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HARMONIAL PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

NOTED 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. XVI

J. S. JONES, EDITOR,
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NO. 10.

Birdie's Self-Song.
BY MALCOLM TAYLOR.

From that glad moment when
The brittle shell did Birdie burst,
Safe ushered into life, since then
The parent hearts they nursed
Fond hopes, of how in song
Their little Birdie's piping throat,
Should thrub, producing sweet and long,
Full many trilling notes;
Of when the full fledged breast
Should brighten, hued with stripes and speck,
Plumed comely by the nodding crest,
And smoothed the sloping neck;
Of when, from branch to branch
His body, borne on spread wing tall,
Like fairy boat, should lightly launch
On waves ethereal;
But, vain his hopes to cherish
The future to fulfill may fail,
Or prospect visions fair to perch
When lifted is the veil.
For promises were rife,
And Birdie's pinions feathered full,
When came the autumn month of life
And grew its ardor cool.
Earth's wolds turned drear and dark,
And, born to sing a happier song than this,
The restless soul to leave its prison ark,
Around its home-branch fits.
Till, after trifling trials
Wings it in flight through chilly skies,
To where the sun perpetual smiles,
In Spirit Paradise.
Yet does the little Bird
At seasons draw in fondness near,
To whisper many hopeful word,
And message sweet of cheer.
And, beautiful and blest,
He builds in one of Heaven's groves,
On sea eternal, one nice nest
For those he dearest loves.

True History.
BY E. LAWTON.

The great fault of Christians consists in the fact that they take all their great principles, the very foundation on which they stand, for granted, and then proceed to reason deductively downward, to build up a system. They begin their educational training by teaching their creeds and catechisms, all of which are founded on the supposition that their Bible is the inspired word of an all-wise Creator, Preserver and Governor of the universe; then if any one asks for an explanation of any of their abstractions they reply, "Great is the mystery of godliness, and you must have faith," and thus they go on with commentaries, episodes and allegories until they have loaded the shelves and filled up the libraries of the world with at least 100,000 volumes with their duplicates. Then, according to Darling's encyclopedias, there has been written on the various books of the Bible 15,000 volumes; commentaries, 25,000; Religious Novels, Sunday School Literature 25,000; other books in the interest of Religion 35,000—total 100,000.
Now, to read this mountain of fiction and fable, which litters the libraries of the world, would, at the rate of one volume per week, require 1,923 years, and if we were to read 500 each year, we would not keep up with the trash published daily in the interest of religion. Of course these 100,000 volumes are as dead as the charter oak. In other departments of literature, there are of law and physic, besides pamphlets, quackery, etc., at least 20,000 volumes; poetry, arts and mechanics 10,000, the sciences 10,000. To read these 40,000 volumes would require 769 years, at the rate of one volume per week. Then it is all important to select well what we read; nor can any one who desires to read for reliable information, avoid imposition and loss of time, unless he have a course marked out for him by an able friend, and the books he is to use named; nor should the student read any book till it has been passed upon by able reviewers and pronounced well adapted to his use.
These 40,000 volumes are also nearly worthless in their present condition; they ought to be abridged, and all the reliable and useful facts and scientific knowledge reduced to about 5,000 volumes. Then it would be available as a library of reform for all classes. But to read these 5,000 volumes would require 96 years at the rate of one volume per week. People must select well what they read.
Let a man capable of judging, travel through ten or twelve states, visit 300 families in the cities and country, and make special inquiry in each, what the general reading of the family consists of; then if he should be asked what the American people read, I think he would say: "The upper classes read fiction, fashion, fable and allegories; the lower classes fiction, fashion, bear and ghost stories. Our fathers and grandfathers had no such reading. It was not in existence then, but the present generation has been reared reading it, and they are filling the whole country with folly, fashion and vice. Thus it is evident that people may read and study religion, fables and silly fictions all the time, and become worse and worse daily. We have the highest authority for saying that the constant reading of novels and fiction deteriorates the taste, weakens the memory, perverts the judgment, and renders its devotees entirely unfit to cope successfully with the stern realities of every

day life. Now all this is the natural result of living under a religion whose very foundation is a supposition and whose preachers and teachers live and breathe in fiction, and whose seminaries are not places where scientific truth and sound principles are acquired, but where skill and dexterity in defending their ologies and fables are taught and gained.
We desire, however, to illustrate the advantages of living under the invigorating influence of truth, and having a correct system and reliable history. What right has the Bible to be considered as the work of the great Creator, Preserver and Governor of the universe, who is not a being like us, with feet and hands, who can move from one part of space into another; but he is a spirit, a power, which like attraction, infiltrates itself in and governs the universe. The God of the Bible is formed by man in his own image, and endowed with his own passions, and is wholly imaginary.
We could not trace the old Bible further back than 470 years B. C. when Ezra, appointed governor of Judea by King Artaxerxes, finding that 60 to 80 years of captivity in Babylon, from which they had just returned, had so changed their language, that they could no longer read their old books and records written in the Syrian Sanskrit by Moses; so he rewrote them interpolating and added whatever was required to bring them up to the times in Assyrian dialect. Then about 380 years B. C., Ptolemy became master of the country and took 100,000 of these Jews into Egypt, and after about 50 years, they lost their Assyrian language and learned that of the Greeks which was used in Egypt under Ptolemy. Then these Jews besought Ptolemy to appoint a commission, which he did, of 70 learned Pagan priests and Jews, who collected the books and records and translated them into one Greek book, and this is the copy king James translated for us. Now this proves their Bible has been through the crucible of four languages, and that a part of it is true where it says they were always slaves and tributaries, and that like other slaves, they never had any language of their own, and that the impudence of the clergy in calling the Chaldee Hebrew, is on a par with some other assumptions.
They pretend that their Bible is founded partly on tables of stone, delivered to Moses on Mount Sinai. To prove this, they have not even the shadow of tradition; nor do they know where Sinai is. A party is now in the field under a wealthy Englishman surveying the mountain peaks in the peninsula of Arabia, to determine which it is. If the Emperor Adrian and the Empress Theodosia failed to find it in their time, or the foundation of Solomon's temple or the tomb of Christ; if Dr. Adam Clark looked in vain for these points without finding them, fifty years ago (see his travels in the holy land), it is not likely this Englishman will shed much light on the subject. Now we know that if any tables of stone had ever been delivered to Moses by God on Mount Sinai or anywhere else, there would have been no lack of monuments and engravings to commemorate the all important event forever. There is not a third-rate temple in Egypt or Syria built since that time, about which there is any uncertainty as to the builders and their objects; besides, if there ever had been any tables of stone, they would have been securely preserved like those in the great temple of Elephanta near Delhi in Hindostan, which were placed there about 12,000 years ago, and can be seen to-day as perfect as ever; but these few tables are never mentioned, seen or heard of after they were given to Moses, yet in all their moves they mention the Ark of the Tabernacle, the covenant, etc., and they would have named the tables of stone if they ever had any. But it is a story told for effect and in imitation of the tables at Elephanta.

Peculiar Manifestations.

EDITOR JOURNAL.—The phenomenon I am to relate is, so far as I know, an unusual one; on that account, if on no other, I ask for its place in the JOURNAL'S columns.
Having read that to look at a reflecting surface like tin, or something similar, until it became magnetized, the faces of friends, animals and landscapes could be seen thereon. O. W. Leonard, merchant, W. H. Harris, a tinner's apprentice; Eugene, Mr. Leonard's son, and I concluded to test it. I believe we all set down with the expectation of not seeing any thing in the form of face, animal or landscape; certainly I did, for although I favored the spiritual philosophy, I had not the evidence to make me a believer.
For the occasion we used a boiler cover, such as is used with a common tin boiler. We sat it lengthwise upon the counter, with the concave side toward us; placed a lamp about a foot in front of it, and took our chairs some twelve of fifteen feet away. For a time we kept our eyes on it, but growing somewhat weary of doing so, we fell to looking off or on as it best suited us, and chatting the while. We had grown about tired of the experiment when Mr. Harris quickly said, "See a face!" I certainly thought he was joking, but Mr. Leonard, looking as directed, also saw it—the beginning of a grand and impressive phenomenon. Then, there came a face, and Mr. Leonard and I both said, "It is Mr. L. D. White, a young man who was formerly in the employ of Mr. Leonard, and who 'passed over' a short time before. Every feature was distinct, even the white parting through the black wavy hair; no one who was acquainted with him would sooner mistake it than they would a like photograph that might hang upon the wall. For a full half hour, he came and went changing his position on the cover, and I have since regretted that we did not question him; did not have him change his position at our will,

if it were possible, but the phenomenon was so unexpected, novel and surprising, it did not enter our minds.
Then came a vapory mass, from which was evolved the face of an old lady, Mrs. John Corbin, mother of my uncle's wife, and if in the form she had been sitting before us, she would not have looked more natural. It remained not to exceed five seconds, when it turned back to the white cloud, and the cloud passed from the tin, leaving it as undimmed as before. Another form came, the form of a lady from the waist up, which remained for several minutes, and though the features were not wholly clear, I could easily associate them with the truest friend I ever had.
Mr. Leonard saw a perfect lion's head, some beautiful landscapes, and the face of a negro. I saw an animal head, but neither any landscapes nor the negro's face; neither did the others see the face of Mrs. Corbin.
Very naturally, we wished others to enjoy these sights, and we invited some persons to sit with us. One gentleman whose word would not be questioned, but whose name I do not give, simply because he is not here to authorize it, recognized a lady with whom he had been professionally connected. Both Mr. Leonard and I have since repeatedly tried to have a repetition of the wonderful phenomenon, but with no success. Now, if we did not see our friends, what did we see? I am willing for an experiment. One of the first scientific men of England, after an investigation extending over a period of four years, says: "I do not understand it yet," yet in every community are men, sensible so-called, who with a sneer toss the whole thing aside, and explain the various phenomena with arguments based on their ignorance only.
To the phenomenon herein recorded I have heard given two solutions,—one "reflection," the other "imagination." To us, who saw it, both have an empty sound. As to reflection, knowing the shape of the cover, our positions, etc., I consider it simply impossible. I appeal to common sense in the solution. Stand twelve feet away from a bent sheet of tin, and observe how distinct an image will be cast upon its surface,—a distorted dim one, if even that; while the eye is as clean as a photograph. As to imagination—why not imagine live friends as well as dead ones, especially when the dead ones have not been thought of for days, and the live ones, by daily intercourse, must be almost constantly in mind? Why have not the thousands who have recognized at seances for materializing their friends who have gone, once, "just once" recognized a live friend? This fact, of itself, should knock this most senseless of arguments from every sensible man's mouth. These "imagination" sticklers would stand in a better light if they would repudiate our five senses—seeing they are so unreliable, and advocate universal skepticism.

M. L. SALLEY,
Earville, N. Y.

The Last Shot at Spiritualism.

MR. EDITOR.—I have received a number of letters calling my attention to an article in *Lippincott's Magazine*, April number, entitled "Among the Mediums," urging me to notice it in a public manner. I have examined this article carefully, and find its *animus* hostile, and its argument so ill arranged, crude and illogical, that to every thoughtful mind, its perusal is its best confutation.
In his attack upon Mrs. Hollis, the author of the article, Mr. John Hayward, makes no reference to my book, nor mentions my name. He had evidently read the newspaper articles of Col. Donn Platt, and Hon. F. B. Plimpton, in which Mrs. Hollis' mediumship was fully presented, for he mentions their names, and personally invites them into the arena of discussion. As they are both quite able, and I trust willing to debate a lance with this magazine knight in defense of the ingenuousness of the manifestations occurring in the presence of their "Lady of Louisville," will it not be time enough for me to enter the list when called for?
It is fitting to say, however, that Mr. Hayward has not written his article either with a spirit of candor, nor in the interest of truth. Still, it is right to hold him responsible for this, when the fact is so transparently patent, that he is the pitiable victim of constitutional bigotry and educational prejudice. In confirmation of this opinion, I will quote a passage or two from his article, which will show how spirit phenomena affects this man's mind, whatever that may be!
Speaking of the phenomena occurring in the presence of Dr. Slade, he says:
"The pencil began to write and the slate began to creep under my very eyes, like a thing of life. I stopped my copying, and holding the slate, listened with amazement till the writing ceased. Bear in mind, a particle of pencil no bigger than a pin's head was placed upon a walnut-table-top, an inch in thickness, and an ordinary school-slate laid over it, and my hands—nor the medium's—engaged in holding it down. Then was written: 'My dear, I hope you will cast off all doubts, and believe we are by you to bless and guide you in the true path of life.—do you can come to us as pure and lovely as a human soul can come. Good-by! God bless your loving soul.' A. P. R. These are the initials of Root's wife's name."
After this startling manifestation, the writer says: "The slate was then held at arm's length by the medium upon my head, when my full name was written by an invisible hand."
If the reader feels any interest in knowing precisely what Mr. John Hayward thinks about these self attested manifestations, he may learn it from the following:

"I will not," says he, "disguise the fact, that in spite of these manifestations, my faith in Dr. Slade began to wane. That he possessed an occult power which I did not understand, was evident, but the feeling had grown upon me that it (the occult power), originated in his own (Dr. Slade's) mind. The writing either emanated from the consciousness of Mrs. Root, (the spirit, mind you), or from his (Slade's) mind."
There, now, if Mr. John Hayward has not got his hair tangled, I would like to see him comb it straight. He makes a square confession to his incompetency to investigate spirit phenomena, and with that admission, he should have stopped writing. Instead of exposing or explaining the facts he witnessed, in a clear philosophical spirit, he dawdles about his feeling of distrust without telling us why he had them, or whether they were located in his head, heart or heels. What Mr. Hayward's feelings are, is of no consequence to the public mind which he addresses. But when he assails facts, or what are believed to be facts, he is expected to be reticent about his feelings, and say openly what he knows about their producing causes. As he knows nothing, why does he obtrude his mental infirmities before the scrutiny of an uncharitable public opinion?
The base insinuation of his article was manifestly to slander spirit media, and bear false witness against his neighbors. This he has not got the address to conceal, and his judgments are about as lucid and impartial as Dogberry's. It is hardly necessary to follow this "skipper Jack" through the shame and silly sniffs to which he resorts to bring Spiritualism into disrespect by defaming media like Slade, Kane and Hollis.
Yours truly,
N. B. WOLFE,
Cincinnati, O.

Is the Devil Dead?
BROTHER JONES.—The most astonishing thing in human nature is, that it is so hard for orthodox people to get along without a personal Devil. They hug this phantom as though his satanic services were useful in dragging men down to hell; and no matter how much he gets killed, they get his somber majesty resuscitated and re-vamped for active service in a short time.
Just after Gerald Massey's lecture, "Why does not God kill the Devil," in Rockford, Ill., I heard a church man say sarcastically, that the Devil was dead, for Gerald Massey had killed him; but it was not long before the Rev. Mr. Percival announced a lecture in answer to Mr. Massey's argument, to be delivered in the same hall. The lecture took place according to appointment before a large audience, and Mr. Percival was cheered and complimented for his success in re-establishing the Devil and his tropical home in Tophet.
In due time the Rockford *Gazette* came out with an abstract of Mr. Percival's lecture, with the glorious heading, "Massey answered and the Devil reinstated," etc., to the great delight of the orthodox part of the community, who seem to earnestly desire the real existence of this noted historical character. The Rockford *Register* says that Mr. Percival's lecture was received with "great satisfaction by the intelligent audience." One would think it would be a melancholy sort of satisfaction to have the Devil reinstated, and hell re-established, for the misery of the greater part of mankind. An infidel would shudder at such an infinite calamity.
If the story of the Devil is a myth, then it follows that hell with all its eternal horrors is a myth; yet Christians, who, of all people ought not to desire such fearful realities, seem to manifest the greatest pleasure in getting the Devil on his legs again. However depraved this may appear, let us not call it depravity, for it is the legitimate result of superstitious fear, a timidly inevitable to the belief in eternal future punishment. There is a mortal terror brooding over every conservative mind that believes in this soul-intimidating dogma. The Christian is impelled to love his God by a fear that racks his soul; a fear that has become an hereditary power so strong as generally to control reasons against aggressive movements in religious matters. This fear forever tells the timorous soul that under all of reason's logic, there may be a Devil and a hell, and that the only safety is in advocating this excruciating doctrine. Therefore the Christian is willing to approve anything which he supposes Jehovah has ordained, no matter how unjust, or how revolting it may be to reason and the better instincts of the soul.
The belief in an infinite penalty for a finite error, makes man the cowering slave of this phantom fear, and there is not a sane mind but that would prefer the state of the lowest barbarian on earth without a hell, to the highest earthly bliss of Christianity with this eternal horror forever menacing his soul for every delinquent thought and act; and if there be a Christian who has the temerity to deny this, we must set him down as a solitary instance of total depravity, with a soul too dull to realize the full force of the doctrine he professes, or to appreciate his fraternal relations to mankind, whether on earth, in heaven or in hell.
The tyrannical fear of eternal punishment is so engrained on men's minds, that I sometimes think that the arguments of infidel reason alone could never eradicate it from the minds of the masses, without the aid of the demonstrative science of Spiritualism. A few undaunted minds have arisen in the benighted past, like oases on the desert of fear, who have thundered against the idolatry of all religions, but the ramparts of superstition

seem too strong, and it remains for Spiritualism to accomplish this emancipation by demonstrating the truth of a doctrine that is just in its penalties, and which is taking the world, as it were, by storm.
J. W. R.
Rockford, Ill.

Meeting of Spiritualists.
The Central New York Association of Spiritualists met according to appointment, at Oneida, on the 25th and 26th of April. The meeting was well attended and a pleasant one, notwithstanding a heavy fall of snow which lasted throughout both days of the meeting. There were several speakers in attendance, but Mrs. S. A. Byrnes, of Wollaston Heights, Mass., and Warren Woolson, of North Bay, N. Y., were the principal ones of the occasion. All seemed to be well pleased with the earnest utterances of these faithful workers and expounders of the Spiritual and Harmonial Philosophy. A long series of resolutions were adopted on this occasion, among which were the following:

- Resolved, That we accept the well authenticated facts upon which Modern Spiritualism is based, and believe in the general Harmonial Philosophy as presented in the writings of A. J. Davis, Judge Edmonds, Owen, and the thousands of mediums who have brought life and immortality to light, and demonstrated the same to our senses, thereby making our religion capable of demonstration and calculated to exalt our aims, and strengthen our hands in all good works, therefore,
 - Resolved, That we deeply sympathize with the new labor movements as instigated by the Changers, Sovereigns of Industry, and that we will heartily co-operate with those who are striving to lessen the burdens of the working men and women of this country, and to adjust properly the relations between labor and capital.
 - Resolved, That the thanks of this Association are due to the Judiciary Committee of the House of Representatives for the noble stand they have taken, in refusing to act upon the petitions proposing to put God, Jesus Christ and the Bible into the Constitution of the United States, and the leaving it as it came from our revolutionary fathers.
 - Resolved, That temperance in all things alone will insure a just and useful life, and an harmonious entrance into the life beyond.
 - Resolved, That churches and other ecclesiastical property shall no longer be exempt from taxation.
 - Resolved, That the employment of chaplains in congress, in state legislatures, in the army and navy, in prisons, asylums, and all other institutions supported by public money, be discontinued.
 - Resolved, That we advocate the abolition of capital punishment.
 - Bro. J. W. Seaver, of Byron, N. Y., offered the following:
Resolved, That we highly cherish the memory of our recently ascended Brother, Hon. John W. Edmonds, who by thoroughly investigating the phenomena of Spiritual Intercourse, became satisfied of its truth, whereby he also first became cognizant of the reality of individual immortality and by subsequently bearing his unequivocal testimony in its favor, both in private and public life, rendered priceless aid in establishing the ministry of angels on earth, and that we urgently recommend others to follow his pure and illustrious example.
 - A resolution of sympathy was offered to Bro. Webster and family, of Lee Center, Oneida Co., in consideration of his dangerous illness.
The next meeting of the Association will be held at Waterville, Oneida Co., on the 27th and 28th of June.
- CARRIE SMITH, Sec'y.
West Winfield, New York.
Wm. H. Hicks, Pres., Delta, N. Y.
- Religious Excitement.**
DEAR SIR.—I have been a reader of your paper about two months, and as a little circumstance has happened at or near my home, I take this opportunity to write you in regard to it.
A lady, Mrs. Sophia Hoyt, aged 53 years, arrived at Colchester, Ill., from Texas, on Thursday evening, expecting to keep house for her brother. On Friday night last, she fell dead in the Methodist Episcopal Church, at that place.
There has been a meeting in progress at the Methodist Episcopal Church for several weeks past, and the usual good feeling prevailed and found vent in short speeches from the brethren and sisters, calculated to work up the fears and ignorance of the weak-minded, haranguing them about an angry God and a burning hell. Mrs. Hoyt had not been present at their meeting before Friday evening, and she got up and was speaking, relating her experience, and as she completed the sentence, "I have a father and mother in heaven whom I hope some day to meet," she fell dead upon the floor. Medical aid was procured immediately, but life was extinct. Whether there was a *post mortem* examination of the body, I have not learned; if there was, what could have been the verdict?
Yours respectfully,
Geo. McDonough,
Springfield, Ill., April 13th, 1874.
- TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers.

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the latest articles of our exchanges, which we are receiving from various parts of the world.

A GHOSTLY SPECTACLE.

Remarkable Doings in an Oakland Mansion.

The Furniture Bewitched, Horrible and Ghostly Noises, and Terrible Fright of the Inmates—A Startling Sensation in the City Over the Bay.

From the San Francisco (Cal.) Chronicle, April 23th. To believers in Spiritualism, the wonderful phenomena which were manifested in Oakland on Thursday night, and of which the Chronicle has been so long a witness, will seem in no wise strange.

THE SCENE OF THE PHENOMENA. John G. Clark, paying teller of the Bank of California, resides with his family in Oakland. They are well known, occupy a prominent position in society, and are first-class people in every way.

THE GHOSTLY VISITORS. On Thursday evening the family sat up late. The three young gentlemen came in about 11 o'clock, and after chatting a moment in the parlor with Mrs. Clark retired to their rooms.

MR. BAYLEY'S CONSERVATION. Mr. Bayley had been asleep about an hour when the horrible wail rang through the house. He started up, rubbed his eyes and suddenly stopped to listen.

CHARING ON THE GHOSTS.

After listening some moments Mr. Arthur cautiously put his head out of the bedroom door and took a survey of the scene. The upper floor was quiet and not a sound was heard on it.

THE MARCH TO THE FRONT.

Down the stairway slowly groped the three gentlemen. Each held a death grip on his revolver with one hand and on the banister with the other.

THE ENEMY'S OUTPOST.

At a point half way down the staircase and directly opposite the parlor door, Mr. Bayley uttered an exclamation of horror, and stopped. His companions saw from his ashy face and his fixed and horrible stare into the darkness of the parlor that something appalling had caught his eye.

A THRILLING SITUATION.

Presently Mr. Bayley cocked his revolver and moved slowly down the stairs, followed by the others, with blanched cheeks. He kept his eye steadily on the chair in the doorway.

THE GRIM SENTINEL IN THE DOORWAY.

seemed too great, for even the strongest nerves. All at once Mr. Bayley recovered his self-possession to bethink him of a light. He struck a match and in an instant a flood of light was thrown upon the scene from the hall chandelier.

THE DANCE OF THE GHOSTS.

Not an article of furniture in the room but was even then moving. The chairs were marching around the room in pairs, the center-tables danced about, the ottomans rolled over and over, and the piano warped and twisted.

MOVED ABOUT LIKE ANIMATE THINGS.

and appeared to take no notice whatever of the intruders. The crockery in the closet rattled and clinked, the furniture as it walked across the floor snapped and cracked, and the bells rang all over the house.

THE NOISES BEGIN AGAIN.

All at once the noises began again, indistinct at first, but getting louder and louder. The little party looked at each other, with mute horror. Mr. Bayley finally said that he thought something might be done to get rid of the nuisance, and as they had been down once they might go again.

THE STRANGEST THING OF ALL.

It was finally decided that Mr. Bayley and Mr. Arthur should go alone. They started as before, Bayley leading the way. To their inexpressible surprise, however, when they reached the top of the staircase they saw lying on the steps the large white door of the parlor.

Mr. Bayley and Mr. Arthur both quailed at this. They would not have gone down those stairs after that, for the whole Bank of California. Hastily they went back to the room where their companions were, and reported their last wonderful discovery. In a short time after, the noises subsided and only appeared again at intervals during the rest of the night.

THE EXCITEMENT IN OAKLAND.

There was great excitement all day yesterday in Oakland over these remarkable manifestations. An effort was made on the part of the inmates of the house to keep the matter quiet; but such extraordinary things as this are bound to leak out, and this did so.

SECOND DAY'S REPORT.

The spirits of the other world have within a day or two past, been making things lively in Oakland. The usual quiet of that little town has been sadly disturbed in consequence, and all the people are agog at the wonderful manifestations.

THE STARTLING PHENOMENA.

To all, however, save a few personal friends

and such as might come properly introduced. Mr. Clark's doors were religiously closed. The family for three days have been wrought up to a pitch of excitement almost distracting.

A CHRONICLE REPORTER IN OAKLAND.

Yesterday afternoon a CHRONICLE man armed himself with a letter or two of introduction to Mr. Clarke, and started for the scene of the remarkable demonstrations.

THE HAUNTED PARLOR.

While the lady was gone, the reporter had an opportunity of looking at the room which, on Thursday night, contained so many terrors for the party of explorers who came into it pistol in hand.

ENTER MR. CLARKE.

In a few minutes Mr. Clarke came in and welcomed his visitor with an amused expression on his face.

"I am glad to see you, sir," he said. "We have been having lively times here for forty-eight hours, but I hope now they will let us have some rest and sleep."

Reporter—Whom do you mean by "they"? Mr. Clarke—Well, whoever it is that is kicking up this bobby. Now I want to say here that neither I, my wife, my daughter, nor any one in the house believes one iota in the doctrine of Spiritualism, and therefore if these are real spirits and they have come here with a view to our conversion, then I can say that they have struck a little the toughest crowd that they ever got into.

Reporter—I learned in the city to-day that your strange visitors came again last night. Mr. Clarke—Oh yes, we had 'em here red hot last night, and the beauty of it was there were some pretty big men here to see it. They got enough, I think. I'll show you how it was. But first let me go back to Friday morning.

THE INVISIBLE HAND IN THE GLOVE.

All at once we heard a terrible racket in the parlor. I said, "There they are again," and after a moment we started in—As soon as we came to the parlor door the noise ceased, but the scene which met our gaze filled us all with the wildest astonishment.

A VERY ANIMATE BLOWER.

We picked up the things, straightened out matters generally, and were just about going back to the dining-room, when all of a sudden the blower, which had been up before the grate all the time, jumped down and dashed across the floor in a kind of a promettee. It stopped in the middle of the floor and lay there. I laughed, and said it was a sharp draft of air that could do that, and put the blower up again. Instantly it jumped down again from the grate and went whirling to the middle of the floor.

THE HUMMING-TOP CHAIR.

Reporter—Were there any other incidents of Thursday night that we failed to publish to-day? Mr. Clarke—Yes; there were two or three. The fact of it is, we did all in our power to prevent this thing getting into print; but now, since it is out, why, I have no objection to telling the whole.

Reporter—Have you ever known this house to be visited so before? Mr. Clarke—No; I never heard that it was. The house belongs to Elijah Flint. He is in Europe now, and I leased it of the agent some months ago. No; there's never been anything of the kind here before.

was going round like a boy's humming-top. It went so fast, you could not see its shape. It simply hung there in the air and spun with the noise of a buzz-saw.

SILVER AND COAL IN THE AIR.

Pretty soon it stopped, and came down plump to the floor and didn't move again. Bayley and I have been experimenting to-day to see if we could make the chair go around even one-tenth as fast, but we couldn't.

Early Friday morning my daughter said that she would go to bed. She was tired and nervous and wanted rest. She started up the steps, but had only mounted two or three when a large basket of silverware, which must weigh at least twenty pounds, came flying down at her.

THE JUMPING CHAIR.

Reporter—It seems to me that all these wonderful things must have had a very disquieting effect upon your family. Mr. Clarke (with a laugh)—Well, it did at first, but we're getting used to it now. I just say to myself, "Go it, whatever you are. Make all the noise you want to, but don't break the furniture."

BUT THE MOST MARVELOUS THING OF ALL.

was the way that heavy door got off its hinges. Come here and I'll show it to you. The reporter accompanied Mr. Clarke to the door and made a critical examination of it. Like all doors it was hung on what is called the "ball hinge," that is, a hinge in two solid parts, with a pin in one upon which the other hangs.

ANOTHER GREAT SEANCE.

I believe now that is about all with reference to the events of Thursday night and Friday morning that haven't already been published in the Chronicle.

REPORTER—NOW, ABOUT LAST NIGHT'S WORK; WHAT WAS DONE THEN?

Mr. Clarke—Well, I'll tell you. The noises and other manifestations ceased after the morning seance of which I have spoken, and we began to congratulate ourselves that the trouble was over. I went off to my business, and the family attended to their little household duties as usual.

A REMARKABLE INCIDENT.

Mr. Clarke took the reporter up stairs and showed him just where the chair stood. It was in a little passage that ran alongside the upper banister. To get to where it fell the chair would have to leap over the rail; and that it did so and struck against the wall in its flight is proven by two distinct marks made by the legs of the chair in the plastering.

WHAT THE PARTY SAW.

Well, we waited there for awhile and nothing came. We told them what had taken place but a few moments before, and they resolved to wait till the ghosts or whatever they are, put in an appearance. We laughed and talked there for nearly an hour, I fancied, and finally several of the gentlemen said that they would have to go back to the Convention; and with that they all rose up.

A CHAIR OF GREAT CAUTION.

The whole party came into the hall. Mr. Sherman happened to be looking up the stairs to see where the chair came from, when all at once he saw a large upholstered chair which stands there—you can see it now—right at the head of the stairs, come forward as if it intended to walk deliberately down stairs, step by step.

that apparition, I can tell you; and so we all did. Finally the chair concluded not to come down, and trotted gayly off, to its accustomed place by the wall. In addition to this, there was a demonstration made by one of the chairs in the parlor, but this was of rather a quiet nature, and, after the stirring scenes we have witnessed, of but little account.

WHY NOT INVESTIGATE?

Reporter—Has it occurred to you that if these are really spirits they may want to communicate? Why don't you have a first-class medium; one who is known to be truthful and reliable, one like Mrs. Poye, for instance, come here and see what the row is all about? Mr. Clarke—Oh we don't get one cent on Spiritualism, and we don't want any sensation made over it.

MR. SHERMAN ON THE SPIRITS.

Upon his return to the city the Chronicle's man called on William Sherman, assistant treasurer, who, with Colonel Howard, witnessed a portion of the manifestations on Friday night. Mr. Sherman told readily of what he saw; and corroborated Mr. Clarke's statement about the two chairs in every particular.

MR. CLARKE'S FAMILY.

Mr. Sherman—My dear sir, you know just as much about it as I do. All I know is that it is most remarkable and far beyond my ken. I know Mr. Clarke; he is one of the employees of the Sub-Treasury, and is an honorable, truthful man, wholly incapable of trickery or deceit of any kind.

MR. CLARKE'S FAMILY.

Mr. Sherman—Do you know whether any member of Mr. Clarke's family is what Spiritualists call "a mediumist"? Mr. Sherman—Ah, that is something I don't know anything about. But there's something damned curious about it all, and I've been thinking and thinking and can't make it out.

And here the reporter thanked Mr. Sherman and left him to wrestle with the problem.

Medium's Column. DR. SLADE, located now at NO. 26 EAST TWENTY-FIRST STREET, New York, will give special attention to the treatment of disease.

SAMUEL MAXWELL, M. D., Clairvoyant and Magnetic Physician, 409 West Randolph St., Chicago Ill.

Clairvoyant. D. F. KAYNE, M. D., of St. Charles, Ill., will examine patients clairvoyantly and send prescription for \$3. Small mail lock of hair handled only by the patient with full name and age.

SEALED LETTERS ANSWERED BY R. W. FLINT, 23 West 24th St., New York. Terms \$1 and three 3 cent postage stamps. Money refunded if not answered.

THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, 23 West 24th St., New York. Terms \$1 and three 3 cent postage stamps. Money refunded if not answered.

Mrs. O. H. JOHNSON, Business and Test Medium, 217 5th Avenue, near Adams, CHICAGO. Gentlemen \$1.00, Ladies 50 cents.

MRS. M. A. MERCEUR, MAGNETIC PHYSICIAN, AND DEVELOPING MEDIUM. No. 237 West Madison Street, Room 17, CHICAGO.

E. D. Babbitt, D. M., VITAL MAGNETISM, ELECTRICITY AND BATHS.

BABBITT'S HEALTH GUIDE sent post-paid for \$1. Great inducement to Agents. Has noticed all kinds of ailments, conditions sent on trial for 25c. Magnetically addressed paper for routing and warning forms organizes the same.

The Well-Known Psychometrist A. B. SEVERANCE. Will give to those who visit him in person, or from photograph, 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.

Great and Wonderful MANIFESTATIONS! IN CONNECTION WITH SPIRIT PHOTOGRAPHY. THE spirit whose picture is about to be taken, will respond to the questions asked by the sitters.

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

Slow Progress, but Persistent.

BY DR. J. K. BAILEY.

The God-in-the-constitution agitators have met a serious check to their movement and designs upon the religious liberties of the American people...

This report is concise, explicit and sufficiently decisive, to all minds not blinded by sectarian bigotry and religious superstition...

"The God-in-the-constitution fanatics may as well give up the ghost. The committee of congress to whom their numerous petitions were referred, has reported, throwing a great deal of very cold water on their scheme..."

And the Republican sensibly discourses as follows:

"This is an exceedingly sensible and satisfactory way of disposing of a subject which, at various times for many years past, has been thrust upon the attention of congress..."

Thus it is palpable that petitions and remonstrances to congress, upon this subject, are at present alike useless, and a waste of effort to either side.

Educate the people with a knowledge of the fact that all so-called sacred scriptures, Holy Bibles, and schemes of salvation are alike fictions; are but the work of priestcraft, and replace these delusions with a rational understanding of Spiritualism—the philosophy of life, and the country will be safe from the dangers of a petted, pampered clergy, and the fanatics of moon-struck, self-styled reformers alike.

That there is need of work in behalf of the overthrow of error, in all directions, is palpable to the close observer and thinker who discerns the signs of the times.

At the recent session of the Leavenworth district conference of the M. E. Church, held at the first M. E. Church in Leavenworth, the following report, submitted by a special committee, appointed to report on "the duties of Christian citizenship," was adopted and ordered furnished the press for publication:

"We believe that the power of Christianity in public and political affairs, in this country, is nearly if not quite lost, from the fact that it is not organized, and thus wisely directed, while sufficient, if unitedly put forth, to exert a controlling influence in both federal, state and municipal governments."

and Christian voters are distributed among the political parties, which ignore all these vital questions while within and among these parties, the enemies of morality and religion are thoroughly organized and successfully at work...

"Preaching and praying alone will not retain the Bible in the schools, will not arrest the evils of intemperance, or preserve to us the holy Sabbath, while we, by our influence and votes, elect corrupt and antichristian men to office..."

"We therefore recommend that a committee be appointed to prepare a paper in the nature of a memorial, to our annual conference, asking that it be recommended that our preachers in charge preach directly to our people on all the legal voters of their several charges..."

Then let none falter, but work on and assist in the great work of spreading truth; by publications, lectures, circles, and all proper and possible means. To do this effectively and as rapidly as urgent needs demand, the people must sustain mediums, speakers and publications; all the instrumentalities of rational and righteous moral tone and decent ability.

Emporia, Kansas.

Progress Reported.

Bro. Jones.—The ball that we opened at Odell two or three weeks ago is still on the whirl.

"John Brown's body lies moldering in the ground, but his soul goes marching on."

Since I wrote you last, I gave two lectures at Knoxville, where we had not large, but very appreciative audiences. Mr. Mott, the wonderful medium of Memphis, Mo., had been there and given several of his astonishing seances and opened a good many blind eyes...

From here we went to Farmington, where the people need a little mite of old-fashioned hell-fire and brimstone, to wake them up. Bro. Mason there is a good soul, but lacks that energy and interest in spiritual things that are essential to success.

Our next point was Vermont. Here we found Bro. Merdon and Thomas, and lots of other who-should-be-Quaker converts with large, warm, generous hearts.

Having started my "widow and orphan children" in Canton, the Little El Dorado of Illinois, I took the train for Beloit, Wisconsin, where I had an engagement to hold a two days' meeting. "The old patriarch" father Cheeny, met me at the depot, and took me to his house. All day Saturday and Sunday it rained, blowed and sleeted; was cold and snowy, and the Spiritualists there, with a few noble exceptions, partook very much of the character of the weather.

WANTED, PERSONS

Who wish to secure a permanent business and make money as agent, or otherwise, selling my NEW STEAM WASHING, so extensively advertised in page and double-page advertisements, (400,000) to address for Circulars and terms.

Painless Preventive of Toothache.

THE SUBSCRIBER having for many years a terrible sufferer from some of the worst forms of Toothache, was at last relieved by the prescription of an old friend of his...

WANTED—A FIRST-CLASS CLAIRVOYANT PHYLICIAN as a partner in a Medical Institution, doing a good business, open summer and winter. Must have \$5,000, to \$10,000, for investment. Address for particulars F. O. Cox 395 Thirca, N. Y.



THE BEST ASSORTMENT of Baby Carriages and Lowest Prices at the WILLOW WARE MANUFACTORY WM. POTTER, 235 W. MADISON ST., CHICAGO, ILL.

3000 WORDS, PRONOUNCING HANDBOOK

WORDS OFTEN MISPRONOUNCED LIST OF WORDS AS TO WHICH A CHOICE OF PRONUNCIATION IS ALLOWED.

By Richard South and Loomis J. Campbell. We wish several hundred thousand copies might be disposed of with a view to daily consultation.

Price—50 cents; postage, 6 cents.

KIRBY HARVESTING MACHINES

Self-Raking Reapers! Combined Reapers & Mowers! Two-Wheel Mowers! A COMPLETE VARIETY From which all classes of Farmers can select the Machines best suited to their wants.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT

Author of Foot-falls on the Boundary of Another World, "Beyond the Veil," etc. THE WORLD-WIDE reputation of the author as a Statesman, Diplomatist, and writer, his earnest and varied life in connection with the rise of the manufacturing interest in England, the Socialistic Movement in this country...



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 Lopper is cleansed. I had the Lopper for thirty years in my eye, arm, hand, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my hand and body are clean.

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

WHAT WOMEN SAY. A woman in this place has used the Positive Powder for Failing of the Womb, and is high in praise of them.

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 for six weeks at a time.

Consumption, SCROFULA AND CATARRH Cured.

Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.

Triumphant Victory OVER Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for her Dyspepsia and Indigestion, and she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.

PROF. PAYTON SPENCE, M.D., 138 EAST 16TH STREET, CHICAGO. Send money at your 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., N. York City.

Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. E. FRANCOIS, Associate Editor.

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In making remittances for subscription, always procure drafts on New York, or Post-Office Money Order, if possible... 27. These pending money to this office for the Journal...

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CHICAGO, SATURDAY, MAY 23, 1874.

The Dark Side of Life, an Emanation of Nature.

On all sides in this life, as we have shown, heartrending scenes greet us! The very air is full of mournful sounds...

We gaze around us, our senses float out, as it were, on wings of the wind, to the verge of the pulse of creation...

Fools condemn the criminal; the philosopher gazes at him calmly and dispassionately, observes the action of forces in his nature...

That harlot yonder, plying her trade, is to be pitied. The soul saddens as it surveys the gilded palaces of vice...

Crime has its currents like the waters of the ocean, or the underground rivulets of the earth...

The peaceful, calm, placid waters of your lake, would never engulf that noble vessel in ruin...

Crime exists because nature herself is still very gross. Humanity will improve just as rapidly as the physical world will permit...

Regarding crime, then, as a result derived from the gross conditions surrounding us, we would treat all to look leniently on the criminal...

Men is an epitome of the universe, and in all his characteristics he represents that universe. He is on a level with the forces that created him...

The brute creation is nearer to nature than human beings, hence are more vile, more barbarous in their action...

The inhabitants of the world become better, as nature improves!

War will never cease to desolate nations, so long as one active volcano exists. Murders will continue to be perpetrated so long as cyclones devastate the earth!

The storm, the cyclone, are only manifestations of her anger. The mountain wave bears upon its surface a majestic steamer freighted with human life!

So long as storms at sea destroy human life, in that proportion will disorder prevail! This dark side of life is a true condition of nature!

The world is growing better, and why? Because volcanic eruptions, earthquakes, epidemics, etc., are diminishing in number.

Humanity could not live on this earth if perfectly pure and spiritual. Men and women too good to live, invariably die! How often you have heard the remark, "That child is too good to live..."

Comdemn the criminal, spit upon him, point the finger of scorn at him, confine him within massive walls, load him down with manacles, and finally hang him...

Think! nature is gross, sensual, barbarous! The whole earth is not composed of volcanoes! All are not murderers!

That harlot yonder, plying her trade, is to be pitied. The soul saddens as it surveys the gilded palaces of vice, and witnesses the bacchanalian midnight brawl!

Crime has its currents like the waters of the ocean, or the underground rivulets of the earth, and its attractive forces also!

The peaceful, calm, placid waters of your lake, would never engulf that noble vessel in ruin, did not a stronger power overcome its resistance.

Crime exists because nature herself is still very gross. Humanity will improve just as rapidly as the physical world will permit.

Regarding crime, then, as a result derived from the gross conditions surrounding us, we would treat all to look leniently on the criminal.

Men is an epitome of the universe, and in all his characteristics he represents that universe. He is on a level with the forces that created him...

The brute creation is nearer to nature than human beings, hence are more vile, more barbarous in their action...

The inhabitants of the world become better, as nature improves!

places the criminal in the crucible, analyzes his nature, and invariably throws over him the influence of a forgiving spirit. Human nature in the criminal is bad, but out of that debris the human soul will rise forth beautifully—grandly!

Just in proportion as the physical condition of the earth improves, human beings will become more refined and spiritual, and just in that proportion will the dark side of life disappear.

Another Lecturer Repudiates Woodhullism. J. H. Randall, writing from Clyde, Ohio, says, a year ago I expressed a wish in the WOODHULL WEEKLY to be classed among the speakers who lived by, and on, a free platform.

We have known Brother Randall many years. He is an eloquent speaker while inspired from the angel world. He had a very remarkable experience when first developed as a trance medium.

In regard to a free platform, we agree with Brother Randall. We have ever maintained a free platform for the discussion of Spiritualism. A free platform for the discussion of Spiritualism by no means gives license for impudent sensualists...

We know not of a Spiritualist in the world who is not in favor of a free platform for the discussion of Spiritualism. The whole rabble who clamor for a free platform for discussing Moses-Woodhullism, simply mean to deceive Spiritualists on the question of a free spiritual platform...

We in behalf of the Spiritualists throughout the world, as well as the angelic spheres, welcome Brother Randall back to the fold of true Spiritualism, and may all others who like him have been deceived by the pernicious teachings of that most infamous of all doctrines, turn a square corner, and enroll themselves along with true Spiritualists.

We hope the friends will at once open correspondence with the Brother, in view of procuring his services. Address J. H. Randall, Clyde, Ohio.

Blessed are They who Remember the Poor. Our readers will remember that Bro. L. Day, even before he was convinced of the truth of spirit-communion, put his hands deep down in his pockets, even to the bottom dollar, and paid the fine imposed by Judge Hall...

By the generosity of Bro. Day, one of the best mediums known to the angel world, was saved from rotting in prison, not a decade since, in the great enlightened and Christiana State of New York, under the decrees of a Christian (?) judge.

As so-called "American Association of Spiritualists" then made high resolves to compensate Mr. Day for his generosity by repaying him the money, but never did it!

Bro. Day is now sick and unable to labor for his support. He is destitute of means; a common humanity demands of us contribution to make him whole.

We appeal to each and every one who has not already contributed his or her mite, to aid this suffering brother, to do so at once. Inclose just what you can spare, without in any way embarrassing yourselves, in a letter directed to L. Day, 865 Niagara St., Buffalo, N. Y.

Don't delay. "Delays are dangerous," his wants are pressing. He is worthy and a noble subject of your charity.

Moses-WOODHULLISM IN A NUT SHELL, with an Appendix—42 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHILO. PUB. HOUSE.

Many readers are inquiring the price of "Moses-Woodhullism in a Nutshell," by the quantity, saying they wish to distribute them. We will send 25 copies to one address, prepaid for \$1.75.

Five Days Unconscious.

The New Haven Journal, Ct., records as follows the case of a young lady in that city, about nineteen years of age, who had been lying in a cataleptic trance since the night of Wednesday of last week.

"She retired on that night in full possession of health, and in the morning she was found, body and limbs perfectly rigid, and has remained so ever since, last evening showing no change in her situation. Respiration and pulsation are regular and natural, but she has been unconscious and has taken but a very trifling amount of nourishment.

The lady has been subject to catalepsy for eighteen months past, and has, at times, without a moment's warning, become perfectly rigid and remained so for longer or shorter intervals, sometimes for hours, sometimes for only a few moments.

"She retired on that night in full possession of health, and in the morning she was found, body and limbs perfectly rigid, and has remained so ever since, last evening showing no change in her situation. Respiration and pulsation are regular and natural, but she has been unconscious and has taken but a very trifling amount of nourishment.

Dr. Clark, the Electrician. Dr. J. A. Clark, who is located at the North East corner of Clark and Adams street, Kentucky Block, in the city of Chicago, has become deservedly celebrated in using electricity generated by the ordinary galvanic battery, as a healing agent for both acute and chronic diseases.

Dr. Clark is a healing medium, possessing the power to instantaneously diagnose the diseases of his patients, on receiving them in his reception room.

Many years practice with the galvanic battery enables him to make such application of electricity, as to speedily clear the system of such obstructions as cause pain to the sick person. Such obstructions being removed, good health speedily ensues.

We speak from experience. We recently rode two hours in a furious rainstorm—got a severe cold, and a severe attack of rheumatism was the result. Three applications of electricity from Dr. Clark's well electrically charged hand, set me entirely free from rheumatic pains, and restored us to usual health.

An Extraordinary Certificate Applied For. Philo Carpenter, J. Blanchard, C. R. Hagerly, E. S. Cook and others, of this county, have applied for a certificate of organization for "The National Christian Association," the object of which, as stated in the application, is "to expose, withstand and remove secret societies—Freemasonry, in particular, and other anti-Christian movements, in order to save the churches of Christ from becoming depraved, to redeem the administration of justice from perversion, and our Republican Government from corruption."

They will, no doubt, when fully organized apply to the State Government for arms and munitions of war to suppress liberal views on the part of the people. They are undoubtedly big enough fools to make such an application.

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, \$300.16. Joseph Beas, Greenfield, Mass., \$ 1 00. J. R. Cincinnati, O., 1 00. T. M. C., 1 00. C. G., 1 00. D. S. K., 2 00. B. Straft, San Francisco, Cal., 2 00. Margaret, Pa., 5 00. John Sprague, Muncie, Wis., 1 00. M. Brown, Wroughton, Ct., 50. E. P. Goodrich, New Briton, Ct., 2 00. Mrs. M. B. Abbott, Dean's Corners, Ill., 1 00. Friend, Mass., 5 00. A. New Hampshire Spiritualist, 1 00. Thanks, friends.

The Herald of Health, Hygienic Hotel, Sexual Physiology, Parturition Without Pain. We call special attention to the full column advertisement of Wood & Holbrook, in another part of this paper. Their Herald of Health is the standard health journal in the world, for the masses, and is fully up to the times in its matter.

Bro. J. H. RANDALL will answer calls to lecture. Address him at Clyde, O. THRO. PRICE has lectured successfully at Moline, Rock Island, Joliet and Morris. After a five months' missionary tour, Mr. Price is on his way home to Leavenworth, Ka.

Twenty-five cents pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

FROTHINGHAM'S Life of Theodore Parker for sale at the office of this paper. Price \$3 00; postage 30 cents.

MOSES-WOODHULLISM IN A NUT SHELL, with an Appendix—42 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHILO. PUB. HOUSE, CHICAGO, ILL.

BABBETT'S HEALTH GUIDE—\$1.00, for sale at this office. You will be astonished at the frequent assistance you will derive by having the little book, "Pronouncing Handbook of Words often Mispronounced," upon your table, always ready for consultation.

One lecturer sold twelve copies of Startling Facts in Modern Spiritualism last week, besides numerous other works. We have circulars containing press comments on Edwin Drood, with which we will supply any agent, dealer or subscriber, on receipt of postage, at the rate of 25 cents per hundred.

L. F. CUMMINGS has the following appointments: Tuesday, May 13th, Valparaiso, Ind.; Wednesday the 13th, Plymouth, Ind.; Friday the 15th, Warsaw, Ind.; Saturday the 16th, Columbia City, Ind.; Sunday the 17th, Ft. Wayne, Ind.

Twenty-five copies of "Moses-Woodhullism" sent to one address, by mail, prepaid, for \$1.75. "Ancient Sex Worship"—cloth \$1.00, paper 75 cents; for sale at the office of this paper.

A. JONES and E. READ, of Spring Lake, send for the JOURNAL, but give no post office address. A MAN sends \$6.00 to this office for a microscope, but fails to give his name or post office.

Mrs. MARTIE HULETT PARRY is to give a course of lectures on Spiritualism, at Montano, Ill., commencing May 14th, and continuing over Sunday. Bro. J. H. RANDALL will answer calls to lecture. Address him at Clyde, O.

Little Bouquet—Contents for June, 1874.

A Weird Story of Bruges, Concluded. Juvenile Jubilee, (Illus.), by Malcolm Taylor. How they Bury the Dead in Japan. Aunt Mary's Sermon, by Mrs. M. J. Wilcoxson. Willie Wise's Anger, by C. W. Cook. Death. Our Little Ghost, by Louisa M. Alcott. Lottie Fowles in Glasgow. The Cripple and His Sister, by F. Jay R. Bell-ringing and Death, (Medicine Doctor). Facts for the Young, by J. L. Potter. Not Dead, but Changed, by John S. Adams. The Bird of Gold. Ghostly Visitants. In the Twilight, by Mrs. A. H. Adams. Murdered Pedlars, by Grace Greenwood. A Musical Prodigy.—Sprenticism. Born with a Caul. Gaus, (Illustrated). The Fairest Picture, by Mrs. M. A. Kidder. That Wonderful Babe. Who Art Thou? by Hector A. Stuart. Fancies of Fisherman's Children. The Indwelling Spirit.

Terms, \$1.50 per year; single number 15 cents. Address LITTLE BOUQUET, Chicago, Illinois.

Great Healing Powers.

Rev. G. A. Bishop, formerly a Baptist Clergyman of good standing in that popular church, had the presumption to investigate the claims of Spiritualism, not long since. The result was a demonstration of its truth; and the further fact, to his surprise, was made apparent that he is a medium of several important phases, among the rest that of healing the sick.

He can now be found doing a successful business at 292 West Madison St., Chicago.

Restian and Taylor

Tender their sincere thanks to their friends for the many kind invitations to visit various places previous to their departure for Europe, but as their arrangements are made and time limited, they will have to decline all such. They will continue giving their materializing circles at the seance rooms of this paper every evening except Saturday, until the last of May.

Convention.

The Spiritualists of Sullivan and Merrimack Counties, New Hampshire, will meet in a three days' convention, commencing Friday, June 5th, at 3 o'clock p. m., continuing three days, at the old church, in Newbury, near the Railway Station.

Good Speakers will be in attendance, and while earnestly and cordially soliciting the attendance and co-operation of all true reformatory workers from all parts of this or any other state, still we would have it distinctly understood that free-lovers, as advocated by Woodhull, Hull and some others, will not have a hearing in this meeting.

Come one, come all who would have a feast of reason and flow of soul. { L. A. STURTEVANT. A. S. BROCKWAY. J. M. PARKINS. By order Business Com. } ALVIN FROST, Pres't.

Twenty-five cents pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

FROTHINGHAM'S Life of Theodore Parker for sale at the office of this paper. Price \$3 00; postage 30 cents.

MOSES-WOODHULLISM IN A NUT SHELL, with an Appendix—42 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHILO. PUB. HOUSE, CHICAGO, ILL.

BABBETT'S HEALTH GUIDE—\$1.00, for sale at this office. You will be astonished at the frequent assistance you will derive by having the little book, "Pronouncing Handbook of Words often Mispronounced," upon your table, always ready for consultation.

One lecturer sold twelve copies of Startling Facts in Modern Spiritualism last week, besides numerous other works. We have circulars containing press comments on Edwin Drood, with which we will supply any agent, dealer or subscriber, on receipt of postage, at the rate of 25 cents per hundred.

L. F. CUMMINGS has the following appointments: Tuesday, May 13th, Valparaiso, Ind.; Wednesday the 13th, Plymouth, Ind.; Friday the 15th, Warsaw, Ind.; Saturday the 16th, Columbia City, Ind.; Sunday the 17th, Ft. Wayne, Ind.

Twenty-five copies of "Moses-Woodhullism" sent to one address, by mail, prepaid, for \$1.75. "Ancient Sex Worship"—cloth \$1.00, paper 75 cents; for sale at the office of this paper.

A. JONES and E. READ, of Spring Lake, send for the JOURNAL, but give no post office address. A MAN sends \$6.00 to this office for a microscope, but fails to give his name or post office.

Mrs. MARTIE HULETT PARRY is to give a course of lectures on Spiritualism, at Montano, Ill., commencing May 14th, and continuing over Sunday. Bro. J. H. RANDALL will answer calls to lecture. Address him at Clyde, O.

Twenty-five cents pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 624 Race St., Philadelphia.

Letter to Elder Frederick W. Evans,

DEAR FRIEND.—In reviewing thy address delivered before our State Society, I have been renewedly impressed with the fact that there are many profound spiritual truths embodied in various portions of the Jewish Scriptures...

And Elisha sent a messenger unto him, saying, "Go, wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean."

But Naaman was wroth, and went away and said, "Behold, I thought he would surely come out to me, and stand and call on the Lord his God, and strike his hand over the place, and recover the leper."

Are not Abana and Pharpar, rivers in Damascus, better than all the waters of Israel? Shall I not wash in them, and be clean? So he turned, and went away in his rage.

Next Smyrna, myrrh or bitter herbs, is a condition of trial and suffering that must be experienced.

The third is Pergamus, a height, to be attained after the others have done their work.

Next comes Thyatira, a sweet savor of labor; a garden; another step in life's experience.

Fifth: The Church of Sardis, the prince or song of joy, representing another step onward in the journey of life.

Sixth—Philadelphia, brotherly love, the attainment of a high and holy condition, an evidence of discipleship.

Seventh—Laodicea, just people, justified. This is the highest attainment, the beautiful and heavenly result of all the others, in which the soul, having passed through all the other conditions, and the experiences of each, and learned practically the lessons thereof, comes up to a plane in which it is justified in the presence of the angel hosts and of God our Father and Mother.

When we can thus read the Scriptures of truth of ancient or modern times, and do as Moses did in the wilderness, smite the rock and let the spiritual waters flow out, we may drink and be refreshed and strengthened, and the true life, the interior and essential, will grow and we shall realize more and more of the beautiful unfoldings of that immortality in which we now live, and which is in all of us, a well of living water springing up unto everlasting life.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extent and circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C. COMMUNICATION FROM ABRAHAM LINCOLN, THROUGH KATIE H. ROBINSON, OF PHILADELPHIA.

You may be surprised, for no one was farther from your minds this morning than myself, as the impression had been given that Mohammed would speak to you. Our guides have decided that I shall speak now, and you will hear from him ere long. I come now as Abraham Lincoln, not as President of the United States, but as a friend of humanity.

I have met many of the noble and brave fellows that died for the cause of liberty, not only for this nation, but for the poor slaves also. With the deepest feelings of respect and gratitude have we spoken of the last war as a benefit to this land. I look back now and remember the four years of intense anxiety that I passed through before the close of my earthly career, and I often remember with satisfaction words that were sent to me through various mediums; that were a comfort and consolation to me, more than I can express.

All was for the best; even my martyrdom brought our glorious Union together in sympathy, and I am thankful for it. I see now that I lived for an object; that I was raised from an humble position among the people, to stand side by side with the glorious Washington.

I have met him often here, and we retain the same deep interest in the progress and prosperity of our country, and we hope that never again shall there be any cause for such a rebellion. We hope that all will learn the great truth that our nation is watched over, guided and directed by the noble pioneers that fought for its liberty in the days of the long ago.

I love all nations and all people, and it is my earnest prayer that our nation may become one of the greatest in the world, so that every soul that comes from foreign shores to stand upon its green hills, and in its beautiful valleys, may feel the breath of pure freedom blowing over them, and inspiring them to true lives.

I am interested in Washington still, and frequently go to the halls of Congress, and nothing has pleased me more, or made my spirit happier, than the determined stand I took with the noble men who formed my cabinet, in favor of the freedom of the black man. I was in the Senate by the side of Mr. Sumner, when a colored man made his first speech there. I am delighted to see the change, and know that an American citizen may stand upon a foreign shore, and not be sneered at because our land is not free.

I long to see the day dawn when religious slavery will pass away, and every man and woman and child shall be free. This is the destiny of our Republic; this is the destiny for which we as a band of spirits are working today.

I am glad to come to you at this time as a spiritual friend and brother, hoping that your work on earth will be fully accomplished, and that the beautiful banner of freedom will float over each and every soul that walks in our land, that all envy and jealousy and sectional unkindness shall pass away forever, and brotherly and sisterly love shall pervade every town, village, city and state, and our nation be united in heart and hand.

Our noble Sumner had a grand reception in spirit-life. It was pleasant indeed to take him by the hand, and to speak of the olden times. These words met him as he reached the circle with Webster, Clay, Stanton, Seward, Chase and others. "Welcome, noble reformer! Well done, true friend of the slave and of all men. Thy work on earth is recorded in the book of life, on high. Thou shalt still return to earth, and carry out the plans formed when in life."

It was beautiful to watch the change that swept over his face when he realized that he was Sumner still; that the outer form was only the casement that should be laid away while the man still lived, and through this progressive age, would return to be recognized and understood, and more beloved than ever.

WHITE FEATHER.

One of the guides of Mrs. Robinson said, "Pappoose doctor, I'm very glad you are going to put down the scratches of what my Medea says, and send them to the people. I like to come and make everybody happy. I love everybody, but I don't love the long religion, and when I see stuck-up people with that, I always try to tap-house them. I believe in the short religion that carries a pleasant face and does good to everybody. Tell Chief Jones that I often hear the people talking about him and his paper, and I like him because he has got vim in him. I shall come often and help the preach braves give you the talk, and I want all the people to know that White Feather is very happy to come and help them. I want everybody to have a good time and be just as happy as they can."

Gone to Spirit Life.

Passed on to the higher life from their residence at Oak Shade, Lancaster County, Pa., on the 29th of January, 1874, Hannah Gilbert, in the 78th year of her age; and on the 31st of March, Benjamin Gilbert, in the 30th year of his age.

They were members of the Society of Friends and had lived together in beautiful and loving relations fifty-three years. They have been avowed Spiritualists ever since the advent of Modern Spiritualism, and were enabled to look forward to the blessed change that was to unite them in the beautiful beyond, with a firm confidence of its realization.

Japanese Peas—200 Bushels to the Acre—Something New.

Farmers and gardeners, read this. Agents wanted to sell the Japanese Pea. These peas have recently been brought to this country from Japan, and prove to be the finest pea known for table use or for stock. They grow in the form of a bush, from 8 to 5 feet high, and do not require staking. They yield from one quart to a gallon of peas per bush. A sample package, that will produce from 5 to 10 bushels of peas, with circulars giving terms to agents, and full directions as to the time and manner of planting, will be sent, post paid, to any one desiring to act as agent, on receipt of Fifty Cents. Address, L. L. ORBERT, Cleveland, Tenn.

TESTIMONIALS.

We have cultivated the Japanese Pea the past season, on a small scale, and we are convinced they are a perfect success. Their yield was enormous. For the table and for stock they are unsurpassed by any other pea. They grow well on thin land and are bound to be a No. 1 fertilizer. A. J. WARR, Trustee, Bradley County, H. Rr. A. E. BRUZZI, P. M., Cleveland, Tenn.

els to the acre. The bloom excels buckwheat for bees. F. E. HARDWICK, J. P. BRADLEY, Co. Cleveland, Tenn., Jan. 28, 1874. n1024

IN MEMORIAM.

BY F. O. HYZER. To Mrs. E. S. Campbell, in memory of her husband, who was born to spirit-life March 23rd, 1874.

We have not lost him; nor afar From his beloved doth he abide; The gates he pass'd are still ajar And through them he will seek your side.

His home to-day was scarcely veiled— In earth-life from his spirit eye— Time's mountain-mists but half veiled To hide his heritage on high.

So close he walked beside the streams That murmur through the Spirit-land, In trance by day, by night in dreams He clasped the angels by the hand.

The poet-lyre within him woke Love-vibrant unto every key, That in immortal sweetness broke From nature's ceaseless harmony.

One so attuned to love's control While passing through a world like this, Could bear no stain upon his soul To hold him from celestial bliss.

As peerless morning cleaves the night, His spirit burst its bonds of clay, And up the shining paths of light In cloudless glory soared away.

He breathes to-day the lily-balm Of bowers untouch'd by earthly frost— He wears the crown 'neath Zion's palms While we in sorrow bear the cross.

But in our sky lie autumn hues— Time's harvest breath steals through the air, And coldly lie the unsmiled dew Where blossom'd once our roses fair.

A few more days of toil and tears— A few more pang of yearning pain, And o'er the stream of vanished years We'll clasp our precious one's again.

Baltimore, Md., May 1st, 1874.

A REMARKABLE LOT OF GHOSTS.

Strange, if True.—Do the Dead Return? Spiritualism Worth Talking About.

BY H. D. STROCK.

In the early part of February, 1874, I was introduced to a gentleman, who, in the course of our conversation, told me he had been to Chittenden, Vt., and while there, saw dead relatives of his, and conversed with them face to face, and saw others recognize their friends, and heard them converse. He looked like a man of truth, and I determined to visit that wonderful place and see for myself.

Accordingly I visited the Eddy family, after getting their permission, and I was there from the 7th to the 10th day of March. A light and dark seance was held each evening. The dark seance was held by Horatio Eddy, a young man about thirty years of age. The light seance was held by William Eddy, who is twenty-seven years of age. In the dark seance the medium was tied, at his own request, to one end of the dining-room;

the visitors and such other members of the family as chose to join them sat about three feet in front of him, forming a line across the room. The room was made dark. A large table stood at the right of the medium, and about two feet from him, on which was placed a guitar, a tambourine, harmonica, flute, concertina, and a number of different sized bells. The light was extinguished, and in a few minutes two voices conversed with us and each other, apparently between us and the medium, would sing, utter prayers, dressed in the most elegant poetry, and converse on subjects of science intelligently, and discourse on the various instruments in concert-stirring and excellent instrumental music; gave to and received from the guests presents of various kinds. Their conversation was instructive, directing those present to do right, be just, charitable and kind to each other, etc.

The light seance was held by Mr. William Eddy. He went into a dark room and was entranced. A blanket was hung up which served for a door. In a very short time the blanket was pushed aside, and different forms appeared and walked into the lighted room where the visitors and family were sitting, and were recognized as being relatives or acquaintances of some present, long since passed away. They appeared in all respects like persons living in the flesh, and seemed delighted to meet their kindred and acquaintances.

I saw a lady come out of the room, leading a little child by the hand. She took the child in her arms and walked up to Mr. Denison and held the child to his face, and heard him, in sobs, recognize the child as his own, that passed away when about two years old, and the woman, as his first wife, who died years ago. Saw his father and brother, and heard him recognize them, and they spoke and conversed with him. Saw an Indian woman, Hauto, come out and walk up to a Mrs. Clearland (one of the guests) and put her arms around her neck and kiss her, and then take her by the hand and dance. I saw a great many different ones recognize their deceased relatives or friends and heard them converse. I saw and recognized my grandfather, Lieut. Col. Tucker and John F. Smith. I conversed with Mr. Smith. He was slain at Fort Fisher in the late rebellion. I was for a long time a student in his and Judge Marvin's law office. The last I saw of Colonel Tucker was his body at the St. Charles Hotel, in New Orleans, La., in 1867. I know, therefore, a portion of what Mr. Denison relates is true, and have no doubt but that all he says is true, though not there to behold it.

The objects that appeared were visible to and the conversation heard by each person in the room. I shook hands with one who called himself Dix, and the hand appeared warm and material, with a grip like that of Samson. The room was filled with these persons came and in which the medium sat I examined, and nothing was in it except a vacant chair. I saw a curtain put up at the door of the dark room, and the mediums sit in the light room with the visitors, and when no one was in the dark room saw hands push the curtain aside and write names upon cards. I conversed with several face to face in the lighted room from ten to twenty minutes. One of them said: "There is a God; life is eternal; there is a hell and heaven; such are conditions of life. Life beyond the tomb is one of education and progress. That a person is happy just in proportion as he is just and good here, and that eventually the bad and miserable may become educated and happy." Which certainly is not unreasonable, obnoxious or distasteful.

All this is unaccountably strange. Yet learned and unlearned men believe life is immortal, and the only proof adduced to fix that belief is that all nature is wonderful and incomprehensible, and that the Bible is an in-

comprehensible, unaccountably mysterious and equally incomprehensible. This evidence has led many an inquiring mind to unsatisfactory anchorage—so much so that the expression is very common indeed among all classes, "We are only certain of death."

The exhibition I witnessed at Mr. Eddy's, though truly wonderful, demonstrates that an old and misunderstood science has been revived, and is penetrating the century in which we live with radiant beams of intelligence from the cultivated beings that have passed away. It is no invention or discovery of mortals, but a science to mortals, demonstrated by the intelligence of those who have passed away through the agency of divine law, of which table-tippings and the so-called spiritual rappings is but the cropping out of that science that must tend to the elevation and happiness of mankind. I can see no objection to inquiring into that science and law by which those we loved who have passed away may show themselves to and converse with us. May we not crave for the light of that science to shine in upon us by which Moses conversed with the angels and by which Samuel conversed with the spirit of Saul, and by which Jesus healed the sick; and how it was that in ancient times, according to divine history, the people in those days saw and conversed with spirits? The development of that science, and an understanding of that law like that which handed to man the telegraph, would be fraught with usefulness. These phenomena do not alarm me, for as knowledge increases and science is extended, we may look for phenomena still more wonderful and seemingly impossible than that which I and hundreds of others have been permitted to witness.

From the Land of the Hereafter.

TO MY HUSBAND.

Feel't thou at times a holy quiet stealing Across thy soul, like breath of sacred morn, Glimpses of light the holy land revealing, To which on angel's pinions I was borne? It is my spirit, friend, that round thee hovering, Lifts the veil, my fair home discovering.

While yet on earth it was my highest pleasure, To aid thy steps towards the blest ascent,— To teach thee truly all earth's joys to measure, And every art to love thee or invent, Thinkst thou I love thee less in this pure dwelling Where unmixed love each angel heart is swelling?

Now, I perform my vow, and linger near thee; Though to thy vision, weak, unknown, unseen, I linger near, and two fair forms attend me, Who once were wont upon our breasts to lean.

The above is from the same person that wrote many gems of poetry and prose within a year before his death, some of which have been published in this paper recently. He died at Fort Madison on the third day of the present month. He was a young man of very limited education, and weakly in health, being often subject to spasms, or fits of some kind, in one of which he probably died. He was a young man of good morals, with a rather religious cast of mind. His limited education and humble abilities preclude all idea that he was the author of the many beautiful pieces of prose and poetry, which came from his pen. He professed that he did not know what he was writing when he wrote them, and that his hand was controlled by some power unknown to him. His pieces were written usually in the presence of the aged gentleman to whom most of them were addressed, and his pen moved with two or three times the rapidity that any lawyer could write, notwithstanding their character for fast writing.

THE LITTLE SEED.

BY FRANCES HYER.

A little seed was buried deep Within the dark damp mould, That safe its embryo powers might keep, Till nature bade a plant unfold. The miracle of leaves unfolding And stately stem which rose in pride, Caused those in wonder, who beholding, To say there's naught so fair beside. The tender plant still upward reaching, And basking in each bright sun ray, Was all the while a lesson teaching, While soaring up to brighter day. For though while ever reaching higher, A higher ultimate it found, And flowers were born of heavenly fire— Still its roots sank in the ground. So while on earth we wind our way, Advancing toward the light, If we would catch the heavenly ray— With deep set root we must embrace Each duty earth requires, 'Twill with an armor us encase, And draw for us heaven's fires.

New Publications.

THE INTERNATIONAL REVIEW (Bi-monthly) for May and June is received, being the third number of this new candidate for public favor. This Review intends to treat all the great questions of the age and country from a standard above mere party or sect. It brings to its pages the best culture of Europe and America. Among its talented contributors we may mention Chas. Francis Adams, T. D. Woolsey, Noah Porter, Alex. H. Stephens, J. A. Froese, Justin McCarthy, Thomas Hughes and A. Froese. W. Dwight, all illustrious names, and this is only a part of the list. While it is decidedly Orthodox in its leaning it is still a publication of great value and deserves to become known to all people of culture. A. S. Barnes & Co. publishers, New York and Chicago.

Jean LeCroc has written the words and music, and E. W. Helmick, No. 278 West Sixth street, Cincinnati, has published two beautiful new songs entitled respectively, Don't go near the Bar-room; Father, and Father drinks no more. In the present temperance excitement these fine pieces will be eagerly sought for. They are adapted to piano and organ, and sell for 40 cents each.

PSYCHICS STUDIES for April is received, and fully maintains the interest of preceding numbers. Oswald Mutz, publisher, Leipzig. Ernst Steiger, 24 Frankfurt street, New York, American agent.

PRACTICAL FLORICULTURE, a guide to the successful cultivation of florists plants, for the amateur and professional florist, new and enlarged edition by Peter Henderson, author of Gardening for Profit. 15 mo. cloth, 288 pages. Spirits often bring flowers to circles. They obtain them from gardens where they will not be missed.

Birth Pangs.

BY MRS. TAPPAN.

From the sowing of the seed To the bursting of the shoot And the beautiful rare bud, That revealeth from the root The nourishment of life, One pang must be endured, One pang must pierce the seed, And separate its life From the life that is indeed: For the seed must surely die.

From the bursting of the bud To the opening of the flower, One pang must pierce the shoot, One subtle potent power Must burst that bond in twain, And divide it ere again The life of the lovely flower Shall reach its highest dower; For the bud must surely die.

And from the full-blown flower To the ripening of the fruit, When the golden chalice holds All the life from stem and root, And branch and bud and flower, Behold another dower of death is given, One pang must pierce and part The flower through and through, Each petal must be riven, Ere the golden fruit can lie On the grass all bathed with dew; For the flower must surely die.

From the bursting of the chitin That binds your thought to God, Whereby ye seek to gain The path your souls have trod, One subtle shaft must give One pang and pain of death, To show your highest home, And why ye here have breath. When man is born and dies the earth encases him; The soul that is of God, all that is ever him Must be burst and rent in twain By the subtle shaft of death— Then only he breathes again: When man is born and dies, When man is dead and he is born.

Convention.

The Eighth Annual Convention of the Indiana State Association of Spiritualists, will be held at Pence's Hall, in the City of Terre Haute, Ind., commencing Friday, May 20th, 1874, at 10:30 o'clock a. m., and continue over Sunday. The business of the convention will be conducted by delegates and members in attendance.

Each local society of Spiritualists within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty. A free hall will be furnished, and also board as far as the friends in the City can accommodate; after that, reduced rates will be arranged for elsewhere. By order of the Board of Trustees. J. R. BURRIS, Sec'y.

Books Received.

The following books were sent us for notice, by the different publishers, through a prominent firm of bookdealers in this City in whose store they had remained from one to twelve months before delivery: A TALE OF ETERNITY and other Poems, by Gerald Massey. 375 pages, heavy toned paper, gilt top—\$2.00. J. R. Osgood & Co., Boston, Publishers.

ERRING, YET NERBLE; a tale of and for women, by Isaac G. Reed, Jr., tenth edition. Large 12 mo. cloth, 460 pages. Loring, Publisher, Boston.

A VAGABOND HEROINE, by Mrs. Annie Edwards. 12 mo. 237 pages. Sheldon & Co., Publishers, N. Y.

WOMANHOOD, its Sanctities and Fictilities, by Isabella Beecher Hooker, small 12 mo. 103 pages, paper cover, price 40 cts. Lee & Shepard Publishers, Boston.

THE AMERICAN NATURALIST, a Popular Illustrated Magazine of Natural History, Vol. 7, No. 5, May 1873. Price 35 cents. Estes & Lauriat, Pub., Boston.

THE Stone AGE, PAST AND PRESENT, by E. B. Taylor, author of Primitive Culture, and Theory of a Nervous Ether, by Dr. Richardson, comprise the contents of Half-Hour Recreations in Popular Science. No. 9. Dana Estes, editor. Price 25 cents. Estes & Lauriat, Publishers, Boston.

Miss Lottie Fowler in London.

This distinguished American medium is still in Europe. Mr. Burns speaks of her as follows: Since Miss Fowler's arrival we have had several sittings with her, and have been struck with the satisfactory development which at present characterizes her clairvoyant mediumship. In her normal state she evinces a high degree of impressibility, and in the trance her spirit-guide "Annie," who now speaks English much better, gives plentiful details of events past, present, and future, known and unknown to the sitter. Any one who sits with Miss Fowler will soon be able to prove the untruthfulness of a statement which has gone forth that she is only capable of reading the thoughts of those who consult her. There is one thing we beg to impress upon our readers, namely, that Miss Fowler's health has fallen into an exceedingly precarious condition, so that she cannot give promiscuous or public sances, visit in the evening, or give very many or prolonged sittings. She was so heavily worked in the North that the brain has not yet recovered from the excessive strain which was put upon it.

TWO-THIRDS OF A BOX OF ANTIDOTE, CURED HIM OF ALL DESIRE FOR TOBACCO. MRS. A. H. ROBINSON.—DEAR MADAM:—After using the weed for twenty three years, and having concluded it was injuring me very much, and after repeatedly trying to quit, and finding I could not, I sent to you for the antidote, which came. After using it about two-thirds up, I had no more desire for tobacco; on the contrary, I detested the smell of a pipe; also my food had a better and more natural taste. JOHN BARRINGTON.

Honley, Siskiyou Co., Cal. Price single box \$2. Twelve boxes \$12. For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and 512 Ave., Chicago.

Organizations and Conventions.

I have been inquired of many times, orally and by letter, "What are you going to do?" or "What is to be done?" And I see also that such inquiries are publicly made by some of your readers and correspondents, as good examples of which I will point to the communications of Mrs. Watson and Mr. Fish in a number of your JOURNAL.

consideration, to make some suggestions, also, as to the "Northern Illinois Association of Spiritualists." It is said that they propose to organize and become incorporated under the state laws. No doubt that such an incorporation can be effected. I will suggest that membership be limited to the residents of certain counties of the state of Illinois, over twenty-one years of age, and that the scope of the action of the society be limited in such a way that the great body of the Spiritualists can heartily join therein.

You perceive, therefore, that the meeting is not a revolution. It is only a small rebellion or conspiracy which would have been forgotten long ago if the participants had not rushed into print.

J. C. SMITH.

Washington, D. C.

Voices from the People.

GRATTAN, MICH.—Jennie Storey writes.—The Little Bouquet has visited us one year, freighted with teachings that are good and true, and we can not bid it adieu—so says our little boy as he gives me his money that he has been saving to pay for it.

PEMBERTON, N. J.—Dr. John E. Smith writes.—I am induced to send for your paper on account of the fearless and manly manner with which you handle certain subjects, which I encourage would see the foundation of all moral society.

LINDLEY, N. Y.—William Burr writes.—I am attached to your paper, and should hardly know how to keep house without it, and will add right here, that if the JOURNAL is likely to fall for want of support, I will sell or mortgage the only cow I own at a great sacrifice to save it.

Thanks, good Brother. You talk like business. We have many thousands of subscribers that would do the same thing. We will get along without any such individual sacrifices.

WALDRON, ILL.—S. Rakerhaw writes.—I think I will send you a few new subscribers every week, and if all will do the same way in this respect, we will spread glad tidings far and wide, and soon the whole world will feed at the fountain head from whence all good emanates.

KENNY, ILL.—T. M. Jeffrey writes.—I live in a strong orthodox settlement of the old brimstone stamp, and it will take some time to knock the scales off their eyes. They have been on my land, they have become like knots on a jack oak—go to the heart.

MOUND CITY, KAN.—David Gold writes.—I have come along in getting so many trial subscribers on account of a peculiarly low price. I know it must be you, at such low figures; not on account of the doctrines contained in the JOURNAL, for those are the reasons that stimulate me to do what I can to sustain what I consider true Spiritualism.

Thanks brother. We have no such word as faith in our vocabulary. Our object is to promulgate the true Philosophy of Life, which is eventually to take the place of all religions.

We set at defiance all the powers of darkness and rely upon the inspirations from the angels of light, knowing full well that good men and women will give us that material support in the way of permanent subscribers, so soon as they know that our paper advocates true Spiritualism only, boldly denouncing the fallacy of licentiousness in every form.

UNITY, N. H.—J. M. Perkins writes.—I rejoice to witness the noble stand you have taken in the JOURNAL in regard to the monstrous and infamous doctrine of free-love. I was never a believer in the doctrine of total depravity, but am now totally reformed. It was certainly the him who would glory in his own shame.

URBANA, IOWA.—W. S. Dugman writes.—I love your ability in conducting the dear old JOURNAL. It has let in many rays of light on my benighted, wandering soul. It is the only paper I have taken since I became a subscriber to it.

ST. LOUIS, MO.—Dr. J. Swanson writes.—Please excuse my introduction. I am a Swede by birth, and am a child in the school of investigation of Spiritualism, and only one year and two months old, but gifted with the power of healing. I have treated 300 patients with great success, under influence and in the clairvoyant state.

GAYLORD, KAN.—A. W. Green writes.—In the RELIGIO-PHILOSOPHICAL JOURNAL, I notice a correspondence of Wm. F. Peck, of Topeka, Kansas, in which he proposes an organization or co-operation of Spiritualists. I wish not only to respond, but make an inquiry, if you have space, through the JOURNAL.

DECATUR, NEB.—M. F. Hixley writes.—Throw the Devil (person) out of existence, and where is your orthodox system of religion? Echo answers where? The idea that the safety of any true system of religion rests solely on the existence of an imaginary Devil, or terrible personage, is monstrously ridiculous.

OAKFIELD, MICH.—M. J. Kutz writes.—I hold that all true Spiritualists are, and always have been, opposed to the licentiousness exemplified in Woodhullism. I belonged just twice weeks to the American Association of Spiritualists, as missionary, and you know, and I know, that was long enough to reveal the future in store for us.

ELMORE, NEB.—Jas. A. Button writes.—One of the names on this list is an open advocate of "free-love" and I persuaded him to take it as a medicine for his distressing complaint.

OXFORD, OHIO.—D. Winder writes.—I have read the sample copy you sent with much interest, and am especially gratified with the firm and decided stand you have taken against the pernicious theory of Hull, Woodhull & Wilson.

Mrs. Sadie E. Bull, of Avilla, Ind., likes the way we repudiate Woodhullism. Jesse Overton, of Askefeldia, Ark., says that there are no Woodhullites in his section, and that he intends to be a subscriber to the JOURNAL.

Mrs. A. E. 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 spiritualism, who have heretofore given her the necessary antidotes 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.

Address Mrs. A. E. 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.

True Morit Appreciated.—"Brown's Bronchial Troches," have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world.

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

Agents Wanted for PROFESSOR FOWLER'S GREAT WORK On Hunkood, Womanhood and their Mutual Inter-Relations. Love, its Laws, Power, etc. Agents are selling from 15 to 25 copies each. Send for specimen pages and terms to Agents, and see why it sells faster than any other book. Address, NATIONAL PUBLISHING CO., Chicago, Ill.

DR. CARVIN'S CATARRH POWDER. A Safe and Reliable Remedy for the Cure of Catarrh in the Head. Dr. Leavitt, a celebrated physician of this city says, "I would not take five thousand dollars for an ounce of this Powder in case I could not procure any more."

True Morit Appreciated.—"Brown's Bronchial Troches," have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world. Being an article of true merit, when once used, the value of the Troches is appreciated, and they are kept always at hand to be used in occasional require. For Coughs, Colds, and Throat Diseases, the Troches have proved their efficacy. For sale everywhere.

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The Herald of Health FOR 1874

THREE EXTRA NUMBERS FREE TO NEW SUBSCRIBERS.

The January number contains a remarkable article by George Darwin, son of the great naturalist, entitled 'Sanitary Restrictions to Marriage.'

The February number contains:—'Enlightened Motherhood,' By Mrs. R. COMBE.

'Sex in Education,' By Mrs. HOLMES MANN.

THE HERALD OF HEALTH for March contains: 1. HEALING THE SICK BY PRAYER. By John Kelly, London.

THE HERALD OF HEALTH for April contains in full that remarkable paper, by Wm. Crookes, entitled 'An Inquiry into the Phenomena Called SPIRITUAL.'

This is probably the most remarkable paper concerning Spiritualistic phenomena ever published, and is more startling than the wildest dreams of the imagination.

THE HERALD OF HEALTH for May contains the following valuable articles: 'The Cost of the Soul'; 'How Shall We Ventilate?'; 'Pulmonary Consumption'; 'How a Daughter was Educated'; 'Brief Thoughts on Hobble'; 'A Sexual Life is a Miserable Life'; 'Dr. O'Flanagan and His Wonderful Cures'; 'Ghosts with the Children.' Studies in Hygiene contain interesting articles on the following subjects: 'Osteal and Brown Bread'; 'Short Bath'; 'Nosophobia'; 'Care for Infants'; 'Abdominal Supporters'; 'Tobacco and Ventilation'; 'Slight Supporters'; 'Women and Temperance'; 'When to Send Children to School'; 'Weak Chest'; 'Furs for Children'; 'Crooked Toes'; 'Childish Without Pain'; 'Is Alcohol a Food?'; 'Hydropathic Treatment for Sick Horses'; 'Is Alcohol a Stimulant, or What?'; 'Cheap and Desirable Homes'; 'Teetotalism and Health'; 'Experiments with Alcohol'; 'Sea-Sickness.'

Each number contains valuable papers on the home treatment of diseases, as Sore Throat, Dyspepsia, Teaching Children concerning Sexual Matters, the Physical Education of Delicate Children, Diseases of Women, and everything that pertains to better health, physical and mental, for men, women, and children. It should be in every family where there is an invalid or sickness. It will teach you to avoid all, and rear families in HEALTH, STRENGTH AND BEAUTY. \$2 a Year. Samples 15 cents.

The Greatest Premium Yet! The Greatest Premium Yet! The Greatest Premium Yet! The Greatest Premium Yet!

Every subscriber for 1874 gets free The Complete Works of Shakspeare.

GERRIT SMITH says:—'Peterboro,' Nov. 23, 1873. 'Let me take this opportunity to say that The Herald of Health is amongst the most useful of our periodicals.'

PARTURITION WITHOUT PAIN: A Code of Directions for Avoiding most of the Pains and Dangers of Child-Bearing.

Edited by M. L. HOLBROOK, M. D., Editor of the Herald of Health.

THE CARE OF CHILDREN.

By Mrs. Clemence S. Lozier, M. D., Dean of the New York Medical College for Women.

SEXUAL PHYSIOLOGY.

By R. T. TRAILL, M. D.

HYGIENIC HOTEL, 13 and 15 Laight Street, NEW YORK.

This house, formerly known as the 'New York Hygienic Institute,' has been thoroughly renovated and improved in various ways during the past year, and is now in better condition than ever before for the accommodation of our hygienic friends.

1874 GILMAN NURSERY 1874

Has a surplus of No. 1 Osage orange plants, apple-trees 2, 3 and 4 yr., which they will sell very low; also small fruit, evergreens, ornamental trees, etc.

Du Page Co. Nurseries, LEWIS ELLSWORTH, PROP'R.

I have a general NURSERY STOCK, including Apples, Peaches, Plums, Cherries, Grape-vines, Raspberries, Blackberries, Strawberries, Gooseberries, Currants, etc.

EVERGREENS, nursery grown, by the million, from a few inches to six feet high, at prices ranging from 50 cts. to \$20 per 100, and from \$25 to \$350 per 1000.

BECKWITH PORTABLE Family Sewing Machine \$20.



Beauty, Utility & Strength Combined, With no Toilsome Tread of the Treadle.

JESUS OF NAZARETH, OR, A TRUE HISTORY OF THE Man Called Jesus Christ.

By Paul and Judas, THROUGH Alexander Smyth, Medium.

of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, usurping all his powers, every eye, ear, nose, and mouth.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me of the use of tobacco, and I heartily recommend it to any and all who desire to be cured.

Hull & Chamberlain's Magnetic and Electric Powders.



GREAT NERVINE AND REGULATOR. A Complete and Reliable Family Medicine, PURELY VEGETABLE.

For the Cure of All Diseases that can be cured by Medicine, Magnesia, or Electricity.

Magnetic and Electric Uterine Waters.

Local Treatment for Female Diseases. Mailed Postpaid, 1 Box, \$1.00; 3 Boxes, \$3.00; 6 Boxes, \$5.00.

R. H. CURRAN & CO., 23 School Street, Boston, Mass.

THE ORPHAN'S RESCUE. LIFE'S MORNING AND EVENING. THE DAWNING LIGHT.

FLORENCE THE Long-contested Suit of the FLORENCE SEWING MACHINE CO.

HISTORY OF THE Grange Movement OR THE FARMER'S WAR AGAINST MONOPOLIES.

PHYSICAL LIFE OF A WOMAN. BY DR. GEO. H. NAPHYS.

MOSES-WOODHULLISM IN A NUTSHELL.

By the Spiritualists of New Hampshire. WITH AN APPENDIX. Containing Reviews of 'Social Freedom.'

SOU OF THINGS, Or, Psychometric Researches and Discoveries in Geography, Archeology, Geology and Astronomy.

THE SECOND AND THIRD VOLUMES OF THE SOUL OF THINGS.

By William Denton, Author of 'Our Planet,' etc.



BIRD-REPETTES OF LEBANON.

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.

INCIDENTS IN MY LIFE. BY D. D. HOME.

'Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition.'

All Spiritualists and Investigators will hail with delight, another volume from Mr. Home.

'About nine years since I presented to the public a volume entitled 'Incidents in My Life.'

I now present the public with the second volume of 'Incidents in My Life.'

The New Wonder! NATURE'S HAIR RESTORATIVE!

'Bling out the Old, Ring in the New.'



Contains NO LAC SULPHUR, NO SUGAR OF LEAD, NO LATHARGE, NO NITRATE OF SILVER— IS NOT A HEALTH NOR HAIR DESTROYER.

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

It is as clear as crystal, pure as amber—a delicious wash; having, however, a slight odor from its perfume.

DR. G. SMITH'S Patent, Ager, Mass. Prepared only by FROSTOR BROTHERS, Gloucester, Mass.

A Great Spiritualistic Romance His Marriage Vow.

By Mrs. CAROLINE FAIRFIELD CORBIN, Author of 'Rebecca; or A Woman's Secret,' etc.

OPINIONS OF THE PRESS.

[From the Tribune, New York City.] From a commendatory notice of over a column in length we extract the following—

'His Marriage Vow,' by Mrs. Caroline F. Corbin, is a novel sufficiently pronounced in its ideas, and strong in its statements of them, to provoke discussion.

[From the Evening Journal, Chicago.] From a careful perusal of an early copy of Mrs. Corbin's new book, which, the numerous readers of 'Rebecca' will be glad to learn, is nearly ready for publication, we gather that, while the author holds somewhat advanced views concerning the relations of the sexes, she stoutly maintains the supreme sanctity of the marriage altar.

This novel, which will be published during the current week, is likely to provoke excited, but various comment. It deals with a phase of that long-voiced and apparently insoluble question—the relations of the sexes— which few writers have ventured to treat.

'Rebecca; or A Woman's Secret,' by Mrs. Caroline F. Corbin, is a novel sufficiently pronounced in its ideas, and strong in its statements of them, to provoke discussion.

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

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.

Of herself she claims no knowledge of the healing art; but when her spirit-critic asks her to suggest what a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature.

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A Good Head of Hair Restored by a Spirit Prescription.

MR. SMITH enclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Of herself she claims no knowledge of the healing art; but when her spirit-critic asks her to suggest what a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature.

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

DICKENS, SELECT NOVELS—The most beautiful edition in ten volumes, beautifully illustrated, bound, and put up in a handsome box.

FEMIE KRIST'S EXPERIENCES—By Anne A. Stephens, a new book by this ever popular author, who has written such books as Fashion and Fame, Rejected Wife, etc. * * * Price \$1.75.

WOMAN, LOVE AND MARRIAGE—By Frederick Sanders, author of 'Salad for Social and Rotary.' Nobody should neglect reading this beautifully written book on the above momentous subjects, bound in ornamental covers. * * * Price 75 cents.

JESSAMINE—A capital new novel by Marion Heald, author of 'True as Steel,' etc. * * * Price, \$2.00.

FANNY FERN—A memorial volume, by James Parton. Containing a biography of Mrs. Fanny Fern (Fern) 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 that remarkable work 'The Habitable Land between this World and the Next.' * * * Price, \$1.50.

MARY J. HOLMES—'Edna Browning.' A new novel by Mrs. Mary J. Holmes, author of 'The Rivers,' 'Tempest and Sunshine,' etc. One of the best ever written by this popular author. * * * Price, \$1.50.

A WONDERFUL WOMAN—An intensely interesting new novel, by May Agnes Fleming, author of 'Guy Rivalour's Wife.' The N. Y. Freeman says: 'For intense interest, this romance has not been surpassed since the time of "White Collar" and "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.

BETSEY AND I ARE OUT—A Transatlantic Story in verse, by Mrs. N. S. Emerson; embodying her famous ballad of 'Betsey and I are Out,' which has gained such celebrity and been so widely copied throughout the country, as by another author. * * * Price, \$1.50.

New York Department.

BY E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

Chips.

The New York Tribune advertises a lecture of Dr. Brown-Squard's entitled a "Death Blow to Animal Magnetism." This sounds to me about as rational as it would to say "Death blow to Sunlight," for the existence of one can be proved as conclusively as that of the other.

Dr. Cheever, an old war-horse of orthodoxy, thinks he has demolished Darwinism and the evolution in a late sermon delivered at the Association Hall, N. Y. He builds upon the supposition that the evolutionists are necessarily Atheists, ignoring all spiritual agencies in the development of the universe, and having built up this man of straw, fights it with the fiercest epithets, speaking of the "insane people," and the "madmen" who believe in any such theory.

A New Movement.

Bro. Jones—Will you give place to the following that we may know how to move, and what, if any, the desires of the community of Spiritualists are or will be, regarding the proposed enterprise.

It will be remembered that last July an original plan for a Spiritual meeting was instituted at North Almond Valley, and carried out by Mr. John Wilcox and lady, which was a most perfect success, so much so that now, and for some months past, solicitations have been constantly made by all classes of community, for another tent meeting the coming season, and so universal has been the demand in this part of the State and many others, that the purchase of a tent for that purpose, and holding meetings in various places during the summer, has been thought advisable by many friends of the cause.

The question now is, do the people wish it, and will they sustain such an undertaking? It requires quite an outlay on the part of those who engage in it, and yet, from past experience, it is thought that the numbers who would attend such tent meetings above those who could be gathered at halls and in groves, should furnish an inducement for some efficient persons to make the attempt. Mr. John Wilcox has, therefore, consented to undertake it if sufficient encouragement can be had in season to enable him to move safely and efficiently. The terms will be these: Whenever a meeting is desired, the people must first agree to pay the transportation of the tent from the last place of meeting, furnish tent pole and stakes for setting up, furnish seats and stand, and music as far as possible, board Mr. W. and one or two others during the time of their stay, and furnish a room for medical examinations, and another for treatments. One lecturer, one medical clairvoyant, a tent medium, and one helper will accompany the tent, and all other talent that may be on the ground will be employed to add interest and profit to the meetings.

It is now earnestly desired that all societies and communities who desire such a meeting during the season, write to Mr. W. at once and make the engagement, remembering that no time can be set at present for any particular meeting, as it will be necessary to so arrange appointments as to save as much travel as possible. A tour through the States of Ohio, Indiana, Illinois and Michigan, would be preferred. This plan will bring the gospel into places and before people who can avail themselves of it in no other way.

Let societies be prompt in their action and correspondence. Address all letters to John Wilcox, North Almond Valley, Allegany Co., N. Y., or to the writer.

Dr. J. G. Fish.

Letter from Washington.

DEAR BRO. JONES—Thanks, a thousand times, for your noble stand on "The Side of Virtue and Purity." Some men speak evil of you, but I will judge the tree by its fruits. Will you kindly oblige me with a small space in your columns? The time is rapidly approaching for another annual convention of the "Universal Association of Spiritualists," so called, when it may be expected that the care of society may again be offended by another series of abominable and licentious resolutions, from the Hull and Woodhull faction, which will be sent forth to the world as the declared sentiments of the Spiritualists of America.

Earth life gives man his work to do and bids him to be faithful to his work, no matter what his lot may be. Be faithful and God will help you. I am William A. Ward. I was sixty-three years old and left my form at No. 64 Park Avenue, February 12th, 1874.

those deserving it, and thus placing ourselves in our true position before the world?

It might be wise not to attempt to gain the control of the Woodhull society, and remodel or even cleanse it, but to let it alone, to die of its own rottenness; and to commence the rearing of a new structure, on a good foundation with the best materials. I think that such a meeting should be for those only, who are delegated to represent monogamic Spiritualists, and who can come to the meeting, prepared without controversy to identify themselves with a society of monogamic Spiritualists, and let the details of organization be left entirely open for the action of said meeting.

I feel that should the true Spiritualists of America fail to move in this matter, they will richly merit all the odium they will get. I am ready to co-operate to the extent of my ability. I had to suffer severely here, even to the severing of my relationship from the Spiritual Society, for the same cause, but am quietly moving onward, and hope soon to report that we have a society in Washington, between whom and the promiscuous, well-defined line has been indelibly drawn. This may be called sectarianism. Be it so! Welcome sectarianism, when it defines the absolute dividing line between virtue and vice.

Yours for truth and humanity, JOHN MATTHEW, Washington, D. C.

Michigan Woman's Suffrage Campaign—Names Wanted.

EDITOR JOURNAL.—I am just home from the Annual Meeting of our State Woman's Suffrage Association at Lansing, a large gathering of able and intelligent men and women, and a highly profitable and successful meeting.

Our Legislature last winter did itself the credit of referring this question to the voters next November, for a "yes" or "no" vote, and our campaign is of vital importance, for justice to woman is the sure means of a better state of things. Fortunately, almost all your readers are believers in woman's suffrage. We want all over our state, names and post office address of men and women who will help organize, get up meetings, circulate documents, work at the polls, etc. Let me ask all such to send me their names and addresses on a postal card or by letter, and so help a good work. If they choose to send me money, I will acknowledge receipt and see it well used. We raised \$2,000 at Lansing, but want much more, and have a committee that will use it well and carefully.

As a member of that committee, I make this request for names, etc., and we enter on an effort with a clear and firm resolve to gain, if possible, now feeling that the signs of the times are full of hope and a surety that we must win at last, for we are right. No more words are needed.

I wish to say that a most interesting feature of the Lansing meeting, was the unity of spirit and purpose which ignored creed or party platforms, and made all one for a great and noble work.

Yours Truly, G. B. SERRINS, Detroit, Michigan.

A Seance—Spirit Paintings—Anna Lord Chamberlain.

Mr. Editor.—Having recently attended one of Anna Lord Chamberlain's seances, at the house of Col. Cushman, 160 Warren Ave., I will briefly relate what came under my observation.

Seven persons made up the circle, seated around a common table. The room was darkened, when all joined hands. In a few moments a banjo was taken from another table in the room, and while played upon, was, to judge from the sound, carried all about the room over the heads of the circle, now and then resting upon my own head, while every person present spoke of being touched by some unseen power.

Following this, bells were rung, other instruments played upon—in fact a band of unseen fairies delighted our ears with most enchanting music. Then followed an imitation of cannon firing, which was executed by a tenor and bass drum, the latter being suspended near the ceiling out of reach. No less than three or four instruments were played upon simultaneously, precluding any possibility for collusion. Writing was also produced upon the table without human hands.

Mrs. Chamberlain is a lady of culture and refinement, and her wonderful powers as a reliable physical medium, are so well known to the public that I need not further speak of them.

I will simply mention the spirit paintings, which adorn the walls of Mr. Cushman's parlour. They are wonderful specimens of art. Seven full life-size portraits, and all executed in the space of eighteen hours, by a Mr. Starr, who never took a brush in his hand until he was sixty-three years of age. Mr. Cushman informs me that these portraits are so far public property that people are permitted to see them by calling at his house. Clergymen are always welcome and invited to examine for themselves.

Why not prove all things—hold fast the good, and if Modern Spiritualism is a new dispensation, to dispel the doubt and mystery which envelops the world of humanity concerning the future life, why should it not be welcomed by both Christian and Skeptic?

H. L. S. Chicago, Ill.

A Singular Spirit Manifestation.

An exchange contains the following in reference to that wonderful medium, Dr. Slade:

Not long since two well known gentlemen, residents of Port Jervis, New York, came to this city and called upon the celebrated spirit medium, Dr. H. Slade, No. 413 Fourth Ave. They had what is called a sitting with the Doctor, in his room, and while there, on a slate without aid from human fingers, touch or contrivance, was written the following communication:

"DEAR FRIENDS.—The harmony and melody of the spirit world is in truth, great. Nature's language, the speech of angels, the interpretation of harmonious hearts; the realization of the great mathematics of nature made vocal in delicious sounds.

Earth life gives man his work to do and bids him to be faithful to his work, no matter what his lot may be. Be faithful and God will help you.

I am William A. Ward. I was sixty-three years old and left my form at No. 64 Park Avenue, February 12th, 1874.

WILLIAM A. WARD. This was a power. The slate was in open view on an ordinary black walnut table. A fragment of slate pencil moved to and fro writing the above in a plain, legible hand. Not one of the living persons in the room had ever heard of the one whose name was signed to the letter. On sending to the place designated, it was found that William A. Ward had lived at No. 64 Park Avenue, and that he died

there on the 12th day of February, in the 63d year of his age.

The above statement of facts is for the interested public to solve. A copy of the communication from the slate was solicited by the widow of the deceased, who keeps it as an evidence that her husband, though dead, yet lives and speaks.

Remarkable Cure.

SPIRIT PRESENCE REALIZED—A WONDERFUL CURE BY SPIRIT POWER—THE CURE OF THE REV. MOSES SHERMAN'S WIFE FULLY EQUALLED—CREDIT GIVEN WHERE IT IS DUE—IT WOULD HAVE BEEN CALLED A MIRACLE IF THE CURE HAD BEEN PERFORMED UPON A MINISTER'S WIFE. MEDIUMSHIP DEVELOPED BY USE OF MAGNETIZED PAPERS.

S. S. JONES.—DEAR SIR.—Nearly a year ago I wrote to Mrs. A. H. Robinson an account of the cure of my wife, through her mediumship. For reasons unnecessary to make public, I declined having that letter published, promising at some future time to give you a full statement of the case.

More than twenty years ago my wife caught a severe cold which finally settled upon her lungs, and was pronounced "tubercular consumption," by her physicians. We were then living in New York. Soon after we removed to Washington, D. C., for the benefit of a milder climate, and two years afterward we came to Alabama by the advice of her attending physician.

Her cough continued troubling her, with frequent hemorrhages until some time during the war when her liver became enlarged, her sufferings became almost unbearable. In April, 1866, the disease attacked the bowels in what is known as the "consumption of the bowels." We consulted several physicians; and tried their prescriptions—none gave relief, and were finally told she could not expect to recover from this fearful complication of disorders. About the time of the great fire in Chicago, in 1871, we went, as a last resort, to Mrs. A. H. Robinson of Chicago. As my wife had full confidence in the power of the invisibles to cure, if conditions could be made favorable, we gave Mrs. Robinson a brief outline of the commencement and extent of her diseases. Her reply was favorable, and my wife commenced using the magnetized papers and medicines prescribed by Mrs. Robinson, early in the following year (1872). After using those remedies ten or twelve days, we applied for further treatment, receiving directions to continue the use of former remedies, and another set of magnetized papers.

Mrs. Sellick commenced the use of these papers on the 8th day of April, 1873. Soon after putting them on she distinctly, and for the first time felt the presence and touch of a visible one. During the following twelve days, she was enabled to converse with them, receiving directions, etc., and finally on the morning of April 20th, 1873, they told her their mission was ended, and they must leave. She arose from her bed, and from that day to this, she has been free from disease and suffering. Her general health is good, she is gaining in strength and weight, and we feel it to be a duty we owe to Mrs. Robinson, and the angel world to make these things known to suffering humanity.

Fraternally Yours, J. B. SELICK.

Tuscaloosa, Ala. THE STATE OF ALABAMA, COUNTY OF TUSCALOOSA.

Personally appeared before me, Wm. Miller, Judge of Probate for said county and state, James B. Sellick, to me well known, who being duly sworn, states on his oath the foregoing recitals of facts to be true as therein stated.

Wm. MILLER, Judge of Probate. May 7th, 1874.

Puzzled to Spirit Life.

[Notice for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to the Summer Land, from Clyde, O., April 20, 1874, Mrs. SARAH RANNEY, aged 69 years. She was one of the oldest settlers in the county, having lived on the same farm for forty years. She never professed any sectarian faith. "It was her nature to be kind hearted and good to all who were around her. She had faith in a future life, and was satisfied death was the door to a higher state of existence.

The writer gave such words of comfort to the friends at the funeral as to be found only through a knowledge of the facts of Spiritualism. J. E. RANDALL.

Passed to spirit life, on Saturday evening, April 12th, 1874, from her father's residence, one mile north of Danington, Ind., Miss LOUIS WILSON, in or near the 26th year of her age.

Miss Wilson had been sick of what the attending physician called consumption. She was convinced beyond question of the truth of spirit-commandment. She was perfectly conscious up to the moment of her departure, and passed away as calmly as a sleeping babe, fully conscious that though she might be out of the body, she would still have the power to remain with and communicate to those whom she loved so well, and who still remain in the body.

She was a firm believer in the "Communion of Saints," and ministering of angels. The spirit left the earthly case without a struggle, feeling that angel friends were waiting to guide her.

"Through a land of pure delight, Where reigns immortal reign; Eternal day excludes the night, And pleasures banish pain.

There everlasting spring abides, And never-fading flower; Death, like a narrow sea, divides This heavenly land from ours."

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