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ROMANCE AND GENERAL REFORM.

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

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## SPIRITUALISM OF THE ANCIENTS.

BY S. S. JONES.

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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—Main subject alike to Physical and Spiritual Forces—Folytheistic Worship of the Ancients—Science of the Early Egyptians—Astronomy among the Chaldeans—Phoenicians and Arabians—Brahmins and Chinese—The Greek Poets and Philosophers—Spiritual Idea in all Religions—Grecian Oracles—The "Vox Divina"—Moving Statues of the Gods—Bathing in the waters of Castalia—Virgins in the temple of Apollo—The Pythoness a Trance Medium—The Roman Angurs—Urim and Thummim—The Sibylline Books—Secrets of the Cabiri, and the Eleanian Mysteries.

The ancient 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 travelling jugglers, who amused vulgar crowds in the streets, there seems to have been a general recognition—among all nations—of the existence of subtle 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 subtle 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 forces 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 spiritual beings in the affairs of men was revealed in various ways—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 superterrestrial 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 disguised by gross superstitions, 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 conceals the spiritual Arcana from our observation; or otherwise in the mastery of their power to determine the destinies of nations, and to shift the scenes in the drama of universal history.

It can not be shown that this view of our higher relations, and of the influence of superior 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 telegraph 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 nebulae that light up the milky-way, and likewise determine 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 subtle and irresistible influences emanate from individualized intelligences of life, endowed with great voluntary powers and God-like capacities. Men everywhere 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 instantaneous 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 this 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 divine elements and influences that emanate from its own appropriate sphere? This would be at once unnatural and irrational. Our spirits are forever immersed in an 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 man may number"—Spirits from all worlds in space—brood over the very springs of life and thought. The sphere of intelligence from that great company surrounds our souls like a vital 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 as the walls of the sepulcher.

Inspired 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 subtle 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 wrought 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 upheaved—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 monumental 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 coffin 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 Egyptians 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 great-

ness—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 Chaldea science found its way into Persia 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 so acquired to the art of navigation. They determined on their courses through the desert, by observing the constellations; they 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 everywhere 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 2,170 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. Boullay affirms that such a conjunction of the sun and moon actually occurred 302 years before Christ.

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 Phœnicia. 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 preside  
And thrice ten thousand round their charges glide.  
They can reward with glory or with gold,  
Such power divine permission bids them hold."

There appears to be a most significant correspondence in the fundamental religious ideas and the speculative theology of many nations. The cardinal principles and ceremonies of Judaism and Christianity are found to exist substantially in the pagan systems of religion. Iamblichus 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 of him—

"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—called him, saying, "Hail, Pythagoras!" The Platonists recognized invisible intelligences or genii, and they had no doubt that men were indebted to both good and evil deeds by their influence. Socrates also

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 waters 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 loci* invested with power over the elements, endowed with the attributes of intelligence, and having an invisible 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 exhibition 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 is 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 earth.

Similar 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 opinions do not establish our fundamental ideas 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 a universal prevalence of the spiritual conception among the ancient nations but upon the presumption that tangible demonstrations of spirit agency were matters of familiar observation. 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 modifying the forms of government and religion; 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, and even imaginary beings, that gave birth to many vile superstitions and led to a general 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 the vessel warning the Argonauts of impending or possible disasters. Within the limits of

the grove—near the temple of Jupiter—there 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 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 Cambyzes 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, proceeded 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 Samos 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 Jupiter Ammon, while delivering his oracles, nodded his head; and Apollo was represented as moving in his place when he desired to communicate. Such phenomena were not rare and generally believed. The examples were so numerous by 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 Machbeth say, that

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

Among all the ancient oracles 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 Pythia or priestess, was accustomed to drink from the fountain, and also to bathe her entire person in the waters. These ablutions were repeated whenever she was about to invoke the presence and inspiration of the god. The fair priestess was also required to be modestly dressed, 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 Medium—an 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 subalutis 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 Spirit. It was now they commenced to speak as the communicating "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 development; and this state was induced by essentially the same means."

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

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MODERN SPIRITUALISM.

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.

A religion that stifles all free inquiry, and rears 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 while protected as the light of reason and science investigates and exposes its contradictions and absurdities.

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.

First: What does it disclose relative to God, his personality and attributes, 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 forbidden the development in those qualities 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 goodness, and rescue him from the aspersions of those who assert that he is respecter of persons, 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 believe all the doctrines of Christianity.

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

What moral duty do they incite? While 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 brother-man. They do not secularize 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.

Mortality 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 constitute 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.

At death, by a law of spirit, as certain as that which governs 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.

I will now briefly present the doctrines of Christianity as taught by the orthodox evangelical 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 logic could pacify and control, and to whom

offerings 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.

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 moral character and conduct, be consigned to the same eternal perdition that the rebel angels are said to experience; and the momentary act of faith cleanses 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 altar of the religion they profess. Their repeated and startling denunciations from moral 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 doctrine 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.

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 steam press and the common 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.

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, until it will have to be met, if at all, at the ballot-box, and to do that effectively, a majority in interest opposed to radical agrarianism must be created and organized.

At death, by a law of spirit, as certain as that which governs 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.

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Individuality. By O. H. F. KINNEY. Man is evidently a gregarious being. Society 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 tub must stand on its own bottom," becomes a truism. Society is not a load of hay, so interdependent 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 propping can make him what he is not.

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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 man-head and shoulders above the tinsel specimens manufactured by the conventionalisms of the day. 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.

Work 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. Keep the hungry from your store, Clothe the naked at your door. Lift the outcast from the mire, Help 'er 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.

An Old Intolerant. Bro. Jones.—After reading the action of the flunky committee of the Philosophical Society of Chicago, regarding the lecture of Gerald Massey in the Methodist Block, I suggest that the society can avoid trouble in the future, by employing the Rev. S. L. Youree, a Methodist clergyman of Clyde, Ohio, who recently said in a sermon: "That all believers 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 amendment to the Constitution of the United States.

Paints and varnishes have appeared on the window-panes at Mrs. Andrew's house, Moravia, N.Y., and have been examined by Mr. Dale Owen. ALL kinds of reformatory books for sale at this office. Oshocton, O. W. S. W.

TESTIMONIALS.

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

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me of my habit perfectly free from its use. Have no desire for it.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

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

For sale at this office, 32.00 per box. Sent free of postage by mail. Address: Holistic Philosophical Publishing House, Adams street, Fifth Avenue, Chicago. Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$3.00. It is warranted to cure the most inveterate smoker of the weed. The directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the baneful desire for a poison-ous habit. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

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TEA. TEA AGENTS wanted in town and country to sell TEA. or get up club orders, for the best Tea Company in America. Agents' prices and inducements to Agents. Send for Circular. Address, ROBERT WELLS, 48 Vesey St., N. Y. P. O. Box 1877.

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ANNUAL PREMIUM \$17.50 for first 5 years. 130.00 for second term, 5 years. 130.00 for third term, 5 years. The experience of the UNIVERSAL, in Chicago, during the past year, has demonstrated that this is the kind of Life Insurance the people want.

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A Good Head of Hair Restored by a Spirit Prescription. AMERICAN JOURNAL.—For the benefit of my friends and no world, I desire to make this brief statement.

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

With its cause, prevention and cure, explained as to be readily understood by non-professional people. Including all kinds of Mania, Delirium, Hysteria, simple Nervousness, Second Sight, Mesmerism, Spectral Illusions, Ghosts, Mysterious Voices, Catalepsy, Trance, Mental and Moral Aberration, Softening of the Brain, Loss of Memory and Mental Power, Nervous Debility, Hypochondria, etc., etc.

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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 lively as that of a young man of twenty.

SPRIT COMMUNION in answer to sealed letters, given through D. J. STANBERRY, 32 Green St., Newark, N. J. Send stamp for instructions.

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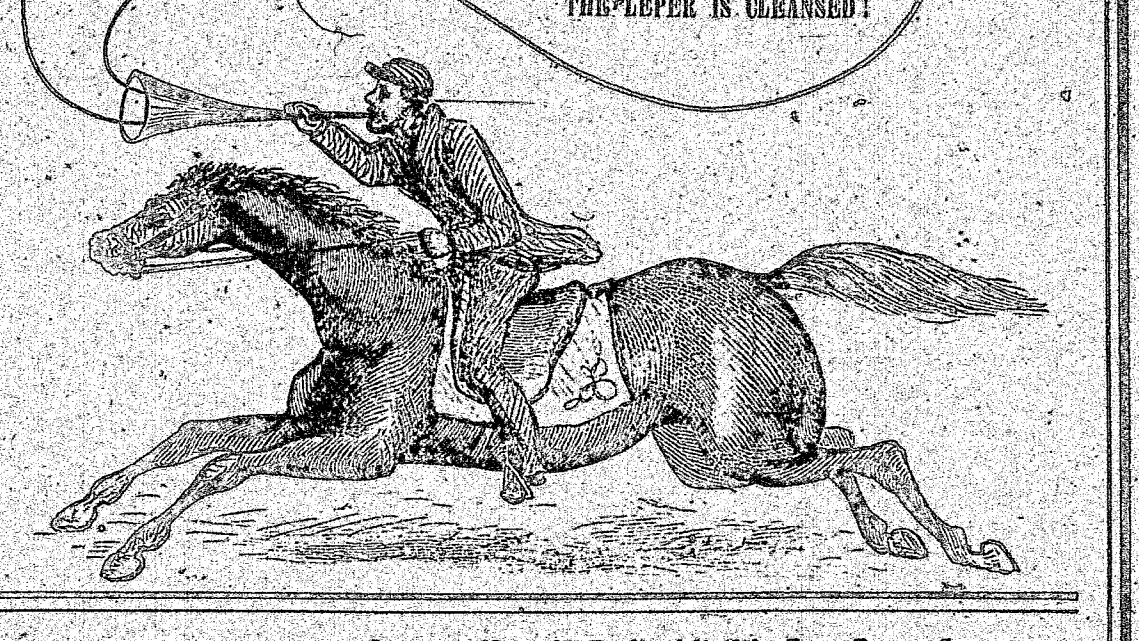
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DEAR SIR—YOU'RE POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed.

I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days, I showed 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.

WHAT DOCTORS SAY. In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc.

WHAT WOMEN SAY. A woman in this place has used the Positive Powders for falling of the womb, and is high in praise of them.

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt. I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor.

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

MRS. DE. GARRISON, Newton, N. J. In Ague and Chills I consider them unequalled.

J. P. WAX, M.D., Benint, Ill. Your Positive and Negative Powders seem to be quite a mystery—not marked action—yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

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

Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders.

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I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.

Triumphant Victory OVER Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion.

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me.

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

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In making remittances for subscription, always procure a draft on New York or Post-Office Money Order, if possible. When either of these can be procured, send the money, but always in a Registered Letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail.

Those sending money to this office for the JOURNAL, should be careful to state whether it be for a renewal, or a new subscription, and write all proper names plainly. Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names entered on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

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

From the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec 1873, it will be mailed, "J. Smith Dec 1." If he has only paid to Dec 1872, it will stand thus: "J. Smith Dec 0."

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 high-toned and dignified manner.

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 high-toned 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 death!"

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 passions of human nature, we should be surprised when we read the "hillinggates" 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 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 on a par!

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 elevate 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 numbed, 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 matrimonial 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 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 ghouls who go about defaming the characters of the leading minds of the age.

"Victoria is not the stranger to the citizens

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 heir 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 \$160, they also forgot to pay.

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 murderer. 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 anathemes 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 mystery. 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 rejoicing. 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 sending 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 earnestly urge you to make the little sacrifices 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, afford 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 that though a man die, he shall live again, and that though his gross physical body is laid away in mother earth, he has a new and beautiful Spirit-

ual body, far superior to the one cast off, and that the loved ones, thus rehabilitated, 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 sealed 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 Northern Illinois Association of Spiritualists will hold their Seventh Quarterly Meeting in Grov's Opera House, No. 517 West Madison St., Chicago, Ill., commencing on Friday, March 13th, at 10:30 A. M., and continuing over Sunday the 15th of March, 1874. The platform will be a free one, and all subjects may be discussed german 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 Grov's Opera Hall, on the evenings of the 15th, 16th, 20th, and 23d 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 Rural Office, 407 W. Madison street.

These two mediums are still at our Seance 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 names 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, Pa., who is turning them out by the thousand. Every lady in the land can now have a friend that will not fall 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. Lewis, clairvoyant and business medium, is located, for the present, at 163 Central avenue, Cincinnati, Ohio.

We are informed that the authorities of Louisville, Ky., tax a medium \$200 for a license to practice.

Mrs. M. J. Wilcoxson is laboring efficiently at Boulder, Col. She is greeted with large and enthusiastic audiences.

E. A. Davis has removed from Palermo to Hinawatha, Brown Co., Kan., where he will remain permanently.

August Zetter writes to us speaking in high terms of the mediumship of W. L. Jack.

Soul or THINGS, Vols. 2 and 3, will be sent to any address on receipt of \$8.50, 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 Harmonical Philosophy.

Mrs. Maria M. King, of Hammonont, N. J., will answer calls to lecture. She is one of the most able advocates of the Harmonical Philosophy.

Dr. D. P. Kayner, of St. Charles, Ill., will answer calls to lecture. The Doctor is an excellent Clairvoyant physician, and an eloquent speaker.

Starling Facts in Modern Spiritualism, by Dr. Wolfe, the most valuable work issued this season, is for sale at the office of this paper. Price \$3.50; 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 Patents 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. v16n2318

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. Latta.

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 sanctified.

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.

Car. 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 clairvoyant.

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

TO GEORGE PADDINGTON, OUR DEARLY BELOVED SON.—We, your own dear father and mother, have, this morning, been called here to this channel, to answer a letter, a welcome 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 another 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 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 FATHERS, 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 exposé 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 tricks, 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 off.

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. Let off. Costs! MARY PRATT.

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 demonstrated to us that he is one of those fearless souls that dares to think for himself, and on all proper occasions fearlessly expresses his thoughts. He is a gentleman who wins the respect and good will of men wherever he goes.

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. S. S. Burnett, Vincennes, Ind., \$1.25.

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



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...

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...

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...

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.

Q.—Is there any of the inhabitants here 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 accounts given in your testament.

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

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.

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...

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...

With kind regards, grateful assurances and friendly greetings, to each and all of the many good friends I have met, and who have bestowed favors in the many places visited in my several trips in the good state of Kansas...

upon this principle. To those who are with you in their interior nature; whose lives have the same vibratory measure with yours...

(Continued next week.)

Kansas Chips.

By DR. J. K. BAILEY.

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

Passing from Emporia, down the Missouri, Kansas and Texas R. R., calling at a number of flourishing cities,—it takes only a few hundred inhabitants to secure that legal status in Kansas—as far as Osage, where my work has already been reported through these columns...

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.

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...

Well, I like Kansas and her people. Twenty-five 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.

Hard times in Kansas; an occasional corner in Woodhull's stock; hence, not so much work on the trip as desired—and deserved too; permitting the writer to be the judge.

Mr. Tipple, who is a gentlemanly, intelligent, frugal farmer, living seven miles southwest from LaCygne. He is the medium of "Morrison's Round House" celebrity. Witnessed—heard a good talk "through the horn."

Met in Cherokee county, a fine trance medium, F. V. Lane—now registered recorder of that county. While unconsciously entranced, splendid philosophical lectures are uttered through his lips.

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Philadelphia Department.

BY HENRY T. CHILD, M. D.

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

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 following poem was written by her several years ago.

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 acheing, 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 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 transition was not so sudden but that I was enabled to pass from one condition to the other several times...

"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 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 hollow in which were many beautiful flowers...

"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...

"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 she joins the hand in this blessed land.' Soon after the funeral, I visited our friends and relatives in England. I told our friends and relatives in England. I told our friends and relatives in England...

"I succeeded in making myself known in dreams to two of my friends there who are mediums. 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 abandonment 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 earthly life. 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 earnest and practical women I ever met, said to 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 disappointed 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 passed, have prepared thee for a realization of grand results here, which shall be speedily 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. 'Thy 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 do what I had never been able to do on earth, has kept 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 localities 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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MASON & HAMLIN NEW STYLES NOW READY. HA MLIN CABINET ORGANS WINNER OF HIGHEST MEDALS AT VIENNA 1873, PARIS 1867. AGENTS WANTED FOR THE CENTENNIAL GAZETTEER OF THE UNITED STATES.

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Paralysis, Chills, and Fever. THUNDERBOLT, ALA., July 16th, 1873. SEPTEMBER 24th.—Mr. Selbeck writes, 'My old friend, Mr. Hollingsworth is nearly if not cured 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.'

Yellow Fever, Yellow Fever. Mr. J. M. G. Wood, Milton Florida, Sept. 9, writes, 'In Flux your Magnetics hot like a charm, curing severe cases in 26 hours and Diarrhea in from one to 3 hours. For Headache and Bilious Fever they are unsurpassed.' A severe case of Neuralgia was relieved in 15 minutes. A very bad case of periodical sick Headache and Spasms cured in 3 hours and no symptoms of it felt since.

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Consignments Solicited.



Letter from N. Frank White.

FARMER 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 theologians, the power of the land, the signs of the times, I think, give unmistakable indications of a steady and irresistible advance. I only need, when I get weary of work, and momentarily disheartened at the apparently formidable obstacles in the way, to go back over the years since my meditative 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 Spiritualism, enough to sink or crush anything not founded upon the eternal truth, and how like a young giant, it has spread its broad shoulders, 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 unsavory 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.

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 prairie, 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 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 prophet of old, "Bring on your beads."

Seymour, Conn.

guaranteed by prominent officials, and who stated a number of instances in her own experience where cures from the bite of a mad dog 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 the 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-Ocean.

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-ore, 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 recommend 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. BRANSALL.

RESOLUTIONS.

WHEREAS, This lecture closes the engagement 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,

Resolved, That the lectures delivered through the unconscious organism of Sister Pope, before 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 and seekers 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 superiors; and

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 progress, and spirit-intercourse, and feeling that we have been uplifted to a higher plane of thought and spirituality thereby; therefore,

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. Birdsall, A. E. Wood, S. Graham, E. Graham, Mrs. Gubelma 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.

Voices from the People.

NASHVILLE, TENN.—B. F. Adams writes.—I love 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 BOYQUET and the JOURNAL the best kind. We are all alone here among the most illiberal Orthodox I ever saw.

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

SPRINGFIELD, KY.—C. T. Cunningham writes.—I am glad you show up Woodhull and Hull in the way you do. I hope our cause will soon be purged from such stench 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 than 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.

OGDENSBURG, N. Y.—H. F. Church writes.—Accept my thanks for the pleasure afforded me in reading your able papers. Events in the future as you have in the past to hold up to the scorn and contempt of the world, the Hull & Woodhullites, and their disgusting doctrines. May perdition seize them. Your paper should be in the hands of every adult reader, and I have no doubt the time will soon come, when its merit will be more fully appreciated.

ATLANTA, GA.—Mary M. Clark writes.—The JOURNAL has been the greatest pleasure and comfort of my life. 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 Harmonical Philosophy.

BLOOMFIELD, CAL.—J. B. Pressley 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 principles.

STOCKTON, CAL.—M. Armstrong writes.—I have never seen but three or four numbers of the LITTLE BOYQUET and them I borrowed, and find they are just what I want, consequently I find 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.

BYCAMORE, ILL.—Curis Smith gives fourteen trial subscribers, and says—I live in a purely farming country. I took a short trip in my immediate neighborhood, taking a copy of the JOURNAL, and was surprised at my success. Every individual that I called 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 months, 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.—En. JOURNAL.

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 Devilsims. 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 feel that he was being attacked by the devil in his own church, so he withdrew from that point of the controversy. I send you 25 subscribers.

NEW BUFFALO, MICH.—C. Beeson writes.—The RELIGIO-PHILOSOPHICAL JOURNAL has no equal that I have ever seen. There is no better medicine for the blues than reading your paper. It is a spiritual lamp that will illuminate every house where it can find free admission. In order to get a copy of the JOURNAL, 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 BOYQUET all we can in this part of the country. We like you for fighting free just, 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 lecturer of either sex, who reads your paper, and try to prevent others from taking it.

ROCK RAPIDS, IOWA.—C. W. Hall writes.—The JOURNAL is noble paper and doing more to enlighten the world with regard to a future state of existence, and the false teachings of Old Orthodoxy and the pernicious and damnable doctrine of "free just," than all the other publications in the United States. But I verily believe that the RELIGIO-PHILOSOPHICAL JOURNAL, and the LITTLE BOYQUET, 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 of the best papers the world ever knew, I concluded to strain my nerves a little more. Send it on, friend Jones. I have taken your paper ever since its birth, and I think it no wonder would be almost like another death in the family.

DEXTER, ME.—Byron Merrill writes.—The sentiment expressed in your valuable paper, checks 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-loveism is only the scum, or the fetid fumes incidental to all eradicator movements and must act on Spiritualism as the crucible on gold, bringing forth the Christian's morality from the gold, incalculable by the Harmonical Philosophy.

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

DECATUR, NE.—M. C. Higley writes.—It is truly a pleasure 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 gone by, and a minister's wife that. The other one stuck to it about six months. Orthodoxy is morally going to pieces. Well might the Christian Advocate in an editorial declare that, "Infidelity 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 better.

MONTEZUMA, IND.—S. 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 cent subscription for the JOURNAL, to be sent them than by all the debates or arguments they can present. A friend talking 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 for them than all their excited friends do commune with us, than 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 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 clearing away the rubbish 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, Professor J. G. Fish, 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 grow more and more weary of the "Hull & Woodhull" and want to see in the columns of our beloved JOURNAL, that our good brothers and sisters all over the country are rising in their strength for the right, and cutting loose from the sheet that is poisoning the morals of both young and old. True Spiritualism elevates the morals of many, and carries us from barren functions to the higher and nobler faculties.

FAIRBORN, 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 the cause, until we have a complete separation, and the Hullites be brought about by a national convention in which we can publicly protest against those principles, and withdraw from all connection with the Chicago convention, and adopt a new name by which to distinguish ourselves; and every Spiritualist 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. 13th. The Doctor's subject was "The Inspiration of the Ages," which was ably treated, and gave entire satisfaction to his auditors. 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 great 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. I. 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 his 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 positions and beliefs of the self-styled orthodox truthfully. In a word, he is a Radical, and we feel sure that he will be constantly engaged in the good work.

Special Notices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing. Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed. The remedy is harmless, and not unpalatable. She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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

True Work Appreciated.—"Brown's Ecological Troches" have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world. As articles of true merit, when once used, the value of the Troches is appreciated, and they are kept always at hand to be used as a most reliable remedy for Coughs, Colds, and Throat Diseases, the Troches have proved their efficacy. For sale everywhere.

Artesian Well.

Proposals for sinking an artesian well are invited. Further information given by ASA C. GALE, Algona, Iowa. 7/18/73

REAL LIFE —IN— THE SPIRIT-LAND.

BEING LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE, AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY. Given Inspirationally BY MRS. MARIA M. KING, Author of the "Principles of Nature," etc. This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the conviction that it is a necessity to educate the people to knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "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., Chicago.

HOME OF THE FOX FAMILY, THE BIRTHPLACE OF MODERN SPIRITUALISM. Represented in that beautiful engraving entitled "THE DAWNING LIGHT." Price by mail, postpaid, Two Dollars, and other works of like art can be had by visiting or addressing E. H. CURRAN & CO., Publishers, 23 School St., Boston, Mass. 7/18/73



IMPORTANT ANNOUNCEMENT.

Improvement in Wash-Boilers

a simple arrangement by which steam was applied to the washing of clothing.

Steam-Washer, OR 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.

FOUR HUNDRED THOUSAND have been sold already. It is sufficient for my purpose to say that I am satisfied that nothing heretofore advertised ever rendered so general satisfaction.

NEW STEAM WASHER,

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

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.

Perfect and Universal Satisfaction

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

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 until a sample can be procured and fully tested.

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 at cost.

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

A DOZEN IN AN HOUR.

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

A CARD!

Please read the "CARD" carefully. If you do not wish to become interested yourself, have your 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 advertisement in the

"CHRISTIAN UNION."

It consists of 1,460 lines. At regular rates, amounting to

\$1,750

Each Insertion!

Repeated this "card" Nov. 19th, because my first insertion (Oct. 8th) paid me

500 PER CENT.

During the last eighteen months I have inserted my advertisement, occupying 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") paid me better than any.

ENTIRELY ON

ITS MERITS

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, it often sells

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.

It Saves Labor, Wear and Tear, and the Annoyance OF WASH DAY.

It 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.

It is Truly a Labor and Clothes Saving Invention.

READ THE FOLLOWING

Circular and Testimonials:

I respectfully ask you to read this circular carefully, and candidly consider what I now propose to you as a matter of business.

ADDRESS

J. C. TILTON, PITTSBURGH, PA.

DIRECTIONS:

1. Soak the clothes over night in warm suds - in the usual manner.

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.

MR. J. C. TILTON: - Dear Sir: - I received the Steam Washer the 19th inst. Thanks to you for your promptness.

FRANCIS CLAR, Choctaw, Miss., May 14, 1873.

MR. J. C. TILTON: - Dear Sir: - I send you this day per Adams Express, money to pay for one dozen Steam Washers.

WALTON, Ky., May 13, 1873.

WALTON, Ky., May 13, 1873.

EXTRA!

A FEW

Extracts from the Press.

A FINE CHROMO,

16 BY 20 INCH S.

OF MY STEAM WASHER!

This Chromo is Entitled

THE OLD AND THE NEW;

OR Behind Time and Ahead of Time.

A spirited engraving showing

First - Wife washing the old way - husband returning at 8 o'clock p. m., dinner not ready - Result - Fret.

Second - A Scotch scene where two Scotch girls, dressed in plaid, are tramping the clothes in a tub, in their favorite way.

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.

Fourth - 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.

And will doubtless be much sought after.

IS EQUAL TO MANY OF THE CHROMOS SELLING AT \$3.00.

Present Each Purchaser

OF ONE OF MY NEW STEAM WASHERS

ONE OF THESE CHROMOS FREE!

None will be offered for sale.

J. C. TILTON, PITTSBURGH, PENN.

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.

This does not probably represent one-fifth of the real number of Tilton's Washing Machines that have been sold. The press everywhere gives testimony that Mr. Tilton's Woman's Friend is the best made or yet invented.

Of this age is due the progress of our present high state of civilization as much as to all other forces combined. All industrial pursuits were prosecuted in a primitive form and manner. Muscles were the reliance for mechanical labor 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-tenth 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.



The Character of the Christian Revealed Religion.

BY W. E. MURPHY, 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.

There can be no doubt that the fine discoveries 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 millions of stars, apparently beyond number or limit, there exist 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.

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

all old prophecies, which before we can receive 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.

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 doctrine he taught, which upheld the believer in the religion he accepts, and this alone is the cornerstone of that faith, without which all revealed religion is an idle dream.

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

SPIRIT OF THE PRESS.

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

PUTTING GOD IN THE CONSTITUTION.

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.

The Bible, therefore, as we find it, nearly was first pronounced to be the word of God, by three hundred and eighteen experienced 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, Licinianus, when only twelve years old; his own son, Crispus; his wife's father; his sister's husbands; in all seven individuals, including his former friend Soter.

our Lord" etc., was merely the ordinary form of solemn legal authentication in the expression of a law. The same form is found at the close of the Ordinance of 1787, relating to the Northwestern Territory, and in no more recognition of the Divine authority of Christianity than the "yours truly" before the signature of a letter from a gentleman to a lady is a declaration of love.

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.

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.

And our present Constitution has a similar introduction. 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 preamble would contain some similar expression, as the kind of fear which excluded it in 1787 no longer exists.

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.

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 DIAKKA.

Hudson Tuttle's Article Reviewed.

Mr. Editor, - In your JOURNAL of 31st of January, there is a review of A. J. Davis' "Diakka," by Hudson Tuttle, which contains some very remarkable assertions.

Mr. Tuttle says: "The testimony of a thousand 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 impossible, 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 ring on the neck smaller than the head, by fair and honest means, are impossibilities."

unknown 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 that the religion of the future would rest 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."

A plain ring made of half-inch rod-iron, measuring less than fifteen inches, was placed 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.

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 conviction, 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 "Diakka?"

While I hold both gentlemen in high esteem, I 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 Inferno, 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 Whitaker's words:

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

But, while all this seems true and rational, yet this evil is transient and the good is permanent. The appetites and desires indispensable 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 exist.

But is this all? Are not the fine and subtle attractions and repulsions of sex here, of 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 it 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 Winslow Denton.

In the brief preface, Mr. Denton speaks of the 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," as they 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 title of this work is that all the past leaves its subtle impress behind, that "The Soul of Things" is indestructible, as well as impalpable to the outward senses. Impresible 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 floats in panoramic vision before the mind's eye. This volume opens with a valuable and most interesting chapter in "The Soul and the Soul-realm," 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, Slicer, and sister, Mrs. Oridge, illustrated by plates of scenery, dwellings, animals and men, in the pre-historic, stone-age, the cave-age in old Pompeii, older Egypt, etc., etc., as these memories of olden days come up in shadow, yet real presence to the mind and the inner vision of the psychometrist. It is, indeed, a book of singular interest and value, provocative of thought and investigation. A third volume is just out, and the whole make a magazine of wonderful experiments—a library of marvel-

ous psychometric lore, giving glimpses of "The Soul of Things." "Mr. Denton is well known as an able, eloquent and scientific lecturer on Geology, a fearless 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 Angur who prophesied by an observation of celestial phenomena, the flight of birds, and the occurrence of various accidents, were probably not entitled to a very high rank among the instruments 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 succeeding papers. We need not unveil the secrets of the Cabiri and the Elysian Hierarchy 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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