

RELIGIO PHILOSOPHICAL JOURNAL



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

VOL. XV.

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

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NO. 6.

Original Poetry.

TWENTY YEARS AGO TO-DAY.

A REBUKE TO SENSUALISM.

Autumn returns, the golden crowned,
The treasure-bearer of the year,
Strewing her priceless wealth around
O'er hill and valley far and near.
Morn throweth wide her sapphire gates,
As onward rolls her jeweled cars,
And Eve in peerless beauty waits
Her trysting with the wooing stars.

The fragrant breath of flower and vine,
Exhaleth through the throbbing air,
The vintage flows with ruby wine,
And plenty reigneth everywhere.
But dearer than the gifts she flings
So royally upon her way,
To me the memory she brings
Of twenty years ago to-day.

Just twenty years ago to-day
A precious mother's tender hand
Unveiled to me the shining way
Up truth's fair heights to Spirit Land.
Through love for me and faith in truth,
She wooed my lips the cup to drain,
Whose draught restored my bright, glad
youth
And brought me joy and strength again.

Her hand drew back the rusted bar
To my dark cell of doubt and fear,
And through the gates thus flung ajar,
Love's angel-watchers hastened near;
And from their light around me shed,
Brighter than brightest dream of heaven,
The phantoms from my spirit fled,
My savior rose—my chains were riven!

And I went forth to speak and sing
The blessed gospel taught to me,
How death can loose his fearful sting,
And the dark grave her victory;
And though the earth be full of thorns,
And serpents lurk beneath the flowers,
Through heart of suns and chill of storms
Love cometh brightly all the hours!

The spirit of my mother earth,
Prophetic thrills my every vein,
Till gladly would I share her birth
Through every pang of soul and brain.
I do not tremble for her fate
Through all transitions of this hour,
Nor any trials that await
The full redemption of her dower.

Though her high places robbers hold,
And traitors pledge the patriot's vow,
And human rights are bought and sold
By thieves who at truth's altars bow,
While lost to every sense of shame,
Men trample honor in the dust,
And boast, in love's all-holy name,
Of serfitude to vilest lust!

And woman frenzied by desire,
His peer in civil rights to be,
Descends through passion to aspire
To partnership in his infamy.
Scorning the sacred name of wife—
The faith that holdeth heart to heart—
Exultingly she fans the strife
That rends domestic ties apart.

Yet honor bideth still with men,
Whose blood meridian warmth retains,
Who give us love from faithful hearts,
And thought from richly cultured brains,
And love's divine fidelity,
Still lights in woman's heart her fires,
And through her wifely chastity,
Her children proudly claim their sires!

E'en through the thunder, smoke and flame
Of this convulsive judgment day—
Mid all her agony and shame
I see earth's shakles fall away.
Around her bowed and weary brow,
The piercing thorns all darkly twine,
But where they leave the blood-stains now,
A crown of glory yet shall shine.

Held by love's self-existent law,
Her dual being twain in one
On God's unfathomed love shall draw,
As planets draw upon their sun.
Eternal justice holds her course,
Immortal love and wisdom reign,
And no attraction or divorce
Can rend her marriage bond in twain!

And while my lyre can breathe one strain
Of love and truth and constancy,—
While reason's light illumines my brain,
Or angel-thought inspirith me,
I'll trust the all-redeeming truth
That swept my blinding fears away,
And gave me back my thought and youth
Just twenty years ago to-day.

Mrs. F. O. HYZER.
Baltimore, Md.

SPIRITUALISM AND ITS PHENOMENA.

Compiled from various sources, by Dr. T. F. Talmadge, for the Religio-Philosophical Journal.

BRO JONES.—My object in compiling articles on Spiritualism and kindred subjects for your paper, is to give your readers a more comprehensive view of the Harmonical Philosophy, as manifested in various countries, and through different phases of mediumship. The world seems all astir just now—all alive with interest at the extraordinary manifestations daily occurring, and every intelligent mind is ready to make the inquiry, What next?

Among Spiritualists, funerals are not looked upon with such deep sadness as among the orthodox churches. One lately occurred at Waverly, N. Y., Mrs. Dr. Putnam, of Michigan, officiating. The writer heads his article, A SPIRITUALIST'S FUNERAL.—UNCONVENTIONAL CEREMONIES.

"Without proposing to endorse anything, I wish to give your readers an account of a funeral service (if such it may be called) which occurred here last Sunday. It was occasioned by the death of Newton Kinney, which occurred in March last. As I learn, he was a prominent member of the Waverly Progressive Association, an organization of the Spiritualists of this place. Mrs. Dr. Putnam, of Michigan, who had formerly lectured here, and was a favorite among these people, delivered the discourse. After much pushing and crowding I got inside the hall, which I should judge capable of seating some four or five hundred people. It was literally packed, and like many others, I occupied standing room only during the hour and a half, which no more than measured the length of the discourse. The hall, in accordance with the Spiritualists' ideas, instead of being draped in mourning, was magnificently decorated with evergreens and flowers, and about the platform a profusion of bouquets gave much beauty and richness to that part of the hall. It resembled more the house of dancing than the house of mourning.

dark hair, very graceful, and decidedly prepossessing.

"The services were opened by singing, which would do credit to more pretentious occasions. Prayer followed, and such a prayer I never heard before. It was so beautiful, so spiritual and so unlike anything in that line we ever hear in our churches. After further singing, the speaker commenced her discourse in a clear, musical and bewitching voice. She took a text, which astonished us outsiders, who have been accustomed to believe that this order of people never refer to the Bible but to condemn it. It was in Peter, 'Beloved, think it not strange concerning the fiery trial that is to try you, as though some stranger thing had happened unto you.' Then followed the discourse which was almost faultless as a literary production, beautiful in its imagery, and peculiarly appropriate to the occasion. Its delivery was so eloquent, so charming, that the most profound quiet pervaded the hall to the last. I confess myself never so nearly captivated by a speaker, and I doubt whether the sex of the preacher had much to do with it, either. If the Spiritualists of Waverly are accustomed to such faultless preaching, who can blame them for being earnest and ardent in their work? I take no stock in their aim, but I freely admit I would go ten miles in any weather to hear another from the same source.

"Her friends claim that Mrs. Putnam speaks in a trance state. Of this I know nothing, but if she is not under some strange influence, then she is a remarkable woman indeed; for what ordinary lady could speak as she did for an hour and a half, without a moment's hesitation, and without the least apparent exhaustion or mental weakness?"

THE EDDY FAMILY.

At the present the Eddy family, residing in Vermont, are creating a wide spread interest among Spiritualists. "A. S. H.," who lately attended one of their seances, writes:

"An old gentleman, who had been with them several days, told me that he was a Methodist in religious belief, and a class leader. He said he distinctly saw forms of different sized persons. I asked him if he thought there was any deception practiced by any one present. He remarked no. He could not discover any chance for it, and I will say amen to his words.

"In the materialization manifestation, Wm. Eddy is the only one exercised or that takes any tangible part in it. He goes into the room described in the article you published, has his every-day clothes on that he wears about his farming, striped shirt, etc. He was tied by an honest man—so all his neighbors declare, and within three minutes a figure steps from the room with snow-white robes on. He might have had all freedom in the room, he could not have produced the white garments out of nothing.

"I distinctly saw several life-size forms of what I will term disembodied spirits materialized, but no one that I recognized.

"I prefer to have a few manifestations in the light to many in the dark, although I am satisfied that darkness is a better condition for manifestations than light, but until doubt and skepticism are removed, let what does appear be in the light, even if it is but little, one such phenomenon strikes home a conviction that there must be something in it that the masses do not comprehend. I am also satisfied that if this family had the right conditions and surroundings, they would astonish the world. I have witnessed their manifestations in Boston, New York, Brooklyn, and where

they could not have deceived even if they had felt so disposed, but I have never personally seen any disposition on their part to deceive. I have witnessed in the city of New York, their "table manifestations," where several strong able-bodied skeptical men tried to hold a table down, the mediums placing only a finger upon it. The table would get the better of them and they were obliged to give in beat, and could not account for the 'power upon it.'

"When people understand that the moral character, intelligence and learning has nothing to do with these manifestations, but that they are produced by aid through the natural electric, magnetic and spirit forces, they will pay more attention to the phenomena and less to the views and character of the mediums. It matters not how poor the medium, or how unlettered, if they have the forces requisite. There are many things that originated in low humble origin that at looked upon as high, useful and a blessing to humanity. I am perfectly satisfied that the Eddy family are genuine mediums, but as fallible like all human beings, and I wish they could be placed in a better condition. The youngest girl informed me that when she was but three years old, she was influenced to write. She appears like a beautiful spirit, but fell and quite sad since her mother's exchange of spheres of life. As there are many visiting this family, I would say that from Rutland it is six miles and no conveyance, which cost for a single person, three dollars. For a party of four, the charge is five dollars, then there is the fare to return. There is no hotel near their residence and the accommodations are but limited. I would not advise any one to visit them without first making arrangements with them for board, etc. I make these statements so that the public may not be disappointed."

PRESENTMENTS.

I consider presentments as constituting a very important branch of Spiritualism, and those who have them are peculiarly mediumistic. A case of this kind transpired lately in Iowa, and I give it to the readers of the JOURNAL, as taken from the *Mediums* of that State, which occurred at this place on Sept. 25th, at about half past 5 o'clock p. m.—the spectacle of a human being descending from a great height with great rapidity, with the certainty that in a moment he will be dashed to pieces.

"Prof. John H. Boley has been making ascensions in Illinois and in this State recently, in a hot air balloon. The manner of inflation is as follows: He digs a trench some twenty-five feet long and two or three feet deep and wide. This is filled with dry wood and other combustible matter and covered over. At the mouth the fire is set, and a large barrel with a sieve in each end to keep out cinders and covered with cement to prevent burning, constitutes the chimney at the other end. Over this chimney the mouth of the balloon is placed to catch the heat as it rises. The mouth of the balloon is secured to a strong wooden hoop six or eight feet in diameter, and to this hoop is fastened the ropes that descend to the bar upon which the aeronaut stands in his giddy flight. He did not use a basket, as is usual. During the process of inflation the flames come up through the barrel and frequently ten or twelve feet into body of the balloon. When the balloon is full and just before starting, it is customary to have some trusty man enter the mouth of the balloon and place a cover over the top of the barrel, so as to prevent danger from fire. His cousin, James R. Spence, who travels with him, usually performs this duty. Occasionally Mr. Boley has started without this precaution, but it is always hazardous, and once before his balloon caught fire, burning slowly without blazing, and he got down in safety. Thursday Mr. Spence was unwell and could not bear the intense heat of the balloon, and the ascent was attempted without the precaution of covering the top of the barrel. The sickening scene that followed was the unfortunate result.

"The wind was blowing briskly from the south, and it was not prudent to make the attempt, but the Professor was to receive pecuniary aid from the Agricultural Society, and one or two of the Board of Managers had given their assent to the appropriation only on the ground that one of the ascensions should be made that day. Hence the inducement, in part at least, to brave the peril. Besides, Mr. Boley was a brave, conscientious man, and he felt that he must redeem his promise to make the ascension.

"No sooner had the balloon been let go than to the horror and dismay of every one, it was discovered to be on fire near the mouth, and the Professor, instead of standing on his bar, was holding to it with his hands and dangling below. It was a fearful sight, that sent an indescribable shudder through the crowd. There was no outcry, but a sort of smothered groan that was more appalling. Women sank to the ground, or hid their eyes, or burst into tears, and men held their breath in awful suspense. Mr. Boley did not appear to notice the fire until he had gained an altitude of a hundred or more feet, and then it was too late to let go. Besides, his assistants say the balloon was not fully inflated and no one of them thought it would rise so high. But up it shot, and he held on to his frail support, the flames every moment cutting away the canvas above the hoop and thus hurrying the instant that would launch him into eternity. There were long ropes attached to the top of the balloon that had been used during inflation to control it, and one of these swinging out over the sphere came near him several times and he attempted to grasp it. Could he have done so he would have had one other means of support; besides,

his weight on this would have inverted the balloon, turned the burning end up, and though he might have descended with uncomfortable rapidity, it is probable that the volume of canvas would have saved him. But he missed his grasp and lost his hat in the effort, which came whirling down in advance. A moment more and the canvas parted, and he came darting through space, feet foremost like an arrow. Who can ever forget the sight that witnessed it? The fall occupied but a few seconds, but they seemed too long.

"He fell in a stubble field of low ground nearly a half mile from the starting point, coming down on his feet, with such a force as to drive them in the ground a foot, and breaking the bones of his legs in many places and thrusting their ragged ends through the flesh. The body, head and arms were not visibly injured. The upper end of the balloon, shortly after he left it, turned inside out and fell, a burning mass a quarter of a mile away.

John H. Boley was born in Allegheny county, Pennsylvania. He moved to Allensville, Vinton county, Ohio, leaving that place last June, 25th, for Aledo, Illinois. His age is about thirty-one. He had made twenty-eight ascensions before coming west, and has made twelve since. He leaves a wife and four children in destitute circumstances. His wife has been staying in Ohio, and the three oldest children are now there. Recently she became so uneasy about him that she felt she must come soon or never see him again. She was here and entreated him several times during inflation not to make the ascension, as she felt he would never come down alive, and at last when everything was ready she bade him adieu and told him to kiss the baby for the last time. Her presentiment seems to have been too true."

MATTER AND SPIRIT.

The following is an extract from a spiritual communication—"All that you call visible, sensible, or material nature is but a partial development of matter in its untold and incomprehensible modes and forms of existing in the universe. Matter is not a substance, or assuming the attitudes and bearings of suns, moons, planets, and comets, with all their tenantry moving in illimitable space—without top or bottom, without beginning, without end. All this suffices not to unfold the secrets—the worlds and wonders of a material or spiritual universe—and satisfies not the desires of man; and could you examine every form and mode of its existence, wherever found—in the vegetable, mineral, or animal kingdoms—still you could not comprehend one of its atoms in all its essence, laws and modes of existence. Still we presume to negative all its essence, all its laws, accidents, and properties; and tell you concerning spirit that it is yet more sublime, wonderful, and mysterious. Spirit is susceptible of personality, of an infinite variety and number of personalities, as distinct from each other in spiritual, intellectual, and moral peculiarities as are the forms, modes, and characteristics of matter; hence we can speak to you of as many families of spiritual personalities, of as many ranks and orders and individualities in the spirit-world, as in the material world."

A SPIRIT BRINGS A RED PENCIL.

What can't spirits accomplish? To-day they save a man's life, to-morrow give important advice, and then administer remedies that save the sick, etc. In England many remarkable feats have already been accomplished by the spirits, and now I would not dare define the extent of their power. James Jackson, writing to the *Medium and Daybreak*, published in England, says:

"When I last informed you, about two months ago, of the progress of our circle in physical phenomena, we had, I then thought, done very well. Since that time our spirit-friends have made it a grand success, manifestations having increased in wonder and variety. We have now the audible direct spirit-voice. It is a great pleasure to us to be able to converse with our spirit-friends in this way and we thank God for the glorious reality of Modern Spiritualism. We have at present two spirit-friends who can speak in the direct voice and three (including the two who speak in the direct voice) who favor us with direct writing. One singular fact in respect to the direct writing is that one of the spirits so far has always written his communications to us in capital letters; another of our spirit-friends at times brings his own red pencil with him to write with. Some weeks ago this spirit wrote with his own red pencil that he had brought to the circle, 'I will bring thee something, lad.' A week after he said in the audible voice, 'You have not got your present yet, but I will bring it.' Our next sitting, a week later, August 21, was almost devoted to direct writing. During this evening's seance we were told to light up, when to our surprise I found a small paper parcel lying on the table. We were not long, I can assure you, before we ascertained its contents. To our astonishment it proved to be a very nice gold breast-pin. On the inside of the paper wrapper was written, 'Will this do, J. J.?' At our next seance, two days after, this spirit, who is named, Jim Wood,—showed down upon the table a quantity of comfits (toffees). These sweets, we were told by our spirit-friends, had been brought from Leeds, and the gold breast-pin from Yorkshire. The toffee we ate, and the few friends who got a little of it declared it to be real and substantial as any they ever had. The gold breast-pin not being eatable, I sometimes wear it as a present from our spirit-friend. Many other wonderful manifestations of spirit-power we have been favored with of late."

PERTINENT SUGGESTION.

Somebody who dwells in Utopian dreams, and feasts his imagination on thoughts of a possible Millennium, suggests that a bug or worm which would come along every season and destroy all the burdocks and other weeds would be a wise dispensation of Providence. Can not some practical Darwinian "develop" a weed-destroyer?

DREAMS.

These, too, are essentially a part of Spiritualism, the dreamer in many instances only gives expression to a communication from a spirit. The following sent by J. W. Taffe, and clipped from the *Ottawa, (Kansas) Republican*, will illustrate a prophetic dream:

"On Thursday of last week an accident occurred on the farm of Wm. Williams, six miles northeast of Ottawa. A young man by the name of David Hook, was mowing with a machine. The wheels on the right side dropped into a dead furrow, throwing him violently from his seat athwart the cutting bar, with his right hand thrust between the knives which were moving rapidly. The hand was completely severed from the arm at the wrist joint, rendering amputation above the joint necessary, which was promptly done by the surgeons in attendance. A few days previous the boy had left his home, thirty miles distant in Osage county, without his parents' knowledge, and until the afternoon following the accident the parents knew nothing as to his whereabouts.

"The same evening, and within a few hours of the occurrence, the father had the painful news of his boy's misfortunes foreshadowed in a dream. In the morning, the first thing after awakening, he told the boy's mother that something had happened to David, that he had lost one of his hands, or suffered some other serious injury, that he had dreamed that he saw David riding in a wagon, with a little boy driving the team that David usually drove. He cried out and asked: 'David, why don't you take the lines and drive the team?' The little boy answered and said: 'Dave can't drive any more.'"

"About noon the same day a messenger arrived to communicate the sad news, having with him the boy's hand, trusting to approach the mother in an easy and gradual way, he began by saying that he 'was sorry he had come, for he had bad news about his boy,' the anxious father and mother who were completely overcome by having their fears confirmed, interrupted the man and told him to 'go to his wagon and bring that hand, that they could tell whether it was David's hand or not.' This demand surprised the messenger, as he had made no allusion to the kind of misfortune he was about to relate. This is a well authenticated instance of the knowledge of affliction being foreshadowed with wonderful accuracy in a dream."

SPIRITUAL MONITIONS.

These are becoming very common of late. Many who possess during their waking-hours but very little mediumistic capacity, can be easily approached during the hours of sleep and impressed to do certain things. The *Spiritual Magazine*, of London, alludes to spiritual monitions, as follows:

"If the personal experiences, especially those of the inner life, could be carefully traced in every individual, and faithfully recorded, we should find that probably all were more or less consciously the subject of spiritual monitions, wholly out of themselves, and which sometimes, though comparatively rarely, break through into the region of the outer senses.

"These monitions may vary in form, intensity, or power; but they usually, if not always, will be found to have the same general type character—they shadow forth intelligence of some coming event, or delineate some necessary course of action, to which the soul is, as it were, made a confidant, in advance of the senses, for some fixed and special purpose, which in the event is made to appear. These impressions may be angel whispers, and they doubtless are, for nothing can be more reasonable than to suppose that while disenthralled spirits are capable of looking into the future, and of perceiving the results of causes, whose effects, though yet latent, they are able to determine, should feel a deep interest in human affairs, and especially in those which involve the happiness of their own immediate friends and companions while in the body. How natural, then—that they should whisper warnings into the placid ear of the dreamer, when the disturbing conditions of the outer world no longer operate upon him with their discordant jar—that they should portray events in visions—that they should suggest true and right modes of action in cases of uncertainty or doubt, upon which important results are poised.

"In proportion as we keep the soul open to these impressions, the spiritual energies are quickened, and the inner life is developed. A chilling skepticism, founded on the grossest materialism—since to the senses alone were committed the measure and the test of its laws—was the reaction from ancient superstition, and this doubtless was a necessary period in the education of the human mind, since it tended to the establishment of a truer equilibrium between the outer and the inner life—between the senses and the soul. Toward this equilibrium the tendencies of the age are now verging. The common people, with all their ignorance and superstition, have in these matters shown themselves wiser than the learned ignorant who despised them; and their simple candor has served to fan the spark which

[CONTINUED ON FIFTH PAGE.]

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made.

CHICAGO, SATURDAY, OCTOBER 25, 1873.

Infinite Wisdom—The Great Positive Mind—God.

God and nature, matter and mind are one; that is to say there is one eternal omnipotent substance, which "is love."

Do not misunderstand nor be alarmed at our announcement of a faith in the Great, Infinite, Supreme. Many have been startled at our bold infidelity.

When we expose the weakness, the vacillateness, the changeableness of the Old Theological God, we only break in pieces the idol that Christians and other idolaters worship.

Our mission is not only to dethrone and break in pieces mythological gods but to aid in presenting to the human understanding the philosophy of life.

Mrs. Cora L. V. Tappan.

This lady is at present in England, charming the Spiritualists there with her heaven-born inspiration. The secular press allude to her in the most favorable terms.

The Standard also highly appreciates this gifted lady, remarking, "Judging from the densely-crowded state of the hall, and the large number it was found necessary to close the doors upon, it was evident that there was great excitement among the believers and inquirers in this movement at the advent of the new speaker, whose first appearance in England was the occasion of this meeting."

Now is the time to begin right, and you then will be sure of a cordial support from thousands who have never yet allied themselves with Spiritualism.

OUR DUES must be paid. Now is the season of the year that money is flowing into the hands of farmers for produce—money is getting plenty with all classes in the country, and country towns, but scarce in the great centers.

oration, the subject being, 'Spiritualism as a Science, and Spiritualism as a Religion.' The delivery of this oration was, perhaps, its most noteworthy feature.

We are glad to know that this highly gifted lady is appreciated by our transatlantic brethren, and that the secular press have seen fit to give an impartial account of her lectures.

Northern Illinois Association of Spiritualists.

How is it that the impression has gone abroad that the Northern Illinois Association of Spiritualists are fully committed to the Moses Woodhullite infamy? We know that there is a general impression abroad that such is the case.

Brother E. V. Wilson was really the originator of the convention. Dr. D. P. Kayner gave it his cordial help and support. Both have denounced the Woodhull infamy.

There is not one Spiritualist in fifty in Northern Illinois that endorses her, and yet that convention did not publicly disavow the pernicious free-love doctrine, but did appoint delegates to the Woodhull Convention, who mostly voted for her re-election!

His conduct on that occasion was an insult to every true Spiritualist of Northern Illinois. The very thought that the man occupying the chair of President of the Illinois Association of Spiritualists should, after the election of so disreputable a personage as Victoria C. Woodhull had taken place, come forward and ask the privilege of casting a vote for her, as much as to say to the Spiritualists of Northern Illinois, I am your President and a free-lover, and I endorse her infamy thus publicly; and ask the privilege of having my vote recorded for her now!

Again we say to the Spiritualists of the world, the stone is in motion which will roll on, until the degrading doctrine of Woodhullism is crushed out from the heaven-born philosophy of spirit communion.

Such a disgraceful doctrine has no place on a Spiritual platform, no matter how free it is for the discussion of Spiritualism. License for obscenity, vulgarity, licentiousness, and denunciations of moral principles, that have become anxieties among all intelligent people, no matter of what religious faith, has no demands for a place on even the most free platform. It shocks the sensibility of listeners, and is no part of Spiritualism.

OUR DUES must be paid. Now is the season of the year that money is flowing into the hands of farmers for produce—money is getting plenty with all classes in the country, and country towns, but scarce in the great centers.

But it may be well for all societies to follow the example of our English cousins, when they propose engaging speakers—first find out whether they have, at any time, and do now, countenance the Woodhull doctrine of so-called "social freedom."

Voice from the Salt Lake (Utah) Tribune.

WOODHULLISM AND SPIRITUALISM.

One of our Mormon papers tells rejoicingly how that an Association, meeting last week in Chicago, and styled the "American Association of Spiritualists," elected Mrs. Woodhull as its President for the third term.

Now it is true, that the millions of Spiritualists do include Polygamists, Monogamists, and the saintly Shakers. Elder Evans and all his band of Shakers, who repudiate as unsanctified, all intercourse between the sexes, are avowed Spiritualists, and often speak at their meetings; but that does not prove that Spiritualism is committed to Shakerism, although more than "a hundred and twenty-four Shakers" have re-elected Elder Evans the President of their Association of American Spiritualists.

As to the doctrines evolved through Spiritualism or Spiritism they are simply the reflexions of that portion of humanity on the other side, who avail themselves of the power nature has given all to return. The representatives of monogamic nations come back and preach monogamy, while those who believed in Free-loveism here hold the same views now.

On the other hand the millions of ancient polygamic nations who have not outgrown their ideas of social life, when they find a pliant medium like Joseph Smith, desiring to see their old institutions revived, will tell him that polygamy is true. And the less principled, if they see that it is necessary, will preface their story with "thus saith the Lord," to ensure obedience, and thus Spiritualism has given birth to many faiths, and being simply the mode of communication between one portion of mankind and another, embraces all the creeds that humanity ever had or will possess; all the low and all the heavenly—all the ignorance and all the science ever evolved since the race began.

It was recently announced to the Spiritualists of London that the Rev. J. M. Peebles would soon arrive among them on his return journey, and that he would lecture to them. A suspicion, or at least the question was raised in regard to his being a Woodhullite.

"Ist. I did not vote for, nor take any part in the election of Mrs. Woodhull to the Presidency of the American Association of Spiritualists, and I can but express surprise and regret that she was re-elected. 2nd. As to my views upon the 'social question,' they are, and have been for years, decidedly conservative; considering licentiousness, or 'free-love,' as 'earthly, sensual, and devilish.'"

No Quarters Shown Woodhullism in England.

The impression among the Spiritualists of England that Mr. Peebles might be a free-lover was doubtless based upon the fact that he was, on one occasion (at Cleveland we think,) decoyed into her meshes, to the extent of introducing her as the "young (?) Joan of Arc!"

Bro. Peebles doubtless quite fully realizes the truth of the old adage, "chickens go home to roost."

Woodhullism, like tar, sticks to whatever touches it, and like "Sinbad the Sailor" with the "old man of the sea," her companions find themselves hugged—in memory, long after she has "changed her love for another" more available victim! Rev. Theodore Tilton was once induced to introduce her to a New York audience, with more deplorable results than that followed in the case of Rev. J. M. Peebles' encomium upon the "Young Joan."

But it may be well for all societies to follow the example of our English cousins, when they propose engaging speakers—first find out whether they have, at any time, and do now, countenance the Woodhull doctrine of so-called "social freedom."

clean out of Spiritualism," said Warren Chase, and they now boldly boast that their next meeting will be a "Social Congress," to which Spiritualism will be a mere adjunct—a tail to the free-lovers' kite, and no more to do with it, in representation or otherwise, than have the Internationals, the Red Republicans of France, or any other class of religionists or politicians, who see fit to ally themselves with them.

This is the stand boldly taken by them since the Chicago Convention adjourned. Then why should Spiritualism longer bear the reproach, and why not at once put every speaker who is a candidate for your rostrums, to the test, as is being done in England?

Our readers will find this number of the JOURNAL replete with protests against Woodhullism from every point of the compass, and yet it is but a drop in the bucket of what is to come.

MEXICO.

Religious reforms are moving forward grandly in Mexico. The priests, always intolerant and mischievous, have excommunicated all who recognize the Constitution and reforms instituted by the Government.

The President issued a decree, following the publication of reforms and additions to the Constitution proclaimed, commanding all functionaries and Government employees to affirm, without reservation, the reforms, and to guard, and cause to be guarded, the additions to the Constitution, under penalty of forfeiture of position.

The Church and State shall be separate. Congress cannot make laws establishing or prohibiting any religion.

Matrimony is to be a civil contract. Religious institutions cannot possess property.

Simple promises to speak the truth, complying with the obligations contracted, with penalties in case of violation, is substituted for the religious oath.

Nobody is obliged to give his or her services without just compensation.

No contract is to be permitted which aims at the sacrifice of the liberty of man in the matter of the work of education and religious vows. The laws thus do not recognize monastic orders, nor permit their establishment by any denomination, or under any pretense, and no contract will be allowed to be made among persons consenting to their own proscription or banishment.

These innovations are indeed a step forward in the grand work of reform, and we hope they will be permanent.

Society of Spiritual Investigators of St. Louis.

PREAMBLE.

WHEREAS, we, the undersigned, are fully persuaded that by union of effort we can better promote our mental, moral and social condition and exert a more salutary influence in behalf of the whole human family, and more effectually repudiate and discountenance that pernicious doctrine of promiscuity of sexes as advocated by the Woodhullites, and the absurdities of re-incarnationists and other speculative and visionary theorists, investigate the philosophy and phenomena of ancient and modern Spiritualism, and all other subjects that are calculated to enhance our present or future happiness, and fearlessly promulgate our conclusions for the benefit of humanity; we have formed ourselves into a society, and agree to live up to and be governed by its Constitution and By-Laws.

This society shall be known and designated as Spiritual Investigators, and its principles are announced in the following: DECLARATION.—We believe in the "Fatherhood of God, and in the universal brotherhood of man;" in union of sentiment in order to insure harmony of action. And as Wisdom, Charity, Integrity, Industry, Temperance and Virtue, are fundamental principles in our philosophy, we pledge ourselves to cultivate and exemplify them to the best of our abilities.

Any person may become a member of this society by signing its preamble and declaration, and a voting member by contributing at least one dollar annually in advance towards defraying its expenses.

At a meeting held September 30th, the following officers were unanimously elected: H. A. REDFILL, Pres. G. W. CAMPBELL, Vice Pres. HENRY HITCHCOCK, JR., Sec'y. F. L. BOUQUE, Treasurer.

Woodhullism goes by the Board.

Every place thus far reported, has utterly and totally repudiated Woodhullism. It is undoubtedly a fact, that every society throughout the country will be found to be, when convened in full force, very largely opposed to the detestable and disreputable free-love doctrines; and it is further true, that just so soon as the Spiritualists arise in their strength and shake the incubus off, a great many will at once join our ranks, and help support our cause. They now stand aloof only on account of the odium attached to Spiritualism. Arise, Spiritualists, and shake your garments clean from the terrible pollution. It is a foreign element, and has no more to do with the pure Philosophy of Life—the ministrations of angels, than darkness has with light, or corruption with purity.

Silence upon the subject is no longer allowable. Let every Spiritualist and every society, put him, her, or themselves right upon the record, and that, too, speedily, if you would aid in giving character to the truth you profess.

The Impudence of Woodhullites.

The impudence of free-lovers is occasionally manifested by some official of that stamp in interlarding, in a call for a meeting, a paragraph to the effect that Mrs. Victoria C. Woodhull is expected to be in attendance, when no such expectation is entertained. This is a trick of Mrs. Severance, Woodhull's right-bower in

Wisconsin. An official is simple enough to be duped by her, to his own disgrace, to say nothing of the opprobrium he brings upon his society, in the estimation of the public.

The Northern Illinois Association of Spiritualists has been seriously disgraced by such a trick, and now it is repeated in a similar call in Wisconsin. Let the Spiritualists everywhere set the seal of condemnation upon such conduct of Woodhullite officials.

DR. SAMUEL MAXWELL, of Richmond, Ind., the Quaker Medium, is lecturing and holding seances for the First Society of Spiritualists of Chicago, 181 Clark st., corner of Monroe, the remaining Sundays of this month, at 10.30 A. M. and 7.30 P. M. Lyceum meets at 12 M.

Dr. Maxwell also holds midweek seances at the same hall, on Wednesday and Friday evenings of this week, and Tuesday and Thursday evenings of next week. He also gives private seances and medical examinations at the residence of J. W. Free, 179 Warren avenue, corner of Lincoln st. He is a medium of 20 years standing, and is known to be thoroughly honest and reliable.

Little Bouquet.

Now is certainly the time for every one who feels at all inclined to liberal principles, to manifest it by sending \$1.50 for a year's subscription for the LITTLE BOUQUET, for the young folks. It receives, justly, too, the commendations of all who read it. It is deeply interesting to the youth and to those of mature years. It is well calculated to prepare the minds of young people for the reception of truth, free from all dogmatic fallacies.

Address LITTLE BOUQUET, Chicago, Ill.

Fifteen thousand dollars was raised in this city on 13th. A greater portion of it was raised by the managers of the Inter-State Exposition donating all admission receipts for the Memphis and Shreveport sufferers, large amounts having been previously given by the Board of Trade and citizens. Memphis sent Chicago \$36,000 in Oct., 1871, and in Oct., 1873, Chicago intends to return it with interest.

BROTHER N. G. DANIELS, of Rudd's Mills, Wis., has our thanks for a box of nice Cranberries—his own raising. There is no fruit that equals the Cranberry in our estimation. Again we thank thee, brother, for your timely remembrance.

Lecturers tell us that they find the best singing at their meetings where the Progressive Songster is used. Being a compact little volume, everyone can carry it without inconvenience, and this enables a much greater number to take part in the music.

Every child should have a copy of Mrs. Shepard's "Dialogues and Recitations." It is the most valuable book in the whole list of Spiritualistic works for children and youth, and of interest to those of more mature years.

IOWA LAKE, IOWA.—Mrs. C. Bixby speaks of going thirty miles to hear E. V. Wilson, and got well paid by receiving a fine test, in hearing from a beloved daughter who passed to spirit life last April.

MRS. M. J. WILCOXSON'S address, until further notice, is Longmont, Boulder County, Colorado, care of P. S. Hinman, Esq. Wherever she has lectured in the west, she has aroused a wide-spread interest.

GERALD MASSEY, the celebrated English poet and lecturer, and well known as an earnest Spiritualist, is engaged by the managers of the Star Lecture Course, to deliver a lecture in this city in November.

We are requested to announce that Dr. R. P. FELLOWS, the eminent Physician for Nervous and Chronic Diseases, is prepared to treat the sick by letter. Address box 126, Vineland, New Jersey.

The celebrated Materialist, B. F. UNDERWOOD, is to lecture at Marshalltown, Iowa. His scientific lectures, as well as vigorous attacks on old theology, always excite a wide-spread interest.

The steady demand for "The Voices," by W. S. Barlow, proves the merit of the work. We have no work on our shelves that we can more heartily recommend.

We desire our friends in all parts of the country to send us gems of thought for the LITTLE BOUQUET. Address, LITTLE BOUQUET, Chicago, Ill.

MRS. FLINT, a well-known American medium, has arrived in London on a tour through Europe. She will not practice as a medium during her sojourn in that country.

Have you read the thrilling history of the medium, Jesus, as told by his acquaintances, Paul and Judas, through Alexander Smyth?

The address of Mrs. M. MORSE, the lecturer, is at Ottumwa, Iowa.

The Tobacco Antidote and Opium Remedy never Fail to Cure, when Directions are Followed.

MRS. A. H. ROBINSON, DEAR MADAM.—I enclose \$5 for your Opium Remedy, but with some misgivings. I found your Tobacco Antidote very good. By its help I quit Tobacco the 17th of June, and have been free since, for which I am thankful. Still you will allow me to say that one box is not sufficient, and I was helped very much by a second box. I shall be thankful beyond expression should your Opium Antidote answer what is claimed for it, and shall give my testimony publicly in its favor. Very respectfully, WM. BARKER. Millwood, Ohio.

You will find the Opium Remedy equally potent, if you strictly follow the directions accompanying the same, which I this day send you. One box of my Tobacco Antidote usually cures; the second box never fails, when directions are followed.

MRS. A. H. ROBINSON.

CATALOGUE OF BOOKS FOR SALE

Table listing various books for sale, including titles like 'Soran, with explanatory notes', 'The Bible in India', and 'The Biographical Dictionary of the Living'. Includes prices and publisher information.

Table listing various books for sale, including titles like 'Soran, with explanatory notes', 'The Bible in India', and 'The Biographical Dictionary of the Living'. Includes prices and publisher information.

MICROSCOPES. We are happy to announce to our numerous readers that we have made arrangements to be supplied with the very best LOW-PRICED MICROSCOPES that are manufactured. Includes images of microscopes and detailed descriptions of models No. 1655 and No. 1660.

JESUS OF NAZARETH; OR, A TRUE HISTORY OF THE MAN CALLED Jesus Christ. Embracing His Parables, His Youth, His Original Doctrines and Words, His Career as a Public Teacher and Physician of the People. By Paul and Judas, THROUGH Alexander Smyth, Medium.

A Good Head of Hair Restored by a Spirit Prescription. For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years.

Spiritual Tracts. BY JUDGE EDMONDS. THIS VOLUME CONSISTS OF A VALUABLE COLLECTION OF SHORT ARTICLES ON SPIRITUALISM, BY JUDGE EDMONDS, who is widely known in Europe and America as an able jurist and a staunch advocate and expounder of the Spiritual Philosophy.

The Biography of SATAN: OR A HISTORICAL REVISION OF THE DEVIL and his FIERY DOMINIONS, Disclosing the Oriental Origin of the Belief in A DEVIL AND FUTURE ENDLESS PUNISHMENT; ALSO, The Pagan origin of the Scriptural terms, "Bottomless Pit," "Lake of fire and brimstone," "Keys of Hell," "Chains of darkness," "Ousting out Devils," "Eternal punishment," "The worm that never dieth," etc., etc., all explained. By K. Graves.

Every Spiritualist SHOULD READ IT! EVERY INFIDEL Should Read It! We would especially recommend its careful perusal to Every Orthodox Christian! Every Orthodox Christian! Price, Sixty Cents; Postage, 6 Cents.

What I Know of Insanity. AN IMPORTANT NEW WORK ON MENTAL DISORDERS, DISEASES OF THE BRAIN AND NERVES, AND CRIME. With full directions and prescriptions for their treatment and cure. By Andrew Jackson Davis, author of Twenty volumes on the HARMONIAL PHILOSOPHY, etc.

Now Ready THE CLOCK STRUCK ONE AND Christian Spiritualist. EMBELLISHED WITH A FINE STEEL PORTRAIT OF THE AUTHOR THE REV. SAMUEL WATSON OF THE METHODIST EPISCOPAL CHURCH.

Table of Contents: CHAPTER I. Man and His Relations. CHAPTER II. The Intermediate State: Place of the Departed; Bible Proof; Samuel and Saul; Witness of Resurrection; Consensus of Spiritists; Departure; Spiritual Body; Ascension of Christ; Success of the Gospel; Delight of Spirits. CHAPTER III. Testimony of the Christian Fathers. Of Plato, Socrates, Pythagoras, Homer, Irenaeus, Justin Martyr, Tertullian, Clement, Origen, Cyprian, Constantine, Greek Church, Roman Catholic, Melancthon, Tillotson, Beveridge, Baxter, Dr. Hawkes. CHAPTER IV. Testimony of Methodists: Mr. Wesley, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fisk; Bishop McKendree and other Bishops. CHAPTER V. Testimony of others, S. W. Presbyterians, Dr. Barnes, Rev. H. W. Beecher, Longfellow, Channing—Necessity for something; Spirit Communion Meets that Need.

CHAPTER VI. First Investigations; Personal Experience; Communication to Adversaries in 1858; Organization of Circle; Spirit Writing; Slander Refuted; Character. CHAPTER VII. God and Heaven; Celestial City; Providence; Intermediate State; Spirit Communion; Angels are Men. CHAPTER VIII. The Spiritual World; Universal Law; Progression Belief not Universal; None have Gone to Heaven; Dr. Williams; Mental Telegraph. CHAPTER IX. Knowledge of Spirits; Mystery's Opinion, Bacon's; Judge Edmond's Letter; Different Languages; Confession; Scientific Investigation; children; Mothers; Philosophy of Future State. CHAPTER X. "Outer Darkness"—Trance, Nature of; Evil Spirits; Suicide; Thomas Lay; Persons Seen After Death. CHAPTER XI. Spiritual Manifestations; Bible Proof; Law; Coming Events; Soul's Departure; Advice; Last Meeting of Circle; Bright Prospects. CHAPTER XII. Further Investigations; Communications from Mothers, Mystery, Father, Andrews; Spirits Seen; Cases; Episcopal Clergyman. CHAPTER XIII. The Philosophy and Reliability of these Manifestations; Letters: What Shall We Do? Hon. Robert Dale Owen; Moral Gravitation; Triumphs of Christianity. CHAPTER XIV. Communications through Dr. J. V. Mansfield—From my Father; Rev. J. D. Andrews, and Charles Scott. Second Interview—From my Wife; Wm. K. Poston, and Mrs. Lucy Lenora Winchester. Third Interview—Mollie, Bettie, Allen, Rev. John Newland Moffet, Bishop Soule, Gen. Rivers, Rev. J. Frazer, Rev. Moses Brock, Susannah Watson. Fourth Interview—Dr. Gilbert, Dr. Seat, Bishop Otey, and Dr. Howcott. My Sister, Mrs. Brothers Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr. Hyer, and Rev. Daniel Jones; Manes of Writing; Judge Edmond's Letter. Fifth Interview—Mollie, Wm. K. Poston, G. C. Atkinson, Dr. Parsons. Last Interview—Mollie, Wm. K. Poston, Allen Dupree, Levin Watson, Dr. Wm. K. Poston.

"TRUTH IS MIGHTY AND WILL PREVAIL." THE "CLOCK STRUCK ONE" is an intensely interesting work in itself, and derives great additional interest from the high standing of its author in the Methodist Episcopal Church in which he has personally known to nearly all the clergy of the South and to a wide circle in the North and wherever known is held in the highest esteem. These circumstances cause the book to be eagerly sought for. This anxiety is heightened by the action of the Methodist Conference of which the author is a member in disciplining him for publishing the book, thus attracting the attention of thousands of all sects who are anxious to read and judge for themselves the "CLOCK STRUCK ONE." 12mo, cloth, price, \$1.50; postage, free. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St. and Fifth Ave., Chicago.

NEW EDITION—PRICE REDUCED Lessons for Children about Themselves. By A. E. Newton. A Book for Children's Lyceums, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health. "Better than a whole library of common medical works. Without delay, let all Children's Lyceums improve their ground with these Lessons."—A. J. Davis. "Should immediately become a text-book in the schools, and have a place in every family."—Dr. S. E. Britton. Price: (in cloth) 50 cents, postage 6 cents; six copies or more, 40 cents each; fifty or more, 40 cents each. Usual discount to the trade. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St. and Fifth Ave., Chicago.

Voice of Prayer. A Poem by W. S. Barlow, Author of "The Voices." This little poem is fully equal to any of Mr. Barlow's best efforts, and should be read by everybody. Printed on fine lined paper, with blue-line borders. Price, 25 cts.; postage 2 cts. *For sale at the office of this paper.

Dr. E. P. Miller's Works. VITAL FORCE, HOW TO OBTAIN IT, AND HOW PRESERVED. Cloth, \$1.00; postage 20 cents. Paper cover, 50 cents; postage 4 cents. Every young man and every young woman, every married man and every married woman should read it. A vast amount of suffering, as well as physical, mental, and moral ruin would be prevented if all were acquainted with the facts contained in this work and followed its excellent advice. Mrs. Frances Dana Gage says: "I earnestly wish that it could be read by every mother in the country. It is an invaluable work, and should have a place in every family library. HOW TO BATH, A FAMILY GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND TREATING DISEASE. Price, paper cover, 50 cents; postage 4 cents. paper cover, 75 cents; postage 8 cents. IMPORTANT TRUTHS, BY MRS. E. P. MILLER, M.D. This little work is written in a style adapted to children's minds, and is a need not need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend.

THE SCIENCE OF EVIL; OR First Principles of Human Action. BY JOEL MOODY. THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of the FIRST PRINCIPLES OF HUMAN ACTION, and clearly shows that without evil man could not exist. This work fully solves the problem, and unveils the mystery of evil, giving it a scientific meaning, and shows it to be THE LEVER WHICH MOVES THE MORAL AND INTELLECTUAL WORLD. *A book in a large 8vo. of 348 pages, printed from the best type, on fine, heavy paper. Price, \$1.50; postage 20 cents. *For sale, wholesale and retail, at the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Frontier Department.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

The Convention to be held at Joliet, Ill.

To all whom it may concern, we send greeting, and wish it distinctly understood, that the Joliet Convention of Spiritualists, to come off on the 28th, 29th and 30th of November, 1878, is a fixed fact, and there will be no failure whatever. Mrs. Mattie Hulett Parry, of Beloit, and E. V. Wilson, of Lombard, are the speakers engaged. Of Mrs. Parry, we can say that there is not in the field of Spiritualism, a speaker that excels her in eloquence, logic, and oratorical ability. Of "The Gentle Wilson" we need not speak, every one knows who he is. To the croakers in and about Joliet, we wish to say, if you do not want to go to a spiritual meeting, stay away and hold your peace. If you are unable to realize a blessing for yourselves, do not try to keep others from enjoying the same. You will not stop this meeting. This convention will be a spiritual one. It is not a part of "The Universal Association of (Socialist) Spiritualists." Spiritualism was read out of that convention, we mean the one that assembled at Chicago on the 16th of September, 1878.

To the friends in Lockport, Manteno, Mokenca, Dwight, Pontiac, Odell, Streator, Morris, Utica, LaSalle, Marselles, Lostant, Kankakee, and all other places in and about Joliet, come up to our convention. No pains will be spared to make it a success, and the very names of the speakers engaged are a guarantee that it will be so. Come with provisions, blankets, buffalo robes, and above all a good will. Come prepared to work. The time has come when Illinois must have a State Convention of Spiritualists. Let there be no hanging back. Take sides. Go with the Spiritualists, and be a Spiritualist, endorsing the monogamic law of marriage—or a Socialist, and stand on the platform of "The Universal Association of Spiritualists" (Socialists) Remember the 28th of November, 1878, and that the convention will hold over Sunday, the 30th of November. This convention will resolve itself into a quarterly or semi-yearly meeting, and will elect permanent officers for the year. Shall it not be called the Illinois River Conference of Spiritualists. Let all earnest Spiritualists, who wish the success of a true and practical Spiritual Philosophy, come up to the meeting.

Mrs. Woodhullism Repudiated by the Iowa State Convention of Spiritualists.

In the absence of the regular official report of the Iowa State Convention of Spiritualists, recently held at Des Moines, we copy the following from the Iowa State Register: A large delegation from all parts of the State, numbering over two hundred, including visitors, were present at the opening of the Spiritual Convention, at the hall in Hourriett's block, at 10 A. M. yesterday. After the due organization of the Convention, Dr. C. P. Sanford, State Missionary, made a detailed statement of his labors during the year just closed. He urged the need of was gaining ground in all portions of the State. He had received efficient and valuable help from W. J. Shaw and Mrs. H. Morse. He had only succeeded so far in organizing one—the Northern—of the five districts agreed upon at the Convention last year. The Committee on Resolutions reported the following, which were unanimously adopted by a rising vote: WHEREAS, The violation of any law, physical or mental, results in evil to the violator and injury to others; therefore, every person is required to learn and to obey all of the laws of his being and relationship—physical and mental; that atonement for any wrong done comes through a reparation done the wronged, and a growth of the violator above the desire to repeat a wrong.

WHEREAS, The experience of the world has conclusively shown that every effort to unite religion with State, has both degraded religion and undermined the liberties of the people; therefore, they should be entirely divorced; and that the efforts made now to institute Bible reading and religious exercises in our schools, legislative and other bodies, and to engraft in the Constitution of the United States the proscriptive religious clauses now being urged, is great cause for alarm to all; and if effected can not but result as it has in all countries where tried, in cruel, despotic rule, and in the most unjust discriminations. And that we pledge ourselves to labor for the perpetuity of the free institutions bequeathed us by our revolutionary fathers. Resolved, That one of the best features we find in the teachings of spirits, past and at present, as found in the Bible and elsewhere, is in the fact that they have not been made to conform, as religious teachings are too apt to be, to the opinions and prejudices of the age in which they were given, and is one proof of their spiritual origin.

That, while all classes of spirits can return to earth, and to some extent impart their views, be they good or bad, to the mediums which they can partially control, nevertheless, our experience is that most of the teachings are promotive of humanity—of peace on earth and good will to man; and that to bring about this state of affairs this convention deems the legitimate work of everybody. Resolved, That we regard the monogamic marriage founded upon love, with just legal regulations, with equal rights for men and women, and the perpetuity of the family as the only true foundation of an enlightened human society. That home life, legitimately built upon true monogamic marriage relation, is a sublime community of interests, consonant with the highest humanity that either earth or heaven can need; inasmuch, that it equally cares and provides for all; and equally loves all of its members; and that this beautiful humanity lives in the family from childhood up, is constantly expanding by use into a broader love that will embrace the whole race.

Resolved, That the efforts which are now being made by certain ultra religionists to have the names of God, Christ, and the Bible incorporated in the Constitution of the United States, is an insidious attempt on the part of its advocates to subvert our religious liberties, for they assure us that this is a "christian nation, and must be ruled by christian men," hence, church and state become a necessity. We remember, too, sadly, that the past history of the Church is written in blood by its cherished annals, the sword, hence we are cautious. That the renomination of a man to the office of Superintendent of Public Instruction, in this State, who avows himself in accord with

MAKE HOME PLEASANT.

SNAP. In this amusing game are 60 cards, 6 of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character, and its play affords abundant field for the cultivation of ready thought, quick eye and perception. It is sold at the popular price of 30 cents.

TOTEM. "And they painted on the grave posts Of the graves yet un forgotten, Each his own ancestral Totem; Figures of the Bear and Reindeer, Of the Turtle, Crane and Beaver."—LONGFELLOW.

There are 36 cards comprised in this game, all bearing neat engravings of Birds, Fowls, Wild and Domestic Animals. Each card has an appropriate inscription and the method of play is quick and pleasing. This beautiful game is especially intended for the amusement and instruction of very young children. Price, 30 cents. Liberal rates to the trade. * * * For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

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It is the best incentive to the systematic study of Natural History possible, and the most entertaining game in the market. No one tires of it as a pastime, old and young alike play it with unabated enjoyment, while children pass hours in looking at the pictures of Birds and studying their descriptions.

DISCUSSION ON BIBLE-SPIRITUALISM.

QUESTION: Does the Bible sustain Modern Spiritualism? R. G. ECCLES—AFFIRMATIVE. REV. F. W. EVANS—NEGATIVE. Price 25 cents. * * * For sale at the office of this paper.

CHRISTIANITY AND MATERIALISM.

BY B. F. UNDERWOOD. This pamphlet of 43 pages, printed in fine style on heavy tinted paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orthodox sects, some severe and well merited blows; while we differ greatly from our talented friend Underwood in some essential particulars, we believe his lectures and writings calculated to do much good. His Christianity and Materialism, is worthy of, and will repay a careful reading. Price 15 cents. * * * For sale wholesale and retail at the office of this paper.

Spiritual Tracts FOR THE MILLION.

BY JUDGE EDMONDS. Spiritualism as demonstrated from ancient and modern history—price 6 cents. Letters to the N. Y. Tribune with an appendix—price 15 cents. Instances of Spirit-Communion—price 10 cents. Messages from George Washington on Government and the Future Life—price 10 cents. All of the above and a number of others, complete in 1 Volume of 275 pages for \$40 cents.

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To canvass for that beautiful and fascinating picture, "THE DAWNING LIGHT," representing the Birthplace of Modern Spiritualism in Hydesville, N. Y. Over that Mystic House float bands of angels and rifting clouds lighted by the effulgence of the rising sun. More than three-fourths of the two thousand counties in the United States are not yet taken for the engraving, and thousands are waiting to purchase it of canvassers. Price, with its accompanying Circular, containing a Map of that noted village, and Diagram of house with explanatory reading matter, Two DOLLARS, which remit, stating what places you will canvass, and the sample picture, subscription paper, with terms, will be mailed to you, postage prepaid. Address all orders to R. H. CURRAN & Co., 38 School street, Boston, Mass.

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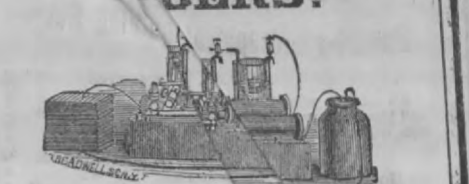
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