

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XV.

B. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 28, 1874.

\$3.00 A YEAR, IN ADVANCE;
SINGLE COPIES FIVE CENTS.

NO. 24.

WHICH?

Buddhism or Christianity as a Code of Morals.

The Christians of the nineteenth century teach the children that Buddhists are heathens, and that heathens are the people that God commanded the Hebrews to slaughter, men women and children—virgins alone excepted, and they only were saved to gratify the passions of those bloodthirsty barbarians, "God's chosen people."

With the doctrines of Christianity our friends are familiar. We here give a specimen of Buddhist devotion by way of contrast. Our readers will see that there is quite as much religious devotion manifested among the so-called heathens as among Christians; and who shall say that their religion is not as acceptable to deity.

This account of the life and death of the "Fagan" high priest of Siam, is taken from Mrs. Lionowen's book, entitled, "The English Government at the Siamese courts," being recollections of six years in the royal palace at Bangkok. Its perusal is commended to the high priests of the Christian religion.

"Do you understand the word 'charity' or 'love' as your apostle, St. Paul explains it in the thirteenth chapter of his first epistle to the Corinthians?" said his majesty to me one morning, when he had been discussing the religion of Sakyamuni, the Buddha.

"I believe I do, your majesty," was my reply.

"Then, tell me, what does St. Paul really mean, to what custom does he allude, when he says, 'even if I give my body to be burned, and have not charity'?" it profiteth me nothing?

"Custom!" said I. "I do not know of any custom. The giving of the body to be burned is by him esteemed the highest act of devotion, the purest sacrifice man can make for man."

"You have well said. It is the highest act of devotion that can be made, or performed, by man for man,—that giving of his body to be burned. But, if it is done from a spirit of opposition, for the sake of fame, or popular applause, or for any other such motive, is it still to be regarded as the highest act of sacrifice?"

"That is just what St. Paul means; the motive consecrates the deed."

"Now," said the king, taking several of his long strides in the vestibule of his library, and declaiming with his habitual emphasis, "St. Paul, in this chapter, evidently and strongly applies the Buddhist word *maññā*, or *merit*, as pronounced by some Sinskrit scholars, and explains it through the Buddhist's custom of giving the body to be burned, which was practiced centuries before the Christian's era, and is found unchanged in parts of China, Ceylon, and Siam to this day. The giving of the body to be burned has ever been considered by devout Buddhists the most exalted act of self-abnegation.

"To give one's goods to feed the poor is common in this country, with princes and people—who often keep back nothing (not even one *course*, the thousandth part of a cent), to provide for themselves a handful of rice. But then they stand in no fear of starvation; for death by hunger is unknown where Buddhism is preached and practiced.

"I know a man of royal parentage, and once possessed of untold riches. In his youth he felt such pity for the poor, the old, the sick, and such as were troubled and sorrowful, that he became melancholy, and after spending several years in the continual relief of the needy and helpless, he, in a moment, gave all his goods—in a word, all,—to feed the poor! This man has never heard of St. Paul or his writings; but he knows, and tries to comprehend in its fullness, the Buddhist word *maññā*."

"At thirty, he became a priest. For five years he had toiled as a gardener, for that was the occupation he preferred, because in the pursuit of it he acquired much useful knowledge of the medicinal properties of plants, and so became a ready physician to those who could not pay for their healing. But he could not rest content with so imperfect a life, while the way to perfect knowledge of excellence, truth and charity remained open to him; so he became a priest.

"This happened sixty-five years ago. Now he is ninety-five years old; and, I fear has not yet found the truth and excellence he has been in search of so long. But I know no greater man than he. He is great in the Christian sense, loving, pitiful, forbearing, pure. Once, when he was a gardener, he was robbed of his few poor tools, by one whom he had befriended in many ways. Some time after that, the king met him, and inquired of his necessities. He said he needed tools for his gardening. A great abundance of such implements was sent to him; and he immediately shared them with his neighbors, taking care to send the most and best to the man who had robbed him. Of the little that remained to him, he gave freely to all who lacked; not his own, but another's wants, were his sole argument in asking or bestowing. Now, he is great in the Buddhist sense also,—not loving life, nor fearing death, desiring nothing the world can give, beyond the peace of a beatified spirit. This man—who is now the high-priest of Siam—would, without so much as a thought of shrinking, give his body, alive or dead, to be burned, if so he might obtain one glimpse of eternal truth, or save one soul from death or sorrow."

More than eighteen months after the first king of Siam had entertained me with this essentially Buddhist argument, and its simple and impressive illustration, a party of pages hurried me away with them, just as the setting sun was trailing his last, long lingering shadows through the porches of the palace. His majesty required my presence; and his majesty's commands were absolute and instant.

"Hind and fetch!" No delay was to be thought of, no question answered, no explanation afforded, no excuse entertained. So with resignation I followed my guides, who led the way to the monastery of Watt-Rajah-Bah-dit-Sang. But having some experience of the moods and humors of his majesty, my mind was not wholly free from uneasiness. Generally, such impetuous summoning foreboded an interview the reverse of agreeable.

The sun had set in glory below the red horizon when I entered the extensive range of monastic buildings that adjoin the temple. Wide tracts of waving corn and avenues of oleanders screened from view the distant city, with its pagodas and palaces. The air was fresh and balmy, and seemed to sigh plaintively among the betel and cocoa palms that skirt the monastery.

The pages left me seated on a stone step, and ran to announce my presence to the king. Long after the moon had come out clear and cool, and I began to wonder where all this would end, a young man, robed in pure white, and bearing in one hand a small lighted taper, and a lily in the other, beckoned me to enter, and follow him; and as we traversed the long, low passages that separate the cells of the priests, the weird sound of voices, chanting the hymns of the Buddhist liturgy fell upon my ear. The darkness, the loneliness, the measured monotone, distant and dreamy, all was so romantic and exciting, even to a matter-of-fact English woman like myself.

As the page approached the threshold of one of the cells, he whispered to me, in a voice full of entreaty, to put off my shoes; at the same time prostrating himself with a movement and expression of the most abject humility before the door, where he remained without changing his posture. I stooped involuntarily, and scanned curiously, anxiously, the scene within the cell. There sat the king; and at a sign from him, I presently entered, and sat down beside him.

On a rude pallet, about six and a-half feet long, and not more than three feet wide, and with a bare block of wood for a pillow, lay a dying priest. A simple garment of faded yellow, covered his person; his hands were folded on his breast; his head was bald, and the few blanched hairs that might have remained to fringe his sunken temples had been carefully shorn; his eyebrows, too, were closely shaven; his feet were bare and exposed; his eyes were fixed, not in the vacant stare of death, but with solemn contemplation or scrutiny upward. No sign of disquiet was there, no external suggestion of pain or trouble. I was at once startled and puzzled. Was he dying or acting?

In the attitude of his person, in the expression of his countenance, I beheld sublime reverence, repose, absorption. He seemed to be communing with some SPIRITUAL presence.

My entrance and approach made no change in him. At his right side was a dim taper in a gold candlestick; on his left, a dainty golden vase, filled with white lilies, freshly gathered; these were offerings from the king. One of the lilies had been laid on his breast, and contrasted touchingly with the dingy, faded yellow of his robe. Just over the region of the heart lay a coil of unspan cotton thread, which, being divided into seventy-seven filaments, was distributed to the hands of the priests, who, closely seated, quite filled the cell, so that none could have moved without difficulty. Before each priest were a lighted taper and a lily, symbols of faith and purity. From time to time, one or other of that solemn company raised his voice, and chanted strangely; and all the choir responded in unison. These were the words, as they were afterwards translated for me by the king.

[We quote only the translation.—Editor.]

First voice.—Thou Excellence or Perfection I take refuge in thee.

All.—Thou who art named Poo-tho-Ether God, Buddha, or Mercy, I take refuge in thee.

First voice.—Thou Holy One! I take refuge in thee.

All.—Thou Truth, I take refuge in thee. As the sound of the prayer fell on his ear, a flickering smile lit up the pale sallow countenance of the dying man with a visible mild radiance, as though the charity and humility of his nature, in departing, left the light of their loveliness there. The absorbing rapture of that look, which seemed to overtake the invisible, was almost too holy to gaze upon. Riches, station, honors, kindred, he had resigned them all, more than half a century since, in his love for the poor and his longing after truth. Here was none of the wavering or vagueness or incoherence of a wandering, delirious death. He was going to his clear, eternal calm. With a smile of perfect peace he said: "To your majesty I recommend the poor, and this that remains of me I give to be burned." And that, his last gift was indeed his all.

I can imagine no spectacle more worthy to excite a compassionate emotion, to impart an abiding impression of reverence, than the tranquil dying of that good old "pagan." Gradually his breathing became more laborious, and presently, turning with a great effort toward the king, he said, "I will go now!" Instantly, the priests joined in a loud psalm and chant, "Thou sacred one, I

take refuge in thee." A few minutes more, and the spirit of the high priest of Siam, had calmly breathed itself away. The eyes were open and fixed; the hands still clasped; the expression sweetly content. My heart and eyes were full of tears, yet I was comforted. By what hope? I know not, for I dared not question it.

Spiritualism Not a Cause of Insanity.

One Rev. A. Turner, a Methodist Minister, keeping out of sight the fact that Methodism was founded by John Wesley who was a medium for physical spirit manifestations, and gave lengthy reports of his interviews with spirits, seeks to bring Spiritualism into disrepute by arguing that spirit-communication causes people to become insane.

Supposing it is a fact that Spiritualists do sometimes become insane, is that any argument that spirit-communication is false? People who become insane are usually of a fine nervous temperament, like Hugh Miller, who by close application overtax their finely organized brains, and thereby dethrone their reason.

It seldom happens that Methodist ministers who pay more attention to "yellow-legged chickens" and oyster soups than they do to spiritual matters, become insane. They are far more predisposed to dyspepsia and gout than insanity.

It seems that the Rev. Turner is lecturing against Spiritualism in Indiana, and has attempted to make a point against it on the score of insanity. Dr. Fence replied to him as follows.

Editor Sun.—Please grant a place in the columns of your valuable paper for the following reply to Rev. Turner's article, which appeared in your issue of the 9th inst.

The article referred to involves a question of veracity, the only point really worthy of notice; before coming to this, however, I propose to consider the few wonderful cases to which my attention is called, demonstrating the dire effect of Spiritualism. The first on the list is the case of a Mr. Myers, who the Cincinnati Commercial says "committed suicide, and it is stated was impelled to the rash act by a hallucination superinduced by an interview with a spiritual medium." Establish the report and good-by Spiritualism. Go for Mott, brother T.—please go for Mott. Excuse me for calling you brother, we being the offspring (you may not like to admit it) of one parentage, to me it becomes natural.

The New Albany Standard says, "a goodly number might be added in this city, to those whom Spiritualism has led to insanity, and others might be found who are in a fair way to reach the same condition." This declaration will not appear so strange, after all, when it is remembered that Rev. T., says to his mind all Methodists who have anything to do with Spiritualism are insane. This may explain the *Gazette's* quotation, viz: "Spiritualists, so-called are in bad odor before the public, and will add largely to the insanity list." Starting out with the name of Rev. Samuel Watson, of Memphis, who represented for years the whole Methodist-Episcopal Church South, as editor of the Memphis Christian Advocate. Read his book in defense of Spiritualism, "Clock Struck One," it may open your eyes. The name of Rev. T. B. Taylor, author of "Old Theology Turned Upside Down" formerly a resident Methodist minister of Indianapolis, now in the employ of the first spiritual society of Chicago, may be added, together with a host of others. Now comes the case of William Wilson, who by the direction of the spirit, went out to dig for gold and was murdered; this would settle the question were it not that we have a parallel case on the other side. Mrs. Ann Hay, of Bowling Green, Ky., dropped dead, recently, while under a fit of uncontrollable religious excitement at a prayer meeting. It is now unsafe to attend prayer meetings or dig for gold. Pshaw, what nonsense! Rev. Whitten is responsible for the following: He says, "In the town of N. on the Wabash river, at the time of quarterly meeting, Rev. Myers and myself went to the house of Mrs. H. and conversed with them. We had prayed and left them penitent, but after that they returned to their folly. Two of them went deranged and were sent to the asylum." Query, are these divines responsible for their insanity? They were not Spiritualists, evidently knew nothing of the philosophy. Spiritualists are not frightened out of their senses when told by Reverend gentlemen that the Devil is in the family; nor do they believe that the Divine mind, the embodiment of all intelligence who holds under control the countless worlds that are rolling through endless space, gives special attention to their prayers. The case reported by Mr. Truly, if it ever occurred, no doubt belongs to this class. He says in the town of P. there lived a family who embraced Spiritualism, and as a result every member of the family became insane, and one of the boys committed suicide." It will be remembered that it was recently published on the authority of Rev. T. (so said the papers) that a similar case occurred near Terre Haute. No one doubted it until after the matter was investigated.

Having briefly touched upon all the cases mentioned, I will once again attempt an explanation of the report of the Indiana Asylum for the Insane, and hope to make it so plain that Rev. T. will not again

charge me with mis-representation. I am pleased to find brother T. that you have called to your aid the assistance of the Superintendent, who under date of January 31st, 1864, reports one case in the Asylum, the predisposing causes of whose insanity is said to be Spiritualism, the exciting cause to be a lawsuit. Look out, says Rev. T. with an air of triumph for the next report. But Bro. T. what has become of the seventy-four crazy Spiritualists you claim and proclaim are in the asylum to-day? Evidently this was your main question to the Superintendent. Publish the correspondence in full, and in the meantime investigate the official report, October 31st, 1863, and you will find that which you had the indiscretion to publish, not there. Yes, more, you have demanded with a spirit of defiance truly commendable to a hero, that I shall name the page from which my deductions are made. Now, I will do that very thing. Take page 23 and on it you will find that 2,397 were admitted from November 1848 to October 31st, 1863, and 2,292 discharged, 999 remaining. On page 24 it will be seen that of the number admitted, there was 71 whose insanity was probably caused by spiritual rappings. Page 25 shows that out of the number admitted, 1,038 made no profession known to the officials; the remaining 1,519 are made up by contributions from the various sects, of which Methodists are credited with 466. Spiritualism is not recognized in this report as a sect, and does not appear in the list, nor is it referred to except in the one case of Spiritual rappings. The final and last official report closes October 31st, 1872, and embodies in the aggregate all contained in the first. On page 55 we find 74 were admitted from 1848 to October 31st, 1872, whose insanity is supposed to have been caused by Spiritualism. On page 64 the table shows that but four of the 74 admitted are Spiritualists. The discrepancy is with Rev. Turner and the report—let the public decide. That which mystifies the brain of the Reverend gentleman is, in the first place, he has not examined the report closing October 31st, 1863, though he tells his immense audience that he understands it perfectly well. In the second place, with him, all who become demented over phenomenal Spiritualism are Spiritualists. To disabuse the gentleman's mind of this error, let us suppose a dearly beloved member of his family unexpectedly becomes the victim of this power, which he ascribes to the devil, and as the result, reason with him is dethroned, (they who indorse a theory so terribly shocking are in danger of this result, not the Spiritualists) the officials would place him on the one side with those whose insanity was caused by Spiritualism. On being discharged, whether by death, recovery or through other channels, his position with the Methodists would be retained. The reader will excuse the extraordinary effort to explain a matter so easily understood, or being reminded that he for whom it is intended, charges that my argument favors the belief that spiritual rapping belongs to the Devil, and fails to comprehend the possibility of one who is not a Spiritualist becoming insane over its phenomena.

In conclusion, permit me to say that your admissions, Brother T., to turn from the error of my ways, and the hope expressed that the Pence Hall may yet be turned into a Methodist class-meeting, may be realized, when I am made to believe that there is some where in the realms of unlimited space a personal Devil, whose purpose is to capture those who in their ignorance fail to comprehend their peculiar views of God's requirements, and hold them by divine permission of a loving and ever merciful father in an endless hell of indescribable torment.

I have much more to tell you, but the length of this article admonishes me to close, and in doing so, may I be permitted to invoke the good and holy angels to be with you, to guide and direct in the right for your sake. Amen.

ALLEN PENCE.

P. S. I am glad to find that you contemplate visiting Terre Haute for the purpose of delivering the famous lecture against Spiritualism. Pence Hall, if acceptable, will be donated for this purpose, and every effort used to hold the demons under subjection, that your holiness may not be disturbed.

A. P.

Spirit Photographs.

BY FISHER FORESTY.

BROTHER S. S. JONES—I want to say to the readers of the JOURNAL, that myself and son opened a gallery in this city, two months ago, for the purpose of taking spirit pictures for those who might visit us, or send photographs. Before we started, we anticipated a fire in front by our orthodox neighbors, but did not expect one in the rear from our friends. We met the charges of being the Devil's agents that were hurled at us by the ministry, but when we received your letter, we felt like exclaiming in the language of the old Roman, "and thou, too, Brutus!" I now say to all who sent for results, that if you have been disappointed, you cannot regret it more than we. Why spirits unknown to the parties sending for results, should crowd themselves before the camera, is more than we can tell; for this reason, simply, we reduced the price to forty cents a plate, thinking that, perhaps, there were enough persons who at that price would be willing to take the risk, and that we might, in the mean time, be enabled to make some discovery which would give full satisfaction to our patrons, and place this branch of photography in the front rank of modern discoveries.

For the benefit of those who may think there is a speculation in this business, I will state that, for the two months, our book shows sixty results sent out. Our office rent, fuel, chemicals, etc., cost \$32.00 per month, leaving us \$54.00 for two months' labor. And further, I will say, that I have paid out over a thousand dollars in trying to introduce this great truth; and therefore it is rather unpleasant to us to be accused of humbugging the people by those who are so unfortunate as not to recognize their results. I wish you to say to all who have sent us two dollars, if they think they have been humbugged, swindled or imposed upon by us, to write us so, and they shall have their money returned. I would not have any brother entertain such an opinion of us for the paltry sum of two dollars. No one regrets the necessity of making merchandise out of this angel mission more than I do; and I hope the time will come when Spiritualists will make some provision to protect and use their mediums to some advantage to our cause, and not leave them under the necessity of selling, trading and bartering angel visits for the necessities of life.

Our orthodox neighbors pay a regular salary to more than sixty thousand persons to tell the people what the ancient mediums, Noah, Moses, Solomon, Elijah, Christ, Peter, Paul, John and Lucifer, said and did; besides paying a host of jugglers to imitate true mediums. When we shall become wise enough to make such provision for our mediums, and thereby enable them to devote their time and study to the investigation and advancement of our cause, then may we expect to see such overwhelming evidence of the truths of Spiritism, that skepticism will stand against, and the revelations of modern mediums be held as sacred as the orthodox hold those of the ancients.

I have sometimes thought these angel manifestations might not be intended to gratify the personal respect and affection that we hold for departed friends; but, that it may be their mission to establish the idea of the immortality of the soul, or life principle, on a scientific basis, and dispel the prevalent ideas of our bankruptcy, unless we be redeemed by the priestly application of the blood of an innocent man. Science is probing deep into the bowels of the earth to learn the process of creative energy; she is reaching up into the realms of infinite space, and learning the relation of suns and systems to the great laws that control the universe; she is clicking her messages as swift as the winged arrows of thought, over the mountain, and through the impenetrable deep, and why may she not unfold, and roll back the curtain that has so long hid the realities of a future, existence from the longing gaze of the wise and good. Her gentle hand may, in this process, develop the fact that existence is interminable; that corporeity is only one of the phases; that the future is only one eternal present, and that all the religions and creeds and dogmas are but the longings of the inquiring mind after a truth which she presents in all its stupendous grandeur.

Crawfordsville, Ind.

Letter from Canada.

ED. JOURNAL.—By the providence of God or the stress of weather, or both, I find myself securely anchored for the winter in Sarnia Bay, which, by the way, is quite a harbor of refuge for American vessels of the larger class. We were driven to this point by a gale of wind late last November; and the frost king whose mandates ought generally to be obeyed, decided that the Carlingford should not proceed on her voyage until the opening of navigation in the Spring; but the old proverb, "It's a poor wind that blows nobody any good," has been aptly illustrated in our case. The schooner having been put into winter quarters and everything made snug, my wife and little daughter arrived from Buffalo, and the spacious cabin of the ship is our home for the winter. The next best thing is to learn more of Spiritualism, a subject which has occupied much of my leisure moments for the last three years, and as if to satisfy my inclinations in that direction, Mrs. Mary Clarke, of Lapeer, Michigan, arrives in Sarnia. Mrs. Clark, let me say right here, is a most excellent woman, and in many respects a remarkable medium. Her phase of mediumship by some might be considered old fashioned; that is, there is nothing of the sensational sort about it, no cabinet, no tying or untying—nothing in the dark. She is simply a trace-speaking medium, and through her organism the spirits of your mother, brother, father or sister make their presence unmistakably known. I do not wish to cast a reflection on what is usually known as physical mediumship, and more especially as there are so many persons who can only be reached through an appeal to the physical senses; but for me I would rather sit down with Mrs. Clark and receive a communication through her organism, and hear from her lips (borrowed for the occasion) the voices of my kindred and friends who have passed over the dark river, than to witness any other kind of manifestations that I have ever heard or read of. Mrs. Clark spent some three weeks this winter in Sarnia and in Port Huron, Mich. (which is directly opposite this place) and her seances gave unusual satisfaction.

JNO. A. CARSON.

Port Sarnia, Canada.

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

A REVIEW.

Startling Facts in Modern Spiritualism, By N. B. Wolfe, M. D., Cincinnati, 1874.

The publication of this extraordinary volume may be said to mark an important epoch in the history of Spiritualism. We are witnessing to-day what may be termed a great Spiritualistic revival. Not only in America, the birth-place and home of this strange modern creed, but likewise in Europe, Spiritualism is exciting an unwonted interest, and enjoys a degree of recognition hitherto unprecedented among the better classes of society. Perhaps there is no stronger proof of the extent to which this epidemic pervades the educated masses in this era of Materialism, than the very eagerness manifested on the subject of Spiritualistic investigation. While the more credulous portion of the Orthodox denounce mediums as witches, and attribute their manifestations to diabolical agency, the Materialists betray an almost amusing degree of anxiety upon this topic. To them the possible truth of Spiritualism is the only trustworthy evidence of a future state—they regard it, perhaps, as the straw to which the drowning man involuntarily clings. Whatever be the true interpretation of Modern Spiritualism, it may undoubtedly be regarded as more or less of a dike against the ever rising tide of Modern Materialism. And, viewed in this light, we may consider the curious volume before us as likely to exert something of a beneficial influence upon a certain class of thinking minds.

Dr. Wolfe himself appears to have been a thorough Materialist in his early days—he indeed tells in the first chapter of his work that "a belief in the supernatural ceased to be a part of his mental code when he ceased to be a child." He has not given us much information concerning the nature of his early religious teachings; but from what we can learn he appears to have had a sound, old-fashioned orthodox training. Brought up in a rural town of Pennsylvania where many superstitions of the old colonial days yet linger, his early religious conviction was naturally tinged with a belief in witchcraft as held by folks in the neighborhood, who nailed horseshoes on the doors of their houses "to keep the witches out;" and his personal recollections of suspected dealers in the black art, are rather amusing. Long before the time of his first Spiritualistic experience, however, he had abandoned all faith in the supernatural. This first experience we consider about the most extraordinary relation in the volume, if not the most interesting.

While pursuing his medical studies at Ebersburg in 1844, Mr. Wolfe was one day visited by a farmer named Lloyd who claimed that his daughter had been bewitched by a wicked neighbor. The man's statement was so peculiar, and his manner so urgent, that he finally, before whom the matter was finally laid, detailed a committee to visit the house and report the condition of affairs. The writer gives the names of this little party, ten in all, of which he formed a member. We quote the most extraordinary portion of the Doctor's narrative:

"As we entered the kitchen parlor, ten men strong, the juveniles opened their eyes, with big wonder in their faces. A little crowd that soon put all hands at ease, when we were prepared to witness and hear impartial testimony to whatever might be presented. Of course our interest centered on the bewitched child who was the oldest and largest of the group of six tow-headed children before us. She was a stout, healthy-looking girl, twelve years old, and large for her age. Her hair, a shade darker than her younger sisters, and tangled and ungroomed for. There was a thoughtful expression in her face and large dark eyes, into which you could look as into a well of clear water, and fancy anything. This child was much loved by her parents; her disposition, they said, was sweet as her manners were gentle. She stood in the center of the group, timidly shrinking from our prying gaze, conscious that she was an object of supreme interest to us all.

"After our scrutiny had been satisfied, the other children were called away from her, and she was left alone. She was bare-footed, and her dress—a home-spun linsey-woolsey—hung baggily to her ankles. She had outgrown several tucks that had left bright founce marks about the bottom of the skirt. We had barely time to make these observations, when the first symptom of witchcraft made its appearance. About six feet from the child, on a wooden bench, sat a patent-pail filled with water. This began to show symptoms of unrest, the pail rocking on its square bottom. After making two or three efforts to slide along the bench, it careened and fell to the floor, sending its tiny deluge to our feet.

"This was the beginning of the trouble. Of course we examined the wooden bench and pail, but discovered nothing to arouse the least suspicion of trickery. The feat was quite interesting to several half-scared gentlemen, and their surprise was not lessened a bit as one of the chairs in the room made first a conge and then a start from where it sat, toward the child, who stood about six feet from it. When half the distance had been passed, the chair stopped, and toppled a few times on its cheerful testimony to the fact that the chair projected this movement of its own will and accord without any visible being in the room; and should be held alone responsible for any fractures, bruises or contusions of legs, back, or pediment it may have sustained.

"The general verdict of the jurors assembled was, that the devil was in the chair, but whether in the bottom, back or legs, or all together, we could not decide. "This diabolical manifestation put us all in an 'ecrue swither,' and we began to look at the little girl with something like fear and trembling. The poor child then leaned up against the chimney jamb, over which was a board serving as a mantel, it was a shelf upon which all kinds of traps had been placed. One or two old Welsh books, one of which was a Holy Bible, took a notion to 'raise Cain,' and made a perceptible movement toward the middle of the floor. They succeeded admirably in their intentions, if I have rightly anticipated them—the Bible a trifle ahead, as it was the most sprightly. Then came several pairs of undared stockings, without fleecy legs in them; and they were quickly followed by an old witch lamp as a light to their feet. The value of that shelf for house-keeping purposes will never be accurately estimated. There was seemingly no end to the traps that flew from that perch. A japanned candle-stick suddenly started, as if kicked on end and alighted unpleasantly near to our feet. Then some tin pans, pie platters, started on a skimming expedition, and there was a telling just where they would hit.

"An old spinning-wheel, of the large, trotting kind, that turns as you run backward, and spins a hunk of yarn in a minute or more, now began to cut up didos by rotating on its center with a velocity that was 'stunning' to

see, and if the periphery had snapped, the momentum would have been 'stunning' to feel by some of us who stood in the line of its motion. After littering the floor with the fragments of a few dinner-dishes, the performance intermitted, and the spectators adjourned to the outside of the house for consultation."

"Our short conference was interrupted by the appearance of Lloyd at the door, beckoning us to come in as the row had commenced again. So in we went, and found this time that the manifestations had been transferred from the kitchen-drawing-room to the room containing the beds. As we entered, the first thing to arrest my attention was the old saddle and bridle hung on the peg. The bridle came rattling to the floor first, with a clattering noise; then, soon after, the old saddle stirrups began to shake; the flags extended themselves like the spread wings of an eagle, and the saddle, literally raising itself like a huge bird, swept with its leather wings outstretched from its peg-top arched to the middle of the floor, quite near to where the child was standing. If the Devil was seated on that saddle he certainly received some bruises in the fall.

"Next the trundle bed began to exhibit symptoms of tribulation, or a fancy to show its agility to our astonished eyes. It first made a dart into the room, entirely clear of the mother bed, overspreading it in a most lively manner; but as it had nothing to say, and offered no explanation for its obtrusion, and no apology for its rudeness, it was forcibly pushed under the large bed again, half way. At this juncture it seemed to take on the sulks, or perhaps it is better to say the disposition of the mule, and refused to go any further on compulsion. This put two of our party on their mettle, who pushed hard enough at that bedstead to have shoved it through Adamantine gates, though guarded by Cherubim and Seraphim; but the peevy thing wouldn't push 'worth a cent.' For several minutes the issue was uncertain; it was a kind of a 'pull Dick, pull Devil' contest, when, while the boys were blowing and getting their 'second wind,' he dazed if the little bed didn't go right under the big one, itself, and as natural as a kitten goes under a cat! Having performed this feat voluntarily, this power demonstrated its satisfaction by pounding on the floor under the bed, as if with a muffled mallet." (p. 10-14)

"Like many other equally remarkable narrations in Dr. Wolfe's work, this extraordinary account may be regarded by some readers as a fantastical fiction; but the author's minute carefulness in giving the names of the witnesses and other parties concerned, the locality in which the incidents related took place, and the date of their occurrence, may justly be presented as weighty arguments in his favor. The observance of such inexplicable phenomena in broad daylight naturally produced a powerful impression on the mind of the young skeptic. Modern Spiritualism, however, as we now understand it, was yet unknown; the manifestations received by the Fox girls attracted no attention until four years subsequent to Mr. Wolfe's experiences; and the now widely accepted theories of Spiritualism had not been yet advanced in explanation of such curious facts, so that the young man was left to draw his own conclusions from them unaided. Under these circumstances it is perhaps surprising, that, in spite of these marvelous experiences which he naively confesses his inability to account for, his skepticism was but little shaken. The Ebersburg occurrence, nevertheless, had the effect of exciting his curiosity upon the subject of such manifestations; and a succession of equally peculiar experiences at a later date determined him to pursue the course of investigations which finally led to what we may term his conversion. Having succeeded in acquiring a respectable fortune in the exercise of his profession, he "finally resolved to have his curiosity gratified, at whatever expense might be of time, labor, or money." Accordingly he started forth, knight-errant fashion, in search of the Holy Grail of Spiritualism, visiting all the celebrated mediums of the country at their own residences, making investigations, exposing Spiritualistic jugglers and humbugs—of whom he appears to have encountered quite a little army—and filling up his spare moments by devouring everything in the shape of Spiritualistic literature that came in his way.

"Any reader with the least idea of physiognomy who will examine the fine portrait of Dr. Wolfe which forms the frontispiece of his book, will at once dismiss whatever suspicion he might possibly have entertained concerning the author's mental soundness, or his possible credulity in matters of faith. It is the face of a man of intellect, energy, immense power of will, and keen observation,—a hard, skeptical face, with a glitter in the steel-gray eyes and a peculiar mould of the bearded lips that plainly betoken a character whom it would be no less unsafe than difficult to impose upon. Dr. Wolfe has detected a very large number of mediumistic charlatans, and exposed them in a manner rather vigorous and pleasant. So many detections of men or else determine them in the conviction that all Spiritualism is at best only a modern phase of jugglery; but Dr. Wolfe's early experiences had been too remarkable to allow of his entertaining the latter opinion, and his remarkable continuity to which his success in life must be in great part attributed—sustained him in his determination to pursue his investigations to the end. His patience was amply rewarded in the end. We take occasion here to quote from the narrative of his extraordinary experiences during his visit to Mr. J. V. Mansfield, of New York, otherwise known as the "spirit post-master," at whose house he remained for many weeks, investigating the phenomena of Spiritualism. Mr. Mansfield's specialty is in the answering of sealed letters, some of which came to him stitched through and through with a sewing-machine, and covered with a coat of sealing wax. The spirits enable him, (at least they are said to enable him) to read the contents of the letter, and to answer without opening them.

"I have seen Mr. Mansfield writing two communications at the same instant, one with the right hand, the other with the left, and both in language of which he has no knowledge. While thus engaged he has conversed with me on matters of business, or continued conversation begun before this dual writing commenced. It may thus be seen that while Mr. M. himself talked in a very sensible manner, as men ordinarily talk, both with his right and left hands, and arms were engaged, talking too. On one occasion I remember distinctly, while Mr. M. was writing with both hands, in two languages, he said to me, 'Wolfe, did you know a man in Columbia by the name of Jacobs?' I replied affirmatively, when he continued, 'He is here, and wants to let you know that he passed from his body this morning.' This announcement proved to be true. But what we are most interested in, is the triple manifestation presented on this occasion. Both hands engaged, not on the same subject, but each differently writing, one in a back-hand, the other straight as we ordinarily do; the matter written differing in character, the language different, and yet, while our very senses ache to think of it, a third man speaks and announces a startling fact which had occurred since we were seated

in that room, several hundred miles distant." But Dr. Wolfe's most important investigation did not take place for years subsequent to his visit at Mr. Mansfield's. Less than three years ago he accidentally met with Mrs. Mary J. Hollis, the celebrated "trumpet medium," and became so much interested in her performances that he actually opened a series of private engagements with her which extended over a period of two years. He brought her to his own residence in Cincinnati, where she became a member of his family, so to speak, during the time of her engagements. As the Doctor must necessarily have amply remunerated her for this monopoly of her time (he tells us in his work that he agreed to pay her more than she was receiving from the public for the same amount of time consumed), we see that in these two years alone the satisfaction of his curiosity cost him no little expense. To some it might appear that the indulgence of his luxurious taste for witnessing such performances; but we are so familiar with the dreary monotony of successive seances to place any such construction upon the motives of one who had been an investigator of Spiritualistic phenomena for more than twenty years. We feel rather more inclined to admire the energetic persistence of Dr. Wolfe in this search after what he evidently believes to be the truth. "I brought Mrs. Hollis to my residence," said the Doctor lately to a reporter of the Cincinnati Inquirer, "because I felt certain that although she might deceive me in her house, she could not deceive me in my house; and had she dared to attempt it, I would not have suffered her to remain five minutes beneath my roof." Mrs. Hollis's manifestations to have been almost as extraordinary as those reported of the great Home. In her presence the spirits materialized themselves under a strong light; pencils wrote upon paper and slate in the grasp of spirit hands which belonged to no visible body; communications of the strangest character were given in many living and dead languages; needlework of no inferior quality was performed in the dark, and songs were sung by the spirits; and most wonderful of all, we are told that the spirits raised their medium to the ceiling, so that she was able to make pencil-marks upon the plastering. This extraordinary course of manifestations appears to have removed the last lingering doubts upon the subject of Spiritualism from the Doctor's mind; and ere the conclusion of Mrs. Hollis's engagements, he had resolved to publish the present volume.

"The style of the book is the strongest argument against those who might be inclined to doubt the truth of the Doctor's statements. It is the work of a forcible, vigorous writer, who pens down his thoughts as fast as they come to him, without attempting that sensational elaboration characteristic of tales of fiction, and for the use of which he appears to have had such tempting opportunities. But the public are not in the habit of judging the veracity of another by such slender proofs; and Dr. Wolfe was not slow to perceive that to secure confidence in his statements it was absolutely necessary to produce competent, reliable, and well known witnesses to prove them. He accordingly invited a number of prominent citizens of Cincinnati, whose integrity and intelligence were widely known to the public, to attend Mrs. Hollis's seances at his residence on Smith St., and to make a fair written statement of whatever they might see and hear. There were amongst others, Mr. F. B. Plimpton of the Commercial, who has since become a convert to Spiritualism; Hon. William R. Cory, well known to Democratic politicians; Rev. Thos. Vickers, now Public Librarian of Cincinnati; Colonel Donn Platt, the witty editor of the Washington Capital; Rabbi Lilienthal, of the Mount street Synagogue; Mr. Benn Pittman, the famous photographer, who has given several short-hand reports of the seance; and several others. Their statements have all been printed, in full; and from perhaps the most interesting portion of the volume.

Throughout the work Dr. Wolfe has judiciously confined himself to the statement of such facts as came under his own personal observation during twenty years of investigation. We may safely declare that the reader will find the book very fascinating, and it will probably induce many to give their attention to the mysteries treated of. Typographically, the volume is very handsome, beautifully illustrated and embellished with several fine portraits on steel, including an attractive likeness of Mrs. Hollis.

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

STRANGE PHOTOGRAPHS. The Scenes of a Battle Impressed on Stone. LETTER FROM D. BONELLI. ED. JOURNAL, DEAR SIR:—Appreciating your readiness to publish, and the desire of your readers to peruse any well established facts proving the influence of spiritual forces in the realms of the visible creation, I hereby submit to your notice and for your use a curious fact of spirit photography, which has just come to my knowledge.

Most of your readers are no doubt familiar with the oft-repeated narrative of the terrible massacre of a company of Arkansas emigrants on the Mountain Meadows in Luthern, Utah, in 1857, when 119 men, women and children were ushered into eternity by the fury of organized bands of fanatical assassins, disguised as Indians—a deed to which the long history of all the ages, furnishes but few, if any, parallels. I allude to it here only for the direct connection of that tragedy with my present subject.

On a cliff of the adjoining hill, directly overlooking the battle grounds there were found, in 1864, or seven years after its occurrence, numbers of small pieces of yellowish glass with pictures of that battle photographed upon their smooth surfaces in black colors, very distinctly showing the lone cedar tree, the men and Indians with their guns, as in the battle, and what to me seems unaccountable, one piece with the picture of the monument and cross, which was afterwards erected by the U. S. Army.

I give this as I get it from a young lady attending school here, and who resided in sight of that spot during the year 1864. Her name is Eliza J. McLean, and the pictures were found by one of her brothers, and kept at the house as curiosities for some time. The largest of these pictures was afterwards coaxed away from the boy by one of the participants in that scene, on the plea that his wife was good at drawing and wanted to borrow it to get a copy of it.

Another slate with the impression of the monument was given to an emigrant going to California. As Eliza, my informant, is now 17 years old, she was at the time of the discovery a child of only 7 years of age, and although not doubting her word, I still interrogated her father about the matter, who corroborates her statements. These persons are not mediumistic, nor believers in spiritual phenomena, but rather materialistic, and regarded as truthful and reliable. You may, therefore regard the phenomenon of an objective reality, however difficult of explanation it may be. The ques-

tion whether or not there can be more such impressions found, I expect to solve the next time I pass by that locality. St. Thomas, Nevada.

The Bible, God and Slavery.

BY DANIEL HEELIG.

During the four consecutive years past, the RELIGIO-PHILOSOPHICAL JOURNAL has been read by a few individuals in this part of the world, which resulted in a dawning of light. The dawning brightened up the immortality of man, through Spiritualism as taught in your valuable paper. The light, however, became extremely annoying to Old Orthodoxy, since like the owl, it (orthodoxy) seeks its prey in the dark. Priestcraft feels very uncomfortable at the change. The devotees of the old Egyptian myths cry out at the top of the voice, "Great is the Goddess of the Ephesians—the Bible and its marvellous God." (Ex. 15: 3). The Rev. Black Cloth men are seized with a desperate fanaticism in their protracted meeting, commenced two weeks ago at this place; their howlings are directed in the most imperative tones to their Babel, to gather up devotees to the anxious bench. A very slim turn out, however, is the result, and not one man of mature age. Their aspirations are usually flagging and hopes dying out, and in another day or two, all the noise will descend into the silent tomb. One of those Reverends referred to the emancipation of slavery as a glorious triumph of the God of the Bible. This gave rise to the following epistle written by the Rev. H. Viney; I say Reverend, because he is a teacher of the principles of the God of nature, the only true gospel.

BLUE SPRINGS, NEB., Jan. 15th, 1874.

REV. MR. WILSON, DEAR SIR:—In your sermon at Blue Springs, on Wednesday the 34th of January, your remarks touched upon slavery, and what the Christian world had done for its emancipation. When you assert that slavery is no part of holy writ (as you call it), I am surprised that you do not understand your master's word (called the Bible) better. It is written in Leviticus 25: 1, 44-46, "And the Lord spake unto Moses in Mount Sinai; saying, 'Please bear in mind the Lord spake unto Moses,' both thy bondmen and bondmaids, which thou shalt have, shall be of the heathen that are roundabout you; and of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begot in your land; and they shall be your possession, and ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever."

This law was never repealed, neither in the Old nor in the New Testament. Again it is written in Ex. 21: 20, 21, "If a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished. Notwithstanding if he continue a day or two he shall not be punished, for he is his money." Again, Paul sanctions slavery when he alludes to it in Colossians 3: 22, "Servants, obey in all things, your masters according to the Lord." Now, sir, if this does not demonstrate that slavery is a divine institution, so-called, instituted and established by the God of the Bible, I do not know the meaning of the word slavery. Again, perhaps, you claim that Christ came to establish a new law. Now let us see what Christ says in Matthew 5: 17, "Think not that I have come to destroy the law and the prophets; I am not come to destroy but to fulfill." Now, sir, what does all this mean, if it does not mean that the God of the Bible established slavery as a divine institution, so-called. And again, under what authority do you denounce your master's word, when you denounce slavery as a curse? I do not wonder that the God of the Bible can stoop to any crime when he says he is a man of war (Ex. 15: 3). No wonder that he is a God of lies when he says, "When for cause God shall send them strong delusions that they should believe a lie." And in Ex. 23: 11, 20, "And the Lord spake unto Moses, face to face, as a man speaketh unto his friend," and in verse 20 of the same chapter, he said, "Thou canst not see my face, for there shall no man see my face and live." No wonder the God of the Bible is a murderer, since Moses says, Ex. 4: 24, "And came to pass by the way in the inn that the Lord met him, and sought to kill him." I could quote much more to prove that the God of the Bible is a myth—an imaginary something that I take no stock in. But let this suffice for this time. I hope you will carefully consider this subject and if you wish to comment upon it, I shall be happy for you to do so either publicly or privately.

HERBERT VINEY.

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

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

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

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

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

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

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

TESTIMONIALS.

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

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectively destroyed my appetite or desire for tobacco. DAVID O'HEAR.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. H. H. SPANNA.

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

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

Oshkosh, Wis. For sale at this office, \$3.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Adams Street, Fifth Avenue, Chicago. Special agents, to whom it is supplied for retail dollars per dozen, but the cash must accompany each order.

Mrs. Robinson's Tobacco Antidote.

The above named new remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from garden root. It is false. Garden root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Zedaira, or any other poisonous drug, up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy prepared by a band of chemists and spiritualists, and is warranted to be perfectly harmless. This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of garden root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium.

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick when she will, without delay, receive a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in response, with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and accurate latent in the systems and in nature. This prescription is sent by mail, and it is an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time sending the same changes that may be apparent in the symptoms of the disease. Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who wishes to know the cause of the illness, and the remedy to be used to cure it. Her gifts are by letters, and are accurate, and her healing art, but as a psychometric and business medium.

Diagnosis—Diagnosis and first prescription, \$3.00 each subsequent one, \$2.00. Psychometric Delimitation of character, \$3.00. Analysis of the mental letters, \$3.00. The money should accompany the application to insure a reply.

Heretofore, all charity applications to insure a reply, must contain one dollar to defray the expenses of response, announcements, and postage.

Mrs. Robinson will accept of no private sittings to any one. If privacy is required, it must be by letter, and accompanied by the usual fee. The usual fee stated, must be strictly complied with, or no notice will be taken of letters sent.

The Biography of SATAN.

ON A HISTORICAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS.

Disclosing the Oriental Origin of the Belief in A DEVIL AND FUTURE ENDLESS PUNISHMENT.

ALSO: The Origin of the Scriptural terms, "Bottomless pit," "Lake of fire and brimstone," "Keys of Hell," "Chains of darkness," "Casting out Devils," "Exorcising," "Tempting," "The worm that never dieth," etc., etc., all explained.

By K. Graves. SEVENTH EDITION. "Fear hath torment."—1 John 1:18

Every Spiritualist SHOULD READ IT: EVERY INFIDEL Should Read It!

We would especially recommend its careful perusal to Every Orthodox Christian!

One hundred and twenty-five pages, printed from new plates, in large, clear type, and bound in elastic covers. Price, Sixty Cents; Postage, 6 Cents.

The original plates were destroyed, together with those of all our publications, in the greatest fire the world ever knew. We have therefore carefully revised and corrected the copy for this edition, and publish it in response to the great demand, the first of our publications, at the earliest practicable moment. We have already orders for several thousand copies, and will print an edition large enough to supply all demands; so send in your order.

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

AGENTS WANTED FOR THE HISTORY OF THE GRANGE MOVEMENT OR THE FARMER'S WAR AGAINST MONOPOLIES. Being a full and authentic account of the struggles of the American Farmer against the extortion of the Railroad Companies, with a history of the rise and progress of the Order of Patrons of Husbandry; its objects and prospects. It tells its story in plain, simple, and to the point terms to Agents, and will print an edition large enough to supply all demands; so send in your order. Address J. S. JONES, cor. Adams street and Fifth Ave., Chicago.

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

Is It Likely? Is It True?

BY H. S. HOLBROOK.

EDITOR JOURNAL.—While I am aware, Mr. Editor, that you think it not advisable further to give prominence to the wild vagaries of Social Freedom (so called), after the distasteful work that you have been compelled to do, to maintain, as far as lay in your power, the moral health of the public, and now prefer to follow the path that lies through more pleasant fields, still, as there is one special matter, as yet quite unobserved, that I think, ought to be displayed more fully to the general understanding, I cannot well forbear to undertake it, for the good that it may possibly do.

At the Chicago convention, while Mrs. Woodhull and her friends were reveling in what might well be deemed the very excess of radicalism, she announced that on the morrow evening, she would give a lecture more radical than any ever given before by her, and called upon all to come. The announcement was received with wild applause by the faithful, as if that was just what they came for; as if radicalism was now the ascending star; as if mere radicalism (and not truth) were the coming good, for whom the highway should be prepared, every valley filled, and every mountain laid low. While the unbelieving stood aghast with wonder, that other Alps on the present Alps should rise, or rather, that beneath the present depths there could be deeper still.

The hour came. The wonderers of all denominations (as is natural) crowded thither to have their wonder excited; and I am able to say, that both the promises and the expectations were realized. The speaker maintained with a persistent zeal that betokened a full belief in, and a perfect devotion to, the truth of what she uttered, that there could, and would be (if proper conditions were observed), developed, the elixir of life, whereby disease and death itself could be overcome and eliminated from the world; that the spirits from all the planets of the universe had contrived this, and chosen this little earth as the theatre of development, and were now watching and awaiting the issue, with unbounded anxiety for their worlds as well as ours; and that, if there were success, we would leap forward a million years at a bound; but if there were failure, the whole universe would roll back toward chaos into a darkness that would last for millions of years. And as to the methods and the tentative efforts, she said (as high as I could understand) it was to come by the philosophy and the practice of Social Freedom; and that during the last eighteen months, there had been more than a thousand experiments made, but without success; and that now all was concentrated on one person; all the powers of the Spirit-world to produce, and all the opposing powers (whatever these could be), to defeat this most desirable result. I can not say that simple person was named; but, supposing the speaker was intended as the only one that could act so important a part,—that could fill so important a bill.

Then the methods were given in general terms at length, substantially as theretofore had been given; and as to authority, she said she knew it from the spirits, whose servant she had been for the last six years (many of whom we would recognize, if they would but appear there), whose instructions she did not doubt, and whom she would not dare to disobey.

And here, Mr. Editor, now that I have made a statement of the substance of that discourse briefly, in such a way as to bring out the salient points into bold relief, I have to confess, that I scarcely know what to do with it. I am in the position of the man whose lottery ticket drew an elephant. My object is to repress error and advance the truth. These statements constitute "a big thing," either a most wonderful truth, or a tremendous falsehood—a falsehood of greater proportions, broader at the base and higher at the top, than the world has ever been treated to, even in the palmy days of the most fantastical religious fables. It is scarcely necessary for me to say, that I am (without proof) for the latter proposition. But what shall I do about it, and what shall I say? There was a certain farmer among the New Hampshire hills ("and his name was Uncle Ned"), that swore terribly on every trivial mishap. Having filled his cart with potatoes, in the valley, by a hard day's work, he drove up a long hill homeward, singing, "Old King Cole was a jolly old-soul, and a jolly old soul was he." At the top of the hill, he looked back, and found that the hind-board having got loose, his potatoes were scattered all the way down the hill. He folded his arms and looked in silence. But a jocosse neighbor said musically, "U-cle Ned, why don't you swear?" He replied gravely, "because I can not do the subject justice." So I know of no way of doing this subject justice. When I was hearing it, I said to myself, there I this extravagance will recoil on the heads of the inventors; this will sicken the most credulous, and bring them to a sense of their delusions, and return them to a consideration of their wide departure from reason. But I do not know as I have seen one that was before thoroughly imbued with this fanaticism, that has expressed the same view. Hence, I infer, that fanaticism that has struck in deep, is seldom cured by extravagance. In fact, on reflection, I remember that so it has been on all history. Those who depart from knowledge, and enter freely into the domain of faith, "not cast one long lingering look behind," are no longer troubled with the unreasonable of things. Those who accept as true the story that a whale swallowed Jonah, and carried him alive three days, would as soon accept, upon the same testimony, the converse of it, that Jonah swallowed a whale. In fact, a very lively faith delights in the harder problems, and takes to itself credit in proportion to the greatness of the absurdities that it overcomes. The mind no longer startles at extravagancies, but rather seeks for them as proper food. Like one frenzied with alcohol, each succeeding draught must be stronger than the former, else there is an empty void that clamors to be filled.

This mental condition is one most unfortunate, and most detrimental to growth. Having parted with reason, reason is no longer attractive, is no more a touchstone of truth. It ceases now to do its own peculiar work well, for it falls to take a lasting hold. But yet, with the hope of ever living science that knows no despair, I will repress my propensity to ebullition and exclamation, as I contemplate this subject matter, and will attempt, by a few plain questions and answers, to array what I deem to be its errors in such a light that they will be properly understood. It would seem, if reason were in full operation, that the work would be a short one. If the "naked truth" commends itself on view to the investigator by its fair proportions, then, as well, should the "naked

falsehood make itself hideous by its own deformities. I address, Mr. Editor, all your candid readers, but especially those, if any, (and I sincerely wish that I could reach all that stand in need of such considerations), who may have floated, by some allurements, or thoughtlessly, too far from the solid land of reason, and seek them to stop, and put, like an honest doubter, such questions, and arrange such answers, as fair reasoning will direct, after this style.

1st. Is it true, is it likely and reasonable, that the spirits of all the sidereal heavens have met together and counseled how they will produce the elixir of life? Who knows about conversing with spirits from other planets? Why don't we all have demonstrations from them? Then, can our spirits of earth go there? Then, why don't we become learned as to the inhabitants of those worlds, and generally, too, and on general principles, with no restrictions to one single mouthpiece?

2d. What is this elixir of life, that shall eliminate all disease, and even death itself? Did not the old alchemists try this on, and fall, and all come to grief and ridicule, while those who avoided all such conjurations and clung to the humble facts in nature, alone made any progress? any semblance of truth in this? anything that we are justified in accepting as true?

3d. And this to be developed, first of all the universe, upon our little earth, and of course, the result of her advancement? How does this accord with our scientific views? According to the free development theory, which we accept, the outer planets are the elder. Then, Neptune, Saturn, Herschel, Jupiter, and others, all in their order, are our elders, and who shall count their years? and now is it likely that this precious discovery is to be made here for the first time?

4th. What have the spirits of the other planets got to do with it, and what are they going to do with it? Bottle it up, take it home, and perhaps, get a patent on it? A discovery, an invention from our sister planet, the earth itself? Is it likely? Is it true?

5th. And now, passing by the thousand experiments that have been made, all of which have proved failures, this tremendous issue will turn upon one other experiment with a certain individual. Is it likely? and that, too, in a world that proceeds on general law, and not upon the special providence of a fiful God—is it likely? Again, what are these opposing powers that are exerting all their forces to prevent this consummation so devoutly to be wished? So then, we are to be informed, after our good start in Spiritualism, that there are Devils indeed, and so malicious as to prevent humanity overcoming disease and death, and will send us back howling to the wilderness of chaos!

6th. And the result of success will be that the universe will leap forward a million years at a single bound. Indeed, that would be quite likely. If the elixir of life be found, and, when it is found, it will eliminate all disease and death, and of the spirits of all the planets of the sidereal heavens take a copy-right each to their respective people, with the same result there, it is quite likely that this little leap will be taken, and we should see that we are well seated. And all this to be effected by one "weak woman!" Let Jesus and all the other saviors of this one world, by lives of suffering, labor, and deaths by martyrdom, hide their diminished heads! Here comes a savior of many worlds, one, and by a process that has but little relationship to martyrdom! "Open now the crystal gates, and let the queen of glory in." "A victory for radicalism!" Mark the day of this accomplishment with a white stone, in good old Grecian style, as the supremely happy day!

Speaking of a stone, Mr. Editor, reminds me to ask why Victoria (or her great and intelligent band of spirits) does not discover, or seek to discover, and bring into prominence the "philosopher's stone?" This was the other of the twin projects of the alchemists, a project to discover how to commute base metals into gold. Now, the means of living are as necessary as life itself. In these hard times, that talisman that could turn brass, which is so plenty, into gold, which is so scarce, would be of equal value with the elixir of life, and I do not doubt that its production is just as easy. With the elixir of life in one hand, and the "philosopher's stone" in the other, we could march up the ascent of immortality—"the delectable mountain," in perfect happiness, singing "Hail Columbia, Happy Land!" The universe would leap forward two millions of years, at a single bound. Please observe here how much I say parenthetically, "without an if or a but." But—oh, that there must be at the threshold of such a glorious prospect, an if or a but—but, is it likely, is it true?

7th. And, in case of failure in this last experiment, the universe will roll back towards chaotic darkness that will last for millions of years! Supposing all the rest to be true, is it likely, is there any seeming truth in this? What is there on failure, to make matters any worse than before? What malicious demons are there, that have the will and the power to effect all this? Or will "the breaching break;" or, the sustaining forces of the universe fail, for moral causes, and such a moral cause as this? and in a world of regular progression? Is it likely—is it true?

And so on, Mr. Editor, through this whole discourse, and as to all, or nearly all its points. Is there anything in it, and what is there that is likely to be true? I have so far questioned for others, not myself; but now, I can imagine one, an honest doubter, who knows of the nature and history of religious fanaticism, to question still further, though he may conceive it is not quite time to answer definitely, after this manner.

Did not Col. Blood, or Stephen Pearl Andrews write, that discourse in a fit of mindfulness, and palm it off in the name of the spirits, both to exercise and show his ingenuity in getting up a tremendous hoax, (as Edgar A. Poe), and to see what and how much this excited human credulity could be made to swallow? Or was it prepared by spirits as is pretended? but by spirits as arrant jokers, as ever inhabited this lower world, and are now pursuing their profession at an advantage in the world above. Or is it the work of a better order of beings, that seek for the highest good of humanity, but sometimes proceed by the rules of contraries and absurdities to work out by the fall of some, by their follies and offenses, lessons of instruction and means of salvation to others? Though it may not be true that "God hath sent strong delusions that men should believe lies," as has been claimed, yet, as it is a fact of history, that ever and anon, strong delusions, not based on real truths, though honestly believed, have prevailed, coming down like a killing frost or a pestilence, sporadic and contaminating, may it not be true, or is it not likely, that this present subject is kindred to those of the past, and will like them come to naught, except the lessons of warning that they must give? As every great truth has its shadow, and the more lengthy and grotesque, the lower lies the sun in the horizon, is not this merely some shadow of some great truth in Spiritualism, rather than the truth itself? As every new religion or advancement of religion has had its counterpart, as even the

Christ had an anti-christ; a Babylon, an apocalypse; and a seeming light from Heaven that led astray, and had also, with the devoted followers, loud prophecies, and harangues as to "the end of the world," and "days of darkness," with vast promises to the faithful, and threats to the unfaithful, with accompanying disorder and misrule, and a wicked iconoclasm—is not this the antichris of this age rather than the Christ itself?

It is thus, Mr. Editor, that the reasoning doubter questions with himself, and, though he may not now answer all his own questions satisfactorily to himself, he will, at least, pay such deference to the scientific methods that he will follow no departure from well established or admitted facts, and a proper philosophic theory based thereon, and adopt something, exceedingly fanciful, new and strange, and counter to reason, upon the unproved statement of one alone, unsupported by any evidence, though she assume it is given to her by the angel hosts of all the planetary spheres.

I sketched these, my thoughts, Mr. Editor, upon that discourse, not long after I heard it, for I deemed then, that such a consideration of it would be valuable as an antidote against further delusion. But I have waited until now before making them public, hoping that some other and abler pen would perform this task. Since then, I have seen the discourse in print, and I see that there is one essential point omitted. It is stated as one of the chief incidents, or results of this wonderful development, that the spirits will, as they please, rehabilitate themselves in mortal bodies of flesh, and abide with us again. While also, we mortals shall acquire the power to attenuate our bodies until we can lay them down at will, so that there will be a perfect intermingling of the two worlds; and to cap the climax, it is boastfully asserted that the returning spirits will boldly practice their "nice little free-love games" in our own families, setting all our laws, and our ideas of right and of propriety at defiance!

I would like, Mr. Editor, to make some extracts, to show the dimensions, and the bold pretensions of this giant hoax (as a potion to those diseased, as a sickener first, but finally promotive of health), but this communication is already too long. I have made suggestions to aid the realization of this hoax; but I have felt that "I could not do the subject justice." In my attempts to do so, perhaps I ought to add for the benefit of some, that the more that a falsehood approximates a truth the more dangerous it is, but yet I ought to say it with a protest, for I feel that in the present instance, in the face of such glaring Munchausenisms there is no need of such a reminder; and add further, that this final falsehood retroacts, and lays the veil of suspicion upon all that precedes, however seemingly fair. Though some may be willing to suffer themselves to be played with by hoaxes, either in or out of the form, I must content myself to serve the cause of truth by keeping my eyes steadily upon the sun of science and the facts and principles that it reveals.

Chicago, Ills.
P. S.—I am willing, nevertheless, that however extraordinary this "scheme of salvation" may be, when convincing proof is made, that it is true, I shall most heartily adopt it, and be one of the foremost to sing hallelujah. But until then, my belief must be held in abeyance, and meanwhile, the unreasonable of the scheme must necessarily keep me from the faith, though damnation be threatened for unbelief. In the good old approved style of orthodox Christianity, and this is reasonable too, to me, if not to all. Yet I perceive that many Spiritualists seem to believe, that because under spirit manifestations the old landmarks of knowledge have been removed, we have none at all now; that because many truths are wonderful, all wonders are true, or as likely to be true as otherwise; and that they fall into a practical adoption of the aphorism, now common, that "truth is stranger than fiction." This is a great error, and it is now a great stumbling block in the way of scientific Spiritualism. Credulity stands open-mouthed, and sleepily swallows whatever is offered—or perhaps I better say, like the shark, snaps at and greedily devours every thing. "I know this is true, for the spirits, whom I have served these many years and who have never deceived me, have told me so,"—when this is made a holy-ghost of over-shadowing authority to another, and propels to an adoption of what is not proved and what does not seem reasonable, "then good-bye to philosophic investigation and deliberation. That aphorism "truth is stranger than fiction" is not itself a truth. Fiction to the extent of the imagination and language can go beyond all truth; and when there is an influx of new facts that far outreach the old, there is great opportunity for fiction to run riot without detection, and "play such fantastic tricks before high heaven as make the angels weep." Here is the greater scope and the greater need of reason. "Now I know you lie!" can be uttered now as appropriately as heretofore, when the inveterate joker had gone a little too far, so far as to betray his falsehood, and by a bacchanal movement to explode all he had said. It was by a little too much shaking that the ass was shown beneath the lion's skin, and terror was replaced by ridicule.

This discourse, denominated "the elixir of life," more radical than anything heretofore given" proceeds to such a degree of extremism and unreasonable pretensions that I fancy it will be in fact an elixir of life, but in a wiser way than the author thought of, operating by the rule of contraries and absurdities, on the minds of those whose eyes are yet open to the light of reason. Hereby Social Freedom, that stalks that infant armed among the lesser Apollons that giant society, is made to wear the "Nessus's shirt," that will inhere and burn till the end shall come.

DR. A. H. KNIGHT.
In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.
DR. M. E. JENES, formerly of North Adams, now of Amesbury, Mass.
One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Glasia was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Clavin of Neuralgia. They also cured a lady of Painful Menstruation when given as per case. In cases of Parturition (Child-birth), I consider them of great value.
DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.
I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.
DR. A. J. COREY, Great Bend, Pa.
I think there is no medicine in the world like the Positive and Negative Powders.
MRS. DR. GARRISON, Newton, N. Y.
In Ague and Chills I consider them unequalled.
J. P. WAX, M.D., Belmont, Ill.
Your Positive and Negative Powder seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else ever benefited them.
C. D. R. KIRK, M.D., Fern Springs, Miss.
They are peculiarly adapted to the female constitution.
DR. L. HAKES, Cicero, N. Y.

Consumption, SCROFULA AND CATARRH Cured.
Jane Wozley was cured of Scrofula of 15 years standing with a Box of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WOZLEY, New Petersburg, Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McRAE, Fayetteville, N. C.)
The daughter of Henry R. Leppor was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Eye she had taken 2 Boxes of your Positive Powders, her eyes to all appearance were well, and have remained so.—(ROBERT TROSKA, Gales, Minn.)
I had running Scrofulous sores on me for 2 years, and could get no cure. I tried the medicine, and I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KEMPAL, Belknap, Me.)
I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(BARRA PATRICK, Beaver Dam, Wis.)
Mother had the Catarrh in her head so bad that, when lying down, she could hear it drip, drip, or a running. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MRS. E. M. STOVALL, Stockton, Calif.)
I have raised one man from the dead with 2 Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HARR, New Haven, Ind.)

Triumphant Victory over Dyspepsia and Indigestion.
A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. She ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but very weary and nervous. She is entirely well now.—(A. G. STOVALL, Stockton, Calif.)
Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. HARRISON, Hayward, Wis.)
Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Powders. My Dyspepsia was chronic and of 30 years standing. During the last ten years I could not live long. He is peevish of any kind, but now they agree with me as well as they ever did.—(P. F. MILLER, E. M., Maple Springs, Wis.)
I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

A MOST REMARKABLE BOOK! STARTLING FACTS IN MODERN SPIRITUALISM.
By N. E. Wolfe, M. D.

THIS BOOK embodies more wonderful facts of the deepest interest to all, than any work of the season, and is exciting an intense interest among all classes. All the facts are clearly and fully stated and substantiated by indubitable evidence. Among the witnesses are Col. Don Platt and F. B. Plimpton, Esq., associate editor *Chittenden Commercial*, and many others equally well known. Large issue, heavy tinted paper.
Elegantly bound in extra heavy cloth and finely illustrated.
PRICE—25c. Sent free by mail.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.
Artesian Well.
Proposals for sinking an artesian well are invited. Further information given by
ASA O. CALL, Algonia, Iowa, 7/18/8014.



DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the opportunity for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed you may believe to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees became so bad that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only walk with difficulty got off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain in my muscles commenced many years ago, from overstraining one day and a blow on the other I became blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negative. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomel. Her limbs were swollen to her body. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mr. Bowles to take one of the Powders. Last night my neighbor came in and said he had never seen Mr. Bowles at Mr. Bowles' in the morning, and saw Mrs. Bowles out on the piazza at daylight. He was greatly surprised, on enquiring she said she took one of Space's Positive Powders the night before; it eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.
Yours truly,
A. H. KNIGHT.

WHAT DOCTORS SAY. WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for "stiffing" of the veins, and in high grade of them.—(MRS. J. GIBSON JONES, Falmouth, Mass.)
My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(G. CORNELL, St. Johns, Ark.)
Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(MRS. FANNY MAST, Brooklyn, N. Y.)
A woman who had four Miscarriages got a box of Positive Powders of me, and they took her next Pregnancy all right.—(O. HARR, East Spring, Iowa.)
My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from irregularity, and I have used your Positive Powders for several months, and she has been regular for three years; but there is nothing as good as your Powders.—(W. H. KERR, Smith Creek, Mich.)
Your Positive and Negative Powders have cured a case of Milk Leg of 18 years' standing, also a case of Rheumatism, a case of Falling Sickness, or Fits, and a case of Dysentery.—(POLLARD HALLGREN, Yorkville, Ill.)
Miss Lena Austin was taken with Stopping of the Menstruals, accompanied by great distress in the bowels and a headache of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GRUBB, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.
I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(AMINA G. BARNETT, White Hills, Conn.)
I have been suffering nearly 40 years with Chronic Headache, and after consulting with several of the best Physicians, and after using all the remedies they could suggest, but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EARLY, Huntsville, Ala.)
I had a severe attack of Neuralgia, last week, and it lasted for 10 minutes with your Positive Powders.—(JACOB S. HERRICK, River View, Ohio.)
When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years standing; also Diabetes, Sciatica, Rheumatism, and Erysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to man. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so with wonderful success.—(M. HUNTER, North Richmond, N. Y.)

DR. A. J. COREY, Great Bend, Pa.
I think there is no medicine in the world like the Positive and Negative Powders.
MRS. DR. GARRISON, Newton, N. Y.
In Ague and Chills I consider them unequalled.
J. P. WAX, M.D., Belmont, Ill.
Your Positive and Negative Powder seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else ever benefited them.
C. D. R. KIRK, M.D., Fern Springs, Miss.
They are peculiarly adapted to the female constitution.
DR. L. HAKES, Cicero, N. Y.

Consumption, SCROFULA AND CATARRH Cured.
Jane Wozley was cured of Scrofula of 15 years standing with a Box of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WOZLEY, New Petersburg, Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McRAE, Fayetteville, N. C.)
The daughter of Henry R. Leppor was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Eye she had taken 2 Boxes of your Positive Powders, her eyes to all appearance were well, and have remained so.—(ROBERT TROSKA, Gales, Minn.)
I had running Scrofulous sores on me for 2 years, and could get no cure. I tried the medicine, and I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KEMPAL, Belknap, Me.)
I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(BARRA PATRICK, Beaver Dam, Wis.)
Mother had the Catarrh in her head so bad that, when lying down, she could hear it drip, drip, or a running. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MRS. E. M. STOVALL, Stockton, Calif.)
I have raised one man from the dead with 2 Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HARR, New Haven, Ind.)

Negative Powders Cure Blindness, Deafness, Paralysis, Lameness, Loss of Smell, Loss of Taste, Loss of Voice.
The POSITIVES cure Neuralgia, Headache, Rheumatism, Pain of all kinds, Diarrhea, Spasms, Vomiting, Dyspepsia, Flatulency, Worms, MALAR FEVERS, and Derangements of the Liver, Stomach, and Intestines; all kinds of FEVERS, Small Pox, Measles, Scarlatina, Erysipelas, all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Cold, Rheumatism, Nervousness, ASTHMA, SICK-HEADACHE, etc.
The NEGATIVES cure PARALYSIS, or Palsy, whether of the Muscles or of the Senses, as in Blindness, Deafness, Loss of Taste, Smell, Feeling, or Motion; all Low Fevers, such as the Typhoid and the Typhus. Both the POSITIVE AND NEGATIVE are needed in Cholera and FEVER.

AGENTS WANTED Everywhere.
MAILED POST-PAYED AT THESE PRICES:
1 Box, 44 Pos. Powders,..... \$ 1.00
1 " 44 Neg. "..... " 1.00
1 " 22 " & 22 Pos..... " 1.00
6 Boxes..... " 5.00
Send money at my risk and expense, by Post-Office Money Order, Registered Letter, Draft on New York, or by Express, deducting from the amount to be sent, 5 cents for each Money Order, or 15 cents for a Draft, or for Expressage, or for Registration of a letter. In getting a Post-Office Money Order, tell your Postmaster to make it payable at Station D., New York City.
All Letters and Remittances by Mail, and all Express Packages should be directed as follows:
PROF. PAYTON SPENCE, M.D., 371 St. Marks Place, New York City.
FOR SALE, ALSO BY S. S. JONES, COR. ADAMS STREET AND FIFTH AVE., CHICAGO.

Religio-Philosophical Journal

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

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

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

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment. 2. If any person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount—whether the paper is taken from the office or not.

3. The publisher has decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for, is prima facie evidence of intentional fraud. In making remittances for subscription, always procure a draft on New York, or Post-Office Money Order, if possible.

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

5. No names are given on the subscription books, without the first payment in advance. LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

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

CHICAGO, SATURDAY, FEBRUARY 23, 1874.

PRAYER AND INTEMPERANCE.

The ladies in many parts of Ohio, are testing the efficacy of prayer by directing its potent qualities in a direction calculated to suppress intemperance. That the traffic in intoxicating drinks is one of the greatest evils of the age, no one can deny, and we hail with pleasure any laudable effort on the part of the ladies to suppress it.

If prayer proves efficacious in preventing intemperance, it will establish for itself a reputation equal to the many remedies that are presented to the public for the ills the flesh is heir to, and then it can be tried in other directions until we can measure the extent of its potent influence in all cases.

At present, the mouth-pieces of God can not rely fully on the medicinal qualities of prayer to cure neuralgia, cerebro-spinal meningitis, toothache, hysteria, clubfoot, dyspepsia, etc., and if it can be fully determined that calomel can be suppressed through its instrumentality, Tyndall had better look out for his laurels will vanish under the illustrations of its efficacy.

But, then, before the good effects of prayer can be tested on disease, the character of the same must be clearly diagnosed, for no good results could possibly follow if an invocation should be made to relieve a person of the cerebro-spinal meningitis, when he had simply the colic, and nothing else. To simply pray for the relief of the sick, will not answer. A clear diagnosis of the case must be expressed in the prayer, so that the Deity addressed can prescribe the proper remedies.

We are, however, exceedingly glad that the ladies of Ohio have commenced to eradicate the evils of intemperance from that state through the agency of solemn petitions to the Bible God. If they succeed, the victory will be a grand one, and future generations will chant their praise. One man, however, a Mr. Dunn, of Hillsboro, would not succumb to the prayers of eighty-three ladies who occupied a tabernacle in front of his drug store.

The following is an extract from the injunction: "This is to command you, the said above-named defendants, each and all of you, from using for praying, singing, exhorting, or any other purpose, a certain plank and canvas structure or shanty erected on High street, in Hillsboro, O., in front of the drug-store of W. H. H. Dunn; and it is further ordered that you, said defendants, are ordered to remove the said structure or shanty forthwith, and each and every part of the same whether plank or canvas; and you are each and all hereby restrained and enjoined from re-erecting or replacing the said structure, or any similar structure in said locality, or upon said street, to the annoyance of said W. H. H. Dunn; and it is further ordered that you, the said defendants, each and all of you, are hereby enjoined and restrained from singing, praying, exhorting, or making a noise and disturbance in front of said drug-store of said W. H. H. Dunn, or on the sidewalk, or on the steps thereof, or in the vicinity thereof, to his annoyance, or from trespassing in or upon his said premises, or in any manner interrupting his said business; and this you will in no wise omit under the penalty of the law."

It seems to me that here is a clear case of defying God on the part of Mr. Dunn! Eighty-three ladies are engaged in solemn worship. Their prayers are earnest, and their efforts to banish intemperance a success. While thus engaged they were served with an injunction, restraining them from further annoying Mr. Dunn. In connection herewith, Mr. Dunn has commenced suit against the ladies for trespass and defamation of character, laying his damages at \$10,000.

If the world can be relieved of intemperance through the efficacy of prayer, no one who has the best interests of humanity at heart, will object thereto, but will join in the solemn invocation to God, hoping that good results will continue to flow therefrom. But if prayer

has potent qualities, why not direct it towards the cause of the evil, and have God withhold that peculiar property from grain and vegetables, that enables such a subtle poison to be distilled therefrom?

It is, however, rather disparaging to the God whom these ladies address, to know that he, too, has the reputation of having been engaged in the disreputable business of selling intoxicating drinks, being one of this firm—Isaac Vaugneux & Co. The following statement of the case, can be found in Mental Pathology, by Prof. Ray:

A remarkable case was recently published in the Annales Médico-Psychologiques for July, 1866, under the title, "Partnership with God." It is worthy of an extended notice in a paper like this, because it illustrates very strikingly the principles that should govern our judgment in this class of cases.

In 1861 there died at Neufchatel a notary, Isaac Vaugneux, eighty-two years old, married, but childless. He devised his property to his wife, who died four years after; and she devised it to her niece, who, when quite young, had been adopted by them.

Among her uncle's papers this niece found one sealed up, bearing this inscription: "Contrat de Societe." On examination it proved to be articles of partnership, drawn up some years before his death, when about to leave his legal employments and engage in the wine and liquor trade. Nothing less than a literal copy of this document can give us an adequate idea of its character.

"Articles of partnership between the great Sovereign God, the All-Powerful and All-Wise Eternal, on the one part, and me, the undersigned, Isaac Vaugneux, his very vile, very miserable, and very humble servant and zealous adorer, on the other, have been drawn up as follows:

"ARTICLE 1. This connection has for its object the trade in liquors."

"ART. 2. My very respectable and very magnanimous associate will design to bestow, as his share in the capital, his blessing on our enterprise, in the manner he shall judge most agreeable to his paternal views and the accomplishment of the immutable secrets of his eternal wisdom.

"ART. 3. I, the undersigned, Isaac Vaugneux, engage, on my part, to turn into the above-named partnership all the capital that may be necessary to do all the business required in the hiring of cellars, in the purchases and sales, in keeping the accounts, and in one word to devote my time, my labor, and my moral and physical powers, to the best good of the concern, conscientiously and in good faith.

"ART. 4. The books, kept by single entry, shall exhibit every transaction; and the several balances, carried to the debit and credit side, shall be increased by interest calculated pro rata, up to the 31st of December of each year, when a settlement of the account shall be made.

"ART. 5. The net profits shall be equally divided between my high and mighty associate and myself.

"ART. 6. A special account shall be opened with him, in which shall be placed to his credit his share of the profits, and to his debit the several sums which shall have been delivered by me, the undersigned, either to pious corporations, to the poor, individually and collectively, or, finally, to any other pious work which the spirit of my God shall inspire me to do.

"ART. 7. When my God shall deem it good to take me from this world, the settlement of the affairs of the partnership shall be immediately entrusted to my nephew, M. Frederic Preud'homme Favarger, who is hereby requested by me to undertake this charge, after which the share of the profits coming to my great and well-beloved associate is to be immediately delivered to the directors of the pious work of Chamber of Charity of Neufchatel, to which I now bequeath it.

"With the liveliest satisfaction in having associated my God in my labors, I commit myself for success to the wise dispensations of Providence.

"Thus done, covenanted and settled at Neufchatel, in my house, under my private signature and the seal of my arms, the seventeenth day of September, in the year of grace one thousand eight hundred and forty-seven (1847).

"Signed, J. VAUGNEUX, Notary.

"The great events which have occurred in my country, and the changes that have taken place since this partnership was formed, especially in respect to the persons engaged in the administration of affairs, have induced me to change the destination of that portion of the profits coming to my great and magnanimous associate; and in consequence thereof, and in conformity to the inspiration of his good spirit, I make the following change in Article 7th:

"The net proceeds coming to my respectable associate, after settlement, if any such there be after my death, is to be remitted, not to the Chamber of Charity of Neufchatel, but to the parish of Neufchatel, to be by them devoted to pious uses at their discretion, some portion to be given to evangelical missions designed to spread the knowledge of the only true God throughout the earth.

"I have the confidence to believe that these gentlemen will willingly accept the charge I have assigned to them without consulting them, and that they will enter into my views, for which I here testify, in advance, my sincere and lively gratitude.

"Thus done, written and signed, in my house at Neufchatel, the twenty-fifth of March, one thousand eight hundred and fifty (1850).

"Signed, J. VAUGNEUX, Notary.

"MARCH 10th, 1855. Our enterprise having been blessed, the share coming to my great and magnanimous associate as it may appear on page 79 of my book (current accounts), and page 60 (of my associate), is to be paid over, three months after my death or that of my wife, to M. M., the pastors, as above named. The executor of my will, my nephew, Frederic Preud'homme, having deceased, it will be the duty of my successors to fulfill the conditions of the existing partnership by paying over this share to M. M., the pastors, if, as I expect, they should be willing to take charge of it, to be invested in the most productive manner, and the capital and income used according to their discretion under the divine inspiration.

"A copy of this document was placed in the hands of one of the pastors by the writer, before his death. After the widow died it was opened, and the pastors made application to the Council of State, according to the municipal law, for authority to receive the money. This was refused, for the reason, as the Council state, that the paper in question is 'the act of a disordered mind.' The niece, when she came in possession of the property, fulfilled the wishes of her uncle by making a gift of the money for the purposes he had indicated. This she did out of the high regard she had for him, and gratitude for care and kindness

towards herself. She repels with a good deal of warmth the idea that he was insane. 'Although he might have been regarded as somewhat original,' she says, 'yet it never entered into the thought of any one that his reason was deranged. I, who was always admitted to his closest intimacy, knew that he possessed all his faculties to the last moment; and I reverse his memory as that of a just and upright man.' It is also stated that no trace of mental disorder could be found in any of his writings; that his books were well-kept, the entries made, the interest reckoned, and the balances got as accurately as possible, all according to the articles of co-partnership."

Mr. Vaugneux was exceedingly prosperous during the continuance of this co-partnership, and the profits resulting therefrom were scrupulously appropriated in the manner the terms of the contract prescribed. Admitting that God gives or withholds prosperity in business, is not here a clear case of his approval of the sale of spirituous liquors? His partner indulged in solemn prayer each day, solicited his blessings and aid, and to all appearance his petitions were granted!

Florence McCarthy.

Our readers in the north-western States, have heard of the gentleman whose name is at the head of this article, while five hundred thousand readers, more or less, of the RELIGIO-PHILOSOPHICAL JOURNAL, in other parts of the world, know nothing of him.

Well, he is pastor of one of the most popular Baptist Churches of Chicago—a regular agitator from the Emerald Isle. He is noteworthy as a revivalist, and it is hinted by the deacons of his church, that he is dangerous when *crimoline, alone*, seeks religious consolation at his hands.

His Reverence discusses the vague insinuations—philosophizes favorably upon the subject of "social-freedom," and, with marvelous assurance, looks his deacons straight in their eyes, and says, in substance, in it any of your business? The deacons are amazed at the impudence of the irascible pastor, and a wild sensation ran through the well-filled pews of devout church members.

The Chicago Tribune, on the day following, took the Reverend McCarthy to task, and accused him of preaching a sermon too obscene to be published in that sanctimonious sheet.

Right here it may not be inappropriate to enlighten our readers in regard to that paper—a paper which is edited by priests and deacons, ex-mayors, etc., and has been most fruitful in its denunciations of Spiritualism, carrying the idea to its readers that all Spiritualists are Woodhullites, etc., etc.

But more recently, this sheet of pure and *innocent* conceit, has fallen into disrepute, and here follows what the church organs of this city are saying about it.

We quote from the Sunday Times:

MORE "SHOWING UP." A BROADSIDE FROM THE "NORTHWESTERN CHRISTIAN ADVOCATE."

The Assignment Gazette, alias the Tribune, is finally revealing that thorough ventilation which its obscene and tortuous course has long called for. The public begin to understand that its only God is Mammon, and that it will serve any vile purpose to secure the shekels. It has reduced venality to a fine art, and market price on principles and morals. A maiden's virtue rates about 65 cents. The religious press has finally become thoroughly alarmed at these outrageous proceedings. In the last Sunday Times some extracts were given, and herewith some more are presented. The Christian Advocate leads in the holy crusade. In its last issue it renews the battle under the caption, "The Tribune once more," as follows:

"Our criticisms of the Chicago Tribune have been fair, deserved, and persistent. That paper set out to ignore our allegations touching its publication of indecent personal advertisements; but presently touched by the clamor raised about its ears, it prevaricated and whined out an explanation that the advertisements got into the paper by accident. We knew this to be an equivocal falsehood, and so stated, to the fearful horror of some good people, including our friends of The Interior.

"We have never expected to reform the Tribune, but set out to put the innocent public on its guard—a work which is just about completed. Our persistent criticisms have attracted attention, clean and unclean daily papers copied our paragraphs; The Advance recanted our attacks; the whole community and north-west have looked into the matter, and now, though the virtuous Tribune proprietors may not realize it, and though their circulation may not have been curtailed through change of constituency, the Tribune has lost caste, and is the recognized organ of communication between the lewd who wish to find each other—first through the columns of the paper, and next by private letters obtainable at the Tribune counting-rooms. Men like Horace White, Gov. Cross, Mr. Cowles and ex-Mayor Medill, cannot put the profits of dirty work into their pockets and retain the respect of pure citizens.

"We last week called attention to a fresh Tribune sin against public decency, but did not think it necessary to name one of the personal advertisements, which after all was but a specimen of those we have so often denounced. A recent issue of the paper contained a note from a lecherous puppy, addressed to a young, pure girl who left a street-car to enter one of the public schools. Such an outrage as this is enough to almost justify every clean citizen in spurning all the proprietors we have named. Has it come to such a pass that our young sisters and daughters may not go to school without contact with the human dogs of a city, and that our very morning papers, published by reputedly Christian men, must flaunt the seducer's invitation in the very faces of our pure ones at home! Are civilization, home barriers, the police, public decency, and the consciences of White, Cross, Cowles and Medill, such failures that Chicago's social vermin may essay to crawl safely upon our very breakfast tables!

"We call the attention of the board of education to this matter, and, if they cannot help us, cannot our State's attorney, who has abated so many nuisances, intercede for us before the grand jury? It is exasperating that that venal, conscienceless sheet shall preach columns of public morality on one page, and then pocket the profits of such advertisements contained by other pages. When that paper pleads 'accident' in explanation, it falsifies, and it knows it."

A SCORCHER FROM THE "ADVANCE."

The Advance also returns to the charge, and opens its batteries in a way that ought to send its burning words through the hide of a rhinoceros.

What effect they will have on asses' hides remains to be seen:

"No default of public trust is worse than that which lends the influence of a great newspaper to immorality. Here, for instance, is the Chicago Tribune. Its editor is Mr. Horace White, and two of its three proprietors are ex-Mayor Medill and ex-Gov. Cross—all gentlemen of the highest social position. But to what infelicitous uses they put their paper? It has a distinct department for assignment advertisements. Every Sunday morning these gentlemen—so far as they control their own paper—hire out, for the pittance accruing from such advertisements, to do the sneak-errands of seducers and prostitutes. We do not see how the gentlemen we have named justify to their own consciences their part in this detestable business. We doubt whether decent people can justify themselves in giving the Tribune their patronage so long as it persists in its present course."

But to return to the Rev. McCarthy, who, by the way, is supposed by many to be deeply imbued with the "social freedom" dogma, (and it is strongly suspected that since Woodhull took that sect "clean out of Spiritualism," they are all "longing for the flesh-pots of Egypt," and returning to the churches from whence they came, and like the Prodigal Son of old, are being received into the embraces of the faithful with great joy, and to show where he stands with his deacons, is the object of this article.

Suffice it for the present to say, notwithstanding the opposition of the deacons, the beautiful ladies of the church, clung to the skirts of the red-haired son of Canute, and said he should be sustained and tolerated in his "new departure," social-freedom doctrine, the deacons swore he should not, and shut the door against him. McCarthy and a host of followers gathered upon the street—thousands in number, and the notorious revivalist denounced "Jesus and him crucified, and the blood of the Lamb as the only means of salvation," to the conversion and sanctification, as is reported and believed, of two souls at the first out-door meeting.

His work promises a rich harvest in bringing sinners to repentance. Union Park has a beautiful lake close at hand, which will furnish a convenient pool for immersion. These Baptist converts, like ducks, take to water readily, hence it will have a supply near at hand.

In bad weather, a kind-hearted billiard and saloon-keeper furnishes the Rev. McCarthy with quarters for himself and such of his admirers as can get inside, for meetings.

But the Chicago Sunday Times, which has for a long time been the organ of the Young Men's Christian Association, feeling a deep sympathy for McCarthy and his wing of the popular Union Park Baptist Church, has come to the rescue with the following advice:

GERALD MASSEY. THE HOPE OF FLORENCE MCCARTHY.

Rev. Florence McCarthy has now an opportunity, should he see fit to take advantage of it, to renege himself in his old position as pastor de facto of the Union Park Baptist Church. The reader will remember that Mr. McCarthy said it was the devil who raised all the row in the church. In fact, he saw him come up the centre aisle. Now, the Sunday Times has this advice to give: Let him cultivate the acquaintance of Gerald Massey. He has a fine opportunity now. Both are stopping at the same hotel, and on last evening sat at the same table. If McCarthy could by some means get this great devil-killer into his church, the thing would be done in a jiffy. See how he slaughtered the devil in the First Methodist Church. He hasn't wagged his tail there since. Or, if Mr. Massey can not be got into the Church, the next best thing for McCarthy to do is to attend Massey's lecture on this evening at Grow's opera-house, on West Madison street, and take note how the operation is performed. Perhaps he could kill the devil himself after that. The thing is worth trying.

Stop My Paper.

[From the Salt Lake Herald.]

Among the amusing episodes of newspaper life is the appearance of an irate subscriber with the demand "stop my paper." A communication to this effect has just been received from Ohio, by the New York Sun. A squad of Democrats have resolved that that paper is endeavoring to promote a Spanish war, notify its editors that they must withdraw their support. The reply to this consists in a request to "shut down" at once, and go to the—Cuba if they choose. As the Sun numbers more subscribers than any other paper in the country, it is scarcely threatened with immediate ruin in consequence of the Ohio squad. Indeed we have yet to hear of the newspaper that ever was crushed by that "terrible" exclamation "stop my paper." It is rather invigorating than otherwise, usually.

We endorse the above. The few Moses-Woodhullites who have discontinued this paper, doubtless expect that their withdrawal would break it down. Indeed, scarcely a day passes but some one calls upon us, and reports their boasting to that effect. Now let the truth be known, that such discontinuances, all told, amounting to just ninety-seven—sixty-three of which were owing us bills ranging in amounts from one week up to six years. Those that owed us the most wrote us the meanest letters. And why should they not, inasmuch as they are brimfull and running over with passion? The only thought that they seem to have, is the prostitution of Spiritualism to licentiousness. The paper that exposes the horror of such sentiments, must of course be ostracized. Wherever they congregate, be it in family circles or public gatherings, curses and resolves against the JOURNAL is the order of the day. Remember the Diakka State Convention recently held at Jackson, Mich., resolved in favor of promiscuity, and against all marriage laws, as well as against the JOURNAL. Remember also that the Moses-Woodhull Sovereigns Convention held at Elgin sent greeting to the Jackson convention. Our readers may as well know right here that the Elgin free-love meeting, which was adjourned to meet in Chicago, because the Spiritualists of no other place in Northern Illinois would have them, is fully officered by full-blooded Moses-Woodhullites, with Mrs. Severance as commander-in-chief, to whom all other officers are submissive tools, and it will be nothing less

than another meeting in that interest, to the disgrace of Spiritualism. Although Woodhull will not be present in person, her satellites will be there in force to run the meeting. All Spiritualists who have any self-respect, or respect for others who would rid Spiritualism of the free-love infamy, will stay away from it. The separation of true Spiritualism from "social-freedom" is now complete. The Moses-Woodhullites are to use the language of Warren Chase, their Treasurer, "taken themselves clean out of Spiritualism." Those who do not wish to be considered devotees, worshipping at the shrine of the "new departure-*eternit* of life" party, will keep clear of these gatherings.

Very few of the Spiritualists, and none but Moses-Woodhullites, will affiliate with them at their meeting. They will give them a good *letting alone*, as the Spiritualists of Northern Illinois did at the Elgin meeting. We know of no lecturer, who does not openly or secretly affiliate with them, that intends to be at the meeting. Chicago Spiritualists who are opposed to free-loveism will follow the example of the Elgin Spiritualists, and take no part in the meeting.

Day, Colchester's Fund.

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

Amount previously reported, \$26.75. Otis Briggs, Nevada, Iowa, \$1.00. H. E. Drury, Rutland, O., .75. W. D. Drury, N. Boston, Ill., .50. A. Benton, St. Marys, O., .50. G. N. Wales, Troy, Mo., .50.

MR. DAY'S REPORT OF AMOUNTS RECEIVED BY HIM:

Table listing donors and amounts: A Spiritualist, Utica, N. Y., \$1.00; Mrs. A. H. Robinson, Chicago, Ill., 10 00; S. S. Jones, " 5 00; J. R. Francis, " 2 00; Milton T. Peters, " 50; A. Dinamore, " 1 00; C. J. Johnson, " 1 00; Peter Esnyne, Prescott, Kansas, 1 00; B. F. Kelgo, Carbonate, Ill., 1 00; Chas. Levy, St. Louis, Mo., 1 00; A Spiritualist, Newport, R. I., 5 00; Mrs. M. C. Morrison, Oswego, N. Y., 5 00; E. P. Chase, Derry, N. H., 50; Eugene Crowell, Brooklyn, N. Y., 10 00; L. A. Huff, Garnett, Kan., 50; H. A. Redfield, St. Louis, Mo., 1 00; Alfred K. Fleming, St. Louis, Mo., 5 00; David Wheeling, Geneva, N. Y., 1 00; Mrs. Elizabeth Young, Champaign, Ill., 2 00; A Friend, Waterbury, Vt., 1 00; Henry Miller, Sacramento, Cal., 10 00; Mrs. T. P. Hornbrook, Wheeling, V., 5 00; A Friend, Henry, 7 00; Frank Byron, Detroit, Mich., 1 00. Total \$77.50.

Married.

Married, in St. Charles, Ill., at the residence of M. M. Baldrige, by Dr. D. P. Kaynet, Mr. Walter Sabin to Mrs. M. S. Rhoades, both of Danby, Illinois.

The following is the ceremony as performed on that occasion: After taking their places, the bridegroom elect reading as follows:

"Fully realizing that it is not good for man to be alone, and believing that the social and political grouping of neighborhoods, communities and nations all depend upon the proper domestic grouping and the outgrowth therefrom for their harmony, stability and usefulness, after due consideration and mature deliberation; do, here and now in the presence of these witnesses, enter into the sacred relationship of marriage with Mrs. M. S. Rhoades, whom I have freely chosen to be my lawful wife; hereby agreeing to cherish her as such while life shall last."

The bride elect then read as follows:

"And I, M. S. Rhoades, fully realizing that our noblest work in life is to 'help one another,' it being ordained by nature that we should be mutually dependent each upon the other, do, of my own free will, and voluntary desire to become a joint partner in this contract, and I hereby take Walter Sabin to be, from henceforth my true and lawful husband, and agree to respect him as such."

The Doctor said, "If you still remain firm in this your resolution to abide by the binding terms of the contract you have just entered into, you will signify it by joining your right hands" after which he continued: "By virtue of authority vested in me by act of the Legislature of the State of Illinois, I declare the terms of your contract of binding force, constituting you husband and wife."

Gilman Nursery.

To the thousands among our Western readers who are looking to find where they can best obtain their supply of nursery stock next Spring, the advertisement of W. H. Mann & Co., to be found in this paper, will be of interest. The Gilman Nurseries, established over a quarter of a century ago, when Chicago was a small village and the West almost a (fruit) treeless wilderness, has kept pace with the rapid improvements of the country, and has done much in aiding to make the West beautiful, pleasant and fruitful.

A well-known and highly honored Spiritualist writes to us: "Let the 'Diakka' have free circulation among the people, and our ranks will be improved." We have just received a new supply. Retail price, 25 cents.

GROW'S OPERA HOUSE.

Questions and Answers at the Meeting, Feb. 5.—Dr. Samuel Maxwell, Speaker and Medium.

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

Q.—How many hands or belts surround this world?
A.—There are three about this planet. The first is in the form of a hollow sphere, enclosing the planet in its embrace. The second is not so broad—is more nearly flat, upon its outer surface. The third one, which is without the moon's orbit, is almost flat upon its outer surface, and still narrower.

Q.—Do spirits ever penetrate through each hand to another one above?

A.—We live upon each one before we enter upon the one above. All spirits, when they first escape from this earthly, material form, pass to the first belt, which they can not leave for one higher until they learn all there is to be gained there—then they go on to the second—then to the third, after which their departure is for the grander belt encircling the whole solar system. This spiritual sphere surpasses in grandeur beauty, all that it is possible for us to conceive, or comprehend in our present state.

Q.—Is this knowledge taught you, or have you been there?

A.—It is impossible for us who are upon this first belt, to pass to any above us; therefore, this is what has been taught to me by those who come to us from those higher spiritual states of life. It is thus we can always learn, but we never can go beyond our present spheres of life until we have passed through the proper preparation—not until we have grown to the necessary conditions that make change inevitable.

Q.—Then the spirits in lower spheres can not go into these higher ones?

A.—Those whose home is in the higher spheres, always have power to come to those in lower, but those in lower have not the power to ascend above their own, until that is attained by growth within themselves.

Q.—Two weeks ago, in speaking of the Unitary home, there were some who misapprehended, I think, the meaning in regard to the family relations. Are those who unite in this home to live entirely in common?

A.—Oh! no, my friend, the family relation is the one that will give you the highest possible form of life—never under any circumstances whatever, is that to be broken up. Every family is to have its own apartments, and is to preserve the home feeling, even more sacredly than it can be in the present arrangement of things. You might have a larger sphere of home influences by gathering together in a single building, letting each family retain all its home-life perfect and intact, in the highest form as it is in spirit-life. Every family here has its own home, but as I said before, our families do not always consist of blood-relations. The family consists of those who are most nearly allied in their spiritual nature, most perfectly attuned to each other's life. Our families usually consist of six persons, three males and three females. Each pair are married, that is, they have a specific one, with whom they have a special love. The three twos make the perfect home, but each two has their own special apartment, their own particular home-life. There are other wants, beside the pure conjugal ones. These homes are generally formed by sixes, because we find this the most harmonious arrangement that we have ever yet achieved. One other word in this regard, and that is, that there are persons who are so constituted by birth, and by the initial forces that we gather in life, that it is almost impossible for them to fraternize, with other men's souls. They desire a conjugal companion and have one, but they do not desire the larger life of the family, therefore they live alone in the conjugal state. The true life is always found where one man and one woman are blended in the most perfect harmony, but they unite with others, and make homes for larger purposes, for wider ranges of activity. Thus sometimes thousands unite in a single grand group, all for the sake of deeper, wider expression of our lives, especially the new moral and spiritual attributes which bloom into existence with us all, when we have laid aside the physical form; attributes of which you have no consciousness as yet.

Q.—Is the sun inhabited?

A.—It is not.

Q.—Will it ever be?

A.—My friend, we believe the sun will gradually pass through all the processes this planet has passed through, but in doing so, it will after a time cease to give light. The cooling process, the concentrating process, will shut off this light-producing power. When this is done, there being no adjacent sun which can give light sufficient to energize vegetable and animal life upon its surface,—we believe it impossible without this light from some contiguous sun to give the requisite conditions to enable the sun to become inhabited.

My friends, a few words more and I have done; it is this, that we are working with united activity, in the Spirit-world, all over, not only this continent, but all countries of this globe, in order to introduce into the external life, more of the forms of society that exist in the interior life. Our labor is to realize that beautiful portion of the old prayer, which says, "Thy will be done, on earth as it is in heaven," and for the purpose of realizing this more fully upon the surface of this planet, we are giving all the forces that we can command in the spiritual world, to unfold humanity while here in the earthly form, into a consciousness of his higher and more beautiful attributes, the consciousness of his angelhood that lies engendered within his soul; for only as this consciousness is awakened, only as this consciousness carries itself into all the

activities of life, will mankind be enabled to live a higher and more beautiful life in this earth-world. For this purpose, then, let us all unite in the internal and external, to push on this glorious work of lifting humanity out of its passions, and appetites; to cultivate within each one all of his spiritual attributes and intellectual capacities, so that in the grand good time coming, that millennial era, when every man shall realize, and act upon the beautiful golden rule. When that time comes we shall have the joyous consciousness of knowing we have contributed our mite toward hastening on such a glorious consummation in the experience of humanity.

(Continued next week.)

SOMETHING FOR NOTHING.

Swindlers Coming to Grief and their Victims Entitled to no Sympathy.

During the past few months, we have repeatedly warned the public against the swindling concern of Geo. B. Hodge & Co., alias the Union Furnishing Company of this city. All the daily papers have done the same, and the able editor of the Western Rural has been especially zealous in enlightening his readers in respect to this outrageous swindle. In the face of these daily warnings, this concern has driven a very profitable business up to last week, drawing the hard earned dollars from the gullible all over the country, and have now "burst." Another, even more transparent swindle has just been exposed, one which is so extremely "thin" that no one not blinded by avarice would for a moment be deceived by it. A certain Morris Mason, under the name of Maynard & Co., started a gift concert swindle, with headquarters at the little town of Magnolia, Iowa, and scattered printed matter all over the West. After getting in what money he could, he notified each person who had bought a ticket, or to whom he had given one for their influence! (and this last class was the most numerous and easiest to take the bait) that their ticket had drawn a \$200 miscellaneous prize, consisting of furniture, etc., which he would ship them on receipts of \$10.00. The extreme gaudiness of this plan needed something to make it work, and Mason knowing that the whole Northwest looked to Chicago as the place above all others for square dealing, he opened out here as N. H. Bancroft & Co., hoping to palm himself off as a Chicago business man, and thus, inveigle his ready constituents; but alas, for poor Mason, he is the victim of misplaced confidence. Chicagoans could not be gulled by him, and his over confidence in his ability to do it, has brought him to a felon's cell, where he is likely to stay for some time in default of \$5,000 bail. The foregoing will be sufficient answer to a number of correspondents who have written us on the subject. When will people learn that nothing can be had in this world nor any other, at much less than its intrinsic value. Somebody has got to pay for it, and those who are always parlorizing such fellows as Geo. B. Hodge & Co., alias Union Furnishing Co., and Morris Mason, alias Maynard & Co., alias N. H. Bancroft & Co., are entitled to very little sympathy.

LOOK TO YOUR ACCOUNTS.

They go to You Every Week Claiming Attention.

All who owe for one year and upwards and do not pay up arrearsages for this paper, on or before the first day of March next, will find their accounts left in the hands of a collecting attorney, in their respective counties, with directions to proceed to enforce payment at the regular delinquent price of \$3.50 a year. Those who promptly pay before that time will be let off on payment of arrearsages at the rate of three dollars a year, providing they remit enough to prepay one year in advance. In case any of our subscribers in arrears are laboring under any especial misfortune which deprives them of the means to make such payment before the first of March, they will be honorably dealt by, if they write and make proper explanations, with reasonable assurances for payment at no distant day. No one need complain at the publicity to which we may be compelled to resort, to collect the large accounts we are carrying for subscribers, that justice demands should long since have been paid; nor need any one who has been receiving the JOURNAL think to get rid of paying for it, under the pretense that some friend sent it to him and that he supposed such friend would pay for it. Those who eat at other people's tables must pay their own board bills—those that dance must pay the fiddler and those who receive a newspaper must pay for it. We can look to no other person than the one who takes it from the post office. It is a most contemptible and mean person that will try to sneak out of paying for the newspaper he receives, and such individuals are destitute of all sense of honor and propriety. We do not believe we have one on our subscription book, but we shall know more about it by the first of March. If we find that we have been laboring under a mistake we'll report.

Errands Attended to in Chicago.

The undersigned is a disabled soldier, who desires to earn an honest living for himself and wife. Any one desiring any purchases made or errands done, will find him prompt in doing the very best he can for his patron. Any money remitted will be honestly invested, and directions will be strictly followed. His charges will be ten cents only. Address M. G. Ashly, 216 West Randolph street.

We know Mr. Ashly, and can recommend him as an honest man.—[Ed. JOURNAL.]

Philadelphia Department

BY HENRY T. CHILD, M. D.

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

MEMORIAL SERVICES.

Mrs. Carrie W. Williams and her Son at Lincoln Hall, Philadelphia.

Passed on to spirit-life, on Friday the 30th of January, George W., only child of Mrs. Carrie Ward, the late Charles Williams, of New York, and on Saturday, the 31st of Jan., our sister Mrs. Williams laid off the mortal coil and went to join her darling boy. They had always been closely united in life, and they were not separated in death. Though a resident of this city, Mrs. W. had been in business in New York, and funeral services were held at the Lyceum at Robinson Hall, on Sunday, the 1st of February. The remains were brought to Philadelphia, and on Monday, February 2d, a large audience assembled in Lincoln Hall, around the open coffins of mother and son.

John M. Spear read the following poem as expressive of the feelings of the mother when her darling had passed.

WAIT! MY LITTLE ONE, WAIT!

Wait! my little one, wait! When you get to the beautiful land, Tarry a little, my darling, Ere you join the heavenly band. Stand close to the shining gates of pearl, Look out on the narrow way, For I want the first glance of heaven-born sight On my little one to stray.

Wait! my little one, wait! When you reach the courts above, Look down with the light of thy beautiful eyes On those that you used to love. Whisper sweet dreams in our earthly ears, When we lie down to sleep; Point bright pictures before our eyes, When we awaken to weep.

Wait! my little one, wait! When you reach the celestial strand; For the rest of us will be toiling up, To the heights of the Summer-land; For the hours that fall like molten lead, On the hearts this side of the sea, Will pass like the light of a beautiful dream, My little one, o'er thee.

The audience joined in singing the "Ever-green Shore."

Mr. E. V. Wilson said:

"Our Sister and her child—we her Brothers and Sisters have come together in sympathy, this bright, beautiful, holy, spiritual element binding us in the great family of humanity, as one. We are here to discharge the last rites to these beautiful caskets—not to the gems that dwell in them, for they are now as heretofore our helpers, our counselors, and as our Sister has from time to time imparted to us blessed truths from the spirit-land, gathering in that divine nature, she comes to us to testify that the little darling waited at the threshold of the door for mother to come, and mother came soon, surely and truly bound by her love to the child, the last tie that bound her to earth. Now together they are ascending the golden stairs, taking their first look at the sublime truths and realities of life beyond the stroke called death. How beautiful! There can be no sadness in their souls, for all bound by the ties of consanguinity, have gone before them—parents, brothers and sisters, all meet now in a glad reunion, there in the beautiful Summer-land. There, amid flowers whose sweet fragrance brings to their souls that refreshing joy, that divine love, that brings forth the holy of holies, that recalls the blessed memories, not only of the happy and prosperous days, but of the trials that developed purer and diviner conditions here. Friends, who have gone on before, have waited, and they are not separated now, but hand-in-hand they will walk together up the golden stairs until they reach that blessed life in the Summer-land, where they shall rest in joy and peace. The child laughing sprightly with the memory of young love, plucking the flowers and saying them in the hand of the dear mother that asked him to wait at the shining portal for her, and then the mother blending them in affection's beautiful expression, as a wreath of love, and crowns her darling with joy. They have traveled earth's life together; so shall they begin heaven's life together. Spiritualists, oh, that we could realize the mission of death! Do we come here in sadness and sorrow to mourn over these caskets, no longer containing the jewels? Not the soul that can realize the depth, bread-thin grasp of our Spiritual Philosophy, that knows no grave or night of error and sadness, but the day of truth and gladness, can realize that in the discharge of these duties, it is pleasant to gather around these caskets and contemplate them in their sacred truths, for there is a sacredness in the truth that these caskets have thrown open their portals and set free the gems that are now in the hands of the Infinite, and are more beautiful than when clothed upon with these material forms.

Do we realize as Spiritualists the necessity of bearing here, this afternoon, to determine the course of life that shall take us to this Sister and this little Brother, more beautiful in their spirit-life than the flowers that have been strewn so kindly by affection's hand upon these outer caskets. Those faces so sweet in the embrace of death are much more beautified up there, illuminated with the Father's love, who greets them with a smile, and says, "Well done, faithful souls, come up a little higher; draw nearer to me and let me crown you with heaven's most beautiful flowers of divine affection twined around their brows; then hand-in-hand, kneeling before the Father as you and I will one day kneel, hearing the glad welcome, "Thou hast done well, draw nearer to me." Is it well with us? Let us look inwardly, let us turn our souls toward the central thought of our own nature. Are we ready to take the step that our Sister has taken?

Around us here are fathers and mothers, brothers and sisters, and children that we loved as our own lives. They are gathered in the home toward which we are all hastening, waiting there, many of them, to greet us on that shore. Brothers and sisters, what is death? It is not a king of terrors to him who has done right, and has walked in the light of Spiritualism. It is not a shadow to be dreaded, for we see beyond it the beacon light pointing the way to the haven of rest and peace." Mr. W. then described the beautiful reunion of this family, and concluded by saying, "Let us remember that death properly understood is a friend and not an enemy, and if we have lived true lives, we shall carry with us the jewels we have gathered up here, and wear

them in the crown immortal that will be given us there."

The remains of our Sister and her child were interred in Laurel Hill, and as we caught glimpses of her on the beautiful shore she was saying:

"One healing draught Of the bright eternal morning, my weary spirit quaff'd. Has made all the joys and sorrows of the short-life journey seem, But as lights and shadows on the pathway of dream."

And in parting we would say in the language of another poet:

"Fold her! Oh, Father in thine arms, And let her henceforth be, A messenger of peace, Between our human hearts and thee."

Little Bouquet.

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

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

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

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

Address, LITTLE BOUQUET, Chicago, Illinois.

City Entertainments.

For the Week ending Feb. 21.

McVICKEN'S THEATRE—Madison street, between Dearborn and State. Engagement of the Stoddard Combination Company. "The Secret Marriage" and "Americans in Paris."

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. Engagement of Lucille Western. "East Lynne."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Oliver Doud Byron. "Across the Continent."

MIRAS OPERA HOUSE—Monroe street, between Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comedians. Burlesque of "Mazepa."

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Bidwell & McDonough's Troupe. "The Black Crook."

Married.

In Nicholsonville, Mich., on the evening of Feb. 24, by the Rev. C. W. Thorp (Spiritualist), Mr. HENRY CARROLL, to Miss ALICE N. SCOTT, all of Decatur, Van Buren Co., Mich.

Passed to Spirit Life.

Passed to the spirit-life, from Upper Lisle, N. Y., Jan. 23d, 1874, Mrs. FANNY ROUSE, aged 80 years and 6 months.

Although a member of the Baptist Church, she accepted the new philosophy in its commencement; was a constant reader of the JOURNAL and BANNER. She had the fullest proof of the continuance of a life beyond this, through communications from her departed friends. She leaves a husband and two sons who lament the departure of a faithful wife, and an affectionate and loving mother.

L. D. R.

Passed to the higher-life, from Onasco, Jan. 13th, MABELA, wife of Harry Gorman, aged 56 years, 7 months and 2 days.

She was a firm and practical believer in Spiritualism. We feel that our loss is her gain. Four lovely boys were watching and waiting to greet their loving mother, and drew her entrance into the Spirit-world with flowers. She has returned to her bereaved partner with words of cheer and encouragement, and he feels he is not alone.

E. M. B.

Passed to the spirit-life, from near Walton, Michigan, Feb. 11th, 1873, ROBERT LEAVELL, at the age of 76 years, 1 month and 27 days.

He was a firm believer in the Harmonical Philosophy.

R. H. L.

FIRST EDITION SINCE THE Great Fire!

THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE.

THIS WORK ALSO CONTAINS A LECTURE BY PARKER PILLSBURY ON THE SABBATH.

Edited by S. S. JONES.

THIS INVALUABLE PAMPHLET IS AGAIN READY FOR DELIVERY, AND SHOULD HAVE RAPID AND CONSTANT SALE—IF YOU HAVE NO NEED OF THE LIGHT IT SHEDS, BUT IT FOR SOME POOR, IGNORANT "ORTHODOX" FRIEND AND HE WILL BLESS YOU FOR IT.

Price, 25 cents. Postage, 2 cents.

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

ANOTHER EDITION NOW READY

Just issued another edition of the sequel to the "Stellar Key," which is almost universally known as

DEATH AND THE AFTER-LIFE

Giving a plain and consistent account of Society and Scenes in the Summer-Land.

No Investigator's library is complete without these companion volumes. The reduction in price of the "Stellar Key" will enable every one to possess himself of these convincing and comforting books.

Price, in firm cloth binding, and uniform with the "Stellar Key," 75 cents; postage, 12 cents; paper 50 cents; postage, 4 cents.

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

Hull & Chamberlain's Magnetic and Electric Uterine Wafers

For the cure of Female Weakness, Painful Menstruation, Inflammation and Ulceration of the Uterus. These Wafers are for Local Treatment, and will be found much more convenient to use than preparations usually prescribed.

These Wafers are used by French Physicians, Dr. Charles DeForcia (now deceased). They were used only in his practice, never having been advertised or introduced to the public generally. We have tested them thoroughly, therefore with confidence present them to the public, feeling assured their merits will win the confidence of all who use them. Price, same as Powders. See below.

MAGNETIC AND ELECTRIC POWDERS!

Are curing: Cancers, Catarrh, Rheumatism, Paralysis, Neuralgia, Fever and Ague, Yellow Fever, etc., etc.

DAYTON, OHIO.

SEPTEMBER 1st, 1873.—This is to certify, that after having been under the care of a large number of physicians, and having exhausted all other remedies, I have been cured of the following diseases by using Hull & Chamberlain's Magnetic and Electric Powders, viz: Catarrh, Asthma, Rheumatism, Scrophula, Cancer in the face, Swelling issue from one eye, Erysipelas, etc., etc. Am now a well man.

I do solemnly affirm the above to be true.

EDWARD FURR.

Catarrh Cured.

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

JOHN W. SHAW.

Paralysis, Chills, and Fever.

TUSCALOOSA, ALA., July 16th, 1873.

SEPTEMBER 22nd—Mr. Sellock writes, "My old friend, Mr. Hollingsworth, is nearly if not quite well. Thanks to your Powders. He walks four or five miles a day without a cane, has no swelling of the head, numbness is all gone and he feels he will undoubtedly be spared several years. Your Powders cured one case of Chills and Fever in my own family."

JAS. E. SELLOCK.

Yellow Fever, Yellow Fever.

Mr. J. M. G. Wood, Milton, Florida, Sept. 2d, writes, "In Flux your Magnetics act like a charm, curing severe cases in 36 hours and DIARRHEA in from one to 3 hours. For BRUCELAR and Yellow Fever they are unsurpassed. A severe case of Neuralgia was relieved in 15 minutes. A very bad case of periodical sick Headache and Spasms cured in 8 hours and no symptoms of it felt since."

Sept. 24th.—A lady in delicate health injured herself by overstraining, which produced such terrible pains internally as to drive her to bed in terror; gave Magnetics every half hour and in 5 hours she felt better, and within 24 hours she was able to get up. The other night my wife had a severe attack of Cholera-Morbus, suffering intensely, she took two Magnetic Powders 15 minutes apart, went to sleep and next morning was well."

Oct. 15th.—A patient three days ago paralyzed on one side and unable to swallow for twelve hours, commenced using Electric Powders and the 4th Powder he could drink gruel and is now progressing finely. I have cured several cases of Headache, Toothache, Neuralgia, a bad cold and Yellow Fever, one case being in my own family. Where the doctors attend the sick, they lose 50 per cent, and never get a patient out in less than ten to fifteen days. While your Magnetic Powders cure severe cases when used, removing the Fever in less than twenty-four hours and effecting a radical cure in less than THREE DAYS.

J. M. G. WOOD.

The Magnetic Powders cure all Acute Chronic Diseases.

AGENTS WANTED EVERYWHERE.

Mailed Postpaid 1 Box..... 1.00 at these PRICES: 6 Boxes..... 5.00

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

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

PROPRIETORS: Phebe C. Hull, Annie Lord Chamberlain, Magnetic Physician, 100 Warren Avenue, Chicago, Ill. (Near 16th St.) (East Union sq.) (Near York St.) New York.

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

MASON NEW STYLES NOW READY.

With improvements patented in 1871, 1872, and 1873. Double Reed Organs in Upright Resonant Cases, with Knee Stop, \$10. The same, five stops, \$12. The same, with Vox Humana and AUTOMATIC SWELL, \$13. The same, with three sets reeds, also stop, \$14. Other new and elegant up to \$50, \$100, or more.

1,000 MUSICIANS. Testify that these organs are UNEQUALLED.

ORGANS FOR SALE QUARTERLY or MONTHLY PAYMENTS, or for rent, with privilege of purchase, and at prices and terms extraordinarily favorable.

If an Organ be hired and paid for by the party hiring, without further payment.

Free Concert Reading, containing full particulars, with descriptions of styles, rents and prices; also, Illustrated Catalogues and Testimonial. Circulars sent free.

Mason & Hamlin Organ Co. Boston, New York or Chicago. v15n234

JUST PUBLISHED: Dr. Hollick's New Book: THE NERVES & THE NERVOUS.

CONTAINING A FULL AND POPULAR EXPLANATION OF THE ANATOMY AND PHYSIOLOGY OF THE BRAIN AND NERVES.

WITH NUMEROUS WONDERFUL AND REMARKABLE CASES, Illustrating every form of NERVOUS DISEASE,

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

WITH A FULL EXPLANATION OF THE NEW PRACTICE OF NEUROPATHY, THE NERVE CURE.

OVER 500 PAGES WITH 40 WOOD CUTS. Specially engraved for this Book.

PRICE, ONE DOLLAR.

For sale by all Bookellers, or will be sent Free by Post, for One Dollar, on addressing Dr. F. HOLLICK, Box 5,04 New York City. v15n234

\$10 to \$20 per day. Agents wanted every where. Particulars from A. H. BLAIR & Co., St. Louis, Mo. v15n234

The Prayer Answering Deity.

BY CHARLES MORRIS.

The God of our theories and the God of our worship are two widely separate beings; the one infinite, the other finite. Men profess, it is true, to worship an infinite Deity; but it will not be difficult to show that they fall in practice far short of this profession. We, with our limited intelligence, cannot conceive of the conditions under which a lone illimitable mind must exist; but we are capable of establishing certain limitations within which it cannot descend.

Such a Deity as is taught in our theories must be infinite in every particular, in time, in space, in power, and in every faculty. We are incapable of grasping with our finite mental reach, the ideas of unlimited time or space, yet, we cannot imagine a limit to either. Look in what direction we may, through time or space, we can place no boundary and say, "beyond this, time was not; outside this limit, space ceases to exist." Even as we speak the two infinitudes burst their bounds, and spread endlessly onward and outward.

In any idea of infinite Deity, then, we are obliged to imagine a being that has lived, and shall live, through unlimited time, and that exists throughout infinite space, animating with a mighty presence every moment of eternity, every particle of space; a being unlimited in power, in love, and in wisdom. If the universe is dependent upon such a being, then a single moment of time without his existence would be marked by annihilation of all created things; the least portion of space unoccupied by his presence would find its contents vanishing into nothingness, and would probably set in motion a universal disintegration.

In the presence of such a being, all things must be marked by the one grand feature of the greatest good to all created things. Infinite love would cease to be infinite were there one particle of the universe beyond its all-embracing pale. Infinite wisdom would become finite, were there the least created thing unwisely organized or continued. Infinite power would lose its infinitude were there aught in universal space beyond its grasp. Thus, the possession of infinite love, power and wisdom, by an all-existing and all-informing Being, dwelling in a universe of his own creation, is only consistent with the existence of a universe framed and sustained by the highest wisdom, wrought by unlimited power, and manifesting infinite love.

It is not for us to ask if this grand standard is achieved in what we know of creation. We take within the circle of our vision but a narrow reach of space and time, in which all seems disorder, evil and error. But to the mighty grasp of a godlike vision, embracing an eternity of time and infinity of space, this apparent disorder might be seen falling into the ranks of eternal order; this evil a necessary link in unlimited good; this wrong an integral portion of infinite right.

Such is the theoretical Deity so far as we are capable of conceiving of such a Being, but upward and onward, infinitely beyond our powers of thought. Such a Deity must extend, illimitably beyond the conception of the most advanced finite mind,—a thinking universe, an acting and loving eternity. This is not the God that men worship glibly as they talk of the infinite attributes of their Deity. Such a being has already done all that can be done—not for the greatest good of the greatest number, but for the greatest good of every living and every lifeless thing that has ever existed or shall ever exist. Such a being must be forever active in doing all that his wisdom requires, all that his power is able, all that his love demands, for the highest good of all creatures of his almighty hand.

What is the being to whom men pray, and who gives answer to their prayers? Not this almighty Deity. Could all the prayers of all the men and women of all the illimitable universe be united into one grand appeal, and addressed to this infinite master, asking for a change in a jot or tittle of his work, it must be utterly without effect. He must know, and must have prepared, what is best for all created beings, and it is not for him to descend to special legislation to serve the short sighted ends of one or of all persons. Every event is a link in an eternal plan. Shall an infinite being, then, break a link in the grand chain of causation to serve the temporary ends of one of his blind creatures? The idea is absurd beyond parallel. Finite disorder is an element of infinite order, and any effort to produce special finite order must risk the throwing into endless disorder the whole mighty scheme of eternal progression.

Men worship not this inconceivable and illimitable with their holocausts, their praises and their prayers. It is a far different being to whom they sing psalms and address petitions, a Deity more man than God, a personal contracted being, inhabiting a fixed locality, ruling with an imperial hand, not in forming with Godlike presence, the universe. How, over highly, in moments of lofty contemplation, we may exalt this being of our conceptions, yet when we approach him with the voice of petition, we address the finite ruler of a half-made creation, one constantly at labor to keep his empire from going to ruin, and with an ear ever open to the suggestions of men as to what special changes are needed to keep creation in order.

But even this being is too exalted to serve the purposes of the praying world. His sphere is extended over spheres unlimited, and a dread arises that he may not stoop to regulate the disordered state of affairs upon this small floating island in the shoreless ocean of space. They must have a God of their own; one who has been seen upon the earth; has displayed human sympathies; has felt human woes, and has yielded to human weaknesses. In all ages, men have deified such translated human beings; have placed their chief hopes upon, and addressed their most earnest prayers to—not the impersonal God of their theories—but the personal Deity of their traditions, the being known to be of their own kind, to have suffered, and to have suffered, and therefore ready to sympathize with suffering and aspirations.

All theologies are based upon such a deified conception. Every God is more than a half man. The attributes ascribed to these anthropomorphic Deities are limited by the national standard of loftiest power and wisdom. The Christ that men now worship is the most perfect of these man-made Gods. A far more perfect being indeed than the Christ of a few centuries ago. Man is growing in moral reach, and in his power of ideal conception, and his Christ ever stands upon the topmost branch of his tree of thought, the most perfect fruit of the human mind.

through the ranks of the great and good who have lived and died, why should we not address our prayers to the one who seems most likely, from the character of his life, to enter into sympathy with our special needs? Certainly if the spirit of one man has this power to aid the needy, the spirits of all men must have this power in some limited degree.

Men are unconsciously right in their ideas of worship. To address with prayer the being we have first drawn, is beyond human power. As soon as man begins to petition, his thoughts drop from this loftiest conception to dwell upon a mutable personality, with ears open to human woes, mind alive to human suggestions. Prayer, in this sense, is capable of being answered. It is to Spiritual beings that all men pray in effect, even those who most condemn the possibility of Spiritual power and supervision over earthly things in the sense in which spiritualists understand it. A true prayer places us in rapport with beings loftier than ourselves, who have passed from and beyond earth, but have not lost their human sympathies and affections. In such a condition the mind becomes passive to the influences of these Spiritualized beings. Unconsciously to ourselves there flows into our souls from above, alleviation of our mental sufferings, and even at times, of our physical pains, for such a Spiritual support may make the petitioner, for the time a medium for physical manifestations. This prayer may be answered in a physical as well as in a mental sense.

It matters not to whom it is addressed, whether to our own loved and lost, to Christ, or to God. Those above us, with desire and power to aid, are ever ready to hear our petitions, and to avail themselves of the opportunity to enter into rapport with us. Whenever we, with earnest desire and fervent hope, stretch our hands and our souls heavenward, some finite Deity of our kin, or of earthly origin, will be ever prompt to hear, and ready to answer; so far as the laws of matter and of mind give power the laws of love and wisdom give desire.

Sex Perpetual, or Annihilation.

In the JOURNAL of January 24th, is the following article: "Is the Distinction of Sex Preserved, and is there Marriage in Heaven?" in which the writer undertakes to prove that sex is an accident of the spirit in the earth-life, which will not continue in the spirit-life. As this is a prominent question in Spiritualism, I think it deserves some notice. The writer bases his opinion on the following argument: "The distinction of sex is an accident in the life of the spirit, essential for the furtherance of the requirements of organic being, but when the spirit has cast aside the physical body, through and by which such distinctions are of value, it becomes necessary to suppose that the mental and spiritual accompanying distinctions are also cast aside." "The fundamental faculties of man and woman are the same, the mental distinctions arising from greater activity in certain directions more than in others; and this activity is dependent on organic requirements. It consequently follows that as soon as such demands are no longer made, the mind will seek a state of equilibrium.

Let us follow this argument to its legitimate conclusion. The qualities dependent on the accidents of earth-life will be lost in the future. All the distinctions between individuals arise from the influence of sex or parentage. If all those will be outgrown, then it follows that when these distinctions are outgrown there will be no difference between those spirits, for they will be perfect spirits. Their forms, if they have any, will be precisely alike. All their mental faculties will be precisely alike. Their thoughts will be precisely the same. They can not learn anything of each other. They can not be distinguished from each other any more than one drop of water can be distinguished from another.

All individualities arise from differences inherent in the nature of their elements, or from differences in the arrangement of their parts, and when these differences which are not inherent, but external or incidental, are removed, the individual is drawn by the universal law of attraction, into the original source or mass whence it was separated. As the portions of water that are separated from the ocean by the accidents of surrounding circumstances, assume an endless variety of forms in the atmosphere on the earth, and in the earth, but when divested of the accidents which gave them individuality, return again to the bosom of the ocean; so the portions of spirit that are separated from the great original fountain of Spirit by the accident of sex, will again be drawn into the original, infinite ocean of Spirit, when the consequences of this accident are outgrown. In other words, the individual spirit will be annihilated by absorption into the one infinite spirit. Thus Spiritualism will ultimately in the divine absorption of Brahma, or the Nibban of Buddha.

Mr. Tuttle says: "That as soon as such demands (those arising from sex) are no longer made, the mind will seek a state of equilibrium." But equilibrium is a cessation of action, and a cessation of action is death, and consequently annihilation, and not immortality, will be man's final destiny.

Mr. Tuttle says: "The proposition has axiomatic force, that whatever has relation only to this mortal life, and not to immortality, will sooner or later disappear." And again, "It is also axiomatic that whenever a function ceases to be required, all its attendant manifestations, however remote, sooner or later also cease." These propositions are undeniable. Here follows his fundamental proposition: "Sexual distinctions are her (nature's) method of propagation, and arise from necessity, and have only this one object in view." If this proposition is true, then it follows from the two preceding propositions, that his conclusion that sex will not exist in the spirit-life, is legitimate; and the further conclusion of annihilation is also legitimate.

But is this proposition true? I think not; and upon its truth and falsity rests the whole argument. If we take a retrospective view from man down through the animal or vegetable creation, we should probably be led to conclude that propagation is the only object of sex; but we should also most assuredly be led to conclude from the same view, that annihilation and not immortality, is the end of every living thing. We predicate man's immortality, not on the animal creation below him, but on his own superior endowments and completeness; even so we must predicate the continuation of sex in a future state, not on its apparent object in the lower creation, but on the superior character and form which it assumes in man. The beginning and end of the sexual attraction in the animal is the gratification of an appetent desire which results in propagation; but in man the sexual attraction assumes a form which is not only permanent, but which, in its highest and purest expression, constitutes his greatest happiness. As man rises in intelligence and moral and spiritual culture, the attraction between the sexes becomes stronger, purer and higher, and exerts such a controlling influence on their character and happiness, that we may conclude that nature's highest object of sex in man is mutual development and happiness of

the individuals throughout an endless existence, and that propagation is an accident of sex that pertains only to this rudimental existence.

HENRY STRAUSS.
Dowagiac, Mich.

Incidents among the Orthodox.

In a sermon delivered by J. M. Hudson, a Congregationalist, in Bradford, Chickasaw County, Iowa, he told the following incidents: "A father and mother at home, were expecting an absent son who had been away attending school. A short time before the expected arrival, the mother suddenly commenced wringing her hands in great agony, and said to her husband, 'Pray for Francis, for he is in imminent danger.' They prayed fervently, and in due time the son arrived, and being questioned, said that at the time his mother's agony was so great, he had unseen fallen overboard, and the boat passed over him, but being an athletic swimmer, he kept his head above water until seen and rescued."

"The wife of a sea-captain awoke from her sleep and said that her husband was dead, and as soon as the news could come, she learned that at that very hour he had left the earth-life."

In the first instance, he gave the names which I do not remember. He gave other similar incidents, and stated that the like had often occurred during the late war—then emphatically added, "These are facts and cannot be disproved. What shall we do with these things?" Pausing a moment, he said, "Is this Spiritualism? No! It is what they are trying to disprove." I confess to ignorance, if he told the truth, when he said Spiritualists were trying to disprove such things.

Mrs. L. C. PERRY.
Bradford, Iowa.

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

Voices from the People.

SALEM, O.—John Gordon writes.—I have no sympathy with Moses-Woodhullism.

PORTSMOUTH, N. H.—G. M. Walker writes.—I am much pleased at the stand you take against the Halls of all kinds.

BROWNSVILLE, MO.—A. R. Hazen writes.—The fire of Spiritualism has just begun to burn brilliantly in this town and country.

MONROE, WIS.—Dr. J. S. Sauborn writes.—Mrs. A. H. Robinson's Tobacco Antidote gives perfect satisfaction. Many are being cured of all desire for tobacco by its use.

VERSHIRE, VT.—L. E. Fitz writes.—I am highly pleased with the course you are now pursuing, and hope you will always remain on that high ground on which you now stand.

HOKAH, MINN.—May C. Marston writes.—I, like thousands of your readers, have watched you every step through the struggle with licentiousness, and we rejoice that to-day you stand forth as a victorious bearer of truth, purity and honor.

CAMDEN, MO.—G. C. Smith writes.—The people here are more rationalistic and liberal in sentiment than they were before the introduction of your paper and its philosophy. Other papers of like sentiment are being introduced.

ONONDAGA, WIS.—H. Johnson writes.—I have been reading, for a few weeks, your paper, and it certainly opens up to my mind some new and startling ideas in regard to the future destiny of the human race.

GOWANDA, N. Y.—O. W. Smith writes.—I would not do without the JOURNAL now if I had to pay six dollars per year. The way you have handled the Woodhullites is worth more than the money to every virtuous man or woman.

GROTON, N. Y.—T. Sears writes.—It is with pleasure I send you a few names for the good of the JOURNAL. Having the good and good will accompany the truths of our beautiful phenomena into the hearts of our new subscribers.

WESTFORD, MASS.—W. H. Fletcher writes.—This morning I read five trial subscribers I have sent you since January 6th. I can probably get a great many more when those whom I have sent for receive their papers.

Thanks, Brother, all will receive their papers regularly. Send them in by the thousands, if you choose, and aid us in teaching the world the truth of Spiritualism, what good it is doing, where the Spirit-world is, and what sort of lives do spirits live, etc., etc.

If all old subscribers would manifest the energy you do, Spiritualism would be a far more acceptable doctrine than old theology throughout the United States, in one year's time. Come, friends, take courage and try the experiment for one single day.—[Ed. JOURNAL.]

ROCHESTER, IND.—Inaac Nicodemus writes.—I have read the JOURNAL, but I liked it a great deal better after seeing the position it took in regard to Woodhullism, as people heretofore had been trying to make me believe that free-love was one of the doctrines of Spiritualists, which I know now is untrue.

PLEASANT GROVE, MINN.—J. C. Bardwell writes.—Spiritualism is exciting much interest in this part of Minnesota. We have some good mediums; hold weekly sittings and some of the manifestations make our Christian opposers open wide their sleepy eyes. Godspeed the day when truth will be accepted by all.

BRANDON, WIS.—E. W. Bush writes.—From what I have seen of your paper, it has impressed me very favorably. I am a young man, endeavoring to seek the truth, and the more I hear and see of Orthodoxy, the more irreconcilable to reason and just God, does it appear. The way the "Hull" subject is treated, is a warning to the promulgators of evil doctrines. Long may you prosper.

SAVANNAH, TENN.—Thos. Maxwell writes.—We are gathering up some interest on the subject of Spiritualism, and would be glad to have a good test medium to give us a few lectures and hold seances. The Philosophy of Spiritualism was but little thought of until very lately. A good test medium could make it pay well to visit this place.

LENA, ILL.—J. S. Vinson writes.—Let those who possess those wonderful mediumistic gifts, travel from place to place, and exhibit to the people the evidence that the spirits manifest through them. Let them visit the country as well as the towns. Let the people know that it is no humbug, but a grand truth.

LIBERTY CENTER, IA.—S. D. Smith writes.—Your JOURNAL is doing a great missionary work, and ought to be supported by all liberal-minded people. The Spiritualists of this place are seldom visited by lecturers. We have two God-houses in town, but neither of them could be had for spiritual lectures. The Methodists have a very good house, and are well favored with the means of salvation. For I believe they have five or six one-horse preachers, who are blessed with good lungs.

MORPETH, ONT.—J. W. Taylor writes.—Noble friend of humanity, accept my sincere thanks for the noble and congenial course you have taken to demolish that mammoth structure in the course of erection and which is dedicated to the God of idolatry, and conceived in sin, born in iniquity, and nourished by lust and passion. Go on; angels will be your helpers and inspire you in your good work, and thousands that are yet unborn will bless you when your mortal remains are mingling with the clouds of the valley.

BARRONDALE, ILL.—B. F. Moigs writes.—Enclosed please find list of twenty-two new subscribers, under your Twenty-five cent offer. It has taken me only two evenings to collect the above, and my success has been so great that I have great hopes of adding as many more during the month.

REMARKS.—Thanks. This is the substance of what all say who exert themselves to get subscribers for the JOURNAL. An effort for a few hours always brings from every neighborhood a long list of subscribers.

While we have always been assured by thinking people that the JOURNAL is the best paper in America, we are surprised at the unparalleled desire that now exists in the minds of all honorable people to inquire into the truth of Spiritualism—that Spiritualism which ignores the free-love infamy. It is now pretty generally known that the RELIGIO-PHILOSOPHICAL JOURNAL is the only spiritual paper that boldly denounces and shows the absurdity of the Woodhull doctrine. Send in the subscribers, friends, from every neighborhood and you will be well rewarded for your time, by an accession to your ranks and the respect for your faith, which the JOURNAL will engender.—[Ed. JOURNAL.]

One box is usually sufficient to cure the most inveterate smokers and chewers of the weed. Price—\$3.00 per box or \$12.00 per dozen to agents, to sell again. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ELROY, WIS.—H. W. Nash writes.—I asked four of the church members here to subscribe for the JOURNAL. "Oh," says they, "We do not believe in Spiritualism." Says I, "Lay aside your Dime Novels and read the JOURNAL for three months, and if it does not interest you as much as your romance, and if you are not satisfied with it, I will refund your money. Three out of the four subscribed."

LOGOOTEEL, IND.—G. W. Hays writes.—I have been reading your paper for about one year. I am not satisfied that Spiritualism is true, nor am I prepared to say it is false. I have been a member of an Orthodox church for some thirty years, and must admit that I have long since found some things connected with the church that did not satisfy me. I am seeking after truth, and am not afraid to investigate.

MARTINGTON, ILL.—Mrs. L. Calkins writes.—I am going to take the liberty of writing to you, for I, by chance, got hold of one of your papers, and I was very much pleased with it. I have been a member of the Methodist Church for the last forty years, and I have never read any book or paper that gave me so much light as that one paper did. I think I have been in the dark about long enough. I am bound to enlighten myself all I can by reading your JOURNAL.

MERIDIAN, TEXAS.—J. C. Bourland writes.—Our little village was thrown into quite an excitement a short time ago, by a visit from Mrs. H. N. Hamilton, of Port Huron, Mich. She gave one public lecture on Sunday evening, which gave general satisfaction and has started a spirit of inquiry among the people, which I think will result favorably to our cause. She gave some splendid tests, demonstrating to several that spirits do return.

SHERMAN, TEXAS.—R. E. Roberts writes.—True Spiritualism is more recent after now than at any previous time in its American history. In the future, the "Social Science Problems," "Woman's Rights," the "Water Cure," the "Bloomer Costume," "Temperance," "Lightning," "Dietetics," etc., all of which are appropriate themes in the right time and proper place, but they will not be considered a part and parcel of, or belonging to, genuine Spiritualism.

SPRINGFIELD, ILL.—T. M. Church writes.—I deeply love the JOURNAL, and heartily approve of the bold and manly course you are pursuing. You warfare upon the dangerous and licentious teachings of the Woodhull clan, have not only won your hosts of admirers and friends, but your scathing rebukes of their foul and illiberal doctrines, and your refusal to mix it in with our glorious philosophy, has shown to scientific and progressive minds, the demoralizing and deleterious tendencies of the one, and the purity, beauty and nobility of the other. You have our hearty sympathy and best wishes for you and the JOURNAL's prosperity and usefulness.

ONEIDA, N. Y.—Miss Esther Parks writes.—I am a young woman who was resurrected from the dead about six months ago. I was converted to Methodism when I was sixteen years of age, and served the "Old Man" (ignorance) eight years, and was also a preacher of the gospel. Though I am a woman, I was urged to do so by the church authorities. I spoke from inspiration, though the light was shined with suspicion of my creed. When I have leisure time I will send you a history of withdrawal from Old Theology, the interesting ecclesies that followed, the hatred of my former Christian friends, and my reasons for changing. May success attend your work.

MONROE, WIS.—J. S. Sauborn, M.D. writes.—It is with sad feelings I write these lines. The 7th Inst., Dr. Isaac H. Hunt, an earnest ever-active friend of the Spiritual Philosophy, left us for "his better land." He was one of the earliest investigators of the "New Religion," from the start he never lost an opportunity of saying or doing that which would help the cause along; ever ready with the caustic word when he thought it was required, yet the heart was warm and the kind word was always present. His last business performed here was to send a letter to you renewing his subscription and sending some new subscribers. Yourself and paper with all of us have lost a friend.

NEVADA, IA.—Mrs. A. N. Edgerton writes.—On the morning of the 15th ult., Mrs. C. P. Robinson, was ill with rheumatism in her neck and shoulders, not being able to get on her feet without help. On the evening, Mrs. B. B. and Mrs. P. W. Mitchell came in, and while they were here one of my spirit physicians and Mr. Robinson's Indian doctor commenced treating her, without even the assistance of either Mr. R. or myself. In half an hour she could put her hand on her head, something she had not been able to do during the day; could rise from her chair as well as ever, and said she felt perfectly well. Mr. B. B. expressed his surprise, and said he never saw such a rapid change in a sick person.

LYONS, IA.—B. B. Hart writes.—Mr. E. B. Hays, of Cordova, Ill., has favored us at various times during the past year with lectures upon moral, philosophical and scientific subjects and questions, generally as selected by his audience. Mr. Hays is a young man, speaks in a trance state, and is controlled by a high order of intelligence. We understand he proposes in a short time to visit Cordova, for the benefit of his health. To our friends interested in the science of Spiritualism and all others advocating Rationalism, Free Thought and Inquiry, who may desire such lectures along his route, we can most cordially recommend Mr. Hays as worthy of their attention and patronage.

FATERSON, N. J.—M. M. Noble writes.—We would very much like to say a few words through the columns of your JOURNAL in favor of Mrs. Maria M. King, as a lecturer or public speaker. It is not long since we listened to a series of lectures given by her in Old Farrow's Hall, Faterston, N. J., and we can confidently recommend her to Spiritual societies wishing to engage a speaker who is thoroughly qualified to stand before an audience composed of intelligent, well-educated and deep thinking minds. As a lecturer she is not a sensationalist, but rather quiet, yet earnest in manner. As a writer she is well known, and her works are highly appreciated by those who have read them. She does not speak in trances, her lectures are very much like her writings, and no one can sit and listen to her teachings attentively, without being elevated. She is a pure-minded woman, and is qualified to speak on all subjects pertaining to Spiritualism. She is the kind of a lecturer to enlighten the people, and lead them into new fields of thought and inquiry. We hope that the societies wishing to engage a speaker, able and talented, will at once write to Mrs. Maria M. King, Hammon, N. J.

DENVER, IA.—G. Farnsworth writes.—Dr. C. P. Sanford spoke here on the 20th, 21st and 22d of January. At the first lecture he gave a history of his development as a medium. It seems when he first began to be influenced, he was an unbeliever in Spiritualism, and lectured against it. After putting in his best against Spiritualism, the spirits would take control of him in spite of all he could do, and answer all his objections against Spiritualism before the stand. Finally the spirits got the better of him, and compelled him to believe in Spiritualism and preach to the people. His tests consist of describing spirits in the audience. He holds seances at private houses, to make glad those hearts that are anxious to hear from their friends and relatives in the Spirit-world. A big Dutchman sometimes takes control of him, answers questions and describes spirit friends.

LOUISBURG, KAN.—R. Hopkins writes.—The JOURNAL opened my eyes to see Moses' god unworthy of respect. It showed to me that the Calvin theory in which I was brought up, is false. Thank God and the angels, I am to-day a Free Thinker, and every day of my life the Old Theology appears more absurd, and the Harmonical Philosophy more glorious and beautiful. I am a Welchman. I came to this country four years ago a full believer in Orthodox Theology. I saw the JOURNAL first about two years ago, but I could not read much English then, and I need not tell you that I can't write very grammatical in your language now, but I would defy you to correct me in the old familiar Welsh! Long life and peace to you, Mr. Jones. The Spirit World will help you to stand firm against the Woodhullites, and everything else contrary to the truth.

Special Notices.

Attention Opium Eaters!

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

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

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

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

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

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. v15n2818

BEST AND OLDEST FAMILY MEDICINE.—Scotford's Liver Invigorator—a pure Vegetable, Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. ecow16n6

Children often look Pale and Sick from no other cause than having worms in the stomach. BROWN'S VERMIFUGE COMBIS will destroy Worms without injury to the child, being perfectly WHITE and free from all coloring or other injurious ingredients usually used in worm preparations. CURTIS & BROWN, Proprietors, No. 315 Fulton st., New York. Sold by Druggists and Chemists, and dealers in Medicines at Twenty-five cents a Box.

The Great Literary Sensation.

THE MYSTERY OF EDWIN DROOD.

Charles Dickens, PART SECOND.

MYSTERY OF EDWIN DROOD. By the Spirit Pen of CHARLES DICKENS, Through a Medium.

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

THE TRADE SUPPLIED.

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

TEA. TEA AGENTS wanted in town and country to sell TEA. \$2 per cask. Order for the best Tea Company in America. Retailer's prices and Inducements to Agents. Send for Circular. Address: ROBERT WALLS, 43 Vesey St., N. Y. P. O. Box 1297. v15n28118

5000 AGENTS WANTED—SAMPLES sent free by mail, with terms to clear from \$5 to \$10 per day. Two entirely new articles; saleable as flour. Address: N. H. WILKIE, Newark, N. J. v15n28118

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

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

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astrological Origin of Jehovah-God', 'A Discussion between Mr. H. V. Wilson and Mr. E. J. Davis', etc.

Table listing various books for sale, including titles like 'Life of Jesus by Renan', 'Letters to Elder Miles Grant', 'Living Present-Dead Past', 'Lessons for Children About Themselves', etc.

A Good Head of Hair Restored by a Spirit Prescription. DR. F. E. MARSH'S SPECIALTY. FOR OPIUM EATING. THE KEY. THIS UNLOCKS THE GOLDEN GATES OF THE FUTURE.

DR. F. E. MARSH'S SPECIALTY. FOR OPIUM EATING. THE KEY. THIS UNLOCKS THE GOLDEN GATES OF THE FUTURE. TESTIMONIALS. FREEDOM FROM SLAVERY, WHICH? A VOICE FROM INDIANA. CANCER Can Be Cured. THE CLOCK STRUCK ONE. JESUS OF NAZARETH, OR, A TRUE HISTORY OF THE MAN CALLED Jesus Christ. BECKWITH Family Sewing Machine. SEEDS AND PLANTS. BELLICOTT HOUSE.

THE KEY. THIS UNLOCKS THE GOLDEN GATES OF THE FUTURE. TESTIMONIALS. FREEDOM FROM SLAVERY, WHICH? A VOICE FROM INDIANA. CANCER Can Be Cured. THE CLOCK STRUCK ONE. JESUS OF NAZARETH, OR, A TRUE HISTORY OF THE MAN CALLED Jesus Christ. BECKWITH Family Sewing Machine. SEEDS AND PLANTS. BELLICOTT HOUSE.

New York Department.

BY.....E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 487 Fourth Avenue, by Dr. Babbitt.

Dr. Fahnestock's Extremism.

Is it my extremism that I dwell so much on extremists? Well, it seems necessary that reformers, inventors and very zealous men, should swing off more or less into extremes, and then that somebody should help to swing them back again. All of us who are deeply in earnest, are liable to become a little fanatical, or monomaniacal. Latterly swung off on to the idea of justification by faith, so strongly, that he banished the book of James from the Bible, because that apostle insisted so much upon works. Priessnitz did a grand work for mankind in developing the water cure, but he at times seemed to consider water the beginning and end of nature, forgetting the other grand elements that were all around him. Others will cure everything by electricity only, others with sunlight, and the terrapinists wallow in the dirt, which they consider as having the chief curative qualities. So Dr. Fahnestock, having discovered an improved method by which a person may psychologize himself and bring about valuable results, for which he deserves much credit, denounces "the miserable belief in a magnetic field," "speaks of the imaginary animal magnetic force," "psychology, incantations, and concludes that mesmerism is a delusion, with its St. Vitus dance or Artificial Somnambulism is all in all. For sometime, I have been noticing his articles reiterating these same notions, which if true, would prove that the hundreds of magnetic physicians who suppose they are working such cures by means of a subtle essence called magnetism, or odic force, or soul aura, are all deluded, and that they are humbugging the public. The ideas seemed so completely absurd and unproved that I concluded they would defeat themselves and needed no answer, but such is the ignorance of the general public on this subject, that they can be made to believe many absurdities by having them reiterated year after year.

From his book and from his late article in the RELIGIO-PHILOSOPHICAL JOURNAL, I gather the following as his ideas:

1. Some persons can go into this special magnetic or static state themselves, therefore, he concludes that no other person can make them go into it. This is on a par with reasoning in this manner: I can strike myself; proof positive that nobody else can strike me. 2. A person's belief brings about these conditions of mind and body, therefore no agency of magnetism or of any outside power has anything to do with it. He calls "the effects ascribed to it, absolutely the result of a belief," and concludes that magnetism has therefore nothing to do with it; that there is no such thing as positive and negative forces, etc. In other words, the mind through its belief or will can accomplish some great results. Proof, he thinks, that it uses no instrumentalities to accomplish these results. I cause a tree to fall down. Proof that I used no axe to do it with. The telegrapher touches an instrument on this continent and it causes an instrument in Europe to vibrate. That proves at once that there is no such thing as electricity, which is sent as a messenger. A gentleman of my acquaintance was suddenly informed of the death of a beloved daughter. He fell to the floor, and in an hour his hair became as white as snow. The mind effected by this terrible belief produced this effect on the body. Proof conclusive that it did not use the nerves and blood to do it with. Is this logic? The very fact that a mental effort is made which controls matter, shows that it must have had some instrument to do it with, proving plainly just the opposite of Dr. Fahnestock's logic. Everything in the universe must have its instrument or medium through which power is communicated to something else. For belief or imagination to accomplish a result, without some agency through which to do it, is too much like the old orthodox theory, that God made the world out of nothing, merely willing the universe into existence. The sun vitalizes all things. How does it do it? By sending out trillions of vibrations into the ethers of space which come dashing up against the earth at the rate of 300,000 miles a second and starting the vegetable world into life. Movement everlasting and ubiquitous is the order of nature. Air, water, electricity are forever moving off into undulations, and power is at an end when movement stops. Fluids are swift and powerful in proportion as they are subtle, and mind itself, the very essence of power must vibrate inconceivably fine elements, from the psychauric down to the nerveauric forces. Without these forces absolute and universal death must rule. When used in connection with the human system, we call them vital magnetism and vital electricity, or positive and negative elements. When Dr. Fahnestock tells us there are no such forces, he robs us of all philosophy of things and leaves us in chaos, in case we follow in his lead. Not only must there be forces, but opposite ones, or in other words positive and negative, before a particle of action can take place. In my "Health Guide," I have given an account of Sissitvance, and on this theory have been able to explain the philosophy of it, a thing which Dr. Fahnestock has never done on his theory, and I will venture to say never do.

But there are weightier points to be presented on this subject, which I will reserve until next week, for it is high time that the people were looking into these wonderful invisible forces, if such there are, to ascertain whether it is all imagination working in open vacuity which can accomplish so much.

HEALTH GUIDE.

Dr. E. D. Babbitt, 437, Fourth Avenue, New York, wishes the friends to remember that his new "HEALTH GUIDE," which is nearly ready, is put at \$1, post paid, not 50 cents, and has aimed to make it worth far more than that. Some engravings have hindered a little.

Development in Mediumship by the Wearing of Magnetized Papers.

Mrs. T. C. Richards, of Minnesota City, Minn., says, "I am under the treatment of Mrs. A. H. Robinson, medium, of Chicago, and am rapidly regaining my health, and becoming developed as a medium. I can talk with the spirits often when alone. I am often startled at the answers to my mental questions."

D. S. KIMBALL, writing from Sackets Harbor, N. Y., says: "For 1 1/2 years past my wife has been full one-half the time lecturing through the central part of the State and giving, I believe, more astounding tests than any other lecturer, many of which were prophetic, and have been verified more than are found in the Scriptures."

New Books Received for Review.

"Genesis Disclosed," by Thomas A. Davis. New York, Geo. W. Carleton & Co., London, S. Low, Son & Co. "Bessie Wilmington, or Money and What Came of It." A novel by Margaret Westcott. New York, Carleton & Co.; London S. Low, Son & Co. For sale at W. B. Keen, Cook & Co. Chicago.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gems of beauty to orphans in as many different families as the donations will pay for. Amount previously acknowledged.....\$30 83 E. T. Slight, Gilroy, Cal. \$1.00 T. Hornbrook, Wausau, W. Va. 50 Who will next be inspired to a similar deed of noble charity. We shall report.

Austin Kent Fund.

All amounts received for this fund will be immediately sent to the above named person, who is not able to secure his own support. J. W. Walker, Princeton, Ia. \$ 50 A. Benton, St. Marys, 50 W. Drury, New Boston, Ill. 25 Angels will bless such noble deeds of charity.

It is better to send direct to him at Stockholm, St. Lawrence Co., N. Y.

LADIES having leisure and wishing for some elegant and pleasant amusement; also those desiring employment that will pay well, will be interested in the advertisement of Mrs. Sherman to be found in our advertising columns. For \$3.00 she sends printed instructions for making wax-flowers, etc. Mrs. Sherman has testimonials from florists, dealers and buyers as to the superior quality of her work and method. A knowledge of this art should be possessed by every lady and as a means of profit it has especial merit.

K. GRAVES has been lecturing very successfully in northern Ohio. Where he has lectured, the friends of the cause express themselves well pleased. Large audiences and eager listeners, attest the earnest desire of the people to become better acquainted with the grand truths of Spiritualism. At Curryall, and one or two other places, notwithstanding the Methodist ran a strong opposition line in the character of an exciting revival, yet the houses were crowded every night to hear the spiritual lectures.

"History of the Man called Christ," by Thomas Jones, is a curious book and although we regard many of the statements therein as erroneous, still we believe every reader will get much more than the cost from its 113 pages. A new supply received and standing orders all filled. Price 25 cents.

The beautiful steel engravings entitled "The Orphan's Rescue" and "The Dawning Light," advertised by R. H. Curran & Co., of 39 School St., Boston, Mass., should adorn the houses of all Spiritualists.

BRITAIN'S QUARTERLY JOURNAL, vol. 2, No. 1, from which we last week published the very interesting article on the first page, is for sale at the office of this paper. It contains a superb steel-portrait of Prof. Brittan, and is in all respects a fine number. We can still supply vol. 1; price \$3.00.

JOHN MITCHELL, of Newark, O., writes to us certifying to the genuineness of the mediumship of Mr. Sherman and Son. The spirits played on instruments, shook hands with those present, and performed many other remarkable feats.

Messrs. WATERS & Co., the enterprising publishers of Our Friends Friend have our thanks for a copy of a chromo entitled "Sunbeam," which they offer as a premium to their subscribers.

The seances of Bastian and Taylor here, continue to attract great attention. The manifestations are very fine. Spirits materialize and are recognized by their friends.

A. LOMB, of 143 East 27th street, New York City will answer calls to lecture on subjects pertaining to the Harmonical Philosophy.

A. J. HOWARD, of Odia, Ill., would like to have a good test medium visit that town.

A Case of Distressing Female Complaint Cured by Spirit Power.

Mrs. ROBINSON, DEAR SISTER.—Just ten days since I received your letter and prescription. I am most happy to say that I am ever so much better, so much so that I must call myself well. I inclose \$2.00 and another lock of hair, and you must deal with me as you think best. I like to wear the magnetized papers; they rest my head so nicely. Hope to hear from you soon.

Yours for progress, Miss M. E. DICKERSON. Dalton, Mass., Feb. 10th, 1874.

ANOTHER CASE. Mrs. A. H. ROBINSON, DEAR SISTER.—According to orders, I write to let you know how I am getting along with the prescription you sent me. To-day is the ninth since I commenced wearing the magnetized papers. They seemed to help me from the first. When I put them on I could not speak loud, to save any one. The next day I could talk and have been getting better all the time. The spirits impart strength to keep me up without much medicine. I am using the medicine according to directions. The papers ought to be renewed. I send another lock of my hair. If you see anything more that is necessary please let me know. Wm. NOVEMBER, Kirksville, Mo., Jan. 10th, 1874.

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

J. L. Potter's Report.

Bro. JONES.—How swiftly the months go by. January has departed, silently, swiftly fading away. The months are paragraphs that compose the chapters that fill up the book of life. Many, I fear, will shrink from a perusal of the pages thus compiled; still each sentence has been, or will be, placed there through our own efforts, as we strive on earth to benefit ourselves by aiding or inspiring others. To watch the ebb and flow of human sympathy, is a study that ever instructs; to-day clear up with excitement, to-morrow down by the cold sluggish stream of disappointment, mourning over their loss, complaining at fate and cursing the world. Thousands turn their attention to Spiritualism under such peculiar circumstances, finding at last sweet comfort and rest in its progressive truths. Spiritualists ought to be the happiest people on earth, and will be when we get rid of our early education, of trying to be leaders of others. "We must be greatest" has spoiled many a good common laborer. Royalty in Spiritualism is unknown, but industry is its cardinal faith, added to demonstrated immortality. During January I visit Montevideo, Granite Falls, Dassel, Kingston, Long Lake, Minneapolis and Stillwater, delivering sixteen lectures, adding nineteen new members to the association. Have received \$50.00 in collections and yearly dues. Expenses \$8.95. The general interest continues to increase. Many are asking the way to reach conviction in our philosophy. The people like the outspoken course you have taken. The milk and water policy of some does not develop confidence among the masses. Am going to break bread in St. Paul this month. The fathers of the State are there making laws, but some are well posted in the higher laws and dare own it publicly. The cause is prospering. Your association is gaining strength daily. Angels are our helpers, so be of good cheer. Address Northfield, Rice Co., Minn.

Wanted. The undersigned wants to buy a very fat dog, for its oil. Any one within four hundred miles of Chicago, near a railroad station where it can be shipped by express, having such an animal to sell, will please write, giving weight, probable number of pounds of oil it will produce, and price. A prompt reply will be made. Write in English or German, as convenient. Address Franz Krager, M. D., care of RELIGIO-PHILOSOPHICAL JOURNAL office, Adams and Fifth Avenue, Chicago, Ill.

The "LADIES' OWN," the best literary, family, and fiction magazine published, and a beautiful chromo, in 17 oil colors, for \$2.50; or the magazine and one chromo for \$3.00. Extraordinary cash inducements to agents. A complete outfit, both chromo, and sample magazine for only 60 cents; or one chromo and sample magazine for 40 cents. Address M. C. BLAND & CO., 203 Broadway, N. Y., or 337 W. Madison street, Chicago. v16n247

1847 GILMAN NURSERY 1874

Has a surplus of No. 1 Osage orange plants, apple-trees 2, 3 and 4 yrs., which they will sell very low; also small trees, evergreen, ornamental trees, etc. Orders solicited; satisfaction guaranteed. For full particulars and prices address W. H. MANN & CO., Gilman, Ill. v16n247

INSTRUCTION

IN PRESERVING FLOWERS, FOLIAGE, SMILAX, FERNS, AUTUMN LEAVES, etc. Mrs. A. Sherman, artist in preserving floral flowers, has carefully prepared printed instructions for the same, Copy Received. This is an elegant and valuable amusement for ladies, as also a profitable business, and may be successfully practiced from these instructions. Sent to any address, for receipt of \$3.00. Remit by money order when possible. Address Minklock Bro.'s Gallery, No. 313, Washington St., Boston. v16n244

WANTED.—By a widower, age 36 years, a few correspondents, (Spiritualists of the opposite sex preferred). Object mutual improvement in the doctrines of the Harmonical Philosophy. Address E. C. Box 54, Monona, Clayton Co., Iowa. v16n243

The Cabinet Pipe Organ.

The only successful combination of the Pipe and Reed Organ. Surpasses in every respect all other portable organs. Warranted to keep in tune. Perfect for parlor, Churches, Schools, Musicians and Families should, before trying, investigate the merits of this new invention. Organ with Top Removed. The Musical Triumph of the Age. GEORGE W. MORGAN, the great organist, says: "An indispensable improvement over all Reed Organs." CHAPLAIN C. C. M'CAE says: "It is worthy of the high commendations it is receiving. Its sweetness, purity and power of tone pre-eminently fit it for Parlor, Church or Concert-room." Awarded the FIRST PRIZE and GOLD MEDAL of the Ohio State Fair, also the DIPLOMA at the American Institute, 1873. Prices reduced to meet the popular demand. Send for illustrated catalogue and Price list. THE CABINET PIPE ORGAN CO., Syracuse, N. Y., or E. B. TRFAT, N. York Manager. WAREHOUSES, 805 BROADWAY, NEW YORK. v16n248

E. D. Babbitt, D. M.

VITAL MAGNETISM, ELECTRICITY AND BATHS. BABBITT'S HEALTH GUIDE sent post paid for \$1. Great inducements to Agents. Magnetized alkaline paper for inflammatory conditions sent on trial for 2c. Magnetized acidulated paper for rousing and warming dormant organs, the same. 437, 4th Ave. (near 30th street), New York. v16n231

Poems from the Inner Life

BY MISS LIZZIE DORN. The exhaustion of numerous editions of these beautiful Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy. The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.50, postage 10 cents. Also, a new edition on extra paper, beveled boards, full gilt. Price \$2.00, postage 16 cents. For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St. and Fifth Ave., Chicago. v16n232

SEWING MACHINE NEEDLES

By mail, 75 per doz. Wheeler & Wilson, Grover & Baker, 75 per doz. Wilcox & Gibbs, \$1.30 per doz. Send for price list of needles for all machines manufactured. Address, HENRY CLARK & CO., Chicago. v16n244

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

DICKENS, SELECT NOVELS.—The selected novels of Charles Dickens, Carleton's new illustrated edition, in ten volumes, beautifully illustrated, bound, and put up in a handsome box. Price, \$15 complete. These ten volumes comprise the most frequently read and popular of Dickens' works, and being a miniature library in themselves, to those who are looking for a present, at a moderate price, nothing could be better. Only \$15.

JESSAMINE.—A capital new novel by Marion Harland, and of "Type as Steel," etc. Price, \$2.00.

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

ROBERT DALE OWEN.—"Threading my Way" or "Twenty-seven Years of Autobiography." By Robert Dale Owen, author of "The Reasonable Man," "The Dabbling Land between this World and the Next," etc. Price, \$1.50.

MARY J. HOLMES.—"Idna Browning." A new novel by Mrs. Mary J. Holmes, author of "Leon Evans," "The Camp and Sunshine," etc. One of the best ever written by this popular author. Price, \$1.50.

LITTLE WANDERERS.—A charming new book of sunny stories for children. Thirty-four Thousand copies sold already. Beautifully illustrated. Price, \$1.00.

A WONDERFUL WOMAN.—An intensely interesting new novel, by May Agnes Fleming, author of "Gay Earlson's Wife." The N. Y. Telegram says: "For intense interest, this romance has not been surpassed since the time of 'Wilde Collins' 'Woman in White,' or Mrs. Wood's 'East Lynne.'" Price, \$1.75.

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

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

BETSEY AND I ARE OUT.—A Thanksgiving Story in verse, by Mrs. M. S. Emerson, embodying her famous ballad of "Betsey and I are Out," which has gained a wide and happy popularity throughout the country, as by another author. Price, \$1.50.

CLIFFORD TROUP.—A new novel by Mrs. Westmoreland, of Georgia, author of "Heart Hungry," which had such a large sale last year. Price, \$1.75.

KENNETH WYKING.—A capital new novel by Nellie J. Brook, of Richmond. Price, \$1.75.

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

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

VASHTI.—The latest and best novel ever written by Augustus J. Evans, author of "Baulah," "St. Elmo," "Inez," etc. Price, \$2.00.

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

FRENCH LOVE SONGS.—A collection of the most exquisite love songs in the English language, translated from the French, and bound uniformly with Swinburne's famous book "Laus Venetia." Price, \$1.50.

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

G. W. CARLETON, & CO., Publishers, Madison Square, New York. v16n191

\$5-\$20 per day at home. Terms Free. Address Geo. Strivens & Co., Portland, Maine. v16n231

THE SECOND AND THIRD VOLUMES OF THE SOUL OF THINGS,

Or, Psychometric Researches and Discoveries in Geography, Archeology, Geology and Astronomy. BY WILLIAM DENTON, Author of "Our Planet," etc.

This work consists of over 800 pages, 12mo, and is well illustrated by more than 200 engravings, nearly all of which are original, and drawn from actual vision. A more interesting work than this can hardly be imagined, and it is as truthful as it is interesting. It reveals to us a new universe, of which we had previously received only hints and glimpses, and places before us a grand series of panoramic views of untried naturalness and beauty. It treats of the spiritual man, which is the real man, and shows how his faculties can be developed and used, for the purpose of acquiring the most important information in reference to subjects that distance in space and time had apparently forever concealed. Single volume \$2.00, postage 18 cents. Two volumes \$3.50, postage 36 cents. The three volumes complete \$5.00, postage paid.

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

JUST PUBLISHED. Andrew Jackson Davis'

Latest Investigations and Conclusions; and Embodying a Most Important Recent Interview with JAMES VICTOR WILSON, Who has been for the past twenty-five years a resident of the Summer-Land.

THE FRESH REVELATION IS ENTITLED THE DIAKKA, AND THEIR EARTHLY VICTIMS; BEING AN EXPLANATION OF MUCH THAT IS False and Repulsive in Spiritualism.

BY ANDREW JACKSON DAVIS. Published in style uniform with all the other works by this author. Price, in Cloth Binding, 50 Cents, Postage free; in Pamphlet Form, 25 Cents, Postage free.

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

OLD THEOLOGY

TURNED OR UPSIDE DOWN; OR RIGHT SIDE UP; BY A Methodist Minister.

The Resurrection of the Dead; the Second Coming of Christ; the Last Day of Judgment; showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the Utter Folly there is in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow.

BY REV. T. B. TAYLOR, A. M., M. D., AUTHOR OF "THE UNBORN," "DEATH ON THE PLAINS," AND ONE HUNDRED WORKS. Price, paper, 75 cents; cloth \$1.50; postage free.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St. and Fifth Ave., Chicago. v16n193

HOME OF THE FOX FAMILY, THE BIRTHPLACE OF MODERN SPIRITUALISM

Represented in that beautiful engraving entitled "The Dawning Light." Price by mail, postpaid, Two Dollars, and other works of merit can be had by visiting or addressing R. H. OUBAN & CO., Publishers, 38 School St., Boston, Mass. v16n194

THE BEST SEEDS IN AMERICA.

Buy Fresh Flower and Garden Seeds direct from the grower, postage paid, cheaper than you can get them, I understand any firm in America. Ladies, Gardeners, Grangers and everybody send for my free Illustrated Catalogue and be convinced that a little money will buy a pile of choice seeds. H. B. SHUMWAY, Rockford, Ill. v16n232

Eggs Kept Fresh.

By a New Method. For one-half cent per Dozen. Buy eggs in the Spring keep them fresh for the market next Winter, and realize from 100 to 300 per cent net profit. Particulars sent free. Address PRACTICAL CHEMISTRY CO., 632 Washington street, Chicago. v16n234

AGENTS WANTED CENTENNIAL GAZETTEER UNITED STATES.

A complete encyclopedia of all the States, counties, townships, cities, villages, post-offices, mountains, rivers, lakes, etc., with their climate, population, agriculture, manufactures, mining, commerce, railroads, capital, education, government and history, showing the gigantic results of the

FIRST 100 YEARS OF THE REPUBLIC.

Agents make \$100 to \$300 per month. Send for Circular. EHEGLER & HUBBARD, FIFTH AVE. AND ADAMS ST., CHICAGO, ILL. v16n234

ROBT. E. FARSON, Commission Merchant

General Purchasing Agent Manufacturers' Agent FOR THE SALE OF

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

48 W. LAKE ST., CHICAGO. Services or information furnished to Correspondents. REFERENCES BY PERMISSION:

Hon. S. S. Jones, Editor of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, J. F. Warren, Esq., Pres. of Chicago White Lead & Oil Co., Hon. H. B. Bryant, Chicago, J. H. Nolan, Esq., General Agent Travelers' Life Insurance Company, Chicago.

Medium's Column.

DR. SKADE, located now at 418 Fourth Avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. v16n247

SPIRIT COMMUNION in answer to sealed letters, given through Dr. S. S. Jones, 53 Green St., Newark, N. J. Send stamp for instructions. v16n247

SEALED LETTERS ANSWERED BY R. W. PLUMB, 53 West 24th St., New York. Terms 25 cents and three cent Postage Stamp. Money refunded if not answered. v16n247

THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE, 3 Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment. v16n247

Dr. John A. Elliott,

Is now prepared to give readings of character, delineations of adaptability to business, physical conditions, etc., from an autograph, lock of hair, or photograph. Address, enclosing two dollars and four three-cent stamps, Dr. John A. Elliott, care Box 452, New York P. O. v16n248

SAMUEL MAXWELL, M. D., CLAIRVOYANT & MAGNETIC PHYSICIAN,

532 W. Madison St., Chicago, Illinois. Send for Circular. v16n144

Mrs. O. H. Johnson, Business and Test Medium,

217 5th Avenue, near Adams, CHICAGO. Gentlemen \$ 1.00, Ladies 50 cents. v16n231

MRS. M. A. MERCER, MAGNETIC PHYSICIAN, AND DEVELOPING MEDIUM.

No. 237 West Madison Street, Room 17, CHICAGO. v16n231

The Well-Known Psychometrist A. B. SEVERANCE.

Will give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms—\$2.00 for full delineation; brief delineation, \$3.00. A. B. SEVERANCE, 457 Milwaukee St., Milwaukee, Wis. v16n231

Great and Wonderful MANIFESTATIONS!

IN CONNECTION WITH SPIRIT PHOTOGRAPHY. THE spirit whose picture is about to be taken, will respond to questions asked by the sitters. Parties at a distance desirous of having Pictures taken without being present, will receive full particulars by enclosing stamp to

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

SPRIT PICTURES at Crawfordsville, Ind. Persons sending photograph or lock of hair and \$2.00 with stamps, for return, will receive, if desired, all the results will be returned. If no spirit pictures developed, the money will be refunded. Address FISHER DOBNEY. v16n1412

PATIENTS PRESCRIBED FOR BY CORRESPONDENCE. The celebrated Healer, Dr. J. B. RAY,

is a physician with over 20 years' experience as a Specialist in Office, 34 East Fourth St. Address, Box 23, Station D, New York City. v16n193

HOME OF THE FOX FAMILY, THE BIRTHPLACE OF MODERN SPIRITUALISM

Represented in that beautiful engraving entitled "The Dawning Light." Price by mail, postpaid, Two Dollars, and other works of merit can be had by visiting or addressing R. H. OUBAN & CO., Publishers, 38 School St., Boston, Mass. v16n194