Spiritual idea in all Religions-Grecian Oracles-The 'Vox Divina"—Moving Statues of the Grds—Bathing in the waters of Castalla-Virgins in the temple of Apollo—The Pythonesa a Trance Medium—The Roman Augurs—Urim and Thummim—The Sibylline Books-Secrets of the Cabiri, and the Eleu-inian Mysteries.

The aucient nations all had their sacred mysteries which seem to have been identified with the very sources of religious ideas. From the most imposing ceremonies in the temples of Isis and Ceres to the tricks of traveling jugglers, who amused vulgar crowds in the streets there seems to have been a general recognition -among all nations—of the existence of subtile forces, hidden laws and occult intelligences, whose mysterious powers influenced the character of men and the destinies, of nations. The Magi, by their profound studies, were enabled to avail themselves of the forces and laws of the physical universe in the production of results that naturally excited astonishment in the minds of the uninitiated. This superior power of wise men over the subtile agents of material nature—exhibited in the production of apparently supernatural effects—has been denominated natural magic. But the simple lives of many of the ancient philosophers and seers gave them a still more penetrating and comprehensive power of perception, whereby they detected the operation of remote causes, and the action of spiritual for-ces on the forms and conditions of human existence. Thus was developed the celestial magic of the ancients, which recognized the influence of other worlds on the sphere we inhabit. The susceptibility of human nature to the action of superterrestrial influences became apparent; and the actual co-operation of spirit-ual beings in the affairs of men was revealed in various wave—in the inspiration of their faculties and affections; in the development of religious ideas and systems, and in the origin, progress and fall of empires.

The assumed influence of superterrene causes and spiritual entities, on the elements of earth and the faculties of man, is not at all unreasonable, but it appears to be altogether natural and inevitable. There is no such condition possible as complete isolation. The fundamental laws of Matter and Mind run through all the gradations of being. The infinite Spirit is in all, and therefore all feel the pulses of one life, and all move obedient to the divine volition. Notwithstanding the history of peoples and races has been obscured by ignorance and disfigured by gross super-stitions, we yet find great truths in the cardinal ideas of primitive nations, and in all the religious systems which have in any considerable degree influenced the human mind. There is scarcely any one thing, within the compass of our experience and observation, that is more clearly demonstrated than the fact, that the spirits of men who have put on immortality are still present—in the full possession and active exercise of all their normal faculties—that they act on the natural elements and through the organs of our bodies; that they restrain the will and stimulate the passions; that they impregnate the germs of ideas, develop thought and quicken the spiritual affections; that they make the youth a sage, qualify the Child of twelve years to dispute with the doctors of law and religion, and discover the grandest heroism in a modest young Shepherdess. They come in the silence of our souls to rend the veil that conclais the spiritual Arcana from our observation; or otherwise in the majesty of their power to determine the destinies of nations, and to shift the scences in the drama of universal

It can not be shown that, this view of our higher relations, and of the influence of supe-rior spheres of being over us, is, in any sense, incompatible with the laws of Nature and the dicta of Reason. Several recent scientific discoveries—in the absence of positive demonstration—would seem to be intrinsically far more improbable than the facts and claims of Spiritualism. The achievements of the tele-graph are certainly sufficient to astonish the world; but the amazing revelations of the spectrum, by which we decompose the rays from sun and stars, and the pale nebulæ that light up the milky-way, and likewise deter-mine the chemical constituents of distant worlds, are facts that may well startle and astonish the truly enlightened mind much more than the revelations from the Spirit World. That sphere is not so remote, and distance can not neutralize its influence on man. The vast realm of spiritual causes and invisible beings is here—it is everywhere. Our minds are all included in the inward spirit and the Over-Soul of the world. The forces of that occult sphere are not dependent on the unorganized elements of matter. On the contrary, its subtile and irresistible in fluences emauste from individualized intelligences of a superior rank in the ascending scale of life, endowed with great voluntary powers and God-like capacities. Men every where believe in material forces which they do not see and can not comprehend, while many foster a skepticism that disputes their divine parentage. We witness the instan-taneous effects of light on the sensitive surface of the plate in the camera; we see the

rays separated and the colors fixed in the natural prisms of the flowers; and we know that the mystical power that develops these surprising results emanates, in a most essential sense, from a source that is separated from our sphere by an intervening space of nearly 100,000,000 of miles. Through the same vast wilderness of ether come the genial influences that warm all natures into being and beauty. We are obliged to admit that man could not exist; neither beast, bird, fish nor insect could live; the meanest shrub would never grow, nor a single seed germinate on the whole surface of the globe without the life-giving energy imparted from that distant source of light and heat. Thus in the long slender pencils of the solar rays, life, form, color, and all the elements of use, beauty and of conscious happiness come to possess and redeem the earth.

If the influence of material forces is thus felt and appreciated at vast and almost inconceivable distances, and all worlds are held in their orbits and balanced by foreign attractions, shall we lose sight of the fact that there is a superior realm to which our spirits sustain a most intimate relation—that in the last analysis mind governs the world?::Spirit is the ever-active intelligent force that determines all the conditions, processes, and organic developments of matter. Shall we look to the distant center of our solar system, and depend on sunshine for the growth of cabbage, and yet expect the human soul to find the season of its efflorescence—to grow and blossom without the diviner elements and influences that emanate from its own appropriate sphere? This would be at once unnatural and irrational. Our spirits are forever immersed in a measureless ocean of essential principles, inspired ideas, and moral forces, as truly as the body is surrounded by the natural earth and atmosphere. "A cloud of witnesses" that "no space—brood over the very springs of life and so acquired to the art of navigation. They thought. The sphere of intelligence from that great company surrounds our souls like a vital desert, by observing the constellations; they man may number"-Spirits from all worlds in atmosphere and a zone of light. The soul that does not recognize the presence of these powers is asleep, or, what is worse, morally dead and buried in a concretion of sensuality, cold, dark, and unyielding las the walls of the sepulcher.

Insphered in this vast realm of life and intelligence, it is not strange that the world, in all ages, has witnessed significant signs of its existence and frequent demonstrations of the capacity of the invisible powers to influence our thoughts, motives and actions, and the ever-changing conditions of our daily life. The light of the sun reaches and illuminates all objects within the immense circuit of its radiations, and it is but natural that the more penetrating influence of the Spirit World should warm the cold sphere of our present existence; that its subtile power should shape our institutions; and its divine light-breaking through the darkness of this world-should touch and glorify our souls. The recognition of the actual presence and irresistible influence of spiritual forces and invisible beings among men, may be discovered in the records and the institutions of all countries. The history of religious ideas among the earliest nations; their expressive symbols and sacred mysteries; the polytheistic temples and worship of many nations; the deification of imperial persons and all the ceremonies of the apotheosis of illustrious heroes, are among the proofs of the universal recognition of the agency of spiritual beings in the affairs of

this world. The Arts and Sciences of the ancients were inwrought with their religious ideas and institutions; all were represented in the expressive symbology or picture language of the Egyptians and other primitive nations; but we cannot here attempt a specific illustration of the relations of these to the recognized principles and beings of the unseen world. In the light of modern discovery, Egypt is now very generally believed to have been the mother of the Arts and Sciences, and the first proud seat of learning. Its monumental history carries us back not less than fifty centuries, and hence beyond the last obscure traces of other primitive nationalities. The great Pyramid on the west side of the Nile. opposite Cairo, is as truly a monument of science as of industry. It is a silent but impressive witness, standing erect above the grave of a great empire, and bearing significant testimony to all ages and nations, that even at that primitive period—when the gigantic superstructure was upreared—Egypt had been employed for ages in careful observations of the movements of the heavenly bodies, and in perfecting her system of astronomical science. The Zodiac, with its signs and constellations, is believed to have been invented by the Egyptians, at a very early period in their history, and that special reference was had, not only to the seasons, but likewise to the agricultural products of the country. It is certain that representations of the Zodiac are found in the temples and tombs of Egypt, and that no traces of its existence are elsewhere to be found in the monu-

mental remains of so early a period.

But in our day one need not go to the Nile to examine the illustrations of this subject. In the British Museum may be seen a delineation of the Zodiac-on the coffia of a mummy —which indicates the precise position of the planets on a certain day in October, a little more than 4 000 years ago. The astronomical system of the Ezyptians must have required hundreds of years for its development. Their noblest scientific conquests were doubtless made before the centuries began to look down from the pyramids. Thus, from the awful silence of her stately mausoleums, and through the mystic hieroglyphs on her obelisks, she speaks emphatically of her national greatness-of Civilization, Art and Science-all older than history; and from which the Jews and other ancient nations have derived their sacred mysteries and the elements of a magnificent symbology, more or less clearly revealed in all sacred books and the principal religions of the world.

It is said that the Egyptian priests established a college of the Sciences, and according to Diodorus they made accurate observations of the movements of planets and stars, and kept registers of the same for centuries. The Chaldeans, a contemporaneous people, studied the mysteries of the planetary and astral systems, and many have presumed that they were the first to discover the motions of the heavenly bodies. But it must be admitted that the preponderance of evidence—chiefly derived from monumental remains—supports the claims of those who ascribe to the Egyptians the most important discoveries in Astronomy. It is said that in the monument of Osmandyas there was a golden circle divided into 365 parts, answering to the days of the year; and it is asserted by several writers that they represented the planets as revolving around the sun in the order now recognized by astronomers. Without attempting to determine the question whether the Egyptian Magi or the Chaldean astrologers are entitled to the credit of priority of discovery, we are certainly warranted in the conclusion that both made great progress in astronomical science, and that they also recognized the influence of other worlds and systems on the elements and faculties of the

earth and man. From Egypt and Chaldra science found its way into Phonicia and Arabia. The pastoral life of the Arabians offered rare opportunities for serious contemplation. They studied the influence of the heavenly bodies on the earth and atmosphere, and applied the knowledge called the stars by name, and it is said that no language on earth equals the Arabic in the number of names applied to the nearer and larger worlds, and to the asterisms that every-

where stud the heavenly spaces.

It is also to be observed that the speculative Brahmins and the Chinese, at an early period pursued the same studies. The philosophers of India dated their astronomy back some 2,176 years—or three centuries before the commencement of our era-from a remarkable conjunction of sun and moon. The historian, M. Bailey, mentions that he had examined four different but accordant sets of astronomical tables, the calculations being made from the meridian of Benares; and M. Bouilly affirms that such a conjunction of the sun and moon actually occurred 302 years be-

It is now about twenty-five hundred years since Thales and other Greeks returned from their travels and studies at the principal seat of ancient art and civilization-bringing with them the science of the schools and a knowledge of the ceremonies of the religion of Egypt and Phoenicia. The constellations were known to the Greeks at an earlier period, as appears from references—to them in the writings of Hesiod and Homer. After Thales. several of the other Greek philosophers, including Anaxagoras, made considerable progress in speculative learning and astronomical science, thus preparing the way for the advent of the illustrious founder of the

Pythagorean school of philosophers. I have already observed that the ancient nations recognized the existence and presence of invisible, intelligent beings, their power over the elements, their influence on persons, and their ability to determine the direction of public affairs. The religious ceremonies of the Greeks; their commemorative art, history and poetry, abound with many evidences of the recognition of the spirits. Hesiod—one of the earliest Greek writers—believed that invisible beings presided over the destinies of men. His views concerning their presence and influence, within the present sphere of human existence, are expressed in the following lines:

Aerial spirits by great Jove designed. To be on earth the guardians of mankind;

Invisible to mortal eyes they go, And mark our actions, good or bad, below; The immortal spies with watchful care pre-And thrice ten thousand round their charges

glide,

They can reward with glory or with gold, Such power divine permission bids them

There appears to be a most significant correspondence in the fundamental religious ideas and the speculative theology of many nations. The cardinal principles and cere-monies of Judaism and Christianity are found to exist substantially in the pagan systems of religion. lamblichus regarded the soul of Pythagoras as a revelation of the God of wisdom; in other words, as a special incarnation. of divinity; and a poet of Samos thus sings

"Pythias, fairest of the Samian race,... Bore from the embraces of the God of day Renowned Pythagoras, the friend of Jove.

It is also recorded of him, nearly 600 years before the birth of Jesus, that the fair youth of Samos walked on the water; that he subdued the elements; and that while crossing the river Nessus with a numerous party of his disciples, a clear voice—seeming to come from the waters—saluted him, saying "Hall, Phythagoras!" The Platonists recognized invisible intelligences or genii, and they had no

believed in good and evil spirits-beings invisible to mortal eyes; and he listened to the counsels of a good demon or spirit. Lactantius entertained the idea that there are two general classes of demons, celestial and terrestrial, and that the latter are the authors of all the wrongs perpetrated on earth. Thus the ancients, including their wisest philosophers, were led to regard the invisible powers as the rulers of the world. The gods were indefinitely multiplied; polytheism reared its temples in all directions; divine honors were paid to departed human spirits and to a multitude of imaginary divinities. Not only the attributes of God and the aspects of his government—as displayed in the order of events—but even the faculties and passions of mortals, were personified and deified. The spirits gave responses in the temples; oracular words came from the trees, and the woods and waters were haunted. The mountain summits : the secluded valleys and the deep grottos; the little springs and the great-rivers; the solemn forests and the open fields; the places where men were conceived, born, lived and died, were all peopled by nymphs and spirits—beings real or imaginary. Every place was guarded by some genus lost invested with power over the elements, endowed with the attributes of intelligence, and having an invisible personality.

visible personality.

The most gifted minds in all countries—and in every period of the world's history have entertained the spiritual idea. The Hebrews, Greeks, and Romans ascribed numerous facts in their experience to the constant interposition of unseen intelligences. The Jewish and Christian Scriptures, the sacred books of all Pagan nations, and the works of genius in all ages and countries, are filled with allusions to spirits-their existence, and also the exhibitions of their presence and their power. The apostolic fathers and the early historians of the Church often refer to the powers so derived from the Spirit World and exercised by men in the accomplishment of many extraordinary results. St. Paul alludes to "the powers of the air," and St. Jerome affirms that in his time the opinion prevailed among the doctors of the church that the air s peopled by spirits. Many of the fathers believed that the demons, especially such as were most impure, descended from the more ethereal regions of the atmosphere, and were disposed to dwell in close proximity to the

Similar views were entertained in the primisimilar views were entertained in the primitive Church for more than 300 years, and various phases of spiritual phenomena were of frequent occurrence. Indeed, they only ceased when the new religion, wedded to the temporal powers, lost the spirituality which was its true life. If the foregoing facts and contains do not establish our fundamental opinions do not establish our fundamental idea beyond controversy, they at least suffice to show that it was entertained for ages, that it was an essential element in the very foundation of the principal religions, and that it was earnestly defended by the Pagan, Jewish, and Christian writers. It is quite impossible to satisfactorily account for such & universal prevalence of the spiritual conception among the ancient nations but upon the presumption that tangible demonstrations of pirit agency were matters of familiar observa-The idea certainly found favor everywhere, under various systems of government; in mythological tradition; in the forms of art and worship, and in the best

literature of all countries—not chiefly among

rude and barbarous tribes, but with the most enlightened and polished nations of antiquity. The Oracles of Egypt, Greece and Rome—so far as there was a real foundation for their claims—were illustrations of spiritual manifestation through living human beings and inanimate objects. They became institutions that commanded the respect of the most illustrious persons and nations that occupy the largest space in accredited history. They were believed to express the will of the gods, and hence were consulted on the most important occasions—in declaring war and making peace; in the ratification of treaties and the selection of persons for important places; in fashioning and modyfying the forms of government and religion; in the framing and execution of the laws; in founding new colonies and establishing commercial relations; in the erection and consecration of temples: in forming marriage alliances, and in many less important affairs of private life. It was not the common belief in the existence of the invisible powers that constituted the great mistake of the ancient nations, but it was the servile submission and degrading worship of polytheism. No one can be injured by rational intercourse with invisible intelligences, and we may therefore converse with them as man with man, It was the practice of paying divine honors to the spirits of departed men,

demoralization of the people. The oracle of Jupiter, in the forest of Dodona, was believed to be the most ancient one in all Greece. According to Herodotus it was located by a dove that took its flight from Thebes, and through the mediumship of which an articulate voice declared the grove to be consecrated. The same author mentions that the Phœnicians took two priestesses from Egypt, and that the residence of one of them was established within the charmed precincts of Dodona. It is said that the oracles were often delivered from the sacred oaks, and that the people presumed the old trees were endowed with a prophetic power. It is alleged that in building the ship Argo, some timber obtained from that forest was used, and that responses came from the beams in doubt that men were incited to both good and evil deeds by their influence. Socrates also ing or possible disasters. Within the limits of

and even imaginary beings, that gave birth to many vile superstitions and led to a general

the grove-near the temple of Jupiter-there was a mysterious stream issuing from a was a mysterious stream issuing from a boiling spring. The flowing of the fountain was intermittent. At noon the waters ceased altogether; and the greatest flow occurred about midnight. The waters were cool, but a torch could be instantly lighted at the haunted spring, whether by contact with some inflammable casticating from the subterresinflammable gas—issuing from the subterranean source of the waters—or by the aid of some more spiritual agency, we will not here undertake to determine.

The mysterious voices and responses from objects, animate and inanimate, were not confined to the birds and the trees of the enchanted forest. There are many examples in ancient history. The statue of Memnon in Egypt, represented holding a harp, is said to have emitted the sounds peculiar to that instrument at sunrise, which caused Cambyses to suspect that there was some machinery concealed inside. Accordingly, in pursuance of his order, the statue was opened, but there is no intimation that the anticipated discovery was realized. After the statue had been again consecrated by magical rites, the mysterious music continued to be heard at the usual hours. A voice, not always articulate, pro-ceeded from the statue of Apollo at Delphi. The evidence derived from authentic history is conclusive, that what the ancients termed the "Vox Divina" was everywhere known among the ancient nations. The voices were heard in the air, as at the baptism of Jesus in the Jordan; from the water, as when the Philosopher of Bamos and his disciples were crossing the Nessus; from the forms of spirit made visible to mortals, as in the experience of the ancient prophets, Jesus, Swedenborg, and others; and even from lifeless objects, such as brazen images and marble statues. In the examples last mentioned the utterances were sometimes confirmed by the coincidental movement of the bodies. Thus the image of nodded his head; and Apollo was represented as moviny in his place when he desired communicate. Such phenomens were quent and generally believed. The examples were so numerous in the experience of the nations that the facts were quite generally accepted without controversy. The most philosophic poet of all ages makes, one of the characters of Macbeth say, that

Stones have been made to move and the trees to speak."

Among all the ancient fracles no one was more celebrated than that of Delphos, which was visited by philosophers, heroes, and imperial persons from many nations. Over a cavern on Mount Parnassus stood the magnificent temple of Apollo in which the oracular communications were delivered. At the foot of that mountain was the Spring of Castalia. The Pythio or priestess, was accustomed to drink from the fountain, and also to bathe her entire person in the waters. These ablutions were repeated whenever sho was about to invoke the presence and inspiration of the god. The fair priestess was also required to be modestly dressed, in garments that symbolized her purity, and most solemnly bound to the strictest temperance, chastity, and propriety; and there might be nothing, either in her dress, conversation or demeanor, to awaken lascivious feeling in the visitor. The rigid rules observed—with a view of preserving the purity of the channels of intercourse—clearly indicate the sincerity of the Greeks and their great reverence for the oracle.

That the Pythoness was a trance Mediuman inspired or automatic speaker—there can be no reasonable doubt. The descriptions of her appearance and conduct when mounted on the tripod, and under the mysterious influence, are equally applicable to numerous cases of mediumship now daily witnessed all over the world. Her aspect was often wild and ghastly; there was a subsultus action of the nerves and involuntary motion of the muscles of the whole body. When the state was fairly induced, the priestess repeated what the spirit dictated. Examples of the same class are very numerous in these days, and our observation of the facts for twenty-five years warrants the conclusion that the oracles of past ages were genuine illustrations of spiritual mediumship and intercourse. The Pythia was magnetized, either by the priests of the temple or by the Spirits, and then as now they commenced to speak as the communicating "anistic core". municating "spirit gave them utterance." This is conceded by a learned writer of our own time, who comes masked before the public, and makes no attempt' to conceal the large measure of his contempt for Modern Spiritualism. I quote from a work entitled, "The Apocatastasis; or, Progress Backward," a book containing considerable interesting historical information, but marred by its feeble logic and an ostentatious display

of the author's learning. "The public religion sought to keep such things under its own control. All legal mediums were consecrated and religiously set apart to their office. Among these, by far the

most celebrated, and most frequently consulted, was the priestess of Apollo.

The theory was that Apollo spake through her voice. But it is obvious that, in so far as she possessed any powers of prevision, or clairvoyance, they originated in the same way as in the case of the enchanted boys; that is, the induction of the magnetic, or trance state was an indispensable condition of their developement; and this state was induced by essentially the same means."

The spiritual illumination of the Jewish high priest, derived from the Urim and Thummim, was scarcely more reliable than

[Concluded on 8th page.]

MODERN SPIŘITUALISM.

Its Phenomena and Moral Code.

BY O. S. POSTON.

Religion has in all ages and countries been subject to modification and change, as civilization and knowledge have advanced and exerted their influence. History has, in that matter, again and again repeated itself. We have had first, the age of superstition, then the age of faith, followed by that of skepticism. Such has been the lesson in Asia, in Greece and Rome, and such will be its lessons in Christian Europe and America. The Papal and Protestant Churches have alike time and again invoked the aid and protection of civil government, and by penal statute and systematic persecution of heretics and infidels, have protracted their existence, but at last even the strong hand of secular power has failed to resist the advancing tide of infidelity.

A religion that stifles all free inquiry, and rests its pretensions on the assertion of its priesthood and the blind faith of its adherents, can only prosper in an age of comparative ignorance, or while protected by penal enactments, and will expire as the light of reason and science investigates and exposes its con-tradictions and absurdities. The spirit of an enlightened age demands a faith that is demonotrated by facts that exist in the present hour and place, and whose principles and philosophy can pass through the crucible of the brain, and come forth as gold refined by similar chemical processes.

Though the old faith is being undermined and destroyed, it will be succeeded by a more demonstrated immortality than any afforded by previous religion, and a more exact knowledge of the destiny of man's spirit. A quarter of a century ago shadows, clouds and darkness rested on the future life, and those not receptive of the Christian faith had very slight, if any, assurance of a personal immortality. Death appeared to set his seal alike on the body and spirit. Such were generally the conclusions of scientific men, and such the apprehensions of the many as they approached the river of death. At that period began those peculiar manifestations called spiritual, which have subsequently extended to every part of the globe, and by a variety of phenomena have fully demonstrated to all earnest and candid investigators, the existence of spiritual beings around us, all of whom with one accord claim to have existed heretofore on this earth. as human beings, many of them asserting that they are friends and kindred endeared to us by intimate association and whose memories

are still cherished. I state it as an established fact, that the spirits have demonstrated their presence and their power to communicate and indentify themselves by various methods—to wit, by the simple rap, thus spelling out names and messages -by writing direct, by controlling the hand of the medium either while in a normal or trance condition-by communications written or spoken by mediums, who wrote or uttered the words as the same were impressed on their minds. And from these manifestations they have progressed to phases still more satisfactory —for instance, the writing communications on a paper or slate by their own materialized hands. and often in hand-writing similar to that which they wrote while on the earth-life, and also by speaking in a voice recognized as that of the individual: whom it purported to be before he deceased; and still further progressing in power and demonstration, they have so far materiolized themselves as to impress their image or the negative plate of the photographer, and this being pictured forth side by side with relations and friends sitting for pictures as living beings. And not satisfied with these efforts to prove those personal presence, and to grown all other evidence with absolute certainty, they have, within the past year, at New York city. Moravia, N. Y., Louisville, Ky., Detroit. Memphis, and Cincinnati, and many other places, fully materialized themselves, and appeared in proper person, and in those seances have spoken, written, and shaken hands with friends and kindred, and been fully recognized as the spirits they claim to be. Thousands of persons of intelligence and reputation, and many of them members of various Christian churches, have been present and witnessed those phenomena and recognized the spirits thus appearing face to face, as persons they knew in the earth-life. No one can investi gate these facts and doubt their existence, and no one can deny their existence as facts unless he is banking on a stock of ignorance that is inexhaustible, and refuses credence to his own senses and the host of witnesses who vouch for them that no one can number. Remember that these phenomena have not occurred at special localities, and occasionally, but as daily occurrences at distant points, and amongst persons with whom no conspiracy can be supposed to exist—thus, as it were, by their apontaneous production, proving that they are genuine and dependent upon some law of God that permits their occurrence. I assert, without the fear of contradiction, that in every manner that a person can be identified in our courts of justice, where life, reputation and property are at stake, by personal ap-pearance, by autographic writing, by speaking in recognized voices, and by an accurate knowledge of facts and incidents connected with the earth-life, the spirits have demonstrated their personal identity. If all these multiplied evidences thus furnished by them, does not prove the great fact of their continued life and personal presence, then all the rules of the law of evidence that judicial wisdom has originated and applies where our greatest rights are tried and determined by human tribunals, are fallacious and not to be relied on. If you dismiss the well authenticated facts above stated, as insufficient to establish the immortality of the human soul and the identity of spirits, then repudiate also the laws of evidence, as administered in human tribunals. and accept the conclusion that universal sken-ticism, is the only true philosophy, and nothing can be proved by man's senses or testi-

All other religion rest on the assertion that certain spiritual phenomena have transpired in the ages that are past and gone, and on the assumption of its truth they require mankind to accept the faith then promulgated as sustained and supported by the historical evidence of said phenomens, whether the docfrines they present are rational or absurd. The phenomena of Spiritualism exist to-day, and each individual can examine and judge for himself, whether it is true or false. All other feligion forbids its followers to doubt its pretensions or examine its foundation principles. On the contrary, Spiritualism challenges the closest scrutiny, and submits itself to the logic of the most critical discussion. In the irrepressible conflict now commencing, Spiritualism presents her pretensions as the only truly, philosophic and rational religion, and its unexampled progress in the past twenty-five years, authorizes the confident ex-pectation that it will pass through the flery furnace of public inquiry and receive the hearty endorsement of all those who can dismiss the prejudice of early education and as rational beings examine fully and earnestly the facts, philosophy and religious teachings it has submitted for the consideration of mankind. I have thus far only presented Spirit. | logic could pacify and control, and to whom | this office.

ualism and sought to prove its existence as a great fact, and I regard it as fully demonstrated as any other fact that modern science has discovered in the domain of nature. I propose now to consider its teaching in a moral aspect, and present a brief synopsis of its cardinal doctrines and contrast them with the principles of faith of Modern Christendom.

The moral revelutions of the spirits contain in themselves the elements of the religion of the future. It will be the religion, not of a single people or locality, but the religion of humanity. It claims consideration, not only as a well authenticated, spiritual revelation but because its teachings harmonize with the conclusions of the rational intellect of this enlightened age. When contrasted with other religious faiths, I believe it will supplant and supersede them, because it has no mysteries too sacred to be investigated, or which the intellect of man is required to be immolated to insure salvation, and will, therefore, set the spirit free from the shackles of superstition bigotry and intolerance that have so long for bidden the development in man of those qual ities that constitute his God-like attributes and, moreover, because it alone of all other faiths, will place those who accept its teachings in a position where they can indicate the character of God, for justice, equity and good-ness, and rescue him from the aspersions of those who assert that he is respector of per-sons, and has reserved all his blessings to be poured out on an elect few, that are his chosen people, or possesses a credulity that can be lieve all the doctrines of Christianity. principal doctrines of Modern Spiritualism are divided into three grand divisions.

First: What does it disclose relative to God.

his personalty and attributes?
Secondly: What does it instruct us, as to the religious and moral duties of mankind?

Thirdly: What are the relative conditions and pursuits of those who have passed to the world of spirits?

Spirits are finite and, like mortals, only know God in the power, wisdom and goodness manifested in his works: • None of them profess to have seen God, and hence they can not locate, grasp, understand, or describe him. They recognize an all-pervading spiritual presence in nature, whose inexorable laws are ceaselessly active in/all worlds, physical and spiritual. That great spiritual presence, which, though unseen, is everywhere, they worship and adore. One of the apostolic writers spoke under a similar inspiration when he asserted that God dwelt in unapproachable light, whom no man had seen or could see.

Secondly: What moral duty do they inculcate? Whilst they profess a proper reverence for the great unknown, they assert that the foundation principle of all religious duty is that love and charity we should develop in ourselves and practice toward our brôtherman. They do not sectarianize that charity and make it begin and end in the narrow compass of the church, but teach that it should be extended to all human kind, regarding all the family of men as children of the same great spirit, ultimately destined to attain to the higher conditions of a spiritual life, some by routes more direct, and others by slow pro-cesses and devious paths. In man, if anywhere, dwells the fullness of God's spirit, and where we do good to man we most faithfully serve and worship God. The great teacher of Christianity propounded two great questions "to those who were seeking to learn the prin-ciples of his faith: "If you love only one an-other, what reward have you? Do not the publicans likewise?": "If you love not man whom you have seen, how can you love God whom you have not seen?" He thus virtually endorsed the same great and good sentiments that personate the modern spiritual teachings.

Morality and goodness do not depend on the creed we profess to hold. All strong aspirations of the mind outwork themselves in earnest deeds, and the ruling passion of each soul becomes manifested in his daily acts. Our aspirations and deeds constitutes us what we essentially are, and no outward ordinance, no religious ceremony, no belief or vicarious atonement can change or modify the moral complexion of the spirit; hence the conclusion results that each one must be his or her own savior: that the only repentance for sin consists in that change of sentiment, thought and action, that outworks itself in good deeds. The most selfish, victous and criminal have thus a remedy they can apply, and by constant effort and practice, may inoculate themselves with a holy spirit, and at last find pleasure in the practice of that charity and love in which the highest angel finds his chief delight. I know that many have decried the moral teachings and principles of Spiritualism as tending to crime, vice and immorality, but when its teachings and philosophy are fully explored and understood, the cause will not be found therein. Many who call themselves Spiritualists are satisfied to rest in the phenomena that demonstrate the fact of spiritual presence and power, and neglect oftentimes to inquire what will conduce most eminently to spiritual advancement and happiness hereafter. As they advance further into the temple, they will ascertain that the moral laws of spirit are as certain and inexorable as those that regulate the physical world; that all sins against conscience and right, leave their stain in the soul and that the penalty must be paid for all deliberate transgression.

Third and lastly, what are the relative condition and pursuit of those who have passed to the world of spirits? They teach that in the world of spirits, as in this world, there exist an endless variety of conditions and envelopement, and consequently the spiritual pursuits and occupations are as diversified as those of earth, though differing

At death, by a law of spirit, as certain as those that govern the chemical combinations and affinities of matter, each spirit gravitates to his proper sphere and place, and that all progress in that world depends on the aspiration of the individual and the consequent efforts he may make to accomplish his desires There, as on earth, there is no royal road to the attainment of excellence. We carry with us, as the soul's inheritance, all the knowledge we have attained in this life, all the aspirations we have cultivated, and all the affections we have developed, and are subject to progression only so far as we desire, and earnestly work to achieve it. All the vices and crimes of earth leave their stain on the goul, which can only be erased by corresponding action in another and opposite direction, which may require a period longer or shorter, depending on the condition of degradation the soul may have reached while it made its

nome in the body.

To sum up the Spiritual creed, Spiritualist may be said to believe in the fatherhood of God, the brotherhood of man and the eternal progress of apirit through its own aspiration

and efforts. I will now briefly present the doctrines of Christianity as taught by the orthodox eyangelical churches and the Scriptures. The old testament presents God as a man who talked with Adam in paradise, who was seen face to face by Moses and the seventy Elders of Israel, whom Moses, by the eloquence of his tongue and the force of his

sacrifices were offered and were represented to be a sweet savor to his nostrils. The New Testament represents him as having sent his only son to earth to be offered for an atonement for the sins of those who believed in his being such personage. They locate him as a man sitting on a throne in heaven, where an eternal round of music and worship will be offered up to him by the saints, through the ages to come. Into that place of worship only the elect who were predestinated to that enjoyment, or perhaps whose faith in Christ have made them objects of his fove, will be permitted to enter.
The residue of mankind who may be

predestinated otherwise, or through a lack of credulity that prevents them from accepting Jesus as an atonement for sin, and the only savior of our race will, regardless of more character and conduct, be consigned to the same eternal perdition that the rebel angels are said to experience. A mere momentary act of faith cleaness and purifies the greatest criminal and secures his admission to the repose of the blessed, while the practice of every virtue and charity, without that special faith, only entitles its possessor to a ready passport to perdition. There is nothing rational in such a creed, and those who accept it, must do violence to mind and heart, to thought and feeling. Such a faith never has nor never will persuade mankind to be better. The more churches you dedicate to such a creed, and the larger the army of preachers sent forth to advocate its doctrine, the greater will be the wild growth of immorality, vice and crime. Such has been its effects even among those who are the vicegerents of God, and administer at the alter of the religion they profess. Their repeated and startling depart ures from morality and duty, prove that they have no faith in what they teach, and the fraud and hypocrisy of many of the laity and their too often want of all Christian graces, prove that faith beareth no fruit among them. No one to-day preaches the doctrines of Jesus; no one to-day keeps his sayings. It has been supplanted by a cheap system of soul insurance, that pays its premium in fine churches, high salaried preachers, and expensive chairs, which is called the worship of God. I turn away from the past and the present, and cast my eye on the unwritten page of the future, an era full of great promises, and which to the prophetic eye foreshadows many changes and ameliorations under the spiritual influences of this period. Many reformers are springing into life and action, and many a dream of the present home will before this century closes her calendar, become living; realities, emancipating mankind from the thraldom of vice, dependence and poverty. Those results will be produced by a wise legislation which will make its blessings as universal as the wants of mankind. The two great necessities of the human

family are homes for the homeless, and educational advantages that will connect scholastic instructions with trades, so as to enable each person to be self-sustaining. The spirit of philanthropy of the age, the policy of the government, the principles of a true Christianity and the higher spiritual forces working, though unseen, will all promote and ultimately develop such laws as will work out the desired result, so essential to the happiness, morality and independence of the citizens of the great republic. Those great questions of reform will soon absorb all other public principles and destroy all existing party combinations. Education was for many centuries restricted to the rich. Within the present century the mon school system adopted by many States, has extended the blessing of education to vast numbers, yet, still it is not general, but in many localities restricted in its benefits. The various denominations of Churches have long used schools and colleges as instruments for proselyting the young into an acceptance of their respective creeds, and in many cities quite a feud has sprung up between the Catholics and Protestants as to the division of the school fund. Education and trades should be taught in conjunction, and every boy while acquiring his education can easily be taught several trades and thus be made competent to self-support. If all had a developed capacity for making a livelihood, crime and intemperance would to a great extent be abated. The fact that the various trades unions have organized and forbidden more than one apprentice being taken to ten journeymen, will exclude our youth from all opportunity from learning trades, and thus from the necessity of the case persuade many of them to embark into careers of vice and crime. The only remedy will be to teach trades as a part of education. At no distant day the national government will assume control over all matters connected with the common school system, and all the combinations alluded to will be carried into practical realization. A great revolution in real propperty is also imminent. Public sentiment is already demanding a liberal homestead to be secured to every man and his family, and in a short period it will assert the further right to restrict the future acquisition of landed property to some reasonable limitation, and thus provide an opportunity for the homeless to acquire a home where the family can be raised and supported. The legislation of the past has been too much devoted to the increase of the credit system, and has too often involved the creditor and debtor classes in one common bankruptcy. If one wishes to accumulate an undue amount of this world's goods, it is better it should consist of such property as does not exclude others from the very necessities

of life, a home with all its holy associations. Religion demands that the right to a home shall be accorded to all that can acquire it, and the safety and perpetuity of the republic will also make it a stern necessity. A radical agrarianism is already organizing in many parts of our country. It will have its newspapers, orators, platforms of party and secret organization. It cannot be met and suppressed by the bayonet, or punished as a criminal conspiracy. It will have to be met, if it all, at the ballot-box, and to do that effectually, a majority in interest opposed to radical agrarianism must be created and organized. That can only be done by increasing the number of those who have a direct interest in the possession of the landed estate. The government must cease to sell or give her lands to corporations or speculators, and reserve and sell it out only to bona fide settlers and occupants, and furthermore, the future acquisition of real estate beyond a certain quantity must be interdicted by constitutional amendment and such discriminating taxation as will per suade the speculator to sell at reasonable prices, and restrict his real estate to such limits as will suffice for the sustenance of his family and his business operations. Many other things crowd in my mental vision, but time and space forbid that I should write further, and I close this chapter of thoughts. Harrodsburgh, Ky.

FAIRT iridescent pictures have appeared on the window-panes at Mrs. Andrews' house, Moravia, N.Y., and have been examined by Mr. Dale Owen.

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Individuality.

BY O. H. P. KINNEY.

Man is evidently a gregarious being. So-ciety is the outgrowth of the social nature which constitutes an important element of human nature, yet humanity is so distinctively individualized that the adage: "Every fub must stand on its own bottom," becomes a truism. Society is not a load of hay; so inter-dependent and intertwined that when the load moves every particular straw must move with it; on the contrary, every person must drop to his individual level, and no amount of lifting and outside-proping can make him what he is not, nor pass him off for more than he is worth. Many live on the hope that the general onward march of the race will, from necessity, carry them along; but, like sick, feeble coldiers, they must fall by the way and be trampled under foot while the main army goes marching on, unless they have strength of their own to stand erect and fight their way through. Nothing but individual effort can secure individual success. "Some men are born great" only in the second being born with great natural abilities. They can "achieve greatness" only by the continued and judicious use of these superior natural abilities. Others have "greatness thrust upon them" only by being thrust into official or social positions which they are totally incompetent to fill. The man's the man only as he is actually and individually so. Blood may tell in some things, but it tells nothing, per se, in making a man a man. Inherited wealth may be real, inherited social position may have the externals of reality, but inherited manhood is a myth. Majorities in the social world are arbitrary, and sometimes very fickle things. They may foist a man to the top of a liberty pole, but they can not foist him into real man hood, nor foist real manhood into him. He is just what he is, and on his selfhood he must stand, if he stand at all. True, some men oc-cupy high social or political positions who are without ability and real moral character: but such merely occupy the position, and the position it is which gives apparent character to the man, and not the man that gives character to the position. The etiquette, and false standards of greatness which the social and political majorities have set up, many times make lions of asses, and kings of fools. These temporary, evanescent, brilliant and dazzling displays of empty greatness are but the paste diamends which have no intrinsic value, yet lure the world into false and seriously erroneous conclusions of human greatness. A brother, who died in Texas a few years since, returned and said he had got to a world now "where man sells for just what he is worth." It is a pity the false conventional scales used here could not be exchanged for the true balances which register a man for just what he is

Well, the object of this article is to induce people, the young particularly, to realize that every tub must stand on its own bottom; that eventually all will be weighed and priced for just what they are worth; and that they should put forth an individual effort to be a manhead and shoulders above the tingel specimens manufactured by the conventionalisms of the

But, we may be asked, are we not under obligation to assist one another?—Certainly, and just here is where the social duty comes in. It is a higher order of charity to assist a man to get a living by work, than to assist him to living without work. It is charity to bear one another's burdens, but a greater charity to help another bear his own burden. While the hungry should be fed, they should be helped also to feed themselves. The interest of society requires every man to be self-supporting and self-sustaining. This is not only true in a physical and material sense, but specially true in an intellectual and moral sense.—It is not only good for the social aggregate, but specially good for the individual. As physical effort developes and strengthens the physical man, so intellectual effort develops and strengthens the intellectual man. Growth and strength comes largely of effort. Of course no one can go through this busy world without more or less of physical and mental labor, but many try to shirk both, and seek to climb up some other way. They learn their mistake when they fall for their want of individual strength to stand. The frail building may stand so long as the outside props brace it up, but it falls of its own weakness when they are removed. The spindling tree keeps upright so long as surrounded and protected by a forest of other trees, but, left to itself, it bows before the first rude gale, and sconer or later falls to the ground. Men may pass through the world on other's bounty—by allowing others to work for them and think for them, but they only pass through, leaving no mark or trace of their existence.

Our form of government is a glorious thing for humanity. It not only permits, but it rather invites all to make effort in the line of their aspirations. It opens the way freely to effort. An effort made is something gained. The individual strivings under our free institutions have developed a greater aggregate of genuine manhood in this free country than can be found in any other country of equal population. And in the ratio that the bonds are removed, and the human soul set free, is the growth and development of the

Then rise, ye men of good endeavor, Work for right and truth forever. Strive against all evil faction, . For rest is death, life is action Strike for justice in your striking; Fight for manhood in your fighting. Feed the hungry from your store, Clothe the naked at your door. Lift the outcast from the mire, Help her to a life that's higher Turn the drunkard from his hell. Teach the convict in his cell: Let your kindness warm his heart. Help him choose the better part; Then you'll rejoice forever more That in Eighteen Seventy-four The moral of this simple code Brought you nearer to your God. Waverly, N. Y.

An Old Intolerant.

BRO. JONES: -After reading the action of the flunky committee of the Philosophical Society of Chicago, regarding the lecture of Gereld Massey in the Methodist Block, I suggest that the society can avoid trouble in the future, by employing the Rev. S. L. Youtree a Methodist clergyman of Clyde, Ohio, who recently said in a sermon, "That all unbelievers in the divine inspiration of the Bible, were evil persons, and ought to be sent to a Penitentiary, and if he had the power he would send them there." The Philosophical Society are seeking, "What is truth?" and here they would get the "truth" as to what the churches would do if they only had the power, which power they are seeking through an amend-ment to the Constitution of the United States. Employ Rev. Youtree by all means, and get into harmonious relations with the Methodist Block, and all the other churches will say "amen," and the Philosophical Society will get at the truth. Coshocton, O.

TESTIMONIALS.

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I have used tobacco, both cheving and smolding, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no desire or hadkering for it. G. A. BARKER.

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ADDITION JOURNAL:—For the benefit comy friends and the world, I desire to make this brief statement.

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

mended, 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 sencation. 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. It 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 M. R. Smith.

Springfield, Mo.

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

Mrs. Robinson diagnoses 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 case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter, how long the applicant may have been bald.

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The New Wonder! NATURE'S HAIR RESTORATIVE "Ring out the Old, Ring in the New."



Contains to Lau Sulphur, no Sugar of Lead, no Litharge, no Nitrate of Silveris not a health nor hair Destructive.

Articles called by its name are dyes, and it is well known that they destroy, not rectore, the hair.

This is the First and ONLY real restorative-ever dis-This is the state of the 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, molet, soft, tractile. It restores gray hair to its original color by the simple

process of new growth.

Use it straight along, and at severary you will have the hair you wear at severares or twenty-seven, as its ha-bitual use is a certain proventive of falling off, baldness,

bitual use is a certain preventive of falling oil, baldness, and gray hair.

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

Infinitesimal animalculæ, discoverable only with a powerful microscope, intest the roots of the human hair and scalp when neglected and unhealthy. The Restorstore cooms, which ingredient the Patentes has the sole right to use. It destroys these, removes all impurities, fructifies and fertilizes the scalp—treating only causes.

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States army, and Professor of Surgery 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.

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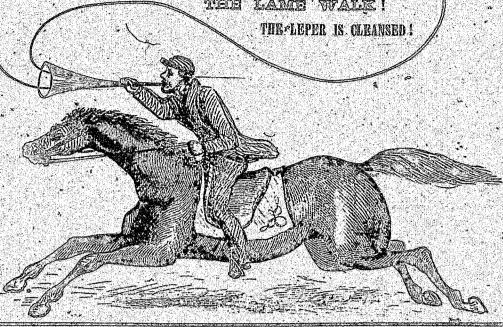
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Merchauts and others that s'ay any length of time Merchauts and others that s'a will be taken at a very low figure

GREAT EXCITEMENT

THE BLIND SEE: THE LAME WALK!



JEFFERSON MILLS, N. H.; March 21, 1672:—PROF. PAYTON SPENCE:

DATE SIR - WOUSE POSITIVE AND NEGATIVE POWIDERS 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 cleaneed. I had the Esprosy 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 utter astonishment 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 cured my lungs, that were tied up with Phileym and Courgh. The Rhebumatism in my muscles 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 lega Feould only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain 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. Estind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thirsday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomel. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for mo—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the plazza at work. He was greatly surprised, on inquiry she cald she took one of Spence's Positive Powders the night before: It - A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them & Imost infullible in all scute diseases, particularly Fevers of all kinds, such as the Eillous Inflama-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 Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DEC. W. E. FENERS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of S years? standing. Mrs. E. Claffin was circl by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Paimful Menstruation when given up as past cure. In cases of Farturition (Child-birth), I consider them of

DR. JULEA WHELVARES, Practical Midwife.

Hast Braintres, Vt. I myself have been afflicted with Filtermatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa. I think there is no medicine m the world Histe the Positive and Negative Powders. MRS. DR. GARRISON, Newton, N. J.

In Ague and Chills I consider them unequal-

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

C. D. R. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female comstitution. DR. L. REAKES, 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, naving had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLELY, New Petersburg, Ohio.)

Four Powse of Positive Powders have coved a little

Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofulz.—(R. McRea, Fayetteville, N. C.)
The daughter of Henry E. Lepper was afflicted with Scrofulous 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.—(Roder Thomas, Osseo, Minn.)

Minn.)

I had running 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 Positivo. Powders. I am now about well.—(John W. Kendall. Rethel Ma

Powders. I am now about well.—(John W. Kendal. Bethel, Ms.)

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

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

Lhave 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 Dottors called the Comsumption. They said he could not live long. He is now at work for us, a well man.—(G. W. Ham, New Haven, Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

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

Four years ago I used half a Box of your Positive Powders, which took all the Dyspersia out of me, root and branch.—(John O. Rushbern, Hartland, Wis.)

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

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

elegant House is now open to the public. It have been a sufferer from Dyspepsia for near the property of a first class Hotel, at rates.

d others that s'ay any length of time a very low figure.

E. S. HOCKERSMITH, Proprietor, vibra20112

Wile.

I have been a sufferer from Dyspepsia for near strict 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 eat anything that is common without suffering any inconvenience whatever.—(Ray. L. Julian, M.D., Branchville, Ark.)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Fahling of the Womb, and is high in praiss of them.—(Mas. J. Gumore Jones, Falmouth, Mass.) My daughter, Martha. has been cused of Suppressed Renstruction by the use of the Positive Powders.—(J. Coorde, St. Johns, Ark.)

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

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

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Iremogrationity and Figoathing. She had doctered with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. Hump, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of I.G years standing, also a case of Rhounathem, a case of Falling Sickness or Hits, and a case of Dysentery.—(Powell Hallook, Yorkville, Ill.)

Miss Lena Austin was taken with Stoppage of the Pariodicals. accompanied by great distress in

Yorkville, III.)
Miss Lens Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the hear, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBES, 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 Headache.—(Libbis G. Barrett, White Hills, Conn.)

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

I had a severe attack of Neuralgia has week, and I stopped it in 10 minutes with your Positive Powders.—(Jacob S. Rutter, River Siya, Ohio).

When I commenced taking your Powders, I had Spinnel Complaint of nearly 30 years standing; also Diabeles, Scintica, Rheumatism and Erysipelius. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sleter in Dover she told me that there had been almost 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. Huwster, Worth Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, North Richmond, N. H.)

Negative Powders Cure Blindness, Deafness,

Paralysis, Lameness,

Loss of Smell.

Loss of Taste.

Typhoid and Typhus Fever.

Loss of Voice.

The FOSETEVES cure Neuralgia, Headache, Resumation, Pains of all kinds; Diatrhoia, Everntreit, Vomiting. Dverepsia, Flatulence, Womes; all Female Weakingsessand Derangements; Fits. Cramps, St. Vivus' Dange, Spams; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Implanmations, acute of chronic, of the Ridneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Canaban, Consumption, Bronchitis, Coughs, Coide, Schotolia, Norvousness, Acthea, Rimpliassies, etc.:

The NEGATHVES cure Paralysis, or Palsy, whether of the Muscles or of the senses, as in Blandness, Deafness, loss of taste, smell; feeling or motion; all Low Fevers such as the Typhon and the Typhus. Both the FOSHTEVE AND NEGATEVE, are needed in Chills and Fever.

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CHICAGO, SATURDAY, FEBRUARY 21, 1874.

The True Character of Those whom They Venerate.

We are not disappointed when we receive a letter from a full-blooded "social freedomite," that is filled with personal abuse.

That class of people live in, and speak from, the base of the brain. They have no high sense of right, hence cannot speak or write in a hightoned and dignified manner. They naturally think all the rest of the world are down where they are, and hence they speak and write in accordance with such an assumption, and straightway commence accusing all who do not agree with them in their theories of "a new departure," of practicing secretly that which they claim to be a virtue—the very "elixir of life, which is eventually to banish physical

If it were not a fact that a manifestation of good sense and consistency is not to be expected in the writings and conversation of one who never gets above the passional plane of human nature, we should be surprised when we read the "billingsgate" charges that the Woodhullites bring against good people.

For instance, it is well-known that this class of people have been charging Henry Ward Beecher, for more than a year last past, with immoral conduct-in practicing with many of the leading ladies of Plymouth Church, that which Mrs. Woodhull said publicly, at the Chicago convention, was her religion, viz: "social freedom, which she has defined to be the "elixir of life." and claims that it eventually will so purify the physical body that it will never die!

One would naturally suppose that this class of people, known as Moses-Woodhullites, would sound the trumpet in praise of Mr. Beecher, as a great exemplifier of their doctrine; with a prophecy that he will never die. Not so, however. Moses Hull having defined his position, gets all the praise, and Beecher is the target for their malice.

Mr. Beecher, as they claim, practices to the full extent of their decalogue, but such a good work, like the blood of Christ in saving sinners, is of no avail without an open declaration of faith. Hence, Moses Hull receives all the homage as martyr of the "new departure," while Beecher is consigned to infamy. The consistency of old and new religious dogmas are

We are well aware that there are a few good, moral, high-minded Spiritualists, who honestly think that Mrs. Woodhull is a paragon of excellence, and that she, in some mysterious way, is performing a mission to clevate woman from some terrible state of oppression. The scales, however, are rapidly falling from all such eyes. If a class of people were ever most egregiously deceived and humbugged, it is those Spiritualists who have been deceived in this matter.

Woodhull and Col. Blood care about as much for Spiritualism as they do about the conversion of the Hottentots to Judaism. Mrs. Woodhull claims to have been married to Woodhull, and then divorced—then married to Blood, retaining the Woodhull name, and then divorced from Blood, that she might exemplify her faith in the "elixir of life," by cohabiting with him and others outside of any matri-monial bonds. This is substantially her position as declared by herself.

That class of Spiritualists who think her to be a paragon of excellence, knowing the above state of facts, may be aided in coming to a more correct understanding of the fact that they are venerating most arrant humbugs, as well as sanctioning a doctrine most revolting to the moral sense of the civilized world, by reading the following, clipped from the Burlington Hawkeye.

We give it place in our columns, that our readers, who are less acquainted with the leaders in the "social freedom infamy," may, when they hear good men and women maligned by them, know the true position occupied by that class of glouls who go about defaming the characters of the leading minds of the age.

"Victoria is not the stranger to the citizens l

of Iowa she would like to be considered. The Des Moines Journal says that those who have been citizens of Des Moines for the last six or eight years will probably remember about that long ago, one Dr. J. H. Harvey, who professed to be a cancer doctor and a "healer of diseases" generally. He advertised extensively in all ways, his wonderful powers for curing all ills that flesh is helr to. His wife came to him while he was in Des Moines and was known as a pompous lady, the wife of Dr. Harvey. They were there about six weeks, and when they went away, forgot to pay several little bills which they had contracted. A. dress maker's bill was one, and the printer's bill for advertising, circular printing, etc., which amounted to \$150, they also forgot to pay. The dress maker and the printer both concluded the bills were not worth the paper on which they were written, and called their work a dead loss.

"Last Saturday afternoon some one saw Mrs Woodhull at the Savery House, and at once recognized her as the same Mrs. Dr. Harvey. They took steps to inform the dressmaker of the fact. That lady at once proceeded to pre-pare herself and call on the famous Victoria. Once more the old bill was made out, and, the lady going to the Savery House, called on Woodhull and informed her that she supposed money was more plenty with her now, and presented the bill, which was "honored at

aight,"
"The printing firm, Messrs. Mill & Co., for-merly proprietors of the *Register*, encouraged by the dressmaker's success, put one of its members on the track of the delinquents, who followed them to Keokuk, arriving on the

same train that they did.
"He at once availed himself of the advice and services of a law firm in that city and proceeded to business. 'Blood acknowledged that he was the individual in question, and he knew the parties had a claim against him for printing and advertising, but was surprised to find it so large. He thought that he owed them about \$45 and was willing to pay that amount. But the plaintiff and his counsel couldn't see it in that way, as the claim, with interest, amounted to a little over \$150, and proceeded to take the necessary steps to attach the property of the defendants. brought Blood to a fuller sense of the justice of the claim and the importance of liquidating it. A compromise was finally effected, by which Blood was released on the payment of about \$100 in cash. If they have very many such old scores to settle, we don't see how their present tour through the West can be a remunerative one. If any parties in Burling ton have any claims against one Dr. and Mrs.

Harvey, now is the time to collect them. "And Mrs. Harvey's lecture in this city last night—what was it? A tissue of obscenity, blasphemy and ribald vulgarity. Not a single argument, not one idea, not a statement that was tinged with a resemblance of truth. Divested of its blasphemy and obscenity, the harangue was a tissue of stale commonplaces. that have no bearing on any question in politics or sociology. The coarse featured woman with square-cut jaws like a prize fighter's; in an ill fitting black dress and wearing short hair, stagey in her attitudes and delivery, did not make one reference to any topic of public interest, in which she did not betray lamentable and utter ignorance. Her style was de-cidedly theatrical, a kind of a "first heavy villain" pervaded her rounded periods and pompous, meaningless sentences. Nothing in the entire lecture but what was disgusting and repulsive. The woman is a termagant, a common scold, and her lecture, if the harangue may be dignified with such a term, was freekled with blasphemy and obscenity. Shame on the spiritless, cowardly audience that applauded such vicious, shameful sentiments. She inveighed against the government and official thievery, and wept over the wrongs imposed upon the working people and the manner in which they are robbed. She, who years ago ran away without paying her poor, hard-working seamstress, who has just now been able to get her pay from the shameless woman who has the brazen effrontery to revisit this State under a false name—she talk about the wrongs of working people!

"No logic, no eloquence, no decency, no ideas, no truth. Every thing else was embodied in her harangue except these. A shameless, vapid, tiresome scold. Only in blasphemy and foul-mouthed obscenity was the disgrace of her sex ready and quick. Once the shameless thing hurled at the few women in her audience, and at all the women who did not come to hear her, such foul accusations, such brutal insults, as may not sully the columns of this paper, and her audience—did the men who listened to her, men with wives, loving, faithful and true, men with sisters, pure as the snow flake that falls from the fleecy cloud, men with christian mothers, saints in heaven or saintly in their lives on earth—did they rise when these insults were hurled at them and these damnable charges shamelessly made against wife and mother, and leave the room where such pollution could find speech? Oh, Shame! Shame! Shame! They applauded the loathsome utterances. Laughed, stamped and clapped their hands over it. God pity such spiritless, beastialized men—God pity the world they live in rather, and take such creatures from it. Old men among them too; grey haired men, bald-headed men, with lovely virtuous daughters at home, maybe—applauded when such a woman told them that their daughters were—what?"

Two Spirits Return-The Hysterious Bridge.

The Louisville (Ky.) Courier-Journal gives an account of the two spirits returning, one a hanged-murderer, the other his victim. It appears that Dudley White, colored, killed a white man on the road near Richmond mines, opposite the house of a Mr. Theodore Youts. The negro was promptly arrested and imprisoned. A few nights after the murder White was taken from the Greenville jail by a band of men and hanged. It appears that the spirits of both the executed murderer and his victim make regular and oft-repeated visits to the scene of the bloody tragedy.

A few nights ago, a couple of young men living in the neighborhood rode by the house of the murderer, and they relate that just as they were passing the place Dudley came out from the yard, looking "as natural as life," and walked between their horses, keeping company with them for some distance, frequently changing his position, sometimes walking around and under their horses. On their return by the same road, they again saw the apparition, and it acted as before. When the negro was found hanging to a limb the next day after his execution, he was taken down and "laid out" in an old house near by. It is said that he is now often seen at this house passing up and down stairs and moving about in a restless and mysterious manner.

Mr. Youts, who is said to be one of the mother earth, he has a new and beautiful Spirit-

most reliable and respectable gentlemen in the neighborhood, has often seen the murdered white man near his house. The ghostly visitor is generally seen walking about in the road near Mr. Youts' house, passing at intervals of every few minutes the spot of ground upon which he was murdered. Mr. Youts has become greatly annoyed by-these ghostly visits, and it is said is talking of moving from the neighborhood.

The affair has created a great sensation in that section of the country, and especially amongst the blacks, who are quite numerous in the immediate neighborhood of the mur-

And now comes the Bedford (Pa.) Inquirer, and gives startling accounts in reference to an enchanted bridge. It appears that about six miles west of that place is a bridge known as Kinton's bridge, which spans the Juniata, and is a spot of no mean significance in the history of the township. By many of the citizens, for many years, this bridge has been dreaded, and there are those who, rather than cross it, would wade the sparkling stream at a temperature of 20 deg., not that the superstructure is faulty. nor that there is any petty jealousy, but because it is believed that the Devil or some other body or thing who has not the interests and happiness of the citizens at heart, wields a terrible, evil, magic influence over it. Many wonderful stories are told concerning what has happened on this famous bridge.

One afternoon, some time since, it is said a farmer started with a load of corn to Mann's Choice, and on his way had to pass through the bridge. He was a man not given to fear nor to the belief in spooks, ghosts and hobgoblins. He arrived at the town in safety, unloaded his corn and started for home. Just as the sun was disappearing in the western horizon, his wagon, drawn by two powerful horses, entered the bridge when all of a sudden they came to a halt; whack went the whip about the legs of the fiery steeds, who strained every nerve to go forward, but it was a dead stall. The driver dismounted and examined the wagon, found that it had not caught against anything, and proceeded to lead his team, but, to his great astonishment the wagon would not move. He unhitched the horses led them out of the bridge and tied them to a fence. He then returned with the intention of backing the wagon out, but he found that the wheels were firmly set, the tongue was immovable, and the light bed which he had handled many a time without assistance, was so solidly fixed that he could not move even the one corner. Night came on and with it anathemas loud and deep, he declared he could not go home without his wagon, to be laughed at by his neighbors. The services of a man and boy, who lived near the bridge, were brought into requisition. They had a lantern. The trio did all in their power to loose the wagon, but it remained as stationary as though it were a part of the bridge. Finally they gave up in despair. The farmer had already mounted his horse preparatory to starting for home when the chain attached to the tongue rattled. He went back-the magic spell was broken, and the wagon followed in the wake of the horses as though nothing had occurred. The affair created a wonderful sensation in the neighborhood, and to this day is a dark

So late as one night last week two young men in a buggy, drawn by a powerfully built family horse, approached the bridge, and when about two thirds through, their progress was suddenly and mysteriously stopped. The horse put forth his best licks, but the buggy remained firm. The gentlemen alighted and discovered that their vehicle had grown fast to the bridge and would not give anywhere. After half an hour's pulling and tugging they concluded to unhitch and go home. When the horse was about half unhitched the buggy became loose, and they went on' their way re joicing. In concluding the account, the Inquirer say, "We do not pretend to give any reasons for these mysteries, but we are willing to swear that we get our information from as reliable men as Bedford county can produce, and that they are candid in their convictions.'

Notice to New Subscribers.

It takes about two weeks to get new subscribers' names booked, and into the printed mail list. Let no one for a moment think. that there will be any unnecessary delay.

All will get their papers the full length of time for which they have subscribed. We find it necessary to get them into regular order before we commence to send, so as to avoid mistakes that would occur by sanding them by

pen address. Send up the trial subscribers by the thousands, and with yours and angelic help, the world shall be convinced, within the next twelve months, that Spiritualism is elevating in character, and holy in its influence; that it banishes all fears of death, and teaches mankind to be good for goodness sake.

Give-us your hearty support and we will give you in turn the best Spiritual and radically independent newspaper published.

We carnestly urge you to make the little sacrifice necessary to induce your neighbors to try the Journal. If we sink twenty thousand dollars, more or less, can't each of you, old subscribers, sflord to spend a day or two in soliciting trial subscribers at 25 cents each for three months?

Many have already done nobly and promise to do more. We hope the new subscribers who have already begun to receive the papers, will find the Journal to be worthy of their exertion to extend the circulation still further among their acquaintances also. Send in the names, friends; send in the names and help us to teach the doubters, the great truth tha though a man die, he shall live again, and that though his gross physical body is laid away in

ual body, far superior to the one cast off, and that the loved ones, thus rehabiliated, are ever near and dear to us, and under favorable conditions, can show themselves and hold pleasant communion with us.

Over Cautious.

Some one writes us (but neither gives his name nor P. O. address) in regard to the answer he got to a scaled letter sent to Mr. Flint, of New York.

Below will be found his letter to us, and following that is the letter written by the spirits, his father and mother, as is claimed.

Our correspondent cannot read that which purports to come from his father and mother for the reason, we suppose, that it is written from right to left on the paper, and can only be read by turning the backside of the paper to the eye, and then by holding it up to the light it is perfectly plain to be read from left to right, through the paper.

Our correspondent will doubtless find the answer as truthful as his own condition will admit of. If he has been frank and truthful in his letter (which, by-the-by, he does not send us), he probably has got a truthful answer. "Such measure as ye mete to others shall be measured to you again," is as true to-day as it ever was in the past.

The letter written to us, without signature or postoffice address, requests us to publish Mr. Flint's response, if we can decipher it, and then the unknown writer will inform us if the facts stated therein are true.

THE SPIRIT COMMUNICATION. To George Paddington, our dearly be-LOVED SON: -We, your own dear father and mother, have, this morning, been called here

to this channel, to answer a letter,—a wel-come one from you, which now lies before us. Oh! how we longed for an opportunity to come and communicate to you, to tell you, dear son, that we still live; that there is no such thing as death. Oh! George, look not to the grave for us; we are not there. That earthly body that we once inhabited, belongs to mother earth. Our spirits have gone on beyond the earth's sphere, where we all will be united—united to separate no more. Yes, here, dear son, we will all commence the great journey toward the central heaven of our Heavenly Father.

Your dear brothers, sisters, and wife, all, all, are with us, and happy. We often, when together, speak of our earth-life, and of you, wishing you all were with us. The time is not very long before you will meet us on this side; and, Son, may you so live, that when you page from that gabare you make the control of the same way. you pass from that sphere, you can truthfully say, that you have, to the extent of your knowledge and ability, faithfully unfolded and beautified your individuality, and prepared it for this high and beautiful sphere. All, with one accord, join in sending deep love to you all. Your parents,

James and Jane Paddington.

The Fays.

We have had several reports recently, that H. Melville Fay has got another companion a la social freedom, and was practicing bogus mediumship. Others have written us letters of inquiry. Some have said that the Fays were giving satisfaction, etc., etc.

This man Fay loves whom he pleases, when he pleases, where he pleases, and changes as often as he pleases, and about so it is with his mediumship. When he can get taken in by Spiritualists, he is sure to return the compliment by taking them in. About the fourth week after the mutual taking in, he turns up in the service of the church, as an exposer of spirit manifestation at ten cents a head.

He has recently appeared in Philadelphia with a new fractional part, that he calls Mrs. Fay; from there he went over to Camden, N. J., and commenced operations. The people about there read the RELIGIO-PHILOSOPHICAL JOURNAL, hence were prepared for the tricksters, and soon detected them as imposters.

Suffice it to say, that he was arrested as an imposter, showing as usual under false pretences, owned up to his tricks, agreed to pay costs and leave town, if they would let him

The following is a telegram we received:

CAMDEN, N. J., Feb. 5, 1874.
To S. S. Jones, Chicago.—Fays arrested.
Acknowledged tricks! promised to leave city. MARY PRATT. Let off. Costs!

Since that, we have received a letter with particulars. Friend Benton and others will know what answer to give the Fays, when they next apply.

The Humanitarian.

Brother L. Prince, of Worcester, Mass., is not only a lover of his race, but he believes in treating dumb animals with kindness-even to extending the golden rule to them.

Bro, Prince is at work in the interest of that organization, whose motto is, "We speak for those who cannot speak for themselves."

He lately visited Chicago on business connected with the organization referred to. While here he made us several calls, and domonstrated to us that he is one of those fearless souls that deres to think for himself, and oh all proper occasions fearlessly expresses his thoughts. He is a gentleman who wins the respect and good will of men wherever he

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictates, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y. Amount previously reported, \$25.50.

Dr. R. P. Fellows is still practicing a Vineland, N. Y.

To the Spiritualists of the West-

The Northern Illinois Association of Spiritualists will hold their Seventh Quarterly Meeting in Grow's Opera House, No. 51? West Madison St., Chicago, Ill., commencing on Friday, March 18th, at 10:30 a.m., and continuing over Sunday the beat free one, and all subjects may be discussed assemble to humanity.

jects may be discussed germain to humanity and Spiritualism.

Spiritualists of America, we invite you to participate with us in this our Seventh Quarterly Meeting.

Speakers, editors, mediums and seers, you are cordially invited to our Convention. Come and help us in this our great work of soul truth.

Speakers will not be guaranteed pay at this Convention. The Convention will make every effort to lodge and feed all that come. By order of the Executive Board. E. V. Wilson, Sec'y.

Gerald Massey

Will give a course of four lectures at Grow's Opera Hall, on the evenings of the 15th, 16th, 20th, and 22d of February. Subjects-1. "Why does not God kill the Devil?" (repetition); 2. "Why I am a Spiritualist?"; 3. "The Man Shakespeare, with Something New;" 4. "A Spirit World to the Natural World." Prices, course tickets (preferred seats) \$1.50; single admissions 50 cents; gallery 25 cents. Course tickets for sale at Cobb's Library (Palmer House), and at the Western Rurgl Office, 407 W. Madison street.

Bastian and Taylor-

These two mediums are still at our Seants rooms, and the interest in the manifestations continues as great as ever. At each circle, spirits return to earth and are recognized by their friends, often giving their name and sometimes some interesting event connected with their life-history. These two mediums are doing a grand good work in their especial field of action, and should be well patronized.

Woman's Friend.

There is a gentleman living at Pittsburgh, Ps., who is turning them out by the thousand. Every lady in the land can now have a friend that will not fail her in the hour of trial; one that will never change and can always be trusted; one who will aid her in-continued on the seventh page.

Mrs. T. J. Lawis, clairvoyant and business medium, is located, for the present, at 168 Central avenue, Cincinnati, Ohio.

WE are informed that the authorities of Louisville, Ky., tax a medium 3200 for a license to practice.

MRS. M. J. WILCOXSON is laboring efficiently at Boulder, Col. She is greated with large and enthusiastic audiences. E. A. Davishas removed from Palermo to

Hiawatha, Brown Co., Kan., where he will remain permanently. August Zetter writes to us speaking in

high terms of the mediumship of W. L. Soul of Turnes, Vols. 2 and 3, will be sent

to any address on receipt of \$3.50, or Vols. 1, 2 and 3, for \$5.00. W. J. Shaw speaks in Buffalo, N. Y., during February. He is doing a good work in

spreading the truths of the Harmonial Philoso-MRS. MARIA M. KING, of Hammonton, N. J.. will answer calls to lecture. She is one of

the most able advocates of the Harmonial Dr. D. P. KAYNER, of St. Charles, Id., will answer calls to lecture. The Doctor is an ex-

cellent Clairvoyant physician, and an eloquent STARTLING FACTS IN MODERN SPIRITUALism, by Dr. Wolfe, the most valuable work is-

sued this season, is for sale at the office of this paper. Price \$2.50; postage free. MRS. KATE BLADE, of Buffalo, N. Y., a most excellent medium, is in Chicago. In her presence spirits write on a slate the same as in

the presence of Dr. Slade, of New York. Some Parents spend their money for Patent Medicine to cure their children's colds. Some save their money and prevent the colds by buying SILVER TIPPED Shoes, which never wear through at the toe. v15n23t3

MRS. ELIZA C. WOODRUFF has engagements the first two Sundays in February in Alleghany Co., N. Y. Those in the vicinity desiring her services can address her at Friendship, N. Y., care of S. E. Latto.

THE BANNER OF LIGHT Publishing House has issued new editions of the "Arcana of Nature and Origin and Antiquity of Man," by Hudson Tuttle, which since the Boston fire have been out of print. For sale at this office

J. N. Dow writes that the leading church members of his town are practically stealing the Woodhullite thunder. He says one John Logie, a Methodist class-leader is causing an especial sensation among the sauctified.

DR. SAMUEL MAXWELL will answer calls to lecture a portion of the time, at any point within a reasonable distance of Chicago. The doctor is a splendid trance medium, and his answers to questions are calculated to interest and instruct. Address him at 532, West Madison st., Chicago.

CAPT. H. H. BROWN, and WIFE, have been laboring at Brownsville, Mo., where their services have been engaged until May. The Captain then desires to make engagements to lecture anywhere in the west. His wife is represented as an excellent medical clairyoy-

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

GROW'S OPERA HOUSE.

Questions and Answers at the Meeting, Feb. 8—Dr. Samuel Maxwell, Speaker and Medium.

[Reported for the Journal by Miss Isa C. Gilbert.]

Question .- What are your views on capital punishment?

Answer,—Capital punishment is to us but a relic of the natural barbarism, out of which mankind are slowly growing; it is a product of the selfish instincts of man's nature, without the restraining influences, of his spiritual nature, and wherever it is exercised by the hand of community, upon any of the individuals thereof, it can have but one effect, and that is to degrade and brutalize the mass of society, much more than any other course that could possibly be pursued with the criminol. It would be better for society at large, that the criminal be free, trusting to the work in his own heart, that would surely take place in consequence of his crime, than it would to punish him by death.

As I have spoken on this subject before, at length, I will be content this morning, by further saying, that to us, in the Spiritual life, it is one of the most lamentable exhibitions that professedly Christian countries have such want of recognition of the divine teachings of the beautiful Jesus. His law was love and forgiveness, even unto seventy times seven, but this law is blood for blood, -it is the law of hate-carried into practice and execution. When Christians learn truly to love and obey the mandates of their leader, then will they unite themselves to wipe out this most damning plot upon the escutcheon of the highest form of civilization now known.

Q -Did this planet ever produce giants of the human form, from twenty to thirty feet high?

A.—We are taught that there was a time inside of three thousand years, and we know of races of people inside of ten thousand years, that human persons attained a height of from fifteen to thirty feet, but such a growth was exceedingly rare. They were what you might call monstrosities, because the normal height of the human race, never has exceeded what it now is. Here, let me say that the size of the human body upon a planet, corresponds very much with the mass of the planet-not entirely, but very much. Why? Because in the planets of larger mass all the forces of life work with greater energy. In consequence of this, in the building up of the activities upon this planet, human beings take on a form of larger size than they do upon planets of smaller dimensions.

Q.—How many of the planets of this system are inhabited?

A.—We are taught that there are but three at the present time, but that there are some of the secondary worlds of Jupiter and Saturn, that are inhabited.

who lived to the age spoken of in the Bible? .A.-We believe there were persons in the past who lived to a very great age, but not that they ever lived to be as old, as the not that they ever lived to be as old, as the of the country, I met Bro. Theodore F. Price, accounts given in your testament. I have of Leavenworth, I believe; a new worker in learned in the interior life, that all those accounts have been subject to so many alterations, and have been drawn so entirely from traditional sources, that I understand them all far differently now; hence, we do not believe that individuals ever have attained on earth, to near a thousand years of age. We do believe, however, that there have been instances,-we know of instances,-where persons have attained from two to five hundred years.

Q. Does this spiritual power cause the blood to circulate through the arteries and

A. It most assuredly does, because the blood as well as every other part of the physical system, is completely under the command. both of the automatic and will forces of your being. The automatic, the unconscious powers, that carry forward your physical life, these are all operated by virtue of these spiritual forces. It is this that attracts the blood along the veins, or forces it along, as well as carries on every other movement in the physical economy. It is the power by which all the operations of life are made manifest. Tust as steam is the power by which the engine is made to work and give off energy, which you can use for your various purposes. just so it is in the vital economy—this spiritual force is the steam of life; it is that which lays hold of all things and carries them to their appropriate work.

Q. Will you please explain more fully the cause of this attraction and repulsion which we have for each other?

A. My friends, it is almost impossible for me to explain, hence I will illustrate in this way. Suppose you place on this platform. two musical instruments, which shall be exactly alike in structure, but you will have them differently attuned, attuned so that the vibrations that shall pass off from them shall not be in harmony. What is the consequence? You will see at once that the movements of the instruments at the same time, will produce. inharmony—not only upon the instruments themselves, but the natural jar will be felt by each and all who come within their sphere. Attune them perfectly to each other, then they will augment each other's harmony, to far greater extent, if together, than if operated alone. It is just so with you. If in rhythmic unison, then you feel drawn to them, and there is harmony between you, your united force gives out greater sense of harmony than either one of you could alone; but if you are not attuned to each other, then you give out inharmony; you feel the discord within yourselves, and you cause this unpleasant jar to be felt by all who come within this sphere of life. When you come into spirit-life you

upon this principle. To those who are with you in their interior nature; whose lives have the same vibratory measure with yours, you will be drawn, and will not be obliged to come into contact with those who are attuned to discord with yourself. This constitutes the harmony of our social relations.

(Continued next week.)

Kansas Chips.

BY DR. J. K. BAILTY.

Raturning home a few days since, quite un-well, yet hopeful, I have something to say, in a general way—for I can neither special or individualize, only as to two or three workers in our cause—those as yet of no general notoriety as such.

Passing from Emporis, down the Missouri, Kansas and Texas R. R., calling at a num-ber of flourishing cities,—it takes only a few hundred inhabitants to secure that legal status in Kansas—as far as Oawego, where my work has already been reported through these columns; thence, over—from the valley of the Neosho, which the aforesaid road trazerses —to Columbus, on the line of the Missouri river, Fort Scott and Gulf R. R.; thence northward, along that line to Olathe; thence to Lawrence and Carbondale, where I took the Atchison, Topeka and Santa Fee R. R., 51 miles, home—Emporia, I was enabled to see much of the country, as well as many of

its people. A comparatively new country, considering all things, Kansas has made wonderful, and in many respects, most creditable and) permanent progress—school houses, of good and useful architecture and capacity, everywhere dot the country. In the cities, very fine edifices are frequently found, which in size, architecture, adaptation to intended uses and cost, will contest for the honors with those of

the older states. These architectural facts speak for the intelligence and intent of the people But these, together with the many magnificent court houses, state buildings, and the many railroads which traverse the state in various directions, have been established at the cost of a fearful bonded indebtedness of cities, counties and school districts, and tax, tax, taxation, painfully onerous if not endless, is the wail of the

people now, and for—sometime hence. Well, I like Kansas and her people. Twentyfive years hence, it will be a magnificent agricultural and horticultural region. A mild climate—only two severely cold storms, thus far, this winter; and in those cases, only holding cold for a period, each, of two or three days. "New Year's day" was as balmy three days. "New Year's day" was as balmy and pleasant as June—a splendid day. Kansas occasionally has "zephyrs," however, that are not so gentle. By these, the atmosphere is kept pure—clear; that is, when one is on the windward side of the dust. "Dust never gets deep" in Kansas, notwithstanding long intervals between showers, for the dustage long intervals between showers, for the dusty reason, that the winds blow the dust all from the roads. What, if some of it does lodge in the houses? Who wouldn't praise such fine, hard roads? The "best natural roads, the

year round, of the world."
"Hard times" in Kansas; an occasional corner in Woodhull steek; hence, not so much work on the trip as desired—and deserved too; permitting the writer to be the judge. Isn't that fair? But I did some, I hope good work, at Columbus, several country school houses of that Cherokee county; a few seances-good, nat are inhabited. wasn't they, friends? at Pleasanton, Q.—Is there any of the inhabitants here LaCygne, Girard, etc. At Paola, Miami county, a beautiful village—excuse me, Paolans, should say city (thought I was in Michigan, once more), which not only boasts, but also has one of the finest school buildings our ranks. He is a young (married) man, "a poet," and an apparently "good fellow." The friends at Paola, where he had just delivered two lectures, spoke favorably of his abilities, etc., etc. Give him room, work, and decently sustaining compensation, friends. Let us welcome every worthy new soldier. "The harvest is ripe and the laborers few," notwithstanding a very worthy brother told me he thought there were too many speakers in the field! Not too many speakers, but dol-lars and willingness to help others find the truths of Spiritualism, are too scarce. I have never observed so general and earnest attention to the claims of Spiritualism, as now prevails.

I visited the renowned trumpet medium, Mr. Tippie, who is a gentlemanly, intelligent, frugal farmer, living seven miles southwest from LaCygne. He is the medium of "Mor-rison's Round House" celebrity. Witnessed heard a good talk "through the horn." Intelligent bugle man, claiming to be "Father King of 21,000 years' residence in the spirit spheres." All I can positively testify, is that all seemed to be, what it purported—and that a sensible, intelligent and philosophical mind projected the utterances through that trumpet, whatever lips, if any, touched the "little end of the horn" used. But the words, ideas, sentiments and philosophy must have come out from the large end of the horn—from a knowledge quickened brain, because all was sensible, logical and consistent.

sensible, logical and consistent.

I met in Cherokee county, a fine trance medium, F. V. Lane—now register or recorder of that county. While ucconsciously entranced, splendid philosophical lectures are uttered through his lips. So shy of this royal gift, and sensitive to public prejudice, etc., etc., that he will scarcely thank me for this notice of him and his mediumship. He has the means of great usefulness in that field, yet he declines the opportunity to "lay up yet he declines the opportunity to "lay up treasure in heaven, where moth and rust doth not corrupt, nor thieves break through and steal." Frank, thee will get on thy spiritual harness yet. Do not flinch, but manfully per-

form the good work appointed thee.

Well, the Woodhull has done Kansas. The results as to furor and enthusiasm may be judged from the size of audiences. Here, at Emporia, her audience is estimated at from forty to seventy persons—four ladies! At Lawrence, three (to her) friendly Spiritualists reported to me, from one hundred and fifty to reported to me, from one hundred and fifty to two hundred, only one claiming the higher number. A gentleman of Leavenworth, whom I met upon the cars, stated that her audiences—two nights at that place—were about three hundred and fifty. Have not heard as to Topeka and Atchison. This does not look as if all the name of the state not look as if all the people were to be immediately converted to her doctrines.

With kind regards, grateful assurances and friendly greeting, to each and all of the many good friends I have met, and who have be-stowed favors in the many places visited in my several trips in the good state of Kansas, I will bring this already too long letter to a close. Hoping to meet many of you again, and to form still other acquaintances, while doing much more of useful work in the state send in your applications, friends.—I bid you all good speed, in well doing.

Emporia, Kansas.

BRITTAN'S JOURNAL, Vol. 2, No. 1, is for will find all our social arrangements are based sale at this office. Price, by mail, 80 cents.

BY......HENRY T. CHILD, M. D.

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

HARRIET E. BENNETT.

A Poem, and a Chapter of Life Experience. In No. XII of this volume of the Journal, we gave a brief notice of the passage of our young friend to the land of spirits. The fol-

lowing peem was written by her several years THERE.

In the land of deathless beauty, Where no shadow dims the view. There are many shining mansions, Waiting for the kind and true.

There no chilling words are spoken, There no bitter tears are shed, There no heart is sad and lonely Mourning for its dear ones fled.

There is stilled the long dull aching, All the strife and sorrow past; Eager, anxious hopes and longings, Full fruition find at last.

There we all shall find the answer To the question "What is Truth?" There for fading, falling blossoms, We shall see the perfect fruit.

Nevermore shall we grow weary, Dwelling in a land so fair ; Nevermore be held in bondage, "And there shall be no night there."

After transcribing the above, our young

friend came to us and said : "Doctor, I must confess that I was somewhat disappointed in my new home. I was naturally skeptical and when I heard you speak about this home in such a positive manner. I always felt a kind of mental reservation, with a very strong desire to know more about it, and a stronger one not to be deceived, and so, on that last Sunday that you spent with me, I was sometimes in one world, and sometimes in another, and at times I could not tell whether I was in the body or out of it, and if I could have believed my impressions, I should have spoken to you of some things which would have interested you very much. The transi-tion was not so sudden but that I was enabled to pass from one condition to the other several times, and in proportion as the earthly scenes became more indistinct, those of the inner life were better comprehended. I often envied you the confiding trust that you have in the spirits, and if I could have had more of it, it would have helped me through the mystery of death. I found several dear triends standing around my bed, who were not perceived by those still in the form. I should like to tell mother about these, but I cannot give you their names. The spirit who is helping me now, says your mediumship is not of that

"The weariness of the flesh continued to influence my spirit, and I was glad to accept the invitation of some spirit friends to go away from these scenes and rest. Soon after, my brother arrived at the house I left, and I was enabled to rest as I had so often done in your presence. Finding myself refreshed by this, I was very desirous to return to my late home, and I reached there just as you came in in the morning. I was still somewhat confused, being unable to distinguish clearly between the conditions of earth-life and those of my new home. I was much troubled, however, at this, for I had more than ever a feeling of confidence and trust that all was well, and that I should soon learn more about myself and my surroundings.

"I remained about the house and very near the dear ones-father, mother and brother, with the exception of brief intervals in which I was induced to go to the same quiet resting place that I referred to above, which I would like to describe to you. We left the city and all earthly scenes, and passed away a considerable distance and came to a pleasant and quiet bower in which were many beautiful flowers, some of which I was familiar with, while others were new to me. Here, reclining on a couch of ease with the friends who always came with me, I rested and was much refreshed. My desire to be with my friends, and especially to attend the funeral of my body, led me to return. I listened to the words of Brother Newton, and was glad he appreciated my condition so well as he did. The words you uttered were particularly gratifying to me, because they were the first words that I was able to speak through mortal lips. I had admired them and do so still. They are among Whittier's gems—

'There is not a charm of soul or brow, Of all we knew and loved of thee, But lives in holier beauty now,

Baptized in immortality.' "The scene at the cemetery was not attractive. You know what my feelings were. I am somewhat inclined to favor the plan of burning the body, after a certain amount of decomposition has taken place in it. I did not know why I gave directions for them not to dig the grave very deep, and especially not to put a flat stone over the top of it. It was not because I had any thought of the resurrection of the body, and I now realize that it was an intuition, and that there are certain elements of the physical body that the spirit requires, and that can better be obtained under such conditions. You will pardon me for giving you the minutiæ. I am so happy to be able to do it, that I want to give you all my experi ences. Your mother was at my bed-side, and has been very much with me; when I gave her the message you sent, she smiled and said very pleasantly, 'Yes, child, but I heard him tell thee. I shall be very glad to have thee for my daughter till thy dear mother comes to claim her own when all the comes to claim her own, when she joins the band in this bless-ed land. Soon after the funeral, I visited our friends and relatives in England. Tell father and mother I had no difficulty in finding and recognizing them. There, for the first time, I succeeded in making myself known in dreams to two of my friends there who are mediumistic. I cannot explain to you how I went to different places, only that I always found guides, and was taken under their care. No one on earth can have a realizing sense of the happiness that came to me from the abandohment of all anxiety and care, accompanied, as it was by a most blessed trust and confidence in all those around me.

"One of the first and most interesting lessons that I learned here, was in regard to my earthlife. I had often spoken to you of the feelings that my life was almost useless, as I was able to accomplish so little. This was often a source of annoyance to me. You know that most of the years of my life were spent in an invalid's room; during all those years I was almost daily planning something that I hoped to accomplish, and yet I was very generally

doomed to disappointment. *Your mother, who is one of the most earn-est and practical women I ever met, said to Chicago.

me soon after I came there: 'My child, I want to speak to thee about thy life, past, present and future. In reading the record of thy life, as it is presented to me here, I can see how often thee has turned away sadly disap-pointed at thy inability to accomplish those objects which seemed so desirable. I desire thee to realize now that such a life is not useless by any means; that all those desires implanted in thy nature, and warmed by the love of our father, are not lost; they are the germs of future usefulness, of practical labor and enjoyment that are to be realized here. I am glad to inform thee that every pure and hallowed desire and aspiration of thy life, will be fulfilled here. The scenes through which thou hast past, have prepared thee for a realization of grand results here, which shall be appendity presented to thee by those who are appointed to that glad mission."

"These thoughts thrilled me with a joy that

seemed to be a recompense for all that I had suffered, and oh, how earnestly I desired to communicate them to all those who, like myself, are pining under the captivity of disease and aspiring after the glorious freedom of health and its wonderful, accomplishments. 'Tny present life,' she continued, 'will be a beautiful realization of these things. Thou shalt now step forth into the broader and more beautiful fields of life, with a freedom to act out the highest and best aspirations, and thus to live in the enjoyment of the blessed realities which belong to these higher conditions.

"The novelty of my situation and surroundings, with the power to co what I had never

been able to do on earth, has hept me in a continued state of happiness.

"I find myself agreeably occupied all the time, without any anxiety or haste. Much of my time is spent in visiting friends and locali-ties on earth, to whom and which I have been attracted; of these I shall be glad to report at some future time."

A Liberal monthly, we understand, is to make its appearance in Connecticut about the middle of March next, to be called "The Journal of Progress."

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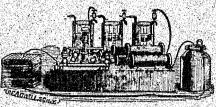
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im now a well man.
I do solemnly affirm the above to be true.
EDWARD FINE.

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

Paralysis, Chills, and Fever. TUSCALOOSA, ALA., July 16th, 1873. SETTEMBER 22nd—Mr Selleck writes, "My old friend, Mr. Hollingworth, is nearly if not quite well. Thanks to your Powders. He walks four or five miles a day without a cane, has no swimming of the head, numbness is all gone and he feels he will undoubtedly be spared many years. Your Powders cured one case of Chills and Fever in my own family.

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Mr. J. M. G. Wood, Milton Florida, Sept. 2d, writes, "In Flux your Magnetics act like a charm, curing severe cases in 36 hours and Diarrham in from one to 3 hours. For Headache and Blious Fever they are unsurpassed. A severe case of Neuralgia was relieved in 15 minutes. A very had case of periodical sick Headache and Spasms cured 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 asleep, and awoke well. The other night my wife had a severe attack of Cholera-Morburs, 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 gruel and 1s now progressing finely. Have cured several cases of Headache, Tookhache, Neuralgia, a baz scatt and Yellow Feven, one case being in my own family. Where the doctors attend the Fever they lose 20 per cent. and never get a patient out in less than ten to fifteen days. While your Magnetic Powders cure Every case when used, Removing the Fever in less than There days.

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The Bazar commends itself to every member of the household—to the children by droll and pretty pictures, to the young ladies by its fashion-plates in endiess variety, to the provident matron by its patterns for the children's clothes, to paterfamilias by its tasteful designs for embroidered slippers and luxinious dressing gowns. But the reading matter of the Bazar is uniformly of great excellence. The paper has acquired a wide popularity for the fireside enjoyment it affords.—N. Y. Evening Post.

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Letter from N. Frank White.

Friend Jones:—It is pleasant here among the grand old hills of New England, to get hold of your live paper, and learn from its columns of the steady advance of our glorious cause in the great West. The East reaches out her hand to you in the work, and while there has been much to distract, divide and weaken our blows against our common enemy, the overbearing and arrogant theological power of the land, the signs of the times, think, give unmistakable indications of steady and irresistible advance. I only need, when I get weary of work, and momentarily discouraged at the opparently formidable obstacles in the way, to go back over the years since my mediumistic life began. From that retrospective journey I always come refreshed. It has been only twenty-four years, and what a growth of humanity. What monstrous loads of ignorance, credulity, absurdity and folly have been saddled upon the backs of Spiritual ism, enough to sink or crush anything not founded upon the eternal truth, and how like a young giant, it has spread its broad shoul-ders, heaved out its manly chest and moved straight on to its great work, throwing off, as it has moved along, those old tattered remnants of an ignorant past. Seeing this. I have no fear but that it will continue to move on, and throw off at the proper time and in the proper place, all the disagreeable and uneavory loads that crude and unbalanced extremists may attempt to fasten on it, while at the same time, it deals telling blows at the enemies of progress in all directions.

I find where I have been in the East. general desire to take strong and steady hold of the work without being led away from the main issue, to follow this or that particular leader. I think, from careful observation, the disposition is quite general to claim the right of individual thought in all directions, and at the same time, to deny the right of any person or persons, separate or convened, to present what may be their convictions of truth as a standard for all. There is also a decided disposition, and it has come none too soon, to rebuke the arrogance which would assume leadership, and denounce as hypocrites and cowardly respectability seekers, all who can not accept its convictions in regard to the remedies for the world's evils. A few, and very few they are, grumble and complain and seem disposed to throw obstacles in the way of the societies they accuse of seeking to become respectable (fearful accusation), but I cannot see that they suffer much. On the contrary, wherever I have been so far, there never was manifest before such indications of healthy growth, and never, I am sure, more decided independence and fearlessness in assaulting the strongholds of error—these grumblers to the contrary notwithstanding.

I have been especially amused at the valiant assaults of some of my esteemed co-laborers upon the formidable man of straw which they have elevated so conspicuously and labeled, "muzzling committees." The sublime courage with which they have massed their columns and moved forward upon this formidable opponent, would be calculated to arouse enthusiastic admiration, was not the straw so plainly visible through the thin garments the have clothed it in ... All-unconscious of the rect Tauppose I must be one of those poor unfortunate "muzzled" ones, vithout sufficient nobleness and independence to confront this monster oppressor, so suddenly and mysteriously let loose upon us. I suppose I must accept it as a fact at least, as my name does not appear in the immortal het of the leafless who dare to assert then independence.

I sometimes feel quite humilated at the thought that my twenty-four years of labor in an unpopular cause, have not better developed my courage, and incited by those valorous ones, rouse myself to a momentary indignation at this outrageous treatment of tyrannical committees; but confound the indignation, it won't stick worth a cent, and for a very good reason;—I can't find the committees for it to stick against, and so I suppose I shall be obliged to journey on through life, perhaps, a poor, spiritless, cowardly, muzzled speaker, not opposing oppression, because I've no oppressors to oppose. Poor me—" Will somebody thread on the tail of my coat," and relieve me from this horrible condition.

But to be serious, I do consider committees and societies have some rights which speakers and their controlling influences, if they would be just, are bound to respect. If a society, for instance, is formed for the purpose of procuring lectures to enlighten them or the public in regard to the spiritual philosophy or phenomena, that society has a right to say to the speaker they wish to engage, we desire lectures upon that subject especially, and it would certainly be the height of impudence upon the part of either the medium or their control, to insist upon disobliging them. It might be very smart, spirited and independent, and all that, and those who did not engage the speaker might applaud, but it would be a rude and boorish act notwithstanding. It would be a manifestation of obtrusive and offensive individuality, which no one, allowing the society has any rights in the matter, has a right to make. It is common for Lyceum Bureaus to engage speakers for certain lectures, upon certain subjects, and it would be a con-spicuous manifestation of silliness for those lecturers to take offense at such requests. The parallel holds good in regard to our speakers and their controlling influences, as they are amenable to the laws that regulate demand and supply. As I look at it, no spirit has a right to be obtrusive and arrogant with its opinions, and no elevated and cultivated spirit, either in or out of the body, will. Beyond these very proper requests, as far as I am aware, no committee has proposed to go. The speaker, of course, or the control, can reply,—We wish to speak upon other distinct subjects and decline the engagement, but there is no cause for complaint, no ground for denunciation in either direction.

As far as my experience goes, the intolerance for sometime has been upon the part of those who are raising this great cry against limitations, while committees in their invitations to me, and I don't want for them, have in no instance attempted to limit me. I have, within the last six months, received letters from those I had considered my dearest friends, full of abuse because I do not advance ideas in regard to social reform, which I radically disagree with. I have been accused in these letters of dishonesty and cowardice, because I could not see as the writers saw, and all the long and pleasant acquaintance of years has been as naught, because of this monster intolerance, and still these same letters are filled with complaints of societies, who simply object to subjects which they consider uninteresting, if not demoralizing in their tendencies. I think I have been long enough in conflict with public opinion to not fear it much, but I do not feel called upon to take up the club against it in favor of ideas which I consider radically wrong, neither do I propose to do so, though, by my refusal, I lose the good opinion of those made dear to me by the friendship of years. In the courage I feel to endure unfriendly thrusts at the heart I have, in confidence, laid open to them, hrusts the keenest and the hardest to bear, I have the assurance that I am not entirely given over to timidity, and so feel encouraged to labor on.

I find myself often longing for the broad prairied, big hearted West, and though the warm welcoming hearts of the East are none the less dear to me, I think I shall not be content to linger here two years in succession, but shall hold myself ready for calls from Western societies for next fall and winter, as this coming Summer will complete my present engagements East. I have also a strong desire to go South again, for I know, from past experience in that direction, that there is a great field there, ready and waiting for the workers. Did I not have so many depending upon me for daily bread, I should take the responsibility and go without hesitation. As it is, I am compelled by sheer necessity to wait and hope that some good angel will soon put it into the head of some of the abundantly able in our ranks, to supply the means through which the great work can be accomplished. I am satisfied that the harvest is ready all over the land, and we shall soon see such a grand uprising as the world has never witnessed, and of the best indications of the awakening thought of the people, is the avidity with which they read everything pertaining to Spiritualism; and here is where the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT are doing a mighty work. I would like to see both so strengthened that they could be put in every house in the land. I shall work for them whenever and wherever I can, heart and soul in the cause to which I have already given twenty-four of the best years of my life. I do not intend to lay off the harness, or be driven into disgust by the ungenerous treatment of those whose intolerance insists upon my laboring as they desire; but, while allowing at any and all times the greatest liberty of thought in others; I shall insist upon working in the way it seems best to me, taking no offense if societies decide they like some other way the best, and giving none by Insisting upon thrusting my peculiar views upon societies who do not desire them. So working thus, I know I shall receive the approval of self, the best of all approvals. If, for taking this position, I am to be denounced as "cowardly," "hypocritical," etc., or threatened to be compelled to "take a back seat," with a full consciousness of my weakness and my imperfections. I shall not shrink, but push ahead in my line of duty, feeling inclined to imitate those naughty boys who cried out to the bald headed pro-phet of old, "Bring on your bears." Seymour, Conn.

THE MAD-STONE.

Statement by an Illinois Man who a was Saved from the Horrors of Mydrophobia by its Application-Description of the Stone and its Action.

[From the Daily Inter Ocean, Chicago, Jan. 29, 1874.] A BATAVIA, IN. Jan. 24, 1874.

From the numerous questions that have been asked me, I judge that some description of the "mad stone," owned by Mr. Joseph P. Evans, of Lincoln, in this State, may be gratifying to many of your numerous readers, and I therefore write to you.

The stone is irregular in shape, about one and a fourth inches long, one inch wide, and three eighths of an inch thick, straight on the face, as it worked oil; the other side nearly flat, having the appearance of being its natural shape. It has the appearance of a framework of cells, about 3 32s of an inch in diameter, round, smooth, and having the color and appearance of a brown flint. The cavity in the interstices between them are filled with a grayish stone, porous, resembling lava or pumice stone, with the grains running through from one side to the other, and in places looking as if the grains did not quite reach the even surface of the cells. Evans, the owner of the stone, claims that his family and ancestors have been in possession of it for 200 years, but does not claim to know its origin. He appears like a candid. intelligent farmer, and expresses the most perfect confidence in its efficacy as a remedy for the bite of a mad dog or rattlesnake, if applied before the patient is taken with convulsions : and believes it will cure the disease. even after it has reached that stage. I also add a description of its application in my case, partly to correct a false impression which an article in Thursday's Inter-Ocean might be calculated to make.

I was bitten in the hand by a dog on Thursday night, about 7 o'clock, and the wounds were very thoroughly cauterized within from ten to twenty minutes. Before applying the stone (which was on Saturday morning about thirty-eight hours after I was bitten), Mr. Evans scarified the edges of the wound, removing as much of the burnt part as he could conveniently, repeating that process several times on removing the stone from the deepest wound. He then placed the stone upon that wound which was partly between my little and third finger, binding it on very tightly. After about thirty minutes he removed it, and where it touched the wound it was wet with a thin matter which emitted a very strong sickening odor, which I noticed at several different times on its removal from the wound, and which continued to some extent to the last. A trace of that odor could be discovered when I tried it after cleansing before the third or fourth application; and as he continued its application, the odor which it retained after being cleansed seemed to increase. The applications to that wound were continued about fifty-four hours, and to the other (on the back of my hand) about twenty-four hours. I did not see him cleanse the stone, as he took it from the room for that purpose, but I under-stood that he cleansed it with warm water, leaving it fifteen or twenty minutes before re-turning it to the wound. After the first appli-cation he left it on an hour or more each time. The strong odor that it emitted was evidence to me that it possessed some property which I did not understand, and the numerous cases which he cited, where he had tested its efficacy, never having failed but once, and that when it had not a fair trial, gave me so much confidence that in a similar case I should re-commend its trial. As to its "adhering to the wound as long as the virus remained in the system," I am unable to say anything, as the wounds on my hands were so located that it could not be a fair test, if it possessed that quality which I think the owner claimed for it. I hope that whenever another case shall occur where it is deemed advisable to make a

phenomena that may appear which might lead to a better knowledge of the disease and

trial of the stone, the patient will be accom-

panied by a physician competent to detect and

expose the humbug, if it be one, and note any

guaranteed by prominent officials, and who stated a number of instances in her own experience where cures from the bite of a maddog had been effected by the application of this stone. The idea of such cures has long been regarded as a superstition, and medical men have ridiculed it everywhere; but these cases suggest the possibility that there is more in the matter than has been generally believed. There is no doubt but that the dog which bit Mr. Wolcott, of Batavia, was mad. In that gentleman's letter, published in the Inter-Ocean yesterday, he states the symptoms when applying this so-called mad stone to the wound, and these agree with the statement of our Oregon correspondent precisely.—Inter-

Letter from Minnesota.

DEAR BROTHER:—Yesterday closed Mrs. Harriet E. Pope's engagement with the Spiritualists of this place for one year, and after going into a deep trance the spirit of Roger Balcom, delivered the closing lecture, which was one of the most intensely, interesting and appropriate addresses we have ever listened to, and which for grand sublimity, deep pathos and practical adaptability, will but seldom find an equal. At the close of his address, the enclosed preambles and resolutions were unanimously adopted, and to which the controlling spirit responded with the most touching, pathetic and soul-stirring utterances and then passed the control of the medium over to Mrs. Elizabeth Barrett Browning, who gave us the parting benediction, in an improvised poem, which was, to say the least, one of Mrs. Browning's very best efforts, and will be long remembered by the audience for the deep thrilling magnetic influence that seemed to permeate and infuse itself through every soul in the meeting; and, notwithstanding Sister Pope is in poor health, having one of the very worst cases, of fever-sore, and also weekly attacks of heart disease, she has never failed to fill her appointments during her engagements with us, and as she is soon going to visit River Falls and other places in Wisconsin, we would bespeak for her the kindly consideration and loving sympathy of the friends, and recom-mend her as one eminently qualified to disseminate the glorious teachings of our blessed religion, and do hope that the friends will embrace the opportunity of engaging her services.

D. BIRDSALL. In behalf of the Spiritualists of Faribault, Minn.

WHERRAS. This lecture closes the engage ment and labors of Mrs. Harriet E. Pope, of one year with us, and as she goes from our midst in answer to numerous calls, to other fields of labor, and we, her co-workers, in the glorious cause of freedom and elevating labor of progression, take this opportunity to express in a practical form, our undivided appreciation of her ability and adaptability as a trance medium, through whom many highly progressed spirits do give to her auditors, their utterances and elevating and practical inspirations, and our respect and sympathy for her as a lady of native refinement and of noble and generous impulses; therefore,

Recoived, That the lectures delivered through the unconscious organism of Sister Pope, be-fore the Spiritualists of Faribault, Rice Co., Minn., during the last year, have been highly instructive and entertaining, and we hereby tender to her and to her controlling spirits, a vote of thanks for their logical, succinct and kindly utterances of truth.

Resolved, That we cordially recommend her to all Liberalists. Spiritualists after the higher truths, and who desire to enjoy and promote among men and women a proper understanding of their surroundings both spiritual and material, in the present and future

Resolved. That as a lady of kindly nobility and devotion to the cause, and as a logical, forcible and eloquent speaker, she has among our acquaintances, few equals and no supe-

WHEREAS, Many different highly progressed spirits have during the last year ministered to us through Sister Pope, giving us their elevating thoughts, earthly and spiritual experiences and practical teachings, fully and tangibly demonstrating the truths of immortality, unending progression and spirit-intercourse, and feeling that we have been uplifted to a higher plane of thought and spirituality thereby; there-

Resolved. That we hereby offer and tender our earnest, sincere and heartfelt thanks to the spirits of Frederick Marston, Roger Balcom, Margaret Fuller, Samuel Mather, Theodore Parker, Samuel Metcalf, Thomas Paine, Mrs. Frances Clelland, the Persian Maiden Stella, Charles Rosecrans, and many others, and especially to Mrs. Elizabeth Barrett Browning, for her beautiful description of spirit homes and surrounding scenery, and for her improvised poems.

Signed by D. Birdsall, Jesse Carr, J. M. Wood, E. W. S. Jenks, Wm. H. Birdsall, V. P. Wheeler, J. P. Ripley, S. Birdeall, A. E. Wood S. Graham, E. Graham, Mrs. Guhelma Birdsall, Mrs. M. S. Jenks, Mrs. E. R. Birdsall, Mrs. M. A. Wood, Mrs. Margaret Carr, Mrs. Rachel Wood, Mrs. T. Birdsall, Mrs. J. Graham and many others.

Poices som the People.

NASHVILLE, TENN.—B. F. Adams writes.—I ove the Journal as I do Spiritualism, and when I give up one I will the other.

WILLIAMSBURG, IND.—R. F. Davis writes.— The cause is progressing finely in this section of the country. The people are beginning to think for themselves.

ROUND SPRINGS, MO.—D. S. Henry writes.— We like the Little Bouquer and the Journal the best kind. We are all alone here among the most illiberal Orthodox I ever suw.

PORTSMOUTH, VA.—Jos. B. Booth writes — Your paper is now being more extensively read here than at any former time since its publica-

SPRINGFIELD, KY.—C. T. Cunningham writes. —I am glad you show up Woodhull and Hullism in the way you do. —I hope our cause will soon be purged from such steneh and filth that is degrading to human nature and good merits.

BARTON, MO.—James H. Roberts writes.— Times are hard and money very scarce; but I must have your paper. I get my Sunday reading (sermons for me) out of your paper. There is more good sense in a single issue then in six months of orthodox preaching.

WOODWORTH, WIS.—G. Holbrook writes.—
As to the social question, I take no stock in it, and say here, continue to deal sturdy blows upon it in the future as you have in the past, and all true Spiritualists and the good angels will bless you for it.

lead to a better knowledge of the disease and its antidotes.

N. Wolcott.

Within the past few weeks we have published letters from two correspondents, in different parts of the country, certifying to the efficiency of the mad-stone. One was that of a lady in Oregon, whose word was

ATLANTA, GA—Mary M. Clark writes.—The Journal has been the greatest pleasure and comfort of my life, so I must beg you to continue it. I am an ardent Spiritualist, and wish we had a great many such to send forth the glorious truth of the Hermonial Philosophy. of the Harmonial Philosophy.

BLOOMFIELD, CAL,-J. B. Pressey writes .-I am happy to say the more I read your paper the higher in my estimation I hold it. I rejoice in the course you have been and are still taking upon the social question. The angels and humanity will bless you for loyalty to truth and to princi-

STOCKTON, CAL.—M. Armstrong—writes, —I have never seen but three or four numbers of the LATTLE BOUQUET (and them I borrowed), and find they are just what I want, consequently I lose no time in sending for a copy for my family and at the same time send you the money for an extra copy for a neighbor.

 SYCAMORE, ILL.—Curils Smith sends four-teen trial subscribers, and says:—I live in a purely farming country. I took a short trip in my imme diate neighborhood, taking a copy of the Journal and was surprised at my success. . Every individual that I applied to, readily subscribed, apparently with pleasure.

And we know that almost every subscriber would meet with similar success, if he or she would start out with a clean copy of the Journal in hand, and explain to the people that it is the paper that utterly repudiates Woodhullism, and that it is a faithful exponent of Spiritualism, or the Philosophy of Life.

Think of it a moment, friends, suppose one-sixth of your neighbors were to read the Journal for three month, do you believe that they ever after that would presume to ridicule Spiritualism, or orderly Spiritualists? By no means—they would respect you and your faith, and it would inaugurate a new era in your neighborhood. Try it.—ED.

SANDOVAL, ILL.-A. Douglass writes.-The Spiritualists in this community are well pleased with the stand you have taken with regard to Woodhullism, one of the most damnable isms of all the Devilisms! We are glad you point out lecturers of the social-freedom proclivities, for it enables us to avoid them.

NEWARK, O .- J. R. Scott writes .- One of our divines had the brass to throw Woodhullism into the face of one of our leading Spiritualists the other day, but it did not take our brother long to tell him of some things that smacked of the above ism in his own church, so he withdrew from that point of the controversy. I send you 26 subscri-

NEW BUFFALO, MICH.—C. Beeson writes.— The Religio-Philosophical Journal has no equal that I have ever seen. There is no better nedicine for the blues, than reading your paper It is a Spiritual lamp that will illuminate every house where it can flud *t*ree admission. In order to do some good in the world I have been getting a number of three months' subscribers which I herewith send you.

CENTRE, IA .- D. M. Dunbar writes .- We intend to help extend the circulation of the JOURNAL and LITTLE BOUQUET all we can in this part of the country. We like you for fighting free lust, whether in the ranks of Spiritualism or out, and no speaker will be countenanced here who is known to be in sympathy with the doctrine. It is an established fact that every free luster of either sex is down on your paper, and try to prevent others from taking it.

ROCK RAPIDS, IOWA.—C. W. Hall writes.—The Journal, is a noble paper and doing more to enlighten the world with regard to a future state of existence, and the false teachings of Old Or-thodoxy and the pernicious and damnable doc-trine of "free-lust," than all the other publications in the United States. But I verily believe that the Religio-Philosophical Journal and the Boston Investigator, if well sustained, could convert the world.

KEDRON, KA.-Wm. B. Mays writes.-I had almost made up my mind to have the Journal discontinued until times should become better, but when I saw the course the Rev. Moses and clique were taking to break down your paper, one f the best papers the world ever knew, I concludof the test papers the work ever the will con-ed to strain my nerves a little more. Send it on, friend Jones. I have taken your paper ever since its birth, and to dismiss it now would be almost like another death in the family.

DEXTER, ME—Byron Merrill writes.—The sentiment expressed in your valuable paper, meets the entire approbation and heart-felt sympathy of the people here,—indeed the Wood-Hullites have scarcely a single advocate among the Spiritualists here. This free-lovism is only the scum, or the fetid fumes incidental to all eradicatory move-ments and must act on Spiritualism as the cruci-ble on gold, bringing forth the intrinsic merit and divine truth inculcated by the Harmonial

VOLNEY, IA.—J. H. Butts writes.—From Northern Iowa we send words of cheer and commendation for the course you have taken in regard to Woodhullism and free-lust. How the mighty have fallen; once I should have welcomed Moses Hull to my home and family; but now I would sooner take in a viper than him. I think we should be thankful to him and others for com-ing out and showing themselves in their true colors. Now we know where to find them and can avoid their sensual influences.

DECATUR, NE.—M. G. Higley writes.—It is truly pitiful to see the great attempts of the puny clergy and laymen, as they meet, with no success whatever. There has been but two conversions in this town for the last three years,
—one of them being a "backslider" of years goneby, and a minister's wifeat that. The other one by, and a minister's wheat that. The other one stuck to it about six months. Orthodoxy is surely going to pieces. Well might the Christian Advacate in an editorial declare that, "Inddelity was increasing four fold greater than the growth of the population," and well we know that it is so, and glorious is the fact, the more of it the

MONTEZUMA, IND.—8. Case.—I wonder if it does not occur to your numerous readers that they can have more force in convincing their friends of the truth of spirit communion, by sending a three months subscription for the JOURNAL, to be sent them, than by all the debates or arguments they can present. A friend taking opposite grounds from us can not be convinced by an exciting controversy in which all the antagonistic forces are aroused. The silent influence of the JOURNAL during their retired moments, will accomplish more to convince them that our departed friends do commune with us, thun all other forces combined.

MANTUA, O.—Henry Cobb writes.—I have read your paper since. September last, and must say that I like the stand taken by you with regard say that I like the stand taken by you with regard to Moses and Vic. vs. Spiritualism. True Spiritualism is as yet but dimly understood and appreciated by the masses, who have accepted it as a basis for religious faith and practice. The religious sentiment which is inherent in every human being, in some degree must find expression, in accordance with the development of the spiritual nature, and that development is influenced very much by education and surrounding influences, therefore I say, continue in the good work of therefore I say, continue in the good work of clearing away the rubbleh of the past, which has so long covered the pathway to the glorious future which awaits us all.

SOUTH HAVEN, MICH.—S. G. Sheffer writes.— In the Journal of January 17th, I noticed a com-munication from our good brother, Dr. I. G. Fish, asking for a national convention of Spiritualists asking for a national convention of Spiritualists at an early date. Now, I echo the sentiment of our good brother, for this reason. I wish to tell the community at large, and as early as possible, that there are a majority of true Spiritualists who wholly ignore the Woodhull click, and want to proclaim to the world that we have no fellowship with them. I see in the columns of our beloved Journat, that our good brothers and sisters all over the country are rising in their strength for over the country are rising in their strength for the right, and cutting loose from the sheet that is polsoning the morals of both young and old. True Spiritualism elevates the morals of men; it carries us from barren functions to the higher and nobler faculties.

PATERSON, N.J.—J. Noble writes.—I again thank you for the bold and decided stand you have taken against the Hullites, and am glad to see so many societies and Spiritualists denounce the free-love principles; but it seems to me that we can never shake off the hellish system, and rid ourselves of the odium and disgrace which it has brought upon us, until we have had a complete separation, and this can only be brought about by a national convention in which we can publicly protest against those principles, and withdraw from all connec-tion with the Chicago convention, and adopt a new name by which to distinguish ourselves; and new name by which to distinguish ourselves; and this will compel every Spiritualists, every society, and every Spiritual paper to take sides and let the world know where we stand on this question; and until this is done, we shall always be looked upon by the public as free-lovers. Hurry up the convention, let the lines be drawn, and let each one show their true colors.

STURGIS, MICH.—A. J. Fishback writes.—Dr. C. D. Grimes, a recent convert from the Congregational Church to Spiritualism, lectured at the Free Church of this place last Sunday, Jan. 18th. The Doctor's subject was 'The Inspiration of the Ages," which was ably treated, and gave entire satisfaction to his auditory. He also gave a brief history of his remarkable conversion to the Philosophy of Life as demonstrated by Spiritualistic phenomena, which was listened to with rapt attention. Hence I need not say to you that Bro. Grimes received a hearty welcome in Sturgis, and that it gives us much pleasure to introduce him to the friends of Spiritualism throughout the country as a writer and speaker of remarkable ability; and one, too, whose enthusiasm is so fervent that he is ready and willing to preach the new gospel anywhere and everywhere where he can get a hearing. And as the harvest is great, and the laborers few, we feel sure that he will be constantly engaged in the good work.

CHICO, CAL. R. H. Allen writes. -- Bro. J. L. York, of San Jose, California, has been with us two Sundays, and delivered during his stay six lectures, to more than average audiences, though rain and mud abounded most of the time, 'He has already canvassed several counties of this-State, creating new life and confidence in the New Philosophy among its friends, and inducing others to examine and investigate its facts and philosophy, and he intends going through the state, to all its counties in the same good work. It is to be hoped that he may be able to carry out his design, and be amply sustained pecuniarily, and with fraternal greetings and encouragement. He has a rare adaptation to the work before him, creating an interest, and holding hearers to the end of his lectures with rapt attention and increasing confidence. The lectures are able and delivered with earnestness, candor and kindness, stating the gositions and beliefs of the self-styled orthodox truthfully. In a word, he is a Radical builder. He tears down and removes rubbish. only to put in its place something better. I would, therefore, say to Liberalists, Harmonialists, Spiritualists, and all others, invite him to your cities, towns and homes, and he will do you good, and then reward him as you would be re-

Special Notices.

Attention Opium Esteral

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

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

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the curs 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.-[En. Jour-

True Merit Appreciated.- 6Erown's BRONCHICAL TROCHES," have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world. Being an article of true merit, when once used, the value of the Troches is appreciated, and they are kept always at hand to be use i as occasion requires. For Coughs, Colds, and Throat Diseases, the Troches have proved heir efficacy. For sale everywhere.

Artesian Well. Proposals for cinking an artesian well are, invited. Farther information given by

ASA C. CALL. Algona, Iowa. vi5n2014

REAL LIFE

---IN--- ... THE SPIRIT-LAND

BRING LIFE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE, AND THE PRINCIPLES. OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally

BY MRS MARIA M. KING. Author of the "Principles of Nature," ele.

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

Price, \$1.00; postage, 16 cents. * ** For sale wholesale and retail by the Religio Philosophical Publishing House, Adams St., and Fifth Ave.

HOME OF THE FOX FAMILY.

THE BIRTHPLACE OF

Represented in that beautiful engraving entitled "THE DAWNING LIGHT." Price by mall, postpaid, Two Dollars, and other works of fine art, can be had by visiting orad-dressing R. H. OURRAN & CO., Pablishers, 28 School st., Boston, Mass.

MODERN SPIRITUALISM

v16n19tf

IMPORTANT

In 1871 I invented and secured letters-patent for

a simple arrangement by which steam was applied to the washing of clothing. I have heretofore sold this under the name of

Steam-Washer.

WOMAN'S FRIEND

for such it is in fact. I have advertised it in nearly every Religious Newspaper in the United States and Canada, also in the leading secular papers, using page and double-page advertisements. The readers of Tuz Journal, may remember seeing my Card in the various papers of the country during the past year. Extracts from letters received from my customers, also from the press, in another column, will indicate how it has been received by the people and press throughout the coun-

FOUREUNDREDTHOUSAND

have been sold already. It is sufficient for my purpose to say that I am satisfied that nothing heretofore advertied ever rendered so general satisfaction. Yet This, my first invention, was not perfect. And for the last two years I have applied myself to the study of constructing and perfecting a

NEW STEAM WASHER

and as the result of my efforts I feel every assurance that I have been entirely successful. My

New Steam Washer,

patented in 1873, is absolutely faultless; so much so that I never knew a single person, who has seen it work, fail to be delighted with it. It has rendered, thus far,

Perfect and Universal Satisfaction

and such must be the result, for it works like a wonden -never failing to do all claimed for it.

In conclusion, let me say, that should any one say thathe has seen a Steam Washen, ask him if he has

Steam Washer

of 1873, now being advertised so extensively in whole page and double-page advertisements. If he answers in the negative, request him to suspend judgment antil a sample can be procured and fully tosted. I will

A Sample for \$5.00

-just half the retail price-and I fully warrant it. After a person buys a sample, he can get them of me at cost.

\$60.00 Profit Can Be Made on a Single Dozen,

and I have known Agents to take orders for

A DOZEN IN AN HOUR.

There is no way to make money faster. Send for a sample, and secure your territory. Make money while

A CARD!

Please read the "CARD" carefully. If you do not wish to become interested yourself, have you not some friend you can refer me to, who would likely be benefited by my proposals?

READER

Please calculate the cost of my two-page advertise

"CHRISTIAN UNION."

It consists of 1,480 lines. At regular rates amounted

\$1,750

Each Insertion!

I repeated this "card" Nov. 19th, because my first in-sortion (Oct. 8th) paid me

500 PER CENT.

During the last eighteen months I have inserted my advertisement, Secupying one to two pages, in

Hundreds of First-Class Papers.

all of which paid well for the outlay; but the Christian Union ("the largest circulation of any religious paper in the world") pays mo better than any. I mention this fact, for all can see how extensive I advertise my invention; and taking into consideration the fact that

ENTIRELY ON

IIS MERHS

all must concede that it sells well, for no article will sell well enough to pay for so expensive advertising

Without Real Merits:

If I can get a sample introduced into a neighborhood,

AN HUNDRED MORE.

Such a splendid chance to make money selling this invention may never occur again.

Will Cleanse Your Clothes Without Rubbing. Every one Sold is Fully Warranted.

OF WASH DAY.

Will Do the Washing of the Family While You are Eating Breakfast and Doing

Up Dishes.

STEAM has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Paper makers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest pickings from the gatter perfectly pure and white. Until the invention of the STEAM WASHER or WOMNAN'S FRIEND, although often attempted, no method has been discovered of applying steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in thirty minutes, to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.

2. It uses much less soap than is required by any other method.

3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up her breakfast dishes.

4. Clothing wears double the time, washed in this Washer, that it will when washed by a machine, or by hand labor, or a washboard.

5. Lace curtains and all fine labrics, are washed in a superior manner. For flannels this Washer is most

lator, or a washourd.

5. Lace curtains and all fine labrics, are washed in a superior manner. For flannels this Washer is most desirable, as it will not full them as a machine or hand-rubbing does. All fabrics, from the finest face to a bed-blanket, can be washed perfectly, and with ease, without the rubbing-board. It is Truly a Labor and Clothes Saving Invention.

READ THE FOLLOWING

Circular and Testimonials:

CITCUILLE. EATHOL TRESCITION DISEASS:

1. respectfully, ask, you to read this circulate cavefully, and candidly cansider what I new propose to you as a matter of business. Before making knews to you my consideration; it is something which concerns every individual. It is but recent since EHAND WASERING was in common use. Latterly, however, the inventior and construction of various decise of machinery by which much of the labor, denderer, loss of time, and wear of material, might be obvinted. Ponderous as well as intricate WASHING MACHINES have been constructed—many of which are decided will continue to make the washing Backines; but let me nek you. If the STEAM WASHIER, can be constructed—many of which are decided will continue to make less than ordinary Washing Machines; but let me nek you. If the STEAM WASHIER, can be constructed for in continue to make less than ordinary Washing Machines, and can be all to wash in a strax without labor so of time, without wearing of clothing, etc., is it not reasonable to suppose that it will supersede, in a great measure, all Washing Machines, and can devery family needs it and will buy it. I will, to secure a few good men to sell rights for me, and in order to secure as many as I need immediately. I office spiral washing on the sell rights for me, and in order to secure as many as I need immediately. I office spiral washing to those by the sell of the sell with a sell of the sell of t

and make more money.

\[
\text{On eccept of Five Dollars I will ship you a complete Washer as a sample, together with a certificate of the eccept of the Washer you may have Agency, with full instructions how to conduct the business. And upon the receipt of the Washer you may have time to less it; and if you find it not as represented, I will refund your money. The Washer retails at 310. After I send you a sample I will hold your county a reasonable time for you to decide whether you wish to purchase or not. Lwill furnish blank deeds, also blank contracts for taking orders, and will do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territories may be sold to ADDRESS

J. G. TILTON.

PITTSBURGH. PA.

DIRECTIONS:

1. Soak the clothes over night in warm suds—in the usual manner.
2. Put in the bottom of the WASHER a quarter bar of good soap, or enough to make a good sudsliced up thin; then fasten down the false bottom—see that the center valve is in the proper position; put in water enough to cover the cap over the valve, say about an inch; by the clothes down smoothly put in water enough to cover the cap over the valve, say about an inch; lay the clothes down smoothly with figs soiled parts well soaped, in the Washer -not solled up, but spread out, so that the water can circulate freely—and carefully pack the clothes down; see that the fire is sufficiently hot to generate steam; when the water boils, it will begin to flow up the tubes on the outside, at the ends of the Washer, and through the holes into the Washer again; after a steady circulation has been going on in this manner for thirty or forty minutes, the washing will be completed. Rinse well and wring out in usual way. Colored clothes must notbe mixed with white. Use soft water for boiling always. If

ard use sods, lye, or make it soft in any other way.

If it is desired to bleach with the Washer, this may be done by adding a table-spoonful of borax of commerce to a Washer full of clothing.

Br. Mary's, Auglatze Co., O.

Dear Sir:—Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothes in it, and know it will do all you claim for it. We have never had to rub neingle article on the washboard that has been washed in the Steam Washer since we have had it; hence there is a great expense saved in the wearing of clothing we could not do without it. we could not do without it. Rev. J. JACKSON and WIFE.

Comport. Kendall Co., Texas, Feb. 10, 1872. Componer. Kendall Co., Texas, Feb. 10, 1872.

J.C.Tilton E.q.—Dear Sir:—The sample Washer which
I ordered arrived in due time. All who have seen it in
operation are well pleased with it. It will do all you
claim for it. You will please send C. O. D. deeds for
the additional counties ordered, and oblige.

Very respectfully.

JOSEPH B. HADDEN.

Ma. J. C. Tillton—Dear Sir:—The Washer came to hand; accept my thanks for your promptime. I sm glad to acknowled; e it all you recommend. Several have come to see it used; all acknowledge it a perfect success. I write to order a deed to Sampson Co., N. C. Please send C. O. D. Direct to irect to ELDER B. JACKSON, Fayettevilles, N. C.

HENDE SON, Ky.

DRAIL SIB:—The Washer came duly to hand. Accept
my thanks for your promptitude. I am glad to acknowl
edge it all you recommended. I have spoken of it fo
numbers, who desire me to order one for them. Several
have come to see it tried. All acknowledge it a perfect
encess. I write to to order a deed to Henderson Co.,

Ky. I would send the money now, but fear some one else has the right by this time. (Send C. O. D.)
REV. B. T. TAYLOR:

SHAMORIN, Northumberland County, Pa., May 27th

1872.
MR. J. C. TILTON—Sir—I received the Steam Washer the 19th inst. Thanks to you for your promptness. My wife has tried it, and it gives full satisfaction. I make haste to order a deed for my county. Northumber and is my first choice; next Montour; third, Columbia. I send you \$10.00, and balance C. O. D., in thirty days. Please send me a list of any other adjoining counties not hald.

Very respectfully yours, MOORE FURMAN.

FRENCH CAMP, Chortaw, Miss., May 14, 1873.

MR. J. C. TILTON.—Dear Sir:—Please find one hundred and and twenty (\$.20.00) dollars, P. O. money order: \$90 of which take in paymen, for twenty-four Steam Washers, 12 copper bottoms. For the remainder send me the deed to Choctaw and Winston Country. Balance C. O. D. Order express agent to hold deed 50 days. I live out in the country, 34 miles from any express office.

S. W. ASTON.

Walton, Ky., May 13, 1873.

J. C. Thinon, Esq.—Dear Sir:—I send you this day, per Adams Express, money to pay for one dozen Steam Washer:—\$57. for washers, and \$10.00 to pay part on the deed to Boone and Gallatin Counties. I expect to order largely from you, and also expect to sell many county rights. The washers are taking well here. I did not get to doling much after receiving the sample until this week, but I am pushing a head now, and I think I will meet with good success. Hurrals for the Steam Washer? You will hear from me again shortly.

W. C. CONNER.

The above are a few extracts from letters received.

I can publish hundreds of letters from parties who have the Steam Washer, and speak in its praise. I have thus far declined doing so. I know full well how Certificates are loosed upon. I have sold the Steam Washer upon its own merits: Thousands have used it, and it has given universal satifation throughout the country. I ask none to rely on what I say, or the commentaries of others, but let the Washer stand on its own merits. I would not ask any one to engage in the business of selling Washers or rights, unless he has thoroughly tested its work; and to enable all to do so, I send a sample Washer upon the receipt of \$5. (bout half the retail pric.), and guarantee that if not found as represented I will refund the money. So there is little right to begin with. I have advertised extensively infirst class newspapers. I refer you to the American Agriculturist, May, 1813. New York Tribune, Harper's Weskly, Cincinnati Times, Toledo Blaze, etc., etc. I also refer you to my double-page advertisement in the Christian Union, October 8, 1873, the largest circulation of any religions paper in the world (costing nearly \$2,000 each insertion). Also the New York Independent, Oct. 30, 1873, and all the leading papers of the religious press. I shall likewise continue to advertise, using double-column and double pages. The largest advertisements in this or any other country. Of course my former patrons who have bought territ ry—as well as those who may hereafter engage in the business—will be benefited proportionally. I am convinced the Steam Washer will be used in every family. Address all orders and letters to

J. C. Tilton, No. 10; Sixth Street.

Pittsburgh, Pa.
P. S.—Cut this card out and preserve it for further reference. Persons writing me from seeing this card, will

BXTRAI

16 BY 20 INCH S

MW MD

MAMTR

ARMERICA

This Chromo is Entitled

ee THE OLD

Behind: Time and Ahead of Time

A spirited engraving showing

Fusr-Wife washing the old way-husband returning at 3 o'clock p. m., dinner not ready—Reman Tone. Not a pleasant scene.

Second-A Scotch scene where two Scotch girls, dressed in plaid, are tramping the clothes in a tub, in their favorite way. This is an improvement on "the old way," as it does not wear the clother hear so much. THIRD-Shows the Steam Washer, the real Woman's Friend, in operation. Wife sits knitting in the rocking chair with pleasant children all around her delighted to see the Steam Washer flow eight jets of foaming water. Just at this moment husband returns, and is ikewise astonished as well as delighted. The washing is done—dinner is ready at 11 o clock a. m.—Aupan or

THIS IS A

Superb Engraving!

And will doubtless be much sought after,

IS EQUAL TO: MANY OF THE

CHRONOS SELLING AT \$3.00.

I have concluded hereafter to

Present Each Purchaser OF ONE OF MY NEW

STEAM WASHERS

ONE OF THESE

CHROMOS FREE!

Lap None will be offered for sale.

J. C. TILTON.

PITTSBURGH, PENN.

a Pew

Extracts from the Press.

Our readers will be grateful for the room given to the advertisement this week of the famous Steam Washer of Mr. Tilton. We are prepared to recommend this invention as all the advertiser and manufacturer claims for it, and every family should order one at once. It saves woman's toil, and thus saves her life. It more Ann pays for itself in abery short time by the saving of fabrics, that by the old process of washing were worn out more than by actual service. The washing has been hitherto a greater wear and fear upon garments than the wearing itself. The new Steam Washer secures a clear gain to all who use it. The advertiser, Mr. Tilton, is a thoroughly reliable gentleman, will per form all he promises .- Methodist Recorder, Pitta-

300:000 SOLD.

This does not probably represent one-fifth of the real number of Tilton's Washing Machines that have been sold. The press everywhere gives festimony that Mr. Tilton's Woman's Friend is the best made or yet invented. Said a neighbor the other day, "There is no doubt about it: Tilton's machine takes away the drudgery of washing, and makes clean work with the clothes. I pity the family that Is without it." There are over seven millions of families in the United States to be supplied with this great blessing—over seven millions that need and want this machine. Mr. Tilton makes offers to those who are not lazy, and who are willing to take hold with him, and who have a small capital, to aid him in supplying these seven millions with his Woman's Friend. His offers are simple, and very liberal and without risk. Our cities, our villages, our comply lightquarters, are will of men who need world. To all these Mr. Tilton offers plenty of work and good pay, and we carmedly arge all to write or go to Mr. Tilton, and out-his terms, and begin business at fouce. See his big advertisement in another place. Mr. Tilton is honest and reliable, and the statements in his advertisement can be relied on .- (hristian Standard, Cincinnati, O.

TO THE INVENTIVE GENIUS

Of this age is due the progress of our present high state of civilization as much as to all other lorces combined. All industrial pursuits were prosecuted in a primitive form and manner. Muscles were the reliance for mechanical labors pursued, and a man's or woman's value was based upon the strength of these. Brain force has changed all this, in the multiplication or substitutes for muscle force; and such is the extent of ingenuity in this department that it is now esteemed that more work can be accomplished by one-teath of the population of the earth in one year than could have been done by the whole world in the same time two hundred years ago. Every class of industry has felt the influence of genius. Agriculture, manufactures, and commerce have been stimulated into wonderful activity by it. Nor has the household been overlooked, nor the labors, of women neglected. The sewing machine is an example of what ingentity has done for woman.' It has multiplied her power of hundred-fold with the needle. The washing of wearing apparel and other textile fabrics by mechanism has, been a problem that has employed the skill of the country, and without success, until J. C. Tilton, of Pittsburgh, struck a principle of manipulation that is destined to supersede all other machines, and do away with all washboards. Howe

has made his name immortal through the needle, and Tilton, in like manner, will perpytuate his through an instrument no less important. Tilton's machine is simple, and may be managed by a child twelve years old. Mr. Tilton's advertisement's but a modest exhibition of the operation and rapidity of this unique instrume at for the family. It is one of those productions that carries itself into every family by its own merits which captivates and elicits the admiration of every person who examines it. Mr. J. C. Tilton is a perfectly reliable man, and will do just what he promises in his adverti sement.—Religious Telescope, Daylon, O.

Read the editorial published in the Pittsburgh Advance. (Write the editor and send for a copy):

We would not knowingly lend ourselves to practice on our readers a deception; but after having thoroughly tested Tilton's Steam Washen, the wife says: Too much can not be said in its praise. It not only requires a less quantity of sorp than the old method, but it is a wonderful saving of hard, slavish labor over the wash-tub-the clother, when coming out of the boiler, with only a little ringing, thoroughly washed and fit to hang on the line." She further says, 'I would not dispose of mine for live times its cost, if I could not procure another: or knowing its merks as I do, were there no other way, I would deprive myself of some article of apparel, or the family of some necessary to procure

"These statements are made after repeated trials of one of those Washers, and their trathfulness may be

"The principle on which the Stram Washer is gotten up will commend itself, as soon as understood, to every thinking mind. It is so very simple that the wonder is that it has not been discovered before. We retoice for the relief which this invention will afford to those who have to perform that essential part of domestic labor-washing."

The Character of the Christian Revealed Religion.

BY W. E. MUNEOE, M. D.

The first thing drawn to notice, in any attempt to investigate this religion, is the extraordinary doctrine of the coming of the Son of God upon the earth, to instruct and save from eternal death or destruction, all those who shall believe on him. If this doctrine will not bear the test, it is necessary to apply to all professed revelations, we need not go further in our researches, because it is the sum and substance, or ultimate perfection of all the revelations of the book in which it appears. Before we consider this subject, let ue, for a moment, regard the universe as we

now know it. There can be no doubt that the fine-discov eries of the chemical action of the light of the fixed stars, demonstrates that they are, in their constitution and general character, very similar to the constitution of the sun, and, indeed of the earth. It seems, therefore, that throughout the many mill ons of stars, apparently beyond number or limit, there exists bodies on which beings, very much like men may exist, and as this is extremely probable, because nothing in nature that we can discover is made in vain, we may, for our argument, conclude that it is so. It follows, therefore, that among these myriads of suns and earths, their great author might very well have neglected, or let drop out of his considera-tion, this globe of ours, when he perceived, as it is declared, that its people were exceedingly perverse and horribly wicked in his sight, but he did nothing of the kind; on the contrary, his benevolence never, for a moment failed, but he at once devised a remedy for the evil by sending (at the right moment), from the regions of his dwelling, one whom we have been taught to consider, existed to him in a relation such as we on earth judge to be that of a son. It follows that there was nothing opposed to his benevolence in so doing; nor may we consider his omnipotence affected by the act, nor his wisdom impugued: If it were in every way consistent with his benevolence so to act, then it was wise, and if wice, then was it merciful and just; and altho' we cannot measure the infinite depths of his omniscience, or understand their workings, we may safely rest assured, that there is nothing contrary theteto in the whole scheme of the salvation of man, by means of faith in the suffering, life and death of his Savior. It by no means follows that we should have faith in the history of that people among whom he appeared, and who put him to a cruel death; that is to say, we are not called on, because in our faith in such a Savior, to accept as absolutely true, all those things which have been written by human beings concerning his progenitors. So that if we find matters in the book presented to us, that appear decidedly opposed to the attributes of the Great Father of all things, we are, of course bound to reject them, and to suppose them to have arisen from the weakness and fallibility of man. "But we are not at liberty to reject the great and leading teachings of the Savior himself, who could not possibly fall into error." It is said we are bound in reason, however, to examine thoroughly the professed accounts of his life and his teachings; and then only may we accept as such those which do not in any way contradict the attributes of the Eternal; for, if any passages really do this, we may rest assured that they have been interpolated during the early days of the church, by men who cared less for truth than for establishing certain doctrines. It would be presumption in me to dictate, or even to point out, such passages as seem to be objectionable. If I fulfill my duty to my fellow men, by pointing out to them the mode by which they should proceed to judge for themselves, and if they follow that mode, they cannot go very far from the truth. It seems to me that men for some centuries past, to arrive at a true and reasonable system of theology, have adopted the idea that the writers of prophecy, for example, have been inspired, in some way, by heaven. In consequence, they have concluded that their words must needs be true. But this files does not seem to rest on solid evidence, for we do not see any such claim made even in the Bible, nor, with one exception, even, in the New Testament, This idea of plenary inspiration seems to have been taken up by the church at an early period; yet we do not find it acted on at all, in a large sense, until the time of Constantine. In the year 325, A. D., he presided over a grand council of 2,048 bishops, at Nice. These men were so violent and vociferous, that but for the Emperor's precence, they would have engaged in open They were so prejudiced and so furious in favor of their preconceived opinions, that all justice, common sense and decency were excluded from their proceedings. In the end, Constantine was obliged to disqualify 1,730 of them from deciding which, out of the numerous books laying claim thereto, were really the word of God. There remained 318, who then and there decided that out of fifty gospels then extant, those only of Matthew, Mark, Luke, and John were worthy of being preserved. They rejected entirely the books of James, Jude and the Apocalypse. The rejected books among which, it is said, were three well written gospels, and also the gospel of the infancy of Jesus Christ, were committed to the flames. Then, Constantine arose and solemnly declared that the books chosen chould be considered as sanctioned by the

The Bible, therefore, as we find it, nearly, was first pronounced to be the word of God by three hundred and eighteen exasperated priests, and sealed by their Emperor Constantine. And what was this Emperor? The foulest murderer that ever lived! He murdered his own wife, Fausta, in a bath of boiling water; his own nephew, Licincanus, when only twelve years old; his own son, Crispus; his wife's father'; his sisters' husbands ; in all seven individuals, including his former friend Sopater.

Thus continued the Bible until the year 633, on for 315 years. In this year, on the 9th of December, the council of Toledo was held, which received unto the canon the books of James, Jude, and the revelations of St. John. Little was read of these books, however, until the first English translation was made in the fourteenth century, when Luther arose. They were in Latin, and read only by a very few scholars. There doubtless have been instructed men, who have received ideas from their guardian angels, and probably from other angels also, which ideas have been of value to mankind. In this way have some men foretold the future, though but very received this been done to the first this been done. rarely has this been done correctly. This system is, however, very contracted, for these angels acknowledge, that in general they do not themselves know the future, more especially as to the affairs of this life, and they add that astrology is better formed to learn it by than even such angelic knowledge.

Now, this uncertain, wavering, imperfect condition of teaching mankind knowledge of

all old prophecies, which before we can re-ceive them as indications of truth, must be brought to the test of agreement with the attributes of the eternal. If they will not bear this test, they are naught. If they do not agree with his omnipotence, they are weak; if they oppose his benevolence, they are malefic; if they coincide not with his wisdom, they are foolish; if they run counter to his omniscience, they are ignorant; if they be contrary to his mercy, they oppose his benevolence, and, if against his truth or justice, they insult the infinity of his wisdom. But the value of prophecy, per se, is really much below the level usually attached thereto.

Let us suppose, for instance, that there never had been any prophet who had been able to foresee the coming of the Messiah on earth, would that invalidate or destroy the evidence that he really did come, as set forth by the evangelists ?. Who does not perceive that the really/valuable evidence of his having been on earth, consists of the combined testimony of many good men as to the wondrous character of his life and death? It is this, which really constitutes the unshaken evidence of his existence; this, with the doctrines he taught, which uphold the believer in the religion he accepts, and this alone is the cornerstone of that faith, without which all revealed religion 🕏 an idle dream. Surely, this is sufficient for any reasonable man, who can see but very little to confirm the faith, that needs no confirmation in the prophecy as it is called, of his birth; in which we find vague and uncertain use of his Hebrew, or Puœnician word Olmah, which might truly mean virgin, but which did not necessarily and arbitrarily signify that only. Who, I ask in all fairness and good faith, were the early Chris-tians, whose faith rested on his prophecy? Did St. Paul believe on this account? Did Peter? Did any of the early churches? . It is not well-known that the Evangelists did not write, or certainly did not circulate their writings, till about 60, A. D. I If these writings had been in existence, is it not certain that St. Paul, in his numerous epistles, would have quoted them? It is fair to believe, therefore, that this idea of the virginity of the mother of the Savior was but little known to the apostles generally, and to the early churches in particular. Yet, it by no means follows that it may not be true. All that I argue for is, that the prophecy which is supposed to point out this very remarkable circumstance, may, as the Jews declare, possibly do nothing of the kind, and yet the fact may exist nevertheless. I am not arguing, be it understood, against the fact of the Bavior being born of a virgin, but against the fact of this being prophesied ages before hand, which I deem to be very doubtful and of little moment, either one way or the other. As for the doctrine of the immaculate conception of the virgin, it is a mere piece of folly, worthy of the nineteenth century, in which mankind appear to be more ready to adopt absurdity than in any former century, and one which may well indicate the speedy downfall of the church in which it orginated. Heaven is truly long suffering, but it strikes at length, and when it does strike, it strikes effectually. But if we admit the existence of such a prophecy, and that it is clear and undoubted, what does this prove? That the prophet was well and truly informed, and spoke truly also; yet we must also have the evidence of the fact prophesied, having really taken place; or it is proved to be no prophecy at all, and if we have such evidence, which we assuredly have in this case, then must we believe the factnot because of the prophecy, but because of dence. And if the latter were imper fect, I do not see how the existence of the prophecy could be taken to remedy that imperfection.

Let us then value the prophecies according to their true worth, but let us cease to give them an exaggerated and inordinate value.

SPIRIT OF THE PRESS.

Pultneyville, Wayne co., N. Y.

Views of the Leading Journals on the Current Topics of the Day.

> PUTTING GOD IN THE CONSTITUTION. [From the New York World.]

. In our humble judgment, it would be a great deal better to put him in the hearts and consciences of the people. We have no faith in attempts to propagate religion by political or governmental machinery

There has been sent us by the President of the National Association formed to press the religious amendment, (whose courtesy we hereby acknowledge), a call for a national convention to meet in Pittsburg on Wednesday next, February 4th, "to secure such an amendment to the National Constitution as will suitably acknowledge Almighty God as the Author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation." This call is very numer-ously and very respectedly signed. Governors, ex-Governors, Lieutenant-Governors, judges, college presidents, professors, superintendents of education, bishops, and doctors of divinity, being conspicuous in the long list of honorable names. We can not question the sincerity of these men nor the piety which prompts their movement, and we recognize the obliga-tion of the secular press to discuss it/(if it discusses it at all) in a spirit of respectful deference to honest conviction.

It is set forth in the call that "the national Constitution is destitute of any explicit acknowledgment of God or the Christian religion." The selection of the word "explicit" is a virtual admission that the Constitution does contain an implied recognition of the exist-ence of God and of the claims of Christianity. But we are frank to confess that we hold these to be of as little importance as do the issuers of the call. The Constitution requires oaths; and if there be a God to swear by there must be (to borrow the language of an old divine) a God to pray to. But the introduction of caths in the Constitution was not prompted by re-ligious sentiment, but by political feeling. It was first proposed in the convention to bind all State officers to support the Constitution, with the avowed purpose to make allegiance to the new Government as sacred as allegiance to the State Governments, which their officers were sworn to support. Six States voted in its favor, and five against it, the yeas and nays being alike governed by political motives. Some of the speakers contended that there would be as much propriety in requiring the Federal officers to swear to support the State Constitutions as in requiring the State officers to swear support to the new Government. No oaths of any kind had been required in the government of the Confederation which the new Constitution was to displace. At a laterstage of the proceedings a motion was made to require the Federal officers to take the same oath imposed on the State officers, and it was unanimously carried. Whoever will look into Madison's Debates will discover evidence enough that no recognition of religion was

our Lord" etc., was merely the ordinary form of solemn legal authentication in the expression of a date. . The same form is found at the end of the Ordinance of 1787, relating to the Northwestern territory, and is no more a recognition of the Divine authority of Christianity than the "yours truly" before the signature of a letter from a gentleman to a lady is declaration of love. We do not therefore join with those who thrust these phrases in the faces of the pictists as an argument that what they desire is already in the Constitution. Such investigation as we have given to the subject convinces us that the framers of the Constitution intentionally forbore to intro-duce the name and acknowledge the supremacy of God.

From what motives? Out of an extreme solicitude to guard the new Government against any suspicion that it might ultimately lead to an alliance of Church and State, a suspicion which would have been fatal to the proposed Constitution. So careful and guarded were they on this point that they feared an unfavorable inference from the requirement of an oath and immediately suboined to that section, by an excess of caution, but no reilgious test shall ever be required as a qualification to any-office or public trust un-der the United States." But even this did not allay the apprehensions of the people, and immediately after the Government went in to operation an amendment was adopted (the first in the list of amendments) declaring that "Congress shall make no law respecting an establishment of religion."

A recognition of the Supreme Being in the Constitution would have been suitable enough in itself, and would probably have been introduced had it not been for this jealousy and fear. We find references to God in many of the State Constitutions. The New York Con-

stitution of 1822 begins thus:— We, the people of the State of New York. acknowledging with gratitude the grace and beneficence of God, in permitting us to make choice of our form of government, do establish this Constitution...

And our present Constitution has a similar

We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this Constitution.

And if a new Federal Constitution were to be adopted, we have no doubt that the pream-ble would contain some similar expression, as the kind of fear which excluded it in 1787 no longer exists. But it would be very awkward and unfit to introduce it now as an amendment. It would be like saying grace several hours after a meal had been eaten and digested when it had been omitted on sitting down to

The proper place for such a recognition would of course be in the preamble; but it was decided by the first Congress that amendments can not be inserted in the text of the Constitution. Every amendment is in the form of a separate appended article. The proposed amendment would have to be numpered as article XVI., and stand apart at the tail of the instrument as an independent declaration. In that form it would be so odd and unsuitable as to be almost grotesque. The object of amendments to the Constitution is either to confer some new power on the Government or to restrain it by some new prohibition. A formal recognition of God standing alone as a tail-piece and an afterthought, would neither confer a power nor impose a prohibition. It would be an incongruous addition of a religious creed to a politi-American ideas of Government for a majority of the people to impose a religious creed upon

the minority. But suppose it done; suppose a national creed or confession of faith engrafted on the Constitution; what would be its effect? Why that every public officer, Federal and State. who took an oath to support the Constitution, must swear to a religious creed. The circular we are noticing proposed to introduce God, Jesus Christ, and the Bible as articles of national faith for all public officers to swear to. The consequence would be that no Jew could hold any office, for no Jew believes in Jesus Christ. The respectable denomination of Quakers would be in the same predicament, for the Quakers do not acknowledge the Bi-ble "as the supreme rule of conduct," but re-gard the inner light of the Spirit as superior to the written word. Catholics would also be excluded from every public trust, for although they respect the Bible they follow the guidance of the Caurch, not to mention the distinction they make between the Catholic Bible and the Protestant Bible. A religious dogma established in the Constitution would necessarily become a test and qualification for office, and every public functionary would have to swear to support it. Certain it is that no such amendment will ever be adopted by the American people.

THE DIAKKA.

Hudson Tuttle's Article Reviewed. THY WASHINGTON A. DANSKIN.

MR. EDITOR:—In your Journal of 31st of January, there is a review of A. J. Davis' 'Diakka," by Hudson Tuttle, which contains come very remarkable assertions. Mr. Tuttle says: "The testimony of a thous-

and persons that they saw pure water burn, or a solid mass of iron float upon its surface, would be of no value. One and all, by some means, necessarily were deceived. We should be cautious in pronouncing anything impossi-ble, but we are advised, when we say that the removal of a vest from beneath the coat, the removal of a coat when the hands are tied with cords, the taking of an iron ring from the arm when the hands are clasped or tied, the placing *of a fing on the neck* smaller than the head, by fair and honest means, are impossibilities, **

* * and are sad evidences of human credul-

ity, rather than the return of departed friends." Now I would ask Mr. Hudson Tuttle, how, or by whom, he was "advised," when he made this very dogmatic announcement, that the testimony of a thousand persons is of no value, if he happens to disbelieve the fact testified to? Has he penetrated the "Arcana of Nature" so deeply as to have compassed all its possibilities? Has he, in his profound re-search, discovered all the forces which nature has at her command, so that he can assert, with dogmatic authority, that men who use as clear perceptions as his own, are "necessarily deceived" when investigating phenomena which he declares impossible. If such is the fact; if Mr. Hudson Tuttle has become infallible upon the subject of physical manifestations, and Mr. Jackson Davis speaks ev cathedra regarding the class of spirits who produce a large pro portion of the mental phenomena, then have we not reached the plane upon which our Christian friends have so long been standing, and is it not time for individual investigation

and expression to cease? Having in early life thrown off my reverence for authority, either that transmitted by apostolic benediction or that less reverently assumunknown worlds, and invited all the people to come to the tables where their unseen friends would join them in holy communion.

I supposed that the era of priestly authority and dogmatic assumption approached its close and that the religion of the future would resi upon the evidences which men and women gathered from nature by the exercise of their own senses. Still the holding the opinion that such must be the result of the movement known as Modern Spiritualism, I wish to place in your columns my protest against this assumption of Mr. Tuttle, and to assure the readers of the Journal that when I testify to the fact of a ring nearly seven inches smaller on its inner circumference than the head of the young man around whose neck it was placed, I have not been "necessarily deceived," nor have I given "sad evidence of human credulity." I only state that which has occurred more than thirty times in my presence, and under conditions which rendered imposture or fraud absolutely impossible.

A plain ring made of half-inch rod-iron, measuring less than fifteen inches, was placed many times around the neck of a young man, not a professional medium, who was under my close supervision, and as none of the implements or accessories of the juggler were employed, simply a man's neck and a solid iron ring, there was no difficulty in placing them under strictly test conditions. The ring could be privately marked with a file, or by acids, or in any way desired, so that the medi-um could not, in the dark, either ascertain or imitate, and in a few minutes, cometimes less than two, it would be around his neck.

On one occasion, another ring, made by a skeptic from the same rod of iron, was privately marked and surreptitiously substituted for the original ring. The result was a triumph, the substituted ring being placed around the neck, and the skeptic who made it for the purpose of exposing a fraud, acknowledged publicly that what he thought impossible had certainly been accomplished. Now, is this testimony worthless because

Mr. Tuttle has so pronounced it? Am I to disbelieve the evidences of my own senses when using them under most favorable conditions, or, am I to throw aside the opinion, deliberately formed, that scientists in the Spirit-world, with the knowledge of forces unknown to mortals, were trying experiments interesting to them and valuable to ourselves, and quickening the minds of hundreds to a perception of the fact that an invisible intelligence was working among them?

I ask, am I to throw aside my own conclusions because Mr. Tuttle denies the facts upon which they are based, or because Mr. Jackson Davis assures us that while such facts are possible, they are produced only by a class of spirits whom he calls " Diakkai

While I hold both gentlemen in high esteem, must, nevertheless, respect the evidence of my own senses more than the profundity of the one, or the vivid imagination of the other. Baltimore, Md.

Sex in the Spirit Life.

I read in your Journal a suggestive article by Hudson Tuttle, on the above subject, and agree, yet do not quite agree with him.

His aim is to lift up our ideal of the life beyond, above the realm of appetite and passion that pertain to our earthly life. This is well, timely, and greatly needed for some.

In the wonderful illustrations of Dante's In-

ferno, by Gustave Dore, the genius of the artist has bodied forth, with fearful power, the conceptions of the great poet, and we see troops of beings tortured and tormented by base memories and by low and mean desires never to be gratified. They are but a transcript of Whittier's words:

We shape ourselves the joy or fear, Of which the coming time is made, And fill our future's atmosphere, With sunshine or with shade.

But, while all this seems true and rational. vet this evil is transient and the good is permanent. The appetites and desires indispens-able to our daily life here, and to the continuation of the race, are manifestly superfluous in that higher life. If there be, as probably there may, anything there analogous to them, it must be of a kind fitted to the needs of a spiritual existence.

In the matter of sex, so much as pertains to the conception and birth of coming generations here, is needless there, and may not

But is this all? Are not the fine and subtile attractions and repulsions of sex here, to a large degree spiritual, and such as do not reach to physical results, yet make life beautiful and sacred in its social aspects? Sex is of the soul first, then is the body born with its personal peculiarities. Man is man, woman is woman, in soul, and secondarily, and of course, in person. The sex in soul, the delicate reverence, the tender trust, the mutual inspiration and help of man and woman here, is of the spirit, and will chiefly live when these bodies of ours go back to the dust. So, in that higher sense, will there be sex in the Summer-land. All this is but theory, and I offer it in the same spirit of modest suggestion by which. Hudson Tuttle's article was marked. Yet, if glimpses through the gates ajar by mediums and clairvoyants be of any value or reality, they give us some proof that the dual glory of manly and womanly life make up the divinity of

that higher realm. G. B. STEBBINS. Detroit, Mich.

The Soul of Things.—Vol. II.—By Win. Denton.

In the brief preface, Mr. Denton speaks of he previous volume as a record of psychometric experiments by Mrs. Denton and himself, saying they "did not expect or even desire that the marvelous revelations should be accepted as truth, without examination," ey were results of exploration in a realm but little investigated, but that eventually the attention of scientists must be directed to this most important and interesting realm.

The idea of this work is that all the past leaves its subtile impress behind; that "The Soul of Things" is indestructible, as well as impalpable to the outward senses. Impressi-ble persons can take any relic of the past in their hands, a brick, for instance, or some ancient mineral or implement, and sit in quiet waiting until gradually the history of the specimen they hold comes to them, and floatsin panoramic vision before the mind's eye,

This volume opens with a valuable and most interesting chapter in "The Soul and the Soulrealm," giving his own views and quoting from Buchanan, Gregory, Reichenbach, and others. Following this are records and remarks on experiments with Mrs. Denton, their son, Sherman and sister, Mrs. Cridge, illustrated by plates of scenery, dwellings, animals and men, in the pre-historic, stone-age, the cave age in old Pompeli, older Egypt, etc., etc., as these mementoes of olden days come up in shadowy, vet real presence to the mind and the inner vision of the psychometrist. It is, indeed, a book any matter, future or otherwise, demonstrates intended in this part of the Constitution.

The implied recognition of Christianity was given to the confused character of the constitution.

The implied recognition of Christianity was given to the confused interest and value, provocative of the confu

one psychometric lore, giving glimpses of The Soul of Things.

Mr. Denton is well known as an able, eloquent and scientific lecturer on Geology, a fear-less and bold radical; a sensible and decided Spiritualist, a man of high personal character. He is fully occupied in New England, making but an occasional visit to the west, but he should be heard in Chicago, and in towns near that city as well. G. B. Stebbins.

Detroit, Mich., January 29th, 1874.

[Continued from First Page.] the Grecian Oracles. The Roman Augurs who prophesied by an observation of celestial phenomens, the flight of birds, and the occurrence of various accidents, were probably not entitled to a very high rank among the ins ruments of intercourse between the visible and invisible worlds. The Sibylline Oracles—most of which were burnt by an old woman because Tarquin the Proud twice declined to purchase them—may have been of more consequence. On this point I do not propose to speculate. To distinguish the genuine phenomena of a true Spiritualism from the phantom creations of mere appearances, psychological hallucinations, and the tricks of the juggler; to classify and explain the genuine facts in their relation to the laws of matter and mind, will be our object in aucceeding papers. We need not unveil the secrets of the Cabiri and the Eluesinian Mysteries for further proofs of spiritual agency. The facts that have left an indelible record in authentic history, and are now revealed to the common observation of mankind, are sufficient for all the purposes we have in view, in a series of papers that may appropriately follow this Introduction.

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