

S. S. JON 28, EDITOR, (CHICAGO, FEBRUARY 21, 1874.

SPIRITUALISM OF THE ANCIENTS.

BY S. B. BRITTAN.

VOL. XV.

rom Brittan's Quarterly.

[From Britism's Quartery] by stream and Oblevial Madge-Oseo Lite in Alls-Power-ef the Spirito- Revelations of the Spectrum-The Spiriton In the Natral-Informer of distant Spheres on the Earth-Muserhjeet alike in Physical and Spirit and Forces-Polythesis (Workley of the Arcticat-Science of the Earty Explanar Astronomy name and Chinose-The Greek Poets and Philosopher-Spiritual Ides in all Religions-- Greekon Oracles-The "Voz Divids" - Working States of the Gred. Enditor In the suscess of Castala, Virgins in the toughed Apple-The fythemes a "France Musican The Homosopher Angurs-Urim and Thummim-The Sibylline Books-Secrets of the Cabiri, and the Elen-inian Mysteries.

The ancient mit call and the transmitter of the second sec

unerwise in the majesty of their power to determine the destinies of nations, and to shift by eccioes in the drams of universal It can not be shown that, this yiew of our higher relations, and of the influence of sup-tion spheres of being over usi, is in any sense the dicks of heason. Everal recent scientific-tions, the shown that the start of the shown that the shown that the shown that the shown of the shown that the shown of the shown of the providence of the shown that the shown of the shown of the shown that the shown of the spectrum, by which we decompose the spin world, as the shift we decompose the spin the the shown of the shown of the spectrum, by which we decompose the spin the the shown of the shown of the spectrum, by which we decompose the spin world, as the shift we show of the shown of the spectrum of the shown of the sh

rays separated and the colors fixed in the n ural prisms of the flowers; and we know th the mystical power that develops these as prising results emanates, in a most essent sense, from a source that is separated fr our sphere by an intervening space of near 100 000 000 of miles. Through the same vi nat-

sense. Troom a obtract that is separated from nor sphere by an intervening space of overly 100 000 000 of miles. Through the same vas-that were all natures into being and beauty. We are obliged to admit that man could not crist, neither beast, bird, faith nor/nesce could live, the memory has a space of the space of the proba-field of the space of the space of the space of use, beauty and of conscious happiness come to passes and release the carth. The indicases and release the carth. The indicase of material forces is thus for a space of the space of the fact that there is a superior realm to which our space is a the space of the space of the fact that there is a superior realm to which our spirit sustain space of the spirit sustain the spirit sustain the original spirit sustain the spirit spirit spirit is an ind governs the vorit). Spirit is sub-stain control of the fact that there is a superior realm to which our spirit sustain on substance of our r. See spirit, and the seeson of its off rescence-to grave and blocks with constant control of the fact that there is a superior realm to which our spirit sustain on substance of the spirit spirit spirit and the conditions, processes, and organic de-wing the spirit spirit spirit spirit spirit is world be at once unmarine and irration al. Our spirits are forever - immersed in a spired ideas, and more increas, as und ys at the body is surrounded by the natural soft irration al. Our spirits are forever - immersed in a spired ideas, and more increas, as und ys at the body is surrounded by the natural soft in the virit at many number - Spirits from all words in though. The spirits from all words in though, the spirits from all words in though the spirits and control in the spirit at some as a zone of light. The sould have our body is universal that the spirit strange as a zone of light. The sould have our body is universal that the spirit is a selece, or, what is words in the spirit is as all as the spirit words in though, the spirits and the spirit words in the spir

ness-of Civilization, Art and Science-all older than instory ; and from which the Jawy in old and the provided of a solution of the solutio

g lines: Aerial spirits by great Jove designed To be on earth the guardians of mankind Iavisible to mortal eyes they go. And mark our actions, good or .had, below; The immortal spies with watchful care pre-

The immortal spice with watchful care pre-aide And thrice ten thousand round their charges filds. They can roward with glory or with gold, Such power divise permission bids them hold.

hold." There appears to be a most significant cor-Lacre appears to use significant con-respondence in the fundamental religious mainen. The cardinal principles and corr-monies galiadiam and Cristianity are found to exist substantially in the paran systems of religion. I anglichcas regarded the soul of Pyinagoras as a revelation of the God or wis-dom; in other words, as sepecial incaration of divinity; and a poet of Samos thus sings of him-

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numeral regions of the atmosphere, and were optimined to the print. Similar views were entertained in the print. Similar views were the response of the print. Similar views were the service of the serv

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Ste trees to speak."

characters of Macbeth sky, that "Stones have been mude to move and the trees to speak." Muong all the ancient oracles no one was more celebrated than that of Delphos, which was vinicel by philosophers, hereas, and and the second second second second second cevern on Mount Parnassis stood the mag-entitient temple of Apolo in which the oracular communications were delivered. At the foot of this mountain was the Spring of the foot of this mountain was the Spring of accustomed to drink from the fountain, and also to task here entiry persence and inspir-also to the her entiry persence and inspir-also to task error in the waters. These ablutions were repeated whenever sho accustomed to drink from the fountain, and most, solemnly bound to the atrictus temper-sation or deference, to awaken lactifous solin or deference, to awaken lactifous the no reasonable doub. (Intercourse-clearly great revernee for the oracle. That the Pitchnees was trance Medium-an inspired or automatic speaker-there clause the tripod, and under the mystefions influence, the tripod, and under the mystefions influence, the splicities of the prises repeated whith servis and involuntary motion of the massies ord. Effeks the visitor. The might of a set on the splice body. When the state was fairly induced, the prisess repeated what the splicit distate. Examples of the same solvervision of the facts for twenty-free years opater ages were grouine illustrations of pairtum Mediumahip and intercourse. The of the temples of y the Spirits, and them and so work ages were grouine illustrations of pairtum defunctions of the speak as the com-ord the temple or y the Spirits, and them and now they commenced to speak as the com-

past area were grouine illustrations of spiritual mediumship and intercourse. The Pythia was marguized, either by the priests of the temple offy the Spirit, and then as municating "apirit gave them utterance." This is conceeded by a learned writer of our own time, who comes masked before the-public, and maken o sattempt for Modern "The Apocatanyas", or program large measure of his contempt for Modern "The Apocatanyas", or Program Backward, "a book containing considerable interesting historical information, but margod by its feeble logic and an osteolations, but margod by its feeble logic and an osteolations display of "Tathbot's learning. One on containing endum yere consecrated and religionshy we have also been on the spirit to keep mot hings under its two control. All legal most celebrated, and most religionshy expo-mented, area the pristees of Apolo. "Tothbot's originated in the same way as possessed any powers of precision, or clair-trogenaous they originated in the same way as

voice. But it is obvious that, in possessed any powers of previe voyance, they originated in the in the case of the enchanted boy induction of the magnetic, or rr an indispensable condition of the ment; and this state was essentially the same means." The spiritual illumination of high priest, derived from the

nation of the Jewish from the Urim and

RELIGIO-PHILOSOPHICAL JOURNAL.

MODERN SPIRITUALISM Its Phenomena and Moral Code.

BY O. S. POSTON.

BY 0. S. POPUNS.

enightenci age commands a minutus is a setumor-enightenci age commands a minutus is a setumor-and place, and whose principles and philoso-phy can pass through the crucible of the brain, and come forth as gold reflect by similar chemical processes. Though the will be associed by a more demonstrated immortality than any afforded by previous religion, and, more exact knowl-edge of the destiny of man's spirit. A quarter of a centur gas obtained, which and a strates it is the set of the set of the set of the set any, assurance of a personal immortality. Desth appeared to set his seal alike on the bedy and spirit. Such were generally the con-clusions of scientific men, and uses have the precular manifestations called spiritus, which have subsequently extended to every part of the globe, and by a variety of phenomena del investigators, the quistence of spiritus beings around us, all of whom with one ascord claim to have crifted therefore on this sector they are frinted and thinder on the sector they are frinted and thinder on this many beings, many of them assecting that beings around us, all of whom with one ascord claim to have crifted therefore on this earth, as human beings, many of them asserting that they are frinted and thinder dendered to use the section the and shinder dendered to use the sector the globe and and whom with one ascord they are frinted and thinder dendered to use they are frinted in the and whom extended from the sector they are frinted and thinder dendered to use they are frinted in the and whom extended from the sector they are frinted and thinder dendered to use they are frinted in an established fact, that the spiri that is the an established fact, that the spiri

herished. It as an established fact, that the spir-emonstrated their presence and their communicate and indentify them-various methods—to wit, by the simng out names and messages ple ray, thus spalling out names and message -by writing direct, by controlling: the hand of the medium either while in a normal or trance condition-by communications writing on spal-works as the same were impressed on their minds. And from these manifestations they have propressed to phases will more satisfactory -dorinstates. We writing communications on the writing or munications are as and often in hand writing and the satisfactory -dorinstates. Using the satisfactory is and often in hand writing and the satisfactory -doring the satisfactory the satisfa this being pictured (orth side by side with relations and fired sitting: for pictures as litting to prove those perional presence, and to strong and the evidence with should cor-tainty, they have, within the past year, at New York city. Morris, N. Y., Louiwill, K.Y., other phoce, fully materialized shemelves, and appeared in proper perions, and in those seances have spoken, written, and shaken relative the strong of the strong of the seances have spoken, written, and shaken reputsion, and many of them methers of vari-ous Christian churches, have been present and no no heavy inder strong of the strong of points that spaceting for the strong of the seances and the strong of the strong of the protocol and strong of the protocol and strong of the strong of the protocol and strong of the strong of the non-strong of the strong of the These and includents connected, the characteristic bare demonstra-lal identity. If all these multi-tures furnished by thein, does rest fact of their continued life scence, then all the rules of the cent state of the state state Ye stated, as insunction to estating the nortality of the human soul and the identi-of spirits, then repudiate also the laws of lence, as administered in human tribunals, accept the conclusion that universal skep som is the only true 'billosonby, and noth

'by man's senses or ing can be proved by man's sense or testi-mony. . All other religion rest on the assertion that certain spiritual phenomena have transpired assemption of its truth they require man-thol de accept the faith then promised as austafied and supported by the historical evi-dence of said phenomena, whether the doc-trines they present are railonal or abaurd. and chached the contrast, spiritual and the said for himself, whether it is true or take. All other religion torbids its followers to doub the pretensions or examine its (bundation prin-ciples. On the contrary, spiritualiza, and the improvement becomfort, spiritualiza, and the improvement becomfort, spiritualiza, and the improvement becomfort. Spiritualiza, and the spiritualiza and the improvement becomfort. Spiritualiza, and the improvement of the improvement becomfort. Spiritualiza, and the improvement becomfort. Spiritualiza, and the improvement of the improvement becomfort. Spiritualiza, and the improvement becomfort. Spiri

itself ussion. In nmencing, ins as the l religion the logicit the most critical discussion. In repressible conflict now commencing, naisen presents her pretensions at the river philosophic and rational religion, is unexampled progress in the past for the rear and the rough the form that the rear and the rough the form the prejudics of early education and as her perjudics of early education and as help prejudics of early education and a beings examine fully and earneshy sta, philosophy and religious teachings truly, philos

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ness mainfested 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 alphorwaling spirit and epiritual. That great lepiritual presence, which, though unseen, is everywhere, they writers apost under a similar impiration when he asserted that God dwell in un-approxibable ligits, whom on man had seen or could see. The second second second second second second and spiritual they profess proper revence for the great unknown, they assert that the foundation principle of all religious duty is that love and charity we should develop in man. They do not sectimize that if about foundation principle of all religious duty is that love and charity we should develop in man. They do not sectimize that if about forming of an approximation of the second second approximation of the second second second for the great unknown, they assert that the pass of the church, but teach that if about the higher conditions of a spiritual life, same by forming of men as children of the same great spirit, ultimetry do not sectimize that if about family of men as children of the same great spirit, ultimetry do not sectimize that the higher contex more direct, and there by slow pro-toutes when one shear that if about the problem what not seen." If you love on man whom you have not seen." If you love not man public, what not seen." If you love not man proved the same great and good sentiments the periodic the moder applical teachings. The cread we profess to hold. Alf strong sepirations the moder spiritual teachings. The cread we profess to hold. Alf strong sepirations the moder settiment, thought and around how how redict or spiritual teachings. The second the moder spiritual teachings. The second the moder spiritual teachings. The second the moder spiritual teachings and the physical more than chare or was avore; that the only repe

diversified as those or carus, surges, unserve, and in character. Af death, by a Jaw of spirit, as certain as those that govern the chemical combinations and sfinities of matter, each spirit gravitates to his proper sphere and place, and that all ratios of the individual and the consequent ratios of the individual and the consequent at the provided of the prov

the so... home in the way of the source of t

O-PHILOSOPHICAL J sacrifices were calered and were represented to be a week avor to his notifia. The second second second second second second belowed in the below were the to be differed for an atonement for the sins of those who belowed in this being such to be differed for an atonement for the sins of hundeand working will be differed by the second second second second second second belowed in the second second second second working will be differed by the second second belowed in the second belowed to the second second second second belowed in the second faill, only utilis is the practice of the second second second second second second second is and second second second second second is second second second second second is second is second se sprittal lidlucces of this peri formersare springing into life. many a dream of the present h this century closes her calendar, realities, emancipating manki thraidom of vice, dependence legislation which will make it universal as the wants of mank The two great macessities of family are homes force? ecome living, d from the and poverty. by a wise blessings as

of the human The two great necessities of the by tional starburses for the houses, and vi-lional starburses for the houses, and a to enable instructions with trades, so as to enable philathropy of the age, the philogr philathropy of the age, the philogr powernment, the principles of a true ins, though unseen, will all promote ultimately develop such laws as will be the sense of the sensitian to out the desired result, so essential to elitize a morality arruphing the elitizent of the sensitian to a set of the elitizent of the sensitian to the sensitian to the elitizent of the sensitian to the sensitian the sensitian to the sensitian to the sensitian to the sensitian the sensitian to the sensitian to the sensitian to the sensitian the sensitian to the sensitian totherese totherese to the sensitian to the sensitian totherese to a l forces promote and s as will work sential to the "nce of the "reat ad to homes)ead to be s family, and in a e further right to on of landed pro-nitation, and thus the homeless to itation, south the homeless to mily can be raised ation of the past altee home where the ranny con-supported. The legelation of the past been too much deviced to the increase of crefit system, and has too often involved crefitor and debtor classes in one common kruptey. If one wishes to accumulate an ige amount of this world's goods, it is bet-"should consist of such property as does "should consist of such property as does has the the ankruptcy. abount of this world's goods uld consist of such propert de others from the very p home with all its holy asso right to a, hom

n demands that the right to a, home all that can acquire it, erpetuity of the republic tern necessity. A radical all be accorded to all that can accorded to all the constrained paynetity of the memory of the second paynetity of the second paynetity of the second paynet 2d by the conspiracy. It majority in interest oppo-sgraranism must be created "an only be done by inc "who have a direc "anded esta" and organized easing the num t interest in the . The govern be obseession of the landed estate. ment must cease to sell or give i corporations or speculators, and sell it out only to bona fide settler pants, and furthermore, the future The govern-her lands to s and occu acquisit anondment; satifu as will per-and restrict his real state to ach the will restrict his real state to ach the will restrict his real state to ach the state of the real loss the chapter of thought real state of the state state real state of the state of t

FAINT iridescent picture window-panes at Mr

ALL kinds

Individuality. BY O. H. P. KINNEY. ~ 1

Man is evidently a gregarious being. So-clety is the outgrowth of the social nature man nature, yet humanity is so distinctively individualized that the adage. "Every the must stand on its own bottom," becomes a truism. Society is not a load of hay; so inter-dependent and intervinied that when the load where were prelicular stress must more with the on the contrary, every period must more with the on the contrary, every period must from to and outside proping can make this what he is not, nor pass him off for more than he is worth. Many live on the hope that the gen-eral onward march of the max will, from ne-soldiers, they must fall by the willy and be trampled under foot while the main army gene marching on, unless the way r straw must move ry person must dr eral oward march of the race will, from ne-centity, carry them alongs but like size, fields reality, carry them alongs but like size. In the trampled under foot while the main array gees marchings on, unless they have atrength of their own to stand erect and fight their way through. Nothing but individual clott care born great" only in the sense of being born with great natural abilities. They can "achieve greatness" only by the continued abilities. Others have "greateness throat poon them" only by being thrust into efficient or so-cial positions which they are totally incompe-tentio fill. The mark the man only as he is in assisting a main a main. Inherited weshth may bereal, inherited oscial pointion may have the is a math. Majoritien in theored world are arbitrary, and sometimes very ficke things. They may foist a shan to be iop of a liberty pole, but they are not foot him is not rails may is what he is, and on his selfhoot he must stand, if the stand stall. They can be dis-tioned them great chart of the stand of the station. The will be size of the station of the station it is which gives a paper chart of the stand of the stand stall. They can be any station it is which gives a paper in character to the maximal static station and have set importing the station of heart and draking bill as of empty great normal chard of the station it is which gives apparent character to the the maximal the file gives to have the moorray. Avenaecent, brillitat and dazing displays of empty great normal chard of the true based bills to false conventional scale at mo-ter who did in to false and actionally arrow-ous conclusion of human greatings. These turn the walk he is accounted normal scale at the the based halo conventional scale at whet here could not be exchanged for the true bal-sards. The start stark as a more may be the state there or who did in to false and a consult and dazing the state which the start chard the state there only greater a man for just whak he is a strue the state state convention a scale at ued

worth. 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 architually all will be weighed and priced for just what they are worth; and that they should just what they are worth; and that they sho put forth an individual effort to be a ma head and shoulders above the tinsel specim manufactured by the conventionalisms of

put forth an individual (diort to be a man-head and aboutders above the tinsel : pectimens and the structure by the conventionalisms of the obligation to assist one anotheri-Certainly, and just here is where the acocial duty comes man to get a living by work, that locasist him to living without work. It is charity to bear one aritheria burdens, but a greater charity to belp another bar hi orab under the structure of the period of the structure of the structure of the period structure of the structure of the structure to living without work. It is charity to bear one aritheria burdens, but a greater charity to belp another bar hi orab unders. While the-not get a living ty work, that locasist him on a structure and the structure of a struc-no and the structure of the structure of a self-austaining. This is not only true in a na in a structure and sense — It is not only good for the solvidual. As physical through the structure and the structure of ourse no one ang of through this hauy world above but many try to shirtboth, and seek to chilm up ame other way. They learn their mistake when be intellecture man. Growth add strength to shard. The frail building with the short of its own weakness when they are removed. The spinding tree keeps upright so long as surrounded and protected through the world on other's houty-by al-bows bofres of the structure. The frails to the ground. Men may pass it top, but it fails of its own weakness when they are removed. The spinding tree keeps upright so long as surrounded and protected through the world on other's houty-by al-bows bofres of the structure. The frails to the ground. Men may pass it top, but it fails of its own weakness. The four developed a greater and the burds are comoved, and the burds are our free insti-tions have exclusion at any permits but if the spinations. It opens the way freely to equal the ourse and the burds are our the fourt may be above the ourse of the area of the area. The nrise, ye men of good endeavor, work for the gate and source on the c

the growth and development the growth and development Work for right and truth forever. Strive against all evil faction, For rest is devin, life is a scion, For rest is devin, life is a scion, Fight for manhood in your diphing Field the ungert from your door. Lift the outcast from the mire, Help har to all the third is helder. Let your kindness warm his heat, Let your kindness warm his heat, Let your kindness warm his heat, That in Bigthene Stream his heat, That in Bigthene Stream his near. That in Bigthene Stream his heat, Let your kindness warm his heat, That in Bigthene Stream his our That in Bigthene Stream hour the science is a science of your God. Woung hi your God. Waverly, N. Y.

An Old Intolerant.

BRO. JONES - After reading the action the flunky committee of the Philosophi Society of Chicago, regarding the lecture Gerald Massey in the Methodist Block, I s gest that the society can avoid tromble iormu anasey in the Methodist Block, I sug gest that the society can avoid trouble in the future, by employing the Rev. S. L. Youtres, a Methodist clergyman of Clyde, Ohio, who recently said is a sermon, "That all unbelievers in the dying inspiration of the Bible, were will persons, and ought to be sent to a Peniter-tary, and it he had the norms be surfaced W. S. W.

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e discase more perfectly, edy. Yet, as the most sy ct in view rather than itter practice is to send tof statement of the sex e length of time the path l, without delse ient, win days ibe the proper re-is the essential ob-dle curiosity, the h a lock of hair, a cUy, and prescribe ost speedy cure is t han to gratify idle send along with a sex, age, leading national basis been emedy for en uring all cura Of herself ab

ble cases. e claims no knowledge of the h spirit-guides are brought en ro through hor mediumship, they ling art ple it may of the com-duced, that

nanently cured by one prescrip second, or more if required, and a days after the last, each time may be apparent in the symp

the disease. Mrs. Rosenson also, through her mediumship, news, the disease of any one who calls upon hers her accompliable the same, is done as well when the cation is by letter, as when the patient is present. If a sev very remarkable, not only in the basiling ar as a performentie and business medium. Show are business and the same of the second second second subscience on the second second second second subscience on the second second second second subscience on the state. Appli-Her nu ousiness medium. is and first prescription, \$3.00; each &00. Psychometric Delineation of isworing business letters, \$3.00. The upany the application to inspre a resubsequent one, \$9. character, \$3.00. And money should accom

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ng the fast ten years I could not not the with ry of any kind; but now they agree with at wear did.-(P. P. MELLER, P. M., Mo Thave been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to fe-strict myself to the most rigid course of dieting, not hav-ing outer a meal

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MRABGOMA I reso. In making remittances for subscription, always procure dark on the local or subscription Monway Dana, H be more, but already is a *Replayed Life*. The regis-ration for a subscription of the subscription actions is a subscription of the subscription of the subscription is a subscription of the subscription of the subscription is a subscription of the subscription of the subscription is a subscription of the subscription of th offuce, at the level and the second s

 Bayment in advance.
 LOOK TO YOTH SUBSCIPTIONS.
 Subscribers are particularly requested to note the ex-rations of their subscriptions, and to forward what is e for the ensuing year, without further reminder from is office. Upon the margin of each paper, or upon the wrapper, ill be found a statement of the time to which payment as been made. For instance, if Join Smith has paid to Dec. 1871, it will be mailed, "J, Smith 1 Decl." If he as only paid to 1 Dec. 1870, it will stand thus: "J, mith 1 Dec."

CHICAGO, SATURDAY, FEBRUARY #1, 1874.

The True Character of Those whom They Yenerate,

We are not disposited when we receive a letter from a full-blooded "social freedomic," that is filled with perzohal abute. That class of geoptifive in, and speak from, the base of the strain. 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 commerce accessing all who do not agree with them in their theories of "a nee doparture", of pranteling spearing that highnot agree with them in their theories of "a new departure," of practicing screedy that which they claim to be a virtue—the very "elisif of life, which is eventually to banish physical life

If it were not a fact that a manifestation of If it were not a fact that a manifestation of good sense and consistency is not to be expect-ed in the writings and conversation of one who never gets about the pussional plane of human mature, we should be surprised when we read the "billingsgate" charges that the Wood-hullites bring against good people.

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

usily will so purity the physical body that it will never die: One would saturally suppose that this class of people, known as Mosie-Woohullites, would sound the trampet in praise of Mr. Beecher, asg great exemplier of their doc-trine; with a prophecy that he will never die. Not so, however. Moses Hull having defined hai pósition, gets all the praise, and Beecher is the target for their maince. Mr. Beecher, as they claim, practices, to the full extent of their decologon, but such a good work, like the blood of Christ'in (awing sin-ners, is of no avail without an opendeclaration of faith. Hence, Moses Hull receives all the homage as marry of the "we departure," while Beecher is consigned to infamy. The consistency of def and new ribigious degeneration of pair.

consistency of del and new religious degmass are on a par! We are wellyware that there are a fore good, moral, high-midded Spritualists, who honest-ly 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 failing, from all such eyes. If a class of people were ever most egregiously decived and humburged, it is those Spritualists 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 exempli-fy her faith in the "elixir of life," by cohabit-

ty her faith in the "elixir of life," by combil-ing with him and others outlide of any matri-monial bonda. This is substantially her posi-tion as declared by herhelf." 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 commention and appendix and the state of the state of the state state of the commention more than the state of the state of the state state of the state correct understanding of the fact that they are venerating most arrant humbuga-as well as anotioning a doctrine most revolting to the moral sense of the civilized world, by reading the following, clipped from the *Burlington*

Mosteys. We like it place in our columns, that our readers, who are less acquainted with this leaders in the "social freedom infanzy," may, when they hear good men and (wimen maligned by them, know the true position occupied by them, know the true position defaming the characters of the leading minds

oria is not the stranger to the citizens

RELLIGIC of Iowa abs would like to be considered. The Des Moises durant away in that those who have been chizens of Des Moises for the last six or eight years will probably remember who professed as the search of the search of the heat of the search of the search of the powers for curing all like that the like bit of Moises and was known as a pomposite lady, the wife of the search of the search of the powers for curing all like that the like bit of Moises and was known as a pomposite lady, the wife of D. Harvy. They were there about its weeks, and when they went away, forgot to pay secretal like bills which they one, and the printer bill for advertising, cir-cular priding, etc., which amounted to \$100, they also forgot to pay. The dress maker and the printer both concluded the bills were not, and called their work, a deal los. "Lady Statuty atternoon some oness Mars. One more the old bill was made out, and, the lady poing to the Svery House, called to pri-pare hearts and call on the famous victoris. One more the old bill was made out, and, the lady poing to the Svery House, called on mong was more pleity with her now, and presented the bill, which was 'moored at a tot." "The printing firm Messes. Mills Co. 4re."

mosey was more plenty with her now, and presented the bill, which was 'honored at teght' wrinting drm. Mesre, Mills Co., for-merly population of the Raykire, encouraged by the dreamaker's success, put one of its members on the track of the delifications, who followed them to Koschut, arriving on the "He at once availed himmel of the advice and services of a law firm in that city and proceeded to business. Blood acknowledged knew the particle had a claim against him for printing and advertising, but was surprised them should solver the advertised of the advice and services of a law firm in that city and proceeded to business. Blood acknowledged knew the particle had a claim against him for printing and advertising, but was surprised ben about §5 and was willing to pay that couldn't see it in that way, as the claim, with histerst, mounted to a little over §150, and proceeded to table the necessary steps to orongsh Blood to afulter sease of the justice of the claim and the importance of its justice of the claim and the importance of its justice

Two Spirits Return---The Mysterious Bridge.

brings. The Louisville (K_Y) . Courier-Journal gives an account of the two spirit returning, one a hanged murderer, the other his victim. It ap-pears that Dudley White, colored, killed a white man on the road near Richmond mines, opposite the homes of AMT. Theodore Youta. The negrow was promptly arrested and imprisonnegro was promptly arrested and imprison A few nights after the murder White ed. c. A tew mights after into mutuer while was taken from the Greenville jail by a band of men and hanged. It appears that the spirits of both the executed murderer and his victim make regular and oft-repeated visita to the scene of the bloody tragedy.

the sceno of the blocdy tragedy. A few alghts ago, a couple of young men living in the neighborhood ride by the house of the murderer, and they islate that just as they were passing the place budley came out from files yard, looking "as natural as life," and walked between their horses, keeping company with them for some distance, fre-quently changing his position, sometimes walking around and under their horses. On their sturn, but he as no rout, they arain aw their return by the same road, they again the apparition, and it acted as before. their re When the appartion, and it acted as before. When the negro was found happing to a limb the hext day after hie execution, he was taken down and "laid out" in an old house near by. It is add that he is now often seen at this house pissing up and down stain and moving about far a retieses and mysteriour manner. Mr. Youts, who is said to be one of the

most reliable and respectable gentlemen in the neighborhood, has often seen the murdered whita man near his house. The ghostly visitor is generally seen walking about in the road near Mr. Youth house, passing at intervals of every few minutes the spot of ground upon which his was murdered. Mr. Youts has be-come greatly amoved by these ghostly visits, and it is said is talking of moving from the neighborhood. neighborhood. The affair has created a great sensation in

The analysis of the country, and especially amongst the blacks, who are quite numerous in the immediate neighborhood of the murder

der. And now comes the Bedford (Pa.) Inquirer, and gives startling accounts in geterence to an exchanged bridge. It appeared finat about six miles west of that place is a bridge known - as Kintor's bridge, which spans the Junista, and is \bar{n} got of no fines a significance in the bilatory of the township. By many of the cilizens, for imany years, this bridge has been dreaded, and there are these 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 be-cause it is believed that the Develor roome other body or thing who has not the interests and happiness of the citizens, the Ast, wields a terribe, evil, magic influence over it. Many wonderful stories are told concerning what has happened on this famous bridge. One a farmon, some time since, it is såd a farmer started with a load of corn (on Man's Choice, and on jis wys had to pas through And now comes the Bedford (Ps.) Inquirer,

Choice, and on his way had to pass through the bridge. He was a man not given to fear nor to the belief in spocks, ghosts and hob-goblins. He arrived at the town in safety, un-loaded his corn and started for home. Just as the sun was disappearing in the western boots have been and started for however, and as the sun was disspreading in the western horizon, his wiggon, drawa by two powerful dorites, entered the bridge when sil of a sud-des they cannot to a hait, what he weltern horizon, his welt how how a sub-dest they cannot to a hait, what he will about the legs of the flery steeds, who strained the gagon, found that it had not caught gainst anything, and proceeded ty isad his can, but, to his great starolinahment they wagon would not move. He unhitched the how and flethen to the bridge and tidd/ them to a flethen out of the bridge and tidd/ them to a flethen out of the bridge and tidd/ them to a flethen out of the bridge and tidd/ them to a flethen out of the bridge and tidd/ them to a flethen out of the bridge and tidd/ them to a flethen out of the bridge and tidd/ them to a flethen out of the bridge and tidd/ them to a flethen out of the bridge and tidd/ them to a flethen out the bridge the will be had added the bridge base of the bridge and one corner. Night came on and with it anatif-emas loud addeep, the declared he could not co how without his wagon, to be laughed at by in regulation. They shad a lattern. The trio dil all in their power to loose the wagon out it remained as stittonbryz, ethough 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 to rouger attled. He went back—the magic apell was broken, and the szagon followed in the wake of the when the chain attached to the tongue ratiled. He went back—the magic spell was broken, 'and the wagon followed in the wake of the horses as though nothing had occurred. The athair created a wonderful sensation in the neighborhood, and to this day is a dark mystery. So late as one night last week two young

mytery. So late so one hight last week two young men in a buggy, drawn by a powerfully built family bores, 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 jaod discovered that their vehicle had grown fast to the bridge and would out give anywhere. After half an hour's pulling and tugging they concluded to unblich and go home. When the horse was about balf unbliched the buggy hexame loss and they went on their way re-picing. In concluding the account, the *In-*picing. In concluding the secount, the *In-*picing. In concluding the secount, the *In-*picing and they went to their way re-liable men as Bedford county can produce, and that they are called in their convictions."

Notice to New Subscribers.

Notice to New Subscripters. It takes shown it wo weeks to get new sub-scribers' names booked, and into the printed mall list. Let no one for a moment think, that there will be any unnecessary delay. All will get their papers the full length of ting 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 nen address.

pen address. Send up the trial subscribers Send up the trial subscribers by the housands, and with yours and angelic help, the world shall be convinced, within the jets trelve months, that Spiritualisor is elevaning in character, and holy in its influence; that it banishes all fears of death, and teaches manking to be good for goodness sake. (Gized is your hearts comport) and we will

Give ds your hearty support and we will give you in turn the best Spiritual and radi-

give you in turn the best spiritual, and rad-cally independent newspace published. We earnestly urge you to make the little sarfielo necessary to induce your neighbors to try the Jouraxa. If we sink twenty thousafd dollars, more or less, can't each of you, old subscribers, shord to spend a day or two in soliciting *frait subscribers* at 25 cents each for three months!

Many have already done nobly and promise to do more. We hope the new subscriber who have already begun to receive the papers will find the JOURNAL to be worthy of their exertion to extend the circulation still furthe among their acquaintances also. Send in the names, friends ; send in the names and help us names, friends ; send in the names and not but to teach the doubters, the great truth the though ama die, he shall 'ge again, and 'that though his gross physical body is laid away in mother earth, he has a new and beautiful Spirit-

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

over Cautions.

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

New York. Below will be found his letter to us, and following that is the letter written by the splri-its, his father and mother, as is claimed. Our correspondent cannot read that which purports to come from high father and mother for the reason, we suppose, thay it is written for m'right buff 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 Mac assess as furthful as his own condition will assess as furthful assess. "Such measured by our again," is as true to day as it ever was in the past. The letter exhich, by the at ruthful assess. The letter explose, requests us to publish for follow address, requests us to publish the the unknown writer will inform us if the facts stated therein fare true. THE SPHMT COMMUNICATION: TO GOROUG PADIDINONS, ORE IDEALLY IN

then the unknown writer will inform us if the facts stated therein a fer tree. THE BFURT COMMENTATION: TO GROOKE ADIONITORS, ONE HEARING THE TO GROOKE ADIONITORS, ONE HEARING THE TO GROOKE ADIONITORS, ONE HEARING THE STATES ADIONITORS, ONE HEARING THE OTHER ADIANT ADIANA ADIANA COMMENTATION ADIANA ADIANA COMMENTATION ADIANA ADIANA COMMENTATION ADIANA ADIANA COMMENTATION ADIANA ADIANA

The Fays.

The Pays. We have had several reports recently, that H. Melville Pay has got another companion a do social freedom, and was practicing bogus medi-umship. Others have written us latters of liquitry. Some have said that the Pays were giving astifaction, etc., etc. This man Pay loves whom he pleases, where he pleases, where he pleases, and changes as often as he pleases, and about so it is with his mediumabip. When he can get taken in by Spiritualists, he is sure to return the compli-ment by taking them in About the fourth week stare the mutual taking in, he turns ap a the service of the church, as an exposer of spirit manifestation at ton cents a head. He has an excently appoared in Philadolphis with a new fractional part, that he calls Mrs. Fay ; from there he want over to Candena, N. Jounsa, hence were prepared for the trick-

about users read user Nachhor-Anthoson Rock-bounds, and soon detected them as imposters. Soffice it to say, that he was airrested as an imposter, showing as usual under false pre-tences, oweed 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. Tô S. S. JONES, Chicago.—Fays arrested cknowledged tricks! promised to leave city et off. Costs! MARY PRAT. Let off. Constant promised to have all 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."

those who cannot speak for the sequence to the lastly while Ghicago on the set of the method with the organization referred to. While here here made us several calls, and dear-outstrated to us that, he is one of those fear-ies souls that dears to think from himslf, and on all proper occasions fearleasly expresses his thoughts. He is a gentifeman who wints the respect and good will of men wherever he goes.

Day, Colchester's Fund

Lary contents a tank. All moise donated to the above hanned fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fins for not procur-ing a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destinite circumstancek. Send him anywhere from a dime to such a number of dollars as now-ability and indemend idclates, and angela your ability and judgment dictates, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

DR. R. P. FELLOWS is still practicing at Vineland, N. Y. Vir

To the Spiritualists of the West.

FEB. 21, 1874

The Northern Illinoid Association of Spirit-ualities will hold their Seventh Quarterly Meeting in Grow's opera House, No. 317 Weet Madison St., Chicago, III., commencing on Friday, March 18th, at 1030 A. M., and contin-uing over Sunday the 18th of March, 1574. The platform will be aftee one, and all and the platform will be aftee one, and all and platform of the second second second second parterly Meeting. Spiritualism. Spiritualism of America, we invite you to participate, with us in this our Seventh Quarterly Meeting. Speakers, editors, mediums and secre, you coul ruth. Speakers will not be guaranteed pay at this Speakers will not be guaranteed pay at this

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, See'y.

Gerald Massey

Will give a course of four lectures at Grow's Opera Hall, on the evenings of the 15th, 16th, 2ath, and 22d of February. Subjects-1. "Why does not God kill the Devil?" (repeti-¹⁴ Why does not took will the Devit?" (repeti-tion; 2 "Why I am shpiritalist?", 3. "Thé Man Shakespeare, with Something New;" ¹⁴. "A Spirit World to the Natural World." Prices, course tickets (preferred seats) \$1.50; jadgel admissions 50, cents ; gallery 25 cents. Course tickets for sale at Cobb's Library (Pal-mer House), and at the Western Rurgl Office, 10" W. Maldison street.

Bastian and Taylor.

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 name and sometimes some interesting event connected with their life-history. These two mediums are doing a grand good work in their especial field of action, and should be well patronized.

Woman's Friend.

There is a gentleman living at Pittsburgh, Pa., who is turning them out by the Glouand. Every lady in the land can now have a fired that will not fail her in the hour of trial is one that will noter change and can always be trusted ; one who will aid her in-continued on the segnth page.

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

Contral avenue, Cincinnati, Onio. We are informed that the authorities of Louisville, Ky, tax a medium \$200 for a license to projectice. Miss. M. J. WILCONSON is laboring efficient-ly at Boulder, Col. She is greeted with large and enthuelastic audiences.

E. A. DAVIS has removed from Palermo to

L. A. DATES as removed from Faterno to Hiawatha, Brown Co., Kan., where he will remain permanently. , AUGUST ZETTER writes to us speaking in high terms of the mediumship of W. L.

Soul of Things, Vols. 2 and 3, will be sent to any address on receipt of \$3 50, or Vols. 1, 2 and 3, for \$5.00.

2 and 3, for \$5.00. W. J. SILAW speaks in Buffalo, N. Y., dur-ing February. He is doing a good, work in spreading the truths of the Harmonial Philoso-truck of the Harmonial Philoso-

MRS. MARIA M. KING. of Hammonton N. J., will answer calls to lecture. She is one of the most able advocates of the Harmonial Philosophy.

DR. D. P. KAYNER, of St. Charles, Ill., will answer calls to lecture. The Doctor is an ex-cellent Clairvoyant physician, and an eloquent speaker.

STARTLING FACTS IN MODERN SPIRITUAL-STARTIANO FACTS IN MODENN SPIRITUAL-isa, by Dr. Wolfs, the most valuable work is-sued this season, is for sale at the office of this paper. Price \$2.50; postage free. #Mns. KARE BLADE, of Buffalo, N. Y., a most excellent medium, is in Chicago. In her presence split: write on a slate the same as in the presence of Dr. Blade, of New York.

Some Parents spend their money for Patent Medicine to cure their children's colds. Some save their money and prevent the colds by buying SILVER TIPPED Shoes, which never wear through at the toe." v15n2313

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

Ave ocea 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

lesture 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 Mad-ison st., Chicago.

ison st., chicago. CArr, H. H. Buown, and Wirz, have been laboring at Brownsville, Mo., where their services have been engaged until May. The Captain then desires to make engagements to locture anywhere in the west. His wife is represented as an excellent medical claiptoy-att

TWENTY FIVE CENTS PAYS for the RELIG PHILOSOPHICAL JOURNAL for three months, new trial subscribers. Please send in the se

the, for

FEB. 21, 1874.

GROW'S OPERA HOUSE.

Questions and Answers at the Meet-ing, Feb. 8–Dr. Samuel Maxwell, Speaker and Medium.

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

and that is to degrade and of data to the mass of society, much more than any other course that could possibly be pursued with the crimi-nal. It would be better for society at large, that the criminal be free, trusting to the work in his own heart, that would surely take place in consequence of his crime, than it would to

In his overfigure, that would surely take place in consequence of his scrime, than it would to punish him by desth. As I have spoken on this subject before, at length, I will be content this moring, by fur-her saying, that to us, in the Bpiritual life, it is one of the most lamentable exhibitions that, professedly Christian countries have such want of recognition of the divine teachings of the beautiful Jezos. His haw was love and forgiveness, even unto sevenly times seven, but this law is blood for blood,—it is the law of hat—carried into practice and execution. When Christians learn truly to .love and obey the mandates of their leader, then will they's unite themselves to why oou this most daming plot upon the escutcheon of the highest form of crivilization now known. Q.—Did this planet ever produce giants of the human form, from twenty to hinty feet high?

 $\begin{array}{c} Q = -\mathrm{Did} \ \mathrm{this} \ \mathrm{planet} \ \mathrm{ever} \ \mathrm{produce} \ \mathrm{glant} \ \mathrm{ot} \ \mathrm{this} \ \mathrm{planet} \ \mathrm{the} \ \mathrm{this} \ \mathrm{there} \ \mathrm{there} \ \mathrm{stat} \ \mathrm{stitut} \ \mathrm{fet} \ \mathrm{there} \ \mathrm{there} \ \mathrm{stat} \ \mathrm{stitut} \ \mathrm{fet} \ \mathrm{there} \ \mathrm{there} \ \mathrm{there} \ \mathrm{stat} \ \mathrm{stitut} \ \mathrm{fet} \ \mathrm{there} \ \mathrm$

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

as well as every other part of the physiGab-system, is completely under the command, both of the automatic and will forces of your powers, that carry forward your physical life, these are all operated by virtue of these spiritual forces. It is this that attracts the blood along the veins, of forces it along, as well as carries on every other movement in the physical coconcy. It is they never by which all the operations of life are made man-flest. Just steam is the power by which the opgine is made to work and give offenergy, which you can use for your various purposes, just so it is in the vitial economy-this spirit-ual force is the stand of life; it is that which hay abold of all things and carries them to their appropriate work. Q. Will you please explain more fully the cause of this attraction and repulsion which we have for each other? A. My friends, it is almost impossible for me to explay, because a list off more than be early all force is the structure, but you will have them differently attuned, attuned so that the organize on this paintform, two musical instrumed, attuned so that the organize at once that the movements of the instruments which while be share tharmoory-not only upon the instruments them and the structure, and then, while be all path and all who could not be the sphere atture of the structure, then is operated alone. It is just so with you. If in hythmic one of you could alone; but if, you are nog-visuand to each other, than in operated alone. It is just so with you will be foll by a structure is the form on the maximents them is harmony be then you refer the share one of you could alone; but if, you are nog-stuned to each other, then more and either one of you could alone; but if, you are nog-stuned to each other, then more and either one of you could alone; but if, you are in along and the and part of the more and either one of you could alone; but if, you are in along the one of here here you if al-hered you can be there and then you the function on the present and you end the

attuned to each other, then you give out in-harmony; you feel the discord within yours, and you cause this unpleasant jar to be by all who come within this sphere of When you come into spirit-life you find all our social arrangements are based selv felt life.

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

(Continued next week.)

Kansas Chips

BY DR. J. K BAILEY.

BY DIL J. K. IMLEY. Returning home a few days since, quite un-well, yet hopeful 1 have something to any: Individualize, only as to two or three workers in our cause-chose as yet of no general motority as such. Passing for Barrie days the Massuri, Passing for Barrie days and the second thindred inhabitants to secure that kool status in Karsan-as far as Owego, where my work had an entry the arrest the source of the second the Nosho, which the aforesaid road traverses - to Columbus, on the line of the Missouri river, Fort Scott and Guiff R. R. i thence the Nosho, which the aforesaid road traverses - to Columbus, on the line of the Missouri river, Fort Scott and Guiff R. R. i thence the Archison, Topeka and Santa Fee R. R., Si nulles, home-Emporia, I yas enabled to see much of the country, so will as many of - A comm-attreb mere contract, considering

messe, nome—smooth, i was enabled to its moted.
 A scomparatively new country, considering it things, stansa has made wonder(ii, and new respects, most creditable and permanents of the scontry is and the scontry. In the cities, very here of the country, its stansa has made wonder(ii, and new respects, most creditable and permanents) is the scontry of the country. In the cities, very here of the country, its stansa has made and scontry is specific to the scontry of the country of the country. In the cities, very here of the country is standard scontry of the scontry of the country of the scontry of the scontry of the country of the scontry of the sc

Emporia, Kansas. BRITTAN'S JOURNAL, Vol. 2, No. 1, is for sale at this office. Price, by mail, 80 cents.

Philadelphia Bepartment

RELIGIO-PHILOSOPHICAL JOURNAL

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

HARRIET E. BENNETT

A Poem, and a Chapter of Life Experience

In No. XII of this volume of the JOURNAL we gave a brief notice of the passage of our young friend to the land of spirits. The fol-lowing poem was written by her several years THEFF

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

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

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

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

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

Nevermore the held in bondage. " And there shall be no high there." After transcribing the ' above, our yoing friend came to us and sail. " Doctor, I must confess that I was some-what disapointed in my peer home. I was used to the same share the same peak about this home in such a positive man-per, I always feel a kind of meath reservation, with a very strong desire to know more about 15 and as from gene not to teke desired, and an-mathere, and at times I could not tell whethere I was in the hody or out of it, and II I could poken to your of some things which would have interested your very much. The transi-tion was not as ended built II was enalfed to make from one could the other average poken to your of some things which would have interested your very much. The transi-tion was not as ended not that II was enalfed to pass from one could the other average poten to your of some things which would have interested your very much. The transi-tion was not as ended not that II was enalfed to pass from one condition to the other average potent to your de confiding trust that I was enalfed to have interimed as were not percived by those will not form. I alsould like to tell being rannes. The spirit, who is helping mu now, any your melt and II was tend to not one were and the due to the other part of the trans. The spirit, who is helping mu now, any sport the other and we due to not the other and then the more it and the to tell the other and the to the other and the to tell the hein manes. The spirit, who is helping mu now, any sport and I was the due to not one the the more it and the to tell the other and the to tell whether and the tell the other and the due tell whether and the tell the other and the tell the other we and the potent of the task could have tell here and the tell the other and the due tell the other we and the tell the other and the tell the other the tell the term of the tell the term of the tell the other the term of the tell the other term of the

those still in the form. I should like to tell mother about these, but I cannot give you their names. The spirit, who is helping met kind. "The wearness of the lesh continued to influence my spirit, and I was glud to accept the theorem of the spirit in the spirit of the spirit method of the spirit, and I was glud to accept the these accepts and rest. Soon after, my brother arrived at the house I left, and I was emabled to rest as I had so often done in your presence. Finding myself refrequed by this, and I reached there just as you canne in in the morning. I was still socretwise contrast, being umble to distinguish clearly between the conditions of earth-life and these of my new for I had more than ever a feeling of cond-dence and trust that all was well, and that I should soon learn more about myself and my are induced to go to the same quict result be dear ones-father, mother and 'brother, with the acception of Spirie Intervals in which I was induced to go to the same quict result be desire to be with my friends, and appecially by the spirit of a spirie intervals in which which i was funder who always canno with me, I created and was unch i free method. I was funding which i would all arithy access, and passed away a consider-ble distance and cans to a plassen at and quict bower in which were many beautiful flowers, some of which I was funding who always canno with me, I result and had an unch i free free My desire to be with my friends, and especially you can all as hedd. The works you drived thom and do so cull. They are among Whit-ular's gama-. "There is not a charm of oul or brow, W funding the spirit spirit free of the spirit of the spirit spirit spirit spirit spirit spirit spirit work of theory of thes, work of theory of thes,

er's gems— 'There is not a charm of soul or brow, Of all we knew and loved of thee, But lives in holier beauty now, Baptized in immortality.'

Of all we know and loved of thes, "But lives in holier beauty now," Baptized in immortality." "The scene at the cemetery was not all the immortal the scene of the scene of the scene of the immortal inclined to favor the plan of the immortal inclined in favor the plan of the immortal inclined in favor the plan of the immortal inclined in the scene of the scene of the position has taken place in it. 1 did not know why I gave directional for them not to dig the dist atome over the top of it. It was not be cause I had any thought of the resurrection of the body, and I now realize that it was an intituiton, and that there are every include and that can better be obtained under such conditions. You will pardon me, for giving you the minutie. I am so happy to be ably to do. "Vor was the growther the scene of the body and now realize that it was an intition, and you seen, the smith and the scene very much with me; when I gave her the message you seen, the smith tell hard cons fatter the fureart. I wide do and the down when the scene when I down the message you seen, the smith tell hard scene the body of the down the new of the down when the plane of the body. The scene is the scene of the body was then the scene of the these around the scene of the sc

by a most blessed truit and confidence in all tions around there, was in regard to my early life. I had often spoken to you of the feel-able to accompliable to the feel-able to accompliable to little. This was often a source of annoyance to me. You know that most of the years of my life were spent in an invalide room; during all those years I was almost daily planning something that I hood to most to disparse the year were yearing the source of the source were year than a most of the spectra and the source were "Your mother, who is no or the most ear-est and practical women I ever met, said to

OURNAL: me soon after I camethers: 'My child, I want to ippek to the about thy life, past, present is it is present the intervent of the source of the object which seemed so desirable. I desire about the seemed so desirable. I desire by a seemens: that all those desires implated in thy makre, and warmed by the by a seemens: that all those desires my glid to inform the that every pure and hall owed desire and aspiration of thy life, will be fuildle before. The secrets through which that hap past, are rapit about there for an H begeding presented to the by those who are the fuildle between the secret who like my about the secret of the secret who like my about the secret of the secret who like my set are prime and the continued, "will be a beautiful desired of life with a freedom to act out the the onlyment of the bisesed realities which being of life with a freedom to act out which being of life with a freedom to act out the the enjoyment of the bisesed realities "The worely of my situation and aurround-lags with the power to do what I had never inde atter of happings." "The worely of my situation and surround-tings with the power to do what I had never indent and any an axiety or hats. Much of my the is apped a greeably complet a line of the second the with a power to do what I had never indent and my and axiety or hats. Much of my the sing apped in the with a power at our but be onlyment in withing firefores and locali-but the onlyment in withing firefores and locali-but the onlyment in withing firefores and local-but the onlyment in withing

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RELIGIO-PHILOSOPHICAL JOURNAL.

Letter from N. Frank White,

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have the assurance that I am not entirely given over to timidity, and so feel encouraged

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THE MAD-STONE.

Statement by an Illinois Man who was Saved from the Horrors of Hydrophobia by its Application— Description of the Stone and its Action.

[From the Daily I

Bravis, IL, Jan 24, 1871 From the numerous questions that have been asked me. [Lique that some description of the "made stone," owned by Mr. Joseph P. Evan, of Lincolo, in this State, may be gradifying to many of your, intercous readers, and a fourth inches long, once inch wide, and three eighths of an inch thick, straight on the provide straight on the stone of the stone of the "made straight on the stone of the stone of the "made stone," owned straight on the straight of the superscrame of the stone of the straight on the stone of the stone of the straight on the stone of the stone of the stone stone, which are stone in diameter, round, smooth, and having the cavity in the interstice between them are filled with a grayins stone, porous, resembling through from one side to the other, and in the interstice of the cells. Mr. Frack, the owner of the stone, claims that the family and accestons have been in posses to straight the stone stone of the stone, claims that the state of the stone, claims that the state of a mad dog or rationaler. If the stone is a state of the stone, claims that the state of a mad dog or rationaler. If a stone is a state of the stone, claims that the state of a mad dog or rationaler. If a stone is a state of the stone is a state of the stone is a state of the stone of the stone of the bite of a mad dog or rationaler. If a state stone is state acceler that stage. I sho stone is a state of the stone of the stone of the bite of a mad dog or rationaler. If a state state is the stone that stage. I sho stone is a state of the stone state of the stone of the stone from the despense of which was on State of the stone work in the stone of the stone stone of the stone stone of the stone of the stone stone of the stone stone of the stone of the stone stone of the stone stone of the stone of the stone stone of the stone stone of the stone of the stone stone of the stone stone of the stone of the stone stone of the stone stone of the stone of the stone stone of the stone stone of the stone of the ston

.N. Wolcotr.

Wirnin the past few weeks we have pub-ished letters from two correspondents, in lifterent parts of the country, certifying to he efficiency of the mad stone. One was hat of a lady in Orgon, whose word was

guaranteed by prominent officials, and who nisted anumber of instances in her own ex-perience where curres from the bits of a mad-dog had been effected by the application of this stole. The tidea of much curres has long the state of the tidea of much curres has long the state of the tidea of the curres has long the state of the state of the state of the more in the matter than has been generally believed. There is no doubt but that the dog win the genitation is the state of the statement of the cores are stated and the statement of wound, and these agree with the statement of wound, and these agree of the the statement of the state.

Letter from Minnesot

Letter from Minnesota. DEAR BROTHER:--Yesterday closed Mrs Harriet E Pope's engagement wilk the Spirit-um inot the place for one yest of River Est-con, delivered the closing letture, which was not state the spirit of River Est-con, delivered the closing letture, which was not which for grand sublishing of the spirit-tion of the most intensity, interesting and ap-propriate addresses we have ever listened to and which for grand sublishing of the spirit-tion of the most intensity, interesting and ap-propriate addresses we have ever listened to and which for grand sublishing of the spirit and an equal. At the close of his address, the enclosed presubles and resolutions were un-animously adopted, and to which the con-trolling spirit responded with the most func-tion of the spirit spirit and the most func-tion of the spirit spirit spirit spirit spirit the passed the control of the medium over to Mrs. Eliz spirit, and, notwills shading Sister briffing magnetic influence that seemed to permeate and infuss itself through every sout acta of face the spirit spirit spirit River Falls and of the place that seemed to acta of a face theory on spirit River Falls and of the place that spirit River falls and of the place that the friends will en-bring appropriately of the friends, and recom-mend her as one eminently qualified to dis-tensity of the spiritualities of our bisesed religion, and do hope that the friends will en-mend her as one eminently qualified to dis-mend her as one eminently qualified to ali-the spiritual state of the spiritualities of ar bisesed religion, and do hope that the friends will en-mend her as one eminently qualified to ali-bar the spiritualist of Paribault, Minnessen State Core to come the optimestry. A the balant of the spiritualists of Paribault, Minnessen State Core of the spiritualists of Paribault, Minnessen State Core of the spiritualist of the spiritualist Minnessen State Core of the spiritualister spiritual spiritual spiritual spiri

religion, and do hope that the irrenas with currents with currents based the optimulary of engines in a services. The bead of the Spiritualisty of Faribault, Minn. INFOCUTIONS. WINELESS This lecture closes the optiges ment and halors of Mrs. Harriet E. More, of minds in answer: to numerous calls (to stee fields of labor, and we, her co-workey, fin the formation of the second states at second states of the second states of the second states at second states of the second states at second states of the second states at the second states of the sec

Poices from the People.

NASHVILLE, TENN.-B. F. Adams writes.-I love the Journsta as 1 do Spiritualism, and when I give up one 1 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.

for themselves. ROUNS BERINGS, MO.-D. 8. Henry writes.-We like the Lirruz Bocqurr and the Journsy, the besk kind. We are all alone here among ing most illiberal Orthodox I ever saw. PORTSMUUTI, YA.-Jos. B. Both writes.-YOUT paper is now being more extensively read here than at any former time since its publica-here than at any former time since its publica-

tion SPRINGFIELD, KY.-C. T. Cunningham writes. -I am glad you show up Woodhull and Huiliem is the way you do. Lhope our cause will soon be purged from such stench and filt that is / degrad-ing to human nature and good merits.

ATLANTA, GA — Mary M. Clark writes. — The JOURNAL has been the greatest pleasure and com-fort of my life, so in must begy onto continue it. Lam as ardent Spiritualist, and with we had a of the Harmonia Philosophy. BLOOMF/ELD, CAL. — J. B. Pressey writes. — 1 an happy to sur the more 1 read your paper the higher in my estimation 1 hold H. I repice in the bigher in my estimation 1 hold H. I repice in the bigher in my estimation 1 hold H. I repice in the the scolar quescient. The argoing and humanity will bles you for toyalty to truth and to princi-ples.

will bless you for logally to truth and to princi-ples. STOCKTON, CAL.-M. Armstrong-writes. -I have neitor seen but three or four numbers of the Arrive Borger (and them,) correspondent to a set of the second second second second second loss, no time is ending for a copy for my family and at the same time seed you the money for an extra copy for an enighbor.

awa at me same ume send you the mosey for an extra copy for a weighbort. Is which sends form-aff CAMORE, ILL.-Cortays-I res in a purely forming country. I took a short thin is main finite and the sends of the sends of the line of the sends of the sends of the line of the sends of the sends of the world meet with a similar success, if he or she would shard out that a dense copy of the Jourszi, in hand, and explain to the propied that it is the line it. It is possible to the sends of the sends it is the sends of the sends of the sends of the set it. It is a finite sender that it is the line it. It is a finited exponent of Sphirtuidison, or Tepliks of its amount, fittends, surmose one-sitten

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point of the controvery. I send you 26 subscribers. NEW RUFFALO, MICH.-C. Breson write.-The RELIND-RUGSWICK. DOTSAL has no equal that I have seer seen. There is to before reliable that I have seer seen. There is to before reliable that I have seer seen. There is no before that a have seer seen. There is no before that a have seer seen. There is no seer to do some good in the world have before my setting house where it can find free admission. In order to do some good in the world have before my setting herewith send you. CRNTRE, IA.-D. M. Dunbar writes – We have the distribution of the doctrine. It is a subjield of the distribution of the doctrine. It is a subjield to the distribution of the doctrine. It is a subjield to the distribution of the doctrine. It is a subjield to the distribution of the doctrine. It is a subjield to the distribution of the doctrine. It is an exhibited to the distribution of the doctrine. It is an subjield to the paper, and try to prevent others. Them taking the TOW and 'N Molth wetters.

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convertible world. KEDRCO, KA. -Wum. B. Myra writes...-) Load almost finde up my mind to have the Journat. discontinued until times should become better, but when i saw the course the R-w. Moses and cliques were taking to break down your paper, one down and the same time of the same same same down and the same same same same same do to train my nerves a little more. Signd it ap, friend Joues. They taken your paper ever sides like another death in the family,

like another death in the family, DEXTER, Mc.—Byzon Merrill writes.—The sentiment expressed in your valueble paper, meet-theoriter approximation and heart-left sympluty of the feesple here,—indeed the Wood-Huillers have scared; a single alvectat among the Spirituilais feld fames incidents it o all _endicatory move-ments and must eat on Spirituilains as the cruci-ble on gold, binging forth the intrinse merit and diffuse truth localized by the Harmonia

Fullocopy. In the series of your handows for the fundamental full the series $-\nabla$ from Northern Lows, we send words of cheer and commendation for the course you have taken in ergo mighty have fallen; once I should have welcomed Mores Hall to my home and fully but now if we should be thankful to him and others for comming out and showing themselves in high true colors. Now we know where to find them and the set of the set of

colors. Now we know where to find them and gan wold their ensual influences. DRUATUR, NE.-M. G. Higley writes.-It is truly pitful to see, the prest attempts of the truly pitful to see, the prest attempts of the distances whitever. There has been but two conversions in this town for the last three years, by, and a minister's writes that. The other one winks to it about its months. Orthofory is sur-ly coing to pieces. Well might the Christian dd-increasing four old yreact that the source of the there are a subscription of the population," and will be fact, the more of it the add polarise is the fact, the more of the the source of the population."

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MANTUA, O.-Henry Cobb writes.-ead your paper since September last. read your paper since September last, and mus-say that 1 like the stand taken by you with regard to Moses and Vic. ve. Spiritualism. This Spirit-ualism is as yet but dimiy understood and appre-cided by the masses, who have accepted it as a basis for religious faith and practice. The relig-content which is inherent in every human cluded by the masses, who have accepted it as a bask for religious fails and practice. The relig-louss sentiment which is inherent in every human being, in some degree must find expression, in a cordinace with the development of the splittant much by education and surrounding inflamence, therefore I say, continue in the good work of clearing away the rubbia of the puist, which has no long covered the pathway to the glorious fu-ture which waits us al.

ture which awaits us sill. SOUTH HAVEN, MICH-S. G. Sheffer writes.— In the JOCURAL of JARDARY ITAL, INDICE & SOM-Making for narrow the source of the source of the making for narrow the source of spirituality at an early date. Now, I esho the settiment of our good broker, for this reason. I wish to tell that there are a majority of true Spirituality wholly gloor of the Woodbull click, and want, to our good brother, for this reason, the community at large, and as ear that there are a majority of true by brocking to the world that we have with them. I see in the columns over the country are rising in the the right, and cutting locas from it poleoning the morals of both yr arefins in a from harren functiona to the right, and the morals of both yr arrites in a from harren functiona to

PATTERION N.J.-J. Nohle writes. --I again thank you for the hold and dedied stand you have taken against the Hulles, and an glied to see so may redictive and Spiritualities denounce the free-love principley, but lacemus tome taking we can be easily the outin and disprace which it has brought upon up, nutil we have had a complete expersion, and this can only be brought about by a national con-tion only be brought about by a national con-tioner of the outin and disprace which it has brought about the control of the outin of the outing we many by which is distinguish correleva, and and every Spiritual paper to take eldes and Te-the worls know where we shall always be looked coverelion, jet the lines be disres, and bit e-se-ne of the lines he disres, and with e-sene the structure Structure cons.

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The Character of the Christian Revealed Religion.

BY W. E. MUNROE. M. D.

BY W. E. MUNNOK, M. D. The first tigg into a notice, in any atkenp to investigate an reliation, is the ex-intending vision of the ex-ised of the ex-stant of the ex-tending of the ex-stant of the ex-tending of the

a) for a moment, regard the universe as we be a set at the second section of the bight of the fixed stars, demonstrates that they are in their constitution and general character, very similar to the constitution of the sum, and, throughout the many mill one of stars, appe-rently beyond number of limit, there exists bodies on which beings, very much like men prently beyond number of limit, there exists bodies on which beings, very much like men because nothing in nature that we can discover is made in vain, we may, for our argument, conclude that it is so. It follows, therefore, that smoog these myriads of sum and earths, neglection, that is so. It follows, therefore, that smoog these myriads of sum and earths, neglection, that is so. It follows, therefore, that smoog these myriads of sum and earths, neglection, that is so. It follows, therefore, that smoog these myriads of sum and earths, neglection, that globe of ours, when he perceived, as it is declared, that it speche were exceed-ing the bacevolue on ever, for a moment failed, but he at once devised a remedy for the contrary, his bacevolues on earth judge to, be that of a son. It follows that there was doing, nor may we consistent, with his beneous the sum one sum is wisdom impugned. If it were an our failed that signification that a relation such as we on earth judge to, be that of a son. It follows that there is not the sulvation of man, by means of failt by no means follows that we should have fills in the listory of this people among works and the people among works and the people among the subscript (run, all there is how of the sulvation of man, by means of that in the sulvation of man, by means of that of the sulvation of man, by means of that of the sulvation of man, by means of that of the sulvation of his insthe a Savior, it by no means follows that we should have fills in the backory of a subscript there is append declaring theory and the rest his or on conting, it progenitor. So that if we for the subscript (run, all these thiggs wonnerming

bedto the flames. Thes, Constantine arcse and solemuly declared that the books chosen should be monitored as sanctioned by the The Biblic, therefore, as we find it, nearly, was first pronounced to be the word of God, by three hundred and eighten exaperated pines, and waled by high Engener Consta-tion and the state Engener Constan-billing water; his own archive, lie incarans, Crispus; his write frame, lie incarans, Crispus; his write father; his siteser hun-dered his own with father; his siteser hun-dered his own with father; his siteser hun-dred his own with father; his siteser hun-dered his own with syster, on the bit of. December, the council of Toledo was held, which received unto the canon the beld, of Jases. Indo, and the relations of however, until the first Explicit translation was made in the fourteenth contury; when the constrained here the site of the source of the granting angels, and probably from other angels also, which ideas have been near foreight the first Explicit translation was the site formed to hear it his priven kin benefit granting angels, and probably from other angels also, which ideas have been near foreight here fromed to hearn it hy way than this been done correctly. This priven kins which angels knowledge and the same being base have been near foreight here the formed to hearn it hy way to the same base base hourds. Now we have the proprised

all old prophecks, which before we can re-ceive them as indications of truth, must be brought to the test of agreement with the bear this test, they are manght. If they do not agree with his complete, they are weak: if they oppose his benevolence, they are makeler. If they coincide not with his to his commercial they are incoment. If they be contrary to his mercy, they oppose his benevolence, and, if against his truth or be contrary to his mercy, they oppose his benevolence, and, if against his truth or be contrary to his mercy, or ha, is really much below the level usually statched thereto. Let us suppose, for instance, that there never had been any prophet who had been earth, would hat invalide or destroy the evidence that here allowed and the state of the stroy by the evances of the strong the strong the evidence that here allowed the strong the evidence that here allowed the unshaked or destroy the evidence that here allowed the unshaked or destroy the evidence that here allowed the unshaked and the the strong good men as to the wondrous character of his life and desth 7. It is this which really constitutes the unshaked avi-doctrines he taught, which uphold the believer in the religion he accepts, and this alone is the concentione of that faith, without which can see but very little to confirm the faith, that needs no confirmation in the prophery, as it is called, of has birth; in which we find any word Ohma, which highth stip that and allower the stary churches 7. It is not well-known that the Stangelist did not write, or certainly wide not circuiste their type abd benown that her Stary Churches 7. It is not well-known that the Stargelist did not write, or certainly wide not circuiste their type abd beno mer stence, is it not certain that St. Paul, in his numerous episite, would have quoted them 7. It is a that 1-prosed to point out this very remarkable proved to be nore ready to adopt the stary the nohler of the strong which the distribution to the aposite generally, and to the certay chardes in partiq

SPIRIT OF THE PRESS.

Views of the Leading Journals on the Cur-rent Topics of the Day.

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

(Proce the New York Works] In our bumble judgment, it would be a great deal better to put him in the hearts and conseiences of the people. We have no faith ior governmental machinery. There has been sent us by political the National Association formed to press the religious amendment, whose courtage we went in to meet in Flitsburg on Wednesdry the Author of the nations customer we went for the National Constitution at the Author of the nations customer we be Author of the nations customer we customer we have a set of the National Constitution as the Author of the nations customer we customer we have a set of the set of the National Constitution and the Bible as the supremer wals of the National Association formed to press the Author of the nations customer we customer and the Bible as the supremer wals of the National Constitution as the Author of the nations (see as the supremer wals customer and the Bible as the supremer wals of the suprement or the one lists it if the customer and the suprement of the suprement of the customer and the suprement of God or the Constitution does in the Constitution requires eaths to the constitution requires the sub-so of log or upport. But the informer of the sub-so of the sub-so of the sub-so of the sub-so of the sub-tomer dynames the support the Constitution is favor, and five against it, he yas and my suprement of the construction contomer and the sub-constitution was not prompted by

our Lord" etc., was merely the ordinary form of olema legal authentication in the expression of a data. The same form is found at the Armare of the Standard State and State

THE DIAKKA.

Hudson Tuttle's Article Reviewed.

BY WASHINGTON A, DANSKIN.

Hudson Tuttle's Article Reviewed. Mr Marninovo A, DANSHIN Mr. BUTOR-In YOUT A, DANSHIN Mr. BUTOR-In YOUT JOURSAL OF 184 of JUBAK2, 'By Hindon Tuttle, with output of the service of A. J. Davis Mr. Butoron - In Yout JOURSAL OF 184 of And persons that they saw your water burn, or solid mass of iron foat upon its aurface, would be one of the service of A. J. Marking and persons that they saw your water burn, or solid mass of iron foat upon its aurface, would be one of the service of A. J. Marking the service of the service of A. J. Marking the service of the service of A. J. Marking the service of the service of A. J. Marking the service of the service of A. J. Marking the service of the service of A. J. Marking the service of the service of the service of A. J. Marking of a ray of a the neck smaller than the beach, by first and honese means, are impossibilities. They service the service of the service of

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Sex in the Spirit Life.

Sex in the Spirit Life. Iryfed in youry clotumate as gregestive article to findion Tuttle, on the above subject, and agree, yet do not quite agree with him. His sins is to lift up our ideal of the life be-intage that have a subject of the subject of the that pertain to our earthy hit. This have, timely, and greatly needed for some. In the wonderful illustrations of Dastes have ferme, by Gasave Dore, the gening of the the conceptions of the great power, and we are troops of beings tortured and tormacted by base megories and by low and mean desires of We shape courselves the top or fear, "We shape courselves the top or fear.

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

All all cost and cost in manage. With a numbine or with the shade." But, while all this seems true and rational, yet this evil is transient and the good is per-ment. The appetites and desires indispen-ble to or daily life here, and to the contan-uation of the race, are manifestly superflowing these may, any styling there analogous to them, it must be of a kind fitted to the needs of a berious electric. The conception and birth of coming gene-tions here, is needless there, and may not exist. But on any end regulations of exc here, to transite and regulations of exc here, to trat, then is he body horn with its perconsu-ing the social aspects? Set is of the soci-le direct or is no edited the elecate of the optimistic of the social aspects? Set is of the soci-lated in its social aspects? Set is of the soci-tion there, is not all of the social superflowing the direct of the social aspects? Set is of the soci-tion there, is of the social superflowing the spectra of the social aspects? Set is of the soci-tion there, is of the social the direct of the social superflowing the spectra of the social aspects? Set is of the social the social superflowing the spectra of the social superflowing the spectra of the social superflowing the spectra of the social superflowing the spectra is of the social superflowing the spectra as the social superflowing the spectra with the social superflowing the spectra of any subsocial to the Summerland. All this is but theory, and 1 offer it in the same brough the gates girty mediums and clair, oynants be of any value or easily, they give as me proof that the dual glory of maily oth higher realm. Betroit, Mich.

G. B. STEBBINS.

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