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

VOL. XVI

CHICAGO, JUNE 27, 1874.

§ \$3.00 A YEAR, IN ADVANCE;

NO. 15

PHRENOLOGY AND CHRIS-TIANITY.

An Address to the Clergy. [EXTRACT FROM A LECTURE BY A. H. DARROW.]

Thirty-five years or more ago, Sir G. S. Mc-Kenzie, Bart., and F. R. S., L., said, "During the last twenty years, I have lent my humble aid in resisting a torrent of ridicule and abuse, and have lived to see the true philosophy of man (phrenology) establishing itself wherever talent is found capable of estimating its immense value." This language fitty represents the state of public sentiment in reference to phrenology at two different periods of its existence; and what shall we say of the present? That there is scarcely an individual of any intellectual eminence whatever, who denies, or tellectual eminence whatever, who denies, or seriously double, its truth, except it be those scientific pigmies and philosophical prod-igles, who are so wedded to the venerable myths of the dark ages, so imbedded in incura-ble conservatism, and so blind to every ray of light that radiates not from them or their centres of pitchy darkness, that their shadows might well eclipse the fountains of religious truth, and affright the inhabitants of the gulf

of darkness with their still more ebony hue.

Another eminent scholar, in testifying to the truth and value of phrenology, says, "When phrenology shall be duly accredited, it will be considered as the most interesting and surprising event in the history of human civilization, that the truth of its fundamental facts, should have been so long and so stoutly denied." But is there anything really un-common or astonishing in this? Is it not the lesson of the ages, and the experience of all truth verified? It has ever been so with innovations in religion, science, or philosophy. Antecedent to the origin of Christianity, we find this principle of opposition to new truths exemplified in the religious difficulties in Asia, while the subsequent persecutions of Martin John Wesley, testify to the repugnance which religious teachers have manifested toward improvements in theological ideas; and what shall we say of science; science that has struggled from its very infancy against a weight of opposition and hatred unparalleled in the his-tory of the world, while the wild philosophical (or rather unphilosophical) vagaries of the dark ages, have flourished like a green bay tree, undoubted and unmolested? Compelled by these facts, we are under the necessity of believing that tolerance of new and unpopular ideas is the exception, and intolerance the rule. Stimulated by these facts of undoubted history, I appeal to humanity in behalf of the future. The human race is not stationary. The discoveries and improvements of the past will be eclipsed and forever thrown into the shade by the mighty developments of the future. The signs of the times, the progress of ideas, the increasing interest and perfection of the sciences, and the researches in the realms of the imponderable elements, clearly indicate this. And how shall these new scientific discoveries be received? Shall we scorn, ridicule and denounce each new idea or discovery, and imprison its defenders? This is the lesson we have received from the past, but let us heed it not. It has ever failed of its object, and only demonstrated the vile and contemptible character of its advocates, and the invincibility of truth though feebly sustained by the few. If truth is thus mighty, why fear to ground our weapons of warfare, and meet error upon its chosen ground of trial? If a new theory presents itself, and merely asks for a candid hearing and an impartial judg-ment, let it have them. If it is error, it will vanish like mist before the light of well-established truth. If it is truth, it will ultimately conquer anyhow, and we shall only add to our own ignominy by every railing accusation

that we bring against it.

To phrenology, especially, are these remarks applicable. It demanded at the outset to be met and have its merits discussed upon scientific ground, and whenever and wherever it has been thus tested, it has conquered. Those individuals who have assailed it from other quarters, have indeed, succeeded in branding it with the imputation of being irreligious and hersitical. But they have the charge of the control of the contro heretical; but they have thereby only been throwing ashes in the face of the wind, and prostrating themselves at the very feet of those infidels whom they despise. With chagrin they have witnessed the triumphal ascent of this robbe science to its through they have witnessed the triumphal ascent of this noble science to its throne of security, whence their slander and persecution can no more disengage it than they can change the immutable laws of nature, whose perpetual evolutions teem with evidences of geological, astronomical and phrenological truth. Plous but thoughtless individuals have, in this very way, done more harm to the Orthodox religion, done more to shake the public confidence in the tenets and doctrines of the Christian religion, than Infidels themselves. They have repeatedly declared the doctrines of the Bible and Christianity to be opposed to, and irreconcilable with, the new science! But these sciences are now established beyond dispute, and their sutherity considered sufficient to and their authority considered sufficient to establish any hypothesis whatever, that may be fairly deduced from them. And what is the result? Why, the Infidel steps forward, and says to the Christian, "See here, sir, by your own admission, these theories and inferences of Science are incorporatible with recursilizion.

their opponents, which can be used equally well and effectively against them? Fighting well and effectively against them? Fighting against science is like blowing saw dust out of a bottle—you think you are blowing its theories to the winds; but, in ignorance of the laws and facts with which you have to deal, you are only turning the tide of a resistless force, (against you) that has ever swept sublimely onward, regardless of the blowing and puffing with which unreasoning zealots think to stay its progress.

Phrenology asks no favors

of the time-serving; it begs no crown from un-willing hands; it is well nigh victor already, and its laurels have been won upon a million battle fields. But it is strange that the same conflict must be waged over and over again; that every new discovery must struggle for ages against the hatred, scorn and contumely of innumerable perverse mortals, before it can receive the universal homage of mankind. Strange that men will not sometime learn that each new discovery is a divine fact, a pillar in the grand temple of Nature, than which a hundred Etnas will sooner crumble to atoms, a million Bibles be sooner washed seaward by the tempestuous billows of reform. Strange that passion and blind reverence has lifted brutes passion and blind reverence has lifted brutes to the rank of omnipotent despots, and outlawed Nature's noblemen, because there were none capable of appreciating them or their works. Strange that the incomparable Galileo, must humble the majesty of truth by whispering in the ear of that silly, hideous, damnable old pope, the silly recantation, "I renounce the theory of the earth's rotation," at the same that it was completing another one of its time that it was completing another one of its revolutions, carrying that almighty simpleton, the pope, with his host of dissenting cardinals around with it.

It may be asked, what is the phrenological cause or origin of this selfish opposition to new truth? It is the effect of strong animal organs, especially combativeness, combined with large firmness and self-esteem, and a feetioned blind the mental vision by forcing the intellectual faculties to adhere strictly to old forms of thought and the absurd conclusions which our forefathers founded upon nothing, which our forerathers founded upon nothing, and handed down to us good for nothing. Whenever you find a thorough bigot in your town or neighborhood, you will find his firmness, self-esteem and combativeness to be larger than his intellectual organs, which latter are held in check and controlled by them. As their opposition is not the result of intellectual conviction, we may expect the reasons which they urge in support of their old notions to be the most vague and inconse-

quential. One of the most eminent of Galileo's oppos ers, when asked the cause of his opposition, wrote in reply to the Grand Duke, of Tuscany, that he objected to the existence of an

EIGHTH PLANET

in the heavens, because its existence would be an open violation of what he calls the law of the number seven, which he says will render our times famous in the history of the world's knowledge and which can not be discarded without endangering the very foundations on which all true philosophy is based; for says he "seven are the metals, seven the colors, seven the tones of music, seven the days of the week, and seven the mortal sins." "Now," says he "if we increase the number of planets, we should, in consistency, increase also the days of the week." And he closes by declaring these to be his reasons for declining Galileo's offer to allow him to look through the telescope and see for himself.

This is equivalent in importance to the pro-found metaphysical questions which the medieval philosophers so frequently discussed, one of which was, as to how many angels could dance on the point of a needle.

SCIENTIFIC DISCOVERIES. Viewed superficially, the relation subsisting between science and religion, is that of enmity. Religious devotees have never been scientists. and, being unduly inflated with the idea that they possessed the whole truth, they have ever unhesitatingly lent their aid and influence to the suppression of scientific discoveries. This hostile attitude in its turn around the suspicions of scientists, that, as one truth could not op-pose or contradict another truth, and as science was demonstrably and emphatically true, the Christian religion must consequently be false. Hence they were constrained to abandon their belief in the doctrines of Christian theology, and avow themselves Atheists. This defiant position of theirs to current religious ideas, only added to the vindictiveness of an opposition that has darkened the pages of all human history, and caused the sea of human life and character to boil and seethe with ferocious hatred of the good and the true. Added to this, the corruptions of the church elevated shrewd tyrants to the rank of mediators between God and men, and delegated to popes and prelates the right to assassinate the delenders of learning and virtue, and trample upon, desecrate, and attempt to crush—as a man would crush a vile worm—the sacred and divine truths of nature, whose rumbling echoes roll along the dismal ages from primeyal chaos to futurity, whose majestic billows rise higher than the heaven-bedewed summit of Chimborazo, and whose emblems of freedom and purity, of liberty and equality, shall

with as good grace as possible, to its dictations. Having adverted to the facts of this warfare between science and religion, and traced its results, lets us now inquire into the necessity and justice of the affair.

It would seem that the impetuosity and ardor manifested by persons in the defence of their belief, is not always a measure of their con-fidence in its truth. This is, or has been, pre-eminently true of theologians. As Geo. Combe says, they seem to regard religion as as a pyramid resting on its apex; and you see the bishops and parsons on one side, the deacons on another, and the laymen on a third, straining themselves to keep it up, all seeming

to think that if they were to withdraw their support, it would fall into a thousand pieces.

But when you see, by means of Phrenology, that religion springs from the human faculties as wheat springs from the soil in which it as wheat springs from the soil in which it has been sown, you perceive religion like a Pyramid on its base; you feel the utmost confidence that it can never be shaken, much less overthrown, and that to attempt its destruction would be like pushing against the everlasting rocks. A knowledge of the human faculties would teach men that from the different degrees of development of the various feelings. grees of developement of the various feelings, have the various sects arisen. From vener ation arises the tendency to adore; from wonder the tendency to dwell on the astonishing and supernatural; from hope brilliant antic ipations of the future; from ideality love of the perfect and beautiful; from conscientionsness the love of justice; from benevolence the love of goodness and charity.

Now religion appears to me to be still in the chaotic state; the existing interpretations of scripture have been adopted in much ignorance both of external nature and the human

The interpreters have assumed each his own mental constitution as the standard of nature, and as they have been variously endowed; they have interpreted the scriptures in such a way as to gratify their predominant faculties, instead of in accordance with the true philosophy of man. As men become more enlight-ened, they will perceive that they have been contending principally about misor points. They will learn to distinguish that is constituted for what is unessential. They will become more charitable and more united in the bonds of amity and love. There is now a state of transition which occasions those who perceive not the true state of things to feel particularly uneasy; they imagine that the ground is passing away from under them. Many existing interpretations do indeed totter; but let not the most timid fear. These tremblings will mere ly shake off the errors which adhere to Christianity, obstruct its progress and impair its usefulness (Comb's Lectures).

IF PHRENOLOGY BE TRUE.

religion is something natural and universal It is in man as a natural attribute, and flows out from his moral nature as legitimately and irresistibly as words flow from the exercise of language, or the reiteration of facts from the exercise of memory. Instead of viewing it in this light, however, theologians have too frequently been apprehensive that because science disclosed the fallacy of the existing interpretations of scripture, it must necessarily strike at the root of religion itself. The Pope thought in 1600 if the world revolved like s ball, he must give up the Bible. Protestants thought in 1800 if Geology was true, no confidence could be placed upon revelation, and for the last eighty years we have been told that if Phrenology is true, we might as well drop religion at once. This notion, too, will pass away, and your theological instructor in the future will assure you that these sciences are all in perfect harmony with revelations.

No sensible man to-day thinks of discarding

No sensible man to-day thinks of discarding religion because of the world's diurnal revolutions, or murdering his neighbor because he finds himself to possess a goodly development of the phrenological organ of combativeness. Phrenology as surely sustains and upholds true, sensible religion as the tiny, fibrous stalk sustains the beautiful flower, and the blooming rose is no more an outgrowth of its standard and the coming rose is no more an outgrowth of its stem than religion is an outgrowth of veneration; the blushing tulip no more droops it quivering head in adornation of Venus, than the moral religious, and esthetic faculties were designed to venerate the good, the pure, the beautiful and the true, whether these qualities be wor-shiped under an imaginary ideal, imbodied in the Christian's God, or as attributes of hu-manity alone, and if these

HIGHER FACULTIES

of our nature are too weak and feeble to enable us to rise to an appreciation of the princi-ples of moral rectifude; if moral and intellectual responsibility is not sufficiently grasped and comprehended by us on account of defi-cient conscientiousness and intellect, and if the sublime scenes and divine revelations of nature do not strike and cause to vibrate a responsive and sympathetic chord of our innermost being; if excessive combativeness makes us quarrelsome; predominant destructiveness implacable as an enemy; large acquisitiveness, selfish and stingy; if our large secretivenes makes us hypocritical and deceitful; large alimentiveness gluttonous and intemperate excessive approbativeness vain and foppish lovers of tight boots, pestiferous cigars, and other auxiliaries of fame and distinction, it own admission, these theories and inferences of science are incompatible with your religion. Now, sir, science is proved to be true and religion is false." Is not this fair and honest induction? Have not Christians, by their blind and obstinate resistance of science, admitted much which they will have to retract? Have they not put a weapon into the hands of

essence of true religious ethics reduced to the simplicity of a science. It is claiming but little for phrenology, therefore, to assert, in the language of that distinguished author, Horace Mann, that it is the "handmaid of

Phrenology does not deny the

ACTUALITY OF RELIGION,

but proves its existence from the correspond ing sentiments in human nature. It does not oppose or contradict the principles of true religion, but aids, enforces, expands, and unfolds them. It does not nullify the precepts of your moral code, or trample under foot the symbols of your religious ethics, but it purifies he former and exalts the latter, by the ennobling influence of nearer and diviner comprehensions of the grand temple of all truth. so feebly foreshadowed in the remote past more fully and more magnificently revealed by such new utterance of the infinite spirit of nature, and destined to circumscribe the humanity of the future; its pillars the sciences, its indwellers humanity, its dome the eternally invisible summit of human progress. Instead of

ATTACKING RELIGION,

phrenology purifies the fountains of the re-ligious emotions, and allies itself with every ameliorating scheme of the human intellect We, then, as advocates and defenders of phre-nology would be considered as friends and not enemies to the cause of religion.

It may, however, he well to make a distinc-tion between the real and fancied relations of science and religion. The real and natural relation is one of harmony, reciprocity, and mutual interdependency, while the apparent or fancied relation is that of enmity and opposition. There is also a distinction to be made between the true religion and the false. The religions of the past have not been founded upon truth, for, as the poet Miller says, "True

Is always mild, propitious and humble, Plays not the tyrant, plants no faith in blood; Nor bears destruction on her chariot wheels, But stoops to polish, succor, and redress, And builds her grandeur on the public good.

And is proportion as our theological and re-ligious ideas asymptotics with, and are built upon, the certain deductions of science, in that degree we approximate toward the true

What a multitude of religious sects to-day inhabit the world; and what crimes and enormities are perpetrated under the cover of the sacred mantle, and for the maintenance of sacerdotal authority!

Science is infallible; religion is not! Go to any scientist on the globe, and ask him what

CHEMICAL COMPOSITION

of any specified compound substance, and you will receive the same answer. Interrogate all the physiologists of earth as to the number of bones, muscles, and tendons of the human frame, and the response will be the same. Question all the astronomers of earth as to the number and movements of the heavenly bodies. and you will receive a uniform reply. But ask the religionists of earth concerning the dogmas of what they conceive to be the true faith, and the number of replies is endless. Take us to Turkey and we find only Allah and Mohammed held up as objects of worship; in China it is Confucius; transport us to India, and the balmy breezes whisper only Brahma and Gotama. It is folly to assert that any system of religion is infallible. Science alone is infallible. and religion, to be infallible, must be an outgrowth of science. Superstition in connection with religion is almost universal. It exists among the civilized and the uncivilized. With the latter it tortures the body, and destroys life; with the former it shackles the mind and dwarfs the intellect. Religion is to the moral faculties what science is to the intellect—both its product and guide. Science is a result of investigation and thought; yet it is also a guide to knowledge. So religion is both an outgrowth of the MORAL PAGULTIES,

and an incentive to their exercise. When re-ligion is made to encroach upon the domain of intellect, and favor its priest-ridden dogmas to the exclusion of modern science, it is as false and improper as if the intellect should strive to smother the moral and religious instincts, because those instincts and functions are supposed not to be in harmony with its deductions. Religion is true, and science is true; and they are in harmony; and as the science that would overthrow religion is not science, so the religion that would overthrow science, is not religion.

The practice of religion has always, and necessarily, been associated with erroneous ideas, which, while they formed and kept alive the religious scatiment implanted by Delty in our constitutions, still require to be modified to adapt them to the demands of the more cultivated, expanded, and enlightened intellects of the age. Not that religion has not advanced, but it must advance still further, and it is fast doing it. Men is a

CREATURE OF LAW.

He is subject to the action of inflexible and invariable laws, over which he has a limited control, but whose nature and applicabilities he cannot alter, and whose penalties he cannot avert; yet, strange as it may seem, there are thousands in our midst who, for the better maintenance of their peculiar religious views, and to scare people into a recognition of them most absurdly propose to abrogate those laws by pronouncing every penalty of infringed law, a sign of the disapprobation of an over-ruling God, or a mysterious and wonderful dispensa tion of his providence. Thus they are stifling

the weak promptings of their intellectual fountains, and easing people's consciences of a load of just remorse, when they might he better employed in endeavoring to ascertain the nature of the laws they have violated, and the way to avoid their penalties.

the way to avoid their penalties.

A little girl goes to a festival in the cold season of the year, dressed as the devotees of fashion dress their children, with quite insufficient clothing, and the legs bare from the knees downward. While there she loads her stomach with candies, nuts, raisins, and ico cream enough to kill any animal, but a human. She goes from a warm room out into the cold air, and her system, already prostrated by stomachic indulgence, receives its death shock, a fever sets in, which sends her to an untimely grave.

grave. "Aht" says the Christian minister, "What a MYSTERIOUS DISPENSATION -

of providence. Did she belong to the church? Was she baptized?" And he improves the opportunity by preaching a sermon over the dead body, warning his hearers to avoid—what? Exposure? Gluttony? Colds? Night revelries? No, none of these, but a hell, to which he colemnly consigns the unconverted. which he solemnly consigns the unconverted unfortunate, whose ignorance of the natural laws are directly attributable to the false ideas imbibed from such preachers, and such funeral sermons. If people must die of reckless disobedience of the laws of health, and ministers will confirm and countenance such ignorance will confirm and countenance such ignorance and misconduct, better procure a physiologist to inculcate correct hygienic principles and save the lives of the remaining members of the family, and of the human family in general, than to trouble ourselves about condemning the dead, whom God (or nature's laws) will gloriously judge in proper time.

Such ignorance concerning the physical, mental, and moral laws, is very common, even in our own day. When the ateamship Stone-wall was burned by the ignition of some straw into which a casual smoker had dropped a lighted match, a minister in St. Louis announced, (whether upon its merits of a personal revelation or not, I don't know), that the calam-

ity was the initial one of a series of DIVINE JUDGMENTS

upon the world for the crime of smoking. Regarded in one sense, it may, indeed, be taken as a warning; but it is no more in judgment than the accidental escape of the same fate by other vessels, through the failure of the fuel to ignite. Besides, what justice would there be in punishing two or three scores of innocent men, women and children, for the sins of one man, and he a loading smoker? It will not suffice to quote the prediction that "the innocent shall suffer for the guilty." If God is able and designs to punish by a miracle, he can easily manage to spare the innocent; and if he punishes only by and through the operations of the natural laws, then there can be no such things as special providence, or special judg-ment, in the implied sense; for, under the natural laws, providence kindly dispenses all rewards, and inflicts all remedial punishments, with unerring certainty. It was to the disso-lute, abandoned drunkard, and reckless squanderer of the vital energies, that the Scriptures refer in the words, "The wicked shall not live out half their days." And it has been my good fortune to observe, what general experience and statistics fully confirm, that Christian people are so far from being exempt from this charge that early mortality is excessively common in the

PAMILIES OF CLERGYMEN,

and equally great, if not greater, among Christians than among outsiders. From these facts it may be fairly inferred that people do not secure health in reward for their piety, but as a result of obeying the physical laws; and that the sooner ministers avail themselves of the interdependency of the physical and moral laws, by exhorting people to become healthy, in order that they may be truly religious, the sooner will success crown their efforts to save manking from the miseries and misfortunes. mankind from the miseries and misfortunes under which they suffer.
It is folly to tell people of their depravity,

unless we supply a remedy; and in such cases, no remedy is so efficacious as the restoration of the body to a state of perfect vigor and elasticity of all its functions. Then, when that is attained, phrenology provides us with a classification of the human faculties, and directs us to their restraint and exercise, as the fundamental plan whereby to perfect and im-prove our own characters and those of other human beings under our care. Religion, as it is preached to day, is enveloped in many a

SHADOWY MIST

which allows but feeble glimmerings of its divine effulgence to radiate out into the world; but when it shall be wedded to science, and thereby widened to the scope of the mightiest philanthropic power of the age, its light will dazzle the eyes of those whose mental and moral visions are weak or unprepared for its contemplation. It will illuminate the farthest corners of the earth, and lose none of its brilliancy by the shadows which its past errors have thrown upon it. Solence and religion are truly sisters. Neither can be fully or properly taught without the other. Science without retaught without the other. Science without religion is cold and uninviting. Religion without science falls to grasp the entire problem of human happiness, and soon degenerates into superstition. While neither is perfect, they are not really antagonistic, but each is expable of being wielded in defence of the other.

Let ministers preach more science, and let ministers preach more science and we shall

scientists teach more religion; and we shall soon behold the world redeemed from all impending dangers of tyrasny, strife, bloodshed and anarchy, and the same genial heat that resuscitates and energizes cold and lifeless

[CONTINUED ON RIGHTE PAGE.]

Extencts from our Excunnges.

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

LAVATER'S LETTERS TO THE EMPRESS MARIE OF RUSSIA.

Letter from a Deceased Person to Hi Eriond on Earth, upon "The Link that Exists between Spirits and those whom they have Loved upon Earth."

LETTER VL

(From the Spiritualist, London, Eng.)

My vell beloved, there exist imperishable links between what you call the visible and invisible worlds, and there is incessant communion between the inhabitants of earth and those of the Spirit-world who know how to love; thus there is a continuous reciprocal and beneficent action of these worlds one upon the other. In meditating upon and analyzing this

other. In meditating upon and analyzing this idea with care, you will recognize more and more its truth, necessity, and holiness.

Do not forget, Oh, brother on earth! you live visible. Do not forget that is for you as yet invisible. Do not forget that in the world of loving spirits your friends will rejoice over the increase of your pure and disinterested affection. We are near you when you halforten den. We are near you when you believe us far away; never can a loving being be isolated and alone. The light of love pierces the darkness of the material world to enter into a less

material world. Loving and luminous spirits are ever around affectionate and radiant natures. The words of Christ are literally true: "Where two or three are gathered together in my name there am I in the midst of them." It is also undoubtedly true that we can afflict the Spirit of God by our selfishness, and rejoice the Spirit by our true love in the deepest sense of these words: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." You loosen by egotism, and bind by charity; that is to say, by love. Nothing is more clearly understood in heaven than the love of those that love on carth; by love you approach us, and you sep-Africa yourselves from us. Nothing is more attractive to the happy spirits belonging to all degrees of perfection than the affection of the children of earth. You, that are still mortal, can by your affection make heaven descend upon earth, and you can enter joyously into a far more intimate communion with us than you at present can conceive, if your souls are opened to our influence by the spontaneous

feelings of the heart. I am often near you, my beloved one! I love to find myself in the sphere of your light. Permit me to address you still further in confi dence. When you are angry, the light which radiates from you becomes darkened; then I om forced to turn away and to withdraw from you, for no loving spirit can endure the darkyou, for no loving spin can character in the large new sort of anger. Lately I was forced to leave you, you were lost to sight, so to speak, and I approached another friend, for the radiance of his love attracted me. He prayed, shedding terms for the members of a family, fallen for the moment into the greatest distress, and who he was at the time unable to succor. Oh, how hig earthly body appeared to shine! He seemed Mitrounded by a dazzling light: our Lord ap proached him and a ray from Hisspirit essence plerced this light. What happiness for me to be able to plunge into this atmosphere, and etrengthened by this spiritual influence to be enabled to inspire Him with the hope of speedy help! He seemed to me to hear an inner voice caying to him, "Fear nothing, believe, and thou shalt taste the joy of being able to sooth and aid those for whose welfare you have just prayed to God." The man arose filled with oy by this answer to his prayer, and at the stant I was attracted towards another radiant being, also engaged in prayer. It was that of a pure virgin who addressed the Lord, saying, "Oh, God, teach me to do good, according to Thy will on earth." I was able to influence her, and I dared to inspire her with the following idea: "Shall I not do well to send to the charitable man that I know of, a little money that he may be enabled even to-day to employ It for the benefit of some poor family." She took it to her heart as she would have wel-comed an angel from heaven. This pious and charitable woman then gathered together a considerable sum, and sent it with a touching letter to the address of him who had just prayed for power to help the poor family, who arose from his intercession for help with tears of joy, and filled with a profound sense of gratitude to God for having so speedily anowered his supplication, scarcely an hour having clapsed between the prayer and the answer to it. I followed the man, myself enjoying oupreme delight, and fully entering into his increased happiness. He arrived at the house of the poor family. The pious wife said to her husband, "Will God have pity upon us?" "Yes," he replied, "God will have compassion upon us, even as we have had pity upon others." On hearing these words, he who brought the mony was filled with joy, and opening the door (almost sufficated by emotion), he said, Wes, God will have compassion upon you, oven as you have had compassion upon the poor, and here is a pledge of the mercy of the Lord. God seath the just, and heareth their supplications." All the actors in this touching come shone with a brilliant spiritual light, and when after having read the letter, they raised their eyes and arms towards heaven, masses of spirits hastened to approach from all parts. How we rejoiced together, and embraced one another, praising God and blessing all, becom-ing more perfect in the holy atmosphere of

Again your light shone forth, and I was enabled to approach you. You had done three actions that gave me the power to draw near you and to rejoice with you. You had shed team of shame for your fit of rage, and being chicusly grieved, you had reflected on the best means of controlling your temper; you had sincerely asked pardon from him you had offended, and you were seeking for some means

to please him. This brought back calmness to your heart, vivacity to your eyes, and light to your body.
You can judge by this example if we are always well informed of what the friends we have left upon earth are doing; you can see how much interested we are in their moral condition; you ought also now to comprehend the links that bind the invisible to the visible world, and understand that world, and understand that you can give us

happiness or pain. My well-beloved, you should ever bear in mind this great truth, that a noble and pure love is itself its greatest recompense, and that the loy of heaven is but the result of a more exalted sentiment; you should, therefore, hasten to purify yourself and eschew all self-ishness. Henceforth I can never write to you

the clear-sighted glance that sees justly, and penetratingly distinguishes what is worthy of being studied, and that which is eminently true, divine, and imperishable. In each mortal and immortal being, animated by a pure love, we see, with an inexpressible happiness, God himself reflected, even as you see the sunshine gleam in each pure drop of water. All those who love on earth, even as in heaven, are one in sentiment. It is on the degree of love that the degree of our perfection, and of our interior and exterior happiness depends. Your love regulates your intercourse with the spirits who have left earth; it governs your communion with them, and the influence which they exercige over you; it establishes their intimate connection with your spirit. In thus writing to you, a sentiment of provision which never deceives me, tells me that at this moment you are in a highly spiritual state of mind, because you are contemplating an act of charity. Each of your actions, of your thoughts, bears a particular stamp, instantly felt and understood by all disincarnated spirits. May God be with you!

I have written you this the 16, xii. 1798.

THE ROYAL INSTITUTION.

Professor W. Rutherford, M. D., delivered the second of his course of six lectures on "The Nervous System," at the Royal Institution, Albemarle street, on Tuesday last, and illustrated his remarks with several experiments on the living nerves of frogs. Chloroform had been administered to the frogs, so that they

Dr. Rutherford said that the positive pole of a galvanic battery lowered the excitability of a nerve, whilst the negative pole increased it and he proved this by experiment, although not without difficulty; in reference to these difficulties he remarked that variable conditions were incidental to physiological experi-ments, it being always impossible to know be-forehand the precise condition of any animal tissue, for which reason neither physiology nor medicine could ever become an exact science He then proceeded to explain the nature of the action of various drugs upon the nervous sys-tem, and stated that hemlock, the poison with which Socrates was killed, lowered the excitability of the terminations of the nerves, where the nerves came into contact with the muscles and other organs, so that they then lost the power of stimulating those organs to action. Why hemlock should act thus upon the ends of the nerves was not known. Belladonna had a like power of paralyzing the ends of the nerves; there was one nerve through which impulses were continuously sent down from the medulla oblongata to check or rein in the action of the heart, consequently, when the lower end of this nerve was paralyzed by bella-donna, violent action of the heart was set up. Nicotine, the active principle of tobacco, would produce palpitation of the heart in the same way. Calabar bean had exactly the reverse action; it would check the action of the heart; belladonna and Calabar bean could be used to neutralize the action of each other. Strychnia acted upon the spinal cord, and its tendency was to produce tetanus. Chloral is now much used to give sleep to nervous persons; chloral and chloroform suspend the excitability of a nortion of the brain, sleep being the result, Descient nutrition increases nervous excitability, and then loud sounds, bright lights, or pain, have a disagreeably strong influence over the sufferer. Nervous people are annoyed by slight things, they are generally irritable, and not very steady, and nobody knows exactly what they will do next. The velocity of the motion of nerve force was very slow, not faster than a bird could fly or a stone could be mown, and varying conditions; at low temperature its speed was very much diminished. Electricity passed with different velocities through dif ferent conducting wires; in one experiment its speed was 87,500 miles per second, hence it was infinitely more rapid in its motion than nervous energy. Electricity would pass freely along a frozen nerve through which nerve energy would not pass at all, and this he be-

SPIRITUALISM IN FOREIGN COUNTRIES.

lieved to be absolute proof that nerve force was

not electricity; the nerve was not killed by

being frozen, for it would recover its vitality

afterwards.

The May number of the Revue Spirite contains an account of a most successful seance, given with Mr. Williams as medium, on the 23d April, in Paris, at the house of M. le Veh, 26, Avenue des Champs-Elysees, in the presence of eighteen persons.

The company present having refused to tie Mr. Williams to his seat, he was placed on a sofa in a recess, before which hung a curtain of very slight texture. In a few minutes John King issued from the cabinet, bearing his mysterious lamp, which he passed up and down his face, that his features might distinctly be seen by all present. Mr. Gledstanes then introduced him to Mr. Leymarie, whom John invited into the cabinet, and who testi-fied, to the satisfaction of the assembled company, that he had seen the medium lying entranced upon the sofa, while the spirit passed the lamp over his sleeping form.

After an hour's conversation, during which John was seen by the light of his lamp to rise

to the ceiling, he gave the parting word so well known to all frequenters of the Lamb's Conduit-street seances—"God bless you"—and retired behind the curtain. While he was in the midst of the table (as the writer expresses it). Mr. Williams was heard countries. it), Mr. Williams was heard coughing in the cabinet, in tones at least an octave higher than those in which the spirit was at that moment

conversing. On the 3rd March last (the fifth anniversary of the passing away of Allan Kardee), three hundred persons, including Mmc. Kardee and delegates from all the Spiritualist circles of Paris, assembled at the tomb of the founder of French Spiritualism, where, after crowns of *immortelles* had been deposited, discourses were pronounced by various speakers in praise of the "Master" amidst much enthusiasm.

In Madrid, also, the anniversary was observed with much ceremony. At a meeting of one of the societies, papers were read and poems recited, composed for the occasion, expressing admiration of the great Spiritist, and devotion o his teachings.

Spiritualism in Spain seems to be in a very flourishing condition, judging from the number of active centres and from the journals in circulation. No less than five of these are regularly advertised, published respectively in Madrid, Seville, Barcelona, Alicante, and Murcia, besides two in Mexico, also in the Spanish language. Much interest in the sub-ject of Spiritualism has been created by an inspirational work entitled, *Pages do deux exist*ences et pages d'outre-tomb, written by a young medium, a member of the Spiritual Society of Saragossa. The founder, and some time president of this society, was a former Minister of State for War, General Don Joaquim Bassols, of Maranosa

The president of the Spiritual Society of Madrid is M. le Vicomte de Torres Solano.

The Revne Spirite contains a photographic portrait of the spirit-photographer of Paris, M: Buguet.

The editors of Psychic Shidies continue to without referring to this subject. Nothing is present their readers with copious extracts undertake of two method value without love. Love alone possesses from the Spiritualist and from the writings of more difficult one.

Messrs. Crookes, Wallace, etc. Dr. G. C. Wittig writes thus on the subject to the foreign secretary of the National Association:
"You will see how largely we have laid your scientific writers on Spiritualism under contribution in our journal, and I need hardly say how deeply we are indebted to them. Not that we are here without witnesses to the truth. that we are here without witnesses to the truth, but the importance of their evidence sinks into insignificance in the presence of the searching investigations of English men of science. It is only from the scientific and skeptical stand-point that we can force our ship's screw through the density of German ignorance on through the density of German ignorance on this subject. You, however, will be able to read between the lines, and to follow the thread which will lead you through the labyrinth of our seemingly opposing tendencies.

CONDITIONS INFLUENCING WRITING MEDIUM. SHIP.

Sin,—May I he permitted, for the informa-tion of your correspondent "Mentor," to say that I have satisfied myself, beyond all question, that it is not necessary that the medium should know anything of the subject about to be communicated, nor is it necessary that he should know even the rudiments of the language in which the message is given. Further, I am of opinion that it is not necessary that the controlling spirit should have been able either to read or write, piror to its departure for "the higher life."

My reasons for holding this opinion are that the spirit of my child, who died on her 7th birthday, and whose identity has been fully established, has influenced adults (in and out of the trance), as well as her little brother, five and a half years old, to write messages to us of a childlike and affectionate character, she herself being, from an affliction, unable, at the time of her death, either to read or write, while her brother has only just learned his alphabet, and can spell words of two or three learness. letters at most.

Throughout the communications given by each of the mediums there is the same independent internal evidence of truth and identity, one great peculiarity being that all letters formed with a "bowl" and an up or down stroke, are written from left to right, or, as

we should say, backwards. During the time my little boy writes, he talks to us freely of the thousand and one things that a child only could think of.

There are two kinds of writing mediumship, impressional and automatic. In the former the medium is conscious of each word as it is being written; in the latter he is not conscious In impressional writing the spirit operating has only an imperfect control over the muscles of the hand. He imparts to the medium the idea he wishes to convey, and the medium's hand more or less accurately expresses it in writing. It is true the medium is conscious of the words as he writes them; but he feels an impetus given to his hand not his own, and occasionally writes the first letters of words before he is conscious of the words themselves. The mind of the impressional writing medium, during writing, is rather active than passive; not that he is consciously fram-ing sentences, or straining for ideas, but is ex-cited through influx of ideas. The automatic writing medium, on the contrary, is altogether passive, so far as relates to the subject matter given through his hand. It would appear, in the case of the latter, that the controlling spirit can guide his hand as he pleases, with out imparting to him the ideas he wishes to express. Automatic mediumship is related rather to the physical than to the mental manifestations; and the impressional to the mental

rather than to the physical.

The more a medium developes impressional writing, the further he gets from automatic mediumship. The converse of this, however, does not necessarily hold good, for the more we exercise mediumship of any kind the more impressionable we become to spirit influence. The better test medium is the automatic writ-The better test medium is the automatic writer, for through him the spirit can express himself in his own words, whilst the impressional medium obtains only general ideas. Thus, through the latter, "sun," in the mind of the spirit, might be written "light," "black" 'darkness," and so forth; but through the former the words "sun" and "black" themselves could be written.

Through the antomatic medium alone are spirits likely to give tests of names, unless the medium be familiar with the words desired to be written. For instance, the proper names White, Black, Miller, Blackman, and all others having corresponding general ideas and already existing in the mental repertory of the impressional medium, might be more or less correctly written through him. There would always, however, exist the possibility of the idea Blackman being rendered nigger, sweep, etc.; Baker—some particular baker, as Brown or Buzzard, the medium's baker, and so on.

With an impressional writer the efforts of a spirit are confined to the mental stock-in-trade of the medium. If there be not the type to set up any particular idea, then the nearest approach to it which the material at disposal will furnish must be resorted to. And, moreover, the spirit's work is at any moment liable to be destroyed by the medium himself calling into consciousness any word or idea at variance with that set up, or about to be set up, by the

It thus appears that impressional writing mediums are more likely to give descriptions, the matter of conversations and the like, as tests, than anything more precise or singular. By writing mediums is meant here those only who feel their hands moved to write, not those who wait for impressions, and having found them, consciously and of their own will, make a note thereof,

The question remains, How may impression-

al writers acquire automatic mediumship? The answer is, by refusing to write by impres sion; by sitting regularly alone; by getting the mind into as passive a state as possible, being quite indifferent as to the matter about to be written. Inasmuch as the success of a spirit's attempt to write what he wishes, depends up-on his own power of guiding the medium's hand whithersoever he pleases, and inasmuch as the hand is more easily moved to produce some letters than others (for instance O than K), it follows that a spirit before he can converse freely through a writing medium must be able to write by his hand all the letters of the alphabet with equal facility. The first step then for an individual to take who is desirous of cultivating automatic writing should be to encourage the spirits to practice the alphabet through him, writing the letters forward and backward. The process of development in most persons must be so tedious that, apart from the difficulty for the medium of having the patience to sit time after time without obtaining any intelligible messages, the operating spirit, unless conscious that his instrument is defermined to persist in his development as an automatic writer, could scarcely be blamed for growing tired of the task of mastering the A B O, when by resorting to the impressional method of communications he would probably hold a pleasant conversation, accurate enough for ordinary purposes, with his friends in the flesh. For that reason then that development A SEANCE WITH MR. MORSE IN MANCHESTER.

Perhaps it may be interesting to your readers to have a short account of an agreeable evening a few Manchester Spiritualists spent in discussing the following questions of inter-

Mr. Morse's guide first delivered a short but very interesting address upon the Darwinian, the scientific, and the religious theories of the origin of the human race, in which the speaker professed to believe that they might all be considered to contain some truth, but that none of them were per se satisfactory. The Darwinian theory, he said, was perfectly true so far as regarded the origin of the physical nature of man, but failed utterly to account for the spiritual element—the origin of that element in man which distinguishes him from the enimal of the spiritual element. the animal. The spirit Tien contended that at that period in the development of animal life on this globe, when the human species had become as regards the body so highly developed that the latter became capable of being the receptacle of the spiritual principle, that the latter was then "inspired" from the Spiritworld, and thus a sort of creation actually did take place, and that this inspiration of the spiritual principle, which has since continued to manifest itself on earth, took place in different parts of our globe about the same time. Thus he accounted for the variety of race, black and white; a distinction which no heat of sup or its absence could place ever have of sun or its absence could alone ever have produced. In reply to a question, he stated that beings were sometimes even now born of men, whose bodies were not sufficiently developed to render it possible for them to absorb this spiritual principle from the spirit world, and they were accordingly known as hopeless idiots—mere animals, in fact, who could never preserve any individuality or identity hereafter. He differed from Andrew Jackson Davis in the belief that the human race was originally black, or was the result (spiritually) of a gradual evolution of the spiritual principle although he did not mean by any means to say that men were not much further advanced in spirituality than formerly.

Diseased and Weak Spirits.

We have often stated that the upirits who are living on the earth are in the same state of suffering and weakness as they were when in mortal forms.

We have recently seen a book published by Josiah A. Gridley in 1854, in which the author gives some marked examples. In a dialogue between him and the spirits the following occurred:

"Some time ago you spoke of sickness among you; what did you mean by that?" "We wish to let you know that the spirit, as well as the body, is often diseased in your world; and that a change in locality does not

at once cure it." This answer surprised me very much. Hence I have tested it as closely as I was able. The testimony of every spirit consulted has been uniform, and goes to establish the above statement. I first enquired of my son whether he did not enjoy as perfect health now as if he had possessed a finer constitution while on earth? He answed, "No."

"Do you suffer pain?"
"No—I did not on earth, you know." "Is it mere weakness?"

"Yes, I tire sooner than many of my companions; and hence require more rest."
"Neighbor Strong—you died of pulmonary

"Yes." "Did you suffer from your lungs after you left the body?"

"Certainly I did. And though it is now twenty years since, I am still shorter in breath than if my lungs had always been sound. I enjoy what I call good health and sound lungs; but it would put me out of breath to travel with friend Bryant, as fast as he could go with esse."

Another friend who died of the same dis ease, told me that the spiritual lungs some-times nearly consume with the natural, and have to form anew, after the spirit is released from its outer covering,—which requires time and not unfrequently a long time.

On one occasion an interesting and intelli-gent member of our circle called for a very dear spirit friend, with whom she had spent much time, and whose funeral she had two or three days before attended. But she could get no response. Upon inquiry of a deceased sister of the departed one, she was answered, that M. was not able to come. (the distance was about twenty miles from the place of her death),—that within a week she thought she would be able, when she promised to accompany her. This promise we believe was fulfilled—the sister who made the promise, announcing her arrival and stating also she would reply for her feeble sister, as she was not able to rap or speak. We, notwithstanding, invited her to visit us, as she would be able undoubtedly to communicate at no distant day. Within two or three days she rapped faintly; and in a week or two she was able to speak through the organs of the medium, in a faint whisper at intervals. While she possessed the medium, his breath was short, labored and faint—like a person in the last stages of the above named disease, of which it is needless to add, she had died.

A neighbor of mine—a very uncommonly strong and healthy man—was caught before the engine of a railroad, and driven before it some twenty rods—his head striking from sleeper to sleeper, till he was taken up for for dead. It is said he spoke onco-breathed about twenty minutes and expired. 1 suppose the first blow had rendered him unconscious, and that his death was probably easy. He told us that he suffered altogether more than he should, to have died from a fever—that his spirit was ten hours in sparating from his body—that the physical and spiritual heads were so smashed into each other, as he expressed it, that the separation was exceedingly long, difficult and painful. He stated that though it was now about five years since the injury. his head had ever been and was tender.—Universe.

Moses-Woodhullism in a Nur Shell, with an Appendix—42 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHIL. PUB. HOUSE, Chicago, Ill.

Babbitt's Health Guide! A Higher Science of Life and Health!

A Home Doctor, With Special Treatment A Home Dector, With Special Treatment For 100 diseases by nature's simple delightful methods which are for more effective than Drogs, including the Science of Manipulation, Bathling, Electricity, Food, Sleep, Exercise, Marriage, etc., etc. It is a little encyclopedia of information on the subject, including the Philosophy of Cure, and a brief but comprehensive summing up of Clairvoyance, Psychology, Statuvolence, Psychometry, Physiognomy, Sarcognomy, Mesmerism, Magneto-Gymnastics, Psychophysics, Psychomany, which last includes the various phases of Magnetic Healing with directions for wielding the finer soul forces, etc. Useful for the scientific and for the unlearned. in mediumship is oftentimes a slow and laborious process. Spirits require great encouragement at the hands of would-be mediums to undertake of two methods of communion the

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

PRICE,......\$1.00

AGENTS WANTED FOR THE HISTORY OF THE Grange Movement

PARMERS' WAR AGAINST MONOPOLIES.

Being a full and authentic account of the struggles of the American Farmer against the extortions of the Rail-road Companies, with a history of the rise and progress of the Order of Patrons of Husbandry; its objects and of the Order of Fattons of The Control of the Order of Fattons of The Control of

The Great Literary Sensation.

THE

MYSTERY

Charles Dickers.

PART SECOND

—OF THE MYSTERY OF EDVIN DROOD.

By the Spirit Pen of

CHARLES DICKENS,

Through a Medium.

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

THE TRADE SUPPLIED.

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

THE " DEBATABLE LAND

THIS WORLD AND THE NEXT

WITH ILLUSTRATIVE NARRATIONS

BY ROBERT DALE OWEN Author of Font-falls on the Boundary of Another World, "Beyond the Breakers," etc.

CONTENTS:

Prefetory address to the Protestant et rgy.

BOOK I Touching Communication of Religious Knowledge to Man.

BOOK II Some Characteristics of the Phe-

nomena BOOK III Physical Manifestations. Book IV Identity of Spirits.

BOOK V. The Crowning Proof of Immortality. BOOK VI. The Spiritual Gifts of the first Century appearing in our times.

The world-wide reputation of the author as a Statesman, Diplomatist, and writer, his carnest and varied life in connection with the rise of the manufacturing interest in England, the Socialistic Movement in this country, the political affairs of thirty years ago, the career of a Diplomatist at the Neapolitian court but last and greatest of all the Growth of Modern Springpalans and greatest of all the Growth of Modern Springpalans affords an absolute gurrantee that any work from his pen must be of the highest order and absorbing interest. The large sale and extended interest manifested in all quarters upon the publication of Debatable Land is sufficient evidence of the authors reputation and its continually increasing sale proves it to be a work of great ability, and one expery demanded by the public and meeting the highest expectations. Mr. Owens "Foot-falls" has reached a sale of over Twenty Trousand copies and is still selling well. Debatable Land bids fair to exceed it in popularity. It is a large handsome twelve me book of Trys Hundred And Footy-two pages handsomely bound. Prior \$2.00. Postage free.

***For sale wholesale and retail by the Religio-Philo-ophical Publishing House, Adams St., and Fifth Ave.

A NEW BOOK

WOMAN, LOVE and MARRIAGE BY F. SAUNDERS.

** Like the mystic wire that now begirts the globe, do not these golden links—"Woman, Love and Marriage," encircle as with an electric chain, our common humanity? So, also, like Faith, Hope and Charity, are they bound together by an indissoluble law of affinity, in hallowed relationship; while any attempt to divorce them, would be not only an act of violence to the instincts of our nature, but an irretrievable disaster alike to our moral, as our social economy. The heresy that would seek to ignore or annul the Divine institute of marriage, would expose without defense the honor and happiness of woman; for the palladium of both is secured alone in that sacred rite. ** Ex. from preface.

The author is well known for his piquant and forelble writings, and this book will be found pleasant and profitable reading.

319 pages, 12mo paper. Price-75 cents; postage free.

A MOST REMARKABLE BOOK! STARTLING FACTS MODERN SPIRITUALISM.

THIS BOOK embodies more wonderful facts of the deepest interest to all, than any work of the season, and is exciting an intense interest among all classes. All the facts are clearly and fairly stated and substantiated by indubitable evidence. Among the witnesses are Col. Don Platt and F. B. Plimpton, Esq., associate editor *Ginginucti Commercial*, and many others equally well known. Large 12mo, heavy tinted taper.

By N. B. Wolfe, M. D.

Elegantly bound in extra heavy cloth and finely Illustrated. PRICE-\$2.50. Sent free by mail.

PLANCHTTE;

OR THE Despair of Science;

Being A Full Account of Modern epirit UALISM, TTS PHENOMENA, AND THE VA-RIOUS THEORIES REGARDING IT, WITH A SURVEY OF FRENCH SPIRITISM.

---:X:----"Search where thou wilt, and let thy reason go
To ransom Truth, even to the abyes below."
This interesting work by one of America's foremost
writers in other fields of literature is written in the
authors best style, there is not a dull page in the book.
400 pp. \$1.25, postage if cents. 400 pp, \$1.25, postage 15 cents.

**For sale wholesale and retail by the Religio-Philo-ophical Publishing House, Adams st., & 5th Avenue,

HAPPILY MARRIED.

An Offset to the Divorce, Breach-of Promise, and Other Unpleasant Phases of Courtship and Marriage.

One cannot take up a paper nowadays without being confronted, in glaring letters, with a "Divorce," or "Matrimonial Quarrel," or "Wife Beaten," or what would seem to be a universal complaint,—

DIFFICULTIES BETWEEN MARRIED PEOPLE.

Then turn to the correspondence, and some Then turn to the correspondence, and some husband complains of the extravagance of women, of the leniency of the law in giving women so many privileges of property denied to men, or some poor, subdued wife ventilates her opinion on the tyranny of men, in general, or the fearful injustice of the law in regard to wives and their right in their own children. Perhaps some bachelor or ancient maiden 46ters a growl at the fetters of matrimony, and declares how much better and wiser it is to remain single.

The newspaper-columns are mediums of complaints, grumbles, and abuses; but whosver represents to the public that large class—

IN FACT, THE MAJORITY of contented married people, who trouble not themselves about the law, except in a general-way, because the law of their households is love, which "casteth out fear," and never say, "Mine" and "Thine," and "What I have done for you," and "What you have done for me.

I am proud to own that I belong to this class and I audaclously claim to represent at least two-thirds of the households living in the pleasant, shady streets "on the Hill," or the elegant brown-stone rows "on the Heights;" children come whom you meet going to school in the morning, and from which you get a delightful odor of good dinners, and a glimpse of a warm, shiny dining-room, as you pass to ward evening.

Our young men and maidens, with thoughts of matrimony and each other naturally lurking in their brains, and plenty of newspapers to read at home, conclude that it is all a farce, and the only way to be happy and independent is never to marry, and thus escape those dreadful fetters.

Not long since I read a letter—in the Graph-io, I think—from a "Bachelor," who claimed to have solved the whole problem. I can just see him blustering around while he tells how he and another fellow hired a nice house, furnished it comfortably, got a respectable housekeeper who did not see too sharp, and who understood her business; how they had their meals faultlessly served, buttons all right, and how they took their night-keys, came in any hour they chose, and no one said a word. This he called comfort. Brother, let me tell

MY EXPERIENCE.

We-my John and I-are close in the neighborhood of our crystal-wedding dsy. We have three or four children, all boys, which is a pity. Now, I honestly do not think John is perfect, and I never heard of his saying that I was. In temperament we are not alike. John is one of your punctual, accurate men, intelligent (or I shouldn't have married him), kindhearted and loving (or he wouldn't have married me), not very demonstrative, and no one but his wife, I sometimes think, knows how much he does feel. Now, I am enthusiastic; if I like a thing, people in the house generally know it, and, if I want to do anything, there is the structure of the st isn't much peace till I accomplish it. I have sometimes wished that John would not be so non-committal, and would not look so horror-stricken when I make a mistake or forget something. And I know he thinks (he told me so) that if I would be more moderate and not tear around so, things would be pleasanter. But for all that, I

WOULDN'T CHANGE John's faults for any other man's perfections, and I never heard him bewail his lot; at any rate, he does not do it in the papers. I shall have to confess that we did try to make each other over at first, but we gave that up before

we reached our wooden wedding. We have tried so long to please each other that somehow now we seem to have the same tastes, enjoy the same pleasures, and suffer at the same sorrows. I do not say that we never differ, and never part in the morning with a shade of something unreconciled between us. But you never saw two such miserable wretches in your life when such is the case, or two such happy beings when the thing is made up.

About that night-key. Bless your heart, John don't want to go out evenings alone. I

CAN NOT GET HIM OUT.

Here is our bright coal-fire; here are our boys, with their young life and their schoolprojects; here are books, slippers, cigars (he is a little particular about smoke in the curtains himself), and no one to scold him. Really now, he does not care to be out half the night. for it is altogether so very different, you see, from—well, from a single bed, and a house-keeper who "understands her business," asleep to order in the fourth story.
Sometimes we take a fancy to hear Nilsson,

or something nice at the Academy; and how do we do? Why, we put our night-key in our pocket (pantaloons, of course), go where we like, come home any hour of the night we choose, and who's afraid? Oh! we have had many a rare treat, John and

l, all by ourselves.

AS TO EXTRAVAGANCE,

if I ever want something extra good, a silk dress or carpet, I take John with me, for men have a way of spending money for a good thing with an abandon which takes a woman's breath clean away. Doesn't he want his wife to look as well as the next man's wife, to be sure? I know the state of John's affairs as well as he and when we have to be second in well as he, and, when we have to be economical, it is as much my interest to go without the silk dress as his, and I can do it and still

I could write a book about John and I; but this is enough, I know, for thousands of hus-bands and wives say, "That's true."

Sad cases there are of unhappiness and un-congeniality, and they always come to the sur-face. But

DOES ANY ONE BELIEVE that all we married people are groaning under our bonds and looking about for easy divor-ces? To most of us the thought of the time that shall surely come, "when one shall be taken and the other left," makes the heart stand

Does any one believe that all the little children who go dancing to school every morning come from unhappy homes! No, they go with their mother's loving kiss still warm on their lips, and the happy, proud glance of their father lingering about them, as he straps their books and says Good-bye. After they are gone, do the father and mother sulk and quar-

ing," they each go about their work with a hymn of thanksgiving in their hearts. You don't believe all this, Mr. Bachelor? You say it is a fancy sketch. Well,

it is true, whether you believe it or not. I know, and

you don't. I have been there.

Now, when are added to this love and congeniality, a true Christian sympathy, a working together in benevolent deeds, a searching after the truth side by side, say, my growling friend, do you know anything this side of Heaven more restful, more to be desired.

Such couples are not as rare, perhaps as you fancy, but do not search the police-records for them. I believe I speak for many. And, in the name of young men and women settling in the will not search the police-records for them. life, will not some one else testify? Won't

some brother speak?

My dear Mr. Editor, here is a conundrum no one but an editor can solve: Cannot our papers be made profitable unless they are filled with all the sickening details of these exceptional sorrows, and the records of crimes which desent respite do not mention, and of which decent people do not mention, and of which young people should be totally igno-

A CONTENTED WIFE. New York City.

To Rev. Thomas Nichols.

BY A. B. CHURCH.

In a number of the Princeton Review, you say the Christian faith is menanced by opponents as deadly as any it ever grappled with, and has before it a struggle, the severity of which, Prof. Hitchcock admits "as idle to say we are not alarmed," for, "we are alarmed," therefore, he has but little confidence in Matt. 16: 18, that "the gates of hell-shall not prevail" against him, yourself, and the "Christian faith"

shall not prevail" against him, yourself, and the "Christian faith."

You say, "the Infidel must be met on his own ground with his own weapons," and you ask the question if unanswered charges against Christianity, do not hinder progress." I answer they do most emphatically!

From the times of Simon Magus and Corinthus, down to A. D. 1874, skeptics have never been refuted, nor their objections removed.

been refuted, nor their objections removed. They have generally been treated contemptuously, and their objections as "absurd," pre-cisely as Professor Tyndall's "prayer test" is

In place of attempting to prove "the absurdity of skeptics," ponderous volumes have been written to explain what is called the Christian religion, when the facts are (and proven,) that it is nothing more or less than the ancient Pagan religion, called Christian first at Antioch, (Acts 11: 26.) the whole of it having been known for ages among the different sects of Pagans, similarly as known among the different sects in Christendom to-day, and all the changes have been brought about by power and money; money having the influence to form a church or community to suit the views of the most fastidious. This can be abundant-

St. Augustine, a church father, born A.D. 354, Nov. 13th, dying 430, Aug. 28th, says, "What is now called the Christian religion, was known to the ancients from the beginning of the human race. When Christ came in the flesh, the true religion which had previously existed, began to be called Christian, and this, not as having been wanting in former times. You some the obtaion prevails amon the clergy, that a scientific character must be imparted to the evidence of the Christian faith. different from any that has yet appeared, or Christianity must be abandoned, and then you go on with several pages of lingo about Modern Skepticism, amounting to so much bosh, and then you speak of

FACTS IN HISTORY,

the result being "the Completeness of Algebra to the Divinity of Christ," adding we press the skeptic with historic facts! Can he wipe them out? Can he banish the cross. the sacrament, the church, the creeds, the catacombs of Rome, the early Christian trials and triumphs, and the Jews and their witness to divine truth? Can he banish what all this involves?" You then say, "The first thing is to bring the evidence before the Court!" Not to yours, sir, do I offer it, but I do to the whole Christian world, and although I am a mechanic, and poor, and never had an education further than the common school, yet I challenge you, and all the reverends and scholars in Christendom, to set aside and banish the facts of history I offer; hence I meet you on your own ground, with your own weapons.

I insist, you remember—never forget—that many biblical expounders and theological adepts, admit the epistles, especially to the Corinthians, was written about twelve years before the gospels. If I ask you when Cæsar was born, you will say about 100 B.C., and when Augustus, you will say about 64 B.C; this being history which you, and all others consider as true, because none deny it.

consider as true, because none deny it.

Admit the gospels were written first, if you wish; in Mark 12. Luke 20, John 19, Acts 11, 14, 17, 25, 26, 27, 28, the name of Cæsar is mentioned frequently, and in Acts 25 that of Augustus, and Acts 17, speaks of another Jesus. You will admit there is light when the sun shines. It is equally clear that the gospels and epistles to name Cæsar and Augustus, should have at least about one hundred years earlier date than the time assigned, if not hundreds or thousands, because Christians not hundreds or thousands, because Christians and a Christ not born, could not allude to Cæsar and Augustus, when living so long be-fore them. This makes the proof conclusive, the gospels and epistles were written at least one hundred years before Christ and his apos-tles had existence, according to your own facts in history, and with your own ground and weapon, including the gospel story. This statement confirms that of St. Augustine.

statement confirms that of St. Augustine.

In 1st Corinthians, chap. 15, a gospel is mentioned some twelve years before any we now have was in existence, according to Home, Hitchcock, Stowe, Smith, Tregelles, and others! Col., chap. 1, speaks of a gospel that was hid from ages and from generations, but is now made manifest. Is it not evident that St. Augustine alludes to such? Open your eyes! When you perceive and admit the whole Christian Scriptures and doctrine existed long anterior to the date assigned, you will find consistency, and the aucient religion yet find consistency, and the ancient religion yet existing. In Psalm 24 are words respecting Christ, "the king of glory," which is copied in-to the Apocryphal gospel of Nicodemus,

chap. 16. Mosheim, the great ecclesiastical historian, says "The year of Christ's birth has not been ascertained, notwithstanding the most laboring researches of the learned," and Gibbon says, that no notice is taken of "laws being suspended for the benefit of the church." and gone, do the father and mother sulk and quarrel? Not a bit of it.

There is a little talk about the morning news,
a good-bye kiss, very likely-discussion about
which it shall be, roast-beef or chicken, for
dinner, and with injunctions to "Come home
early," and "Don't tire yourself all out sew-

tion, and "the dead coming out of their graves appearing to many," nor does any other histo-

rian!

When you learn and appreciate the fact, that the whole history of Christ is of Pagan origin, it may appear plain why no history of his birth can be learned, and why allegorical, as Origen, another noted church father, contended. History informs us, the idea of a Christ as represented in the gospels, was disputed as soon as asserted; even the gospels allude to its being allegorical! The idea of Abraham and Sarah being persons, is fully given up in Galatians, chap. 4, they being represented allegorically,—therefor, e why not Christ?

If you insist on having a Christ or Lord, please inform if the one crucified in Judea, or at Sodom in Egypt (Rev. 11,) is the one you worship as the creator of all things. In conclusion, don't call those who differ in opinion with you an enemy, for we "Infidels," as you

with you an enemy, for we "Infidels," as you call us, are only an enemy to error, not you, or any that treat us respectfully. Unless you quit alluding to us in terms of reproach, the time may possibly come, when such stigma will adhere to you, and to your craft. If you notice this letter, I assure your respectful attention, and that in my work, "Vivid Truths," much more is offered in 96 large pages at 50 cents. Should you wish it, address, A. B. Church, Columbus, Ind.

"The Ancient Band."

This unique and strangely deautiful callery, of Pon-gill Paintings, consists of 28 life-size bust portraits

Pre-Historic and Ancient Spirits With many of the grandest thinkers and actors of historic times. The work is exquisite, and challenges the admiration of critics in art, and the astonishment of all beholders. Not a Spiritualist in the world should fail to possess this, the strangest and most attractive group of ancient costumes and faces, ever seen on this earth.

Beautiful Photographs,

CARD and CABINET sizes, have been made of these Pictures, and are now for sale, singly or in sets, at the following extremely low prices:

Cards.—Single one, 35 cents; three for \$1; ten for \$3; full set of 28 for \$7.

Cabinets.—Single one, 70 cents; three for \$2; ten for \$6; full set for \$14.

Address, J. WINCHESTER, Box 454, San Francisco, Cal.

Unprecedented Demand for a new and greatly enlarged edition of

${f moses} ext{-}{f woodhullism}$ IN A NUTSHELL. BY THE SPIRITUALISTS OF NEW HAMPSHIRE

WITH AN APPENDIX.

WITH AN APPENDIX.

Containing Reviews of "Social Freedom," by Mrs. M.
J. Wilcoxson and Warren Harris. Also an Exposition
of the True Character of Woodhull, Claffin, and Blood,
by Dr. Joseph Treat, formerly Associate Editor of
Woodhull & Claffin's Weekly.

This work contains 42 compact pages fully showing
the doctrine of "Social Freedom" as taught and practiced by Victoria C. Woodhull, Moses Hull, Tennie C.
Claffin, Col. Blood alias Harvey and others of their faith
as declared and published by themselves. To which is
appended reviews of the pernicious doctrine, by Mrs. M.
J. Wilcoxson and Warren Harris, and an expose of
their terrible conduct, by Joseph Treat, formerly Associate Editor of Woodhull & Claffin's Weekly.

Everybody should send for the book, and read it, and
when read at home, it should be loaned to the neighbors, that all may see what "Social Freedom" teaches,
and its refutation and remaintains by true Spiritualists.

TEN CENTS purchases the work. Ten thousand
copies now ready to fill orders, by mall or otherwise.

Address Religio-Philosophical Publishing House,
Chicago, Ill.

Hints on Getting Well and Keeping Well.

BY MRS. R. B. GLEASON, M.D.

The author mys, "I do not write for the public or "the profession." but for those friends who want Hydropathic and Hygienic hints to help them meet their home duties. The book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother or nurse at hand, to advise in emergencies, or to guide in those matters with which woman's life is so replete. The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain or better still, how to avoid it. Cloth 12 mo 228 pp. \$1.50; Postage 20 cents.

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, IF. Leavitt a colorated physician of this can along a I would not take five thousand dollars for an ounce of this Powder in case I could not procure any more." I was reduced very low with Catarrh and it cured me. Mailed post-paid at these prices:

\$ 1.00 5.00 5.00 8.00 For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and Fifth Ave., Chicago.

OLD THEOLOGY RIGHT SIDE UPSIDE

Down;

By a Methodist Minister.

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

By Rev. T. B. TAYLOR, A.M., M.D., AUTHOR OF "THE IMBERIAGE," "DEATH ON THE PLAINS," AND ONE ANONYMOUS WORK, Price, paper, 76 cents; clock \$1.35;

STRANGE VISITORS: A Series of Original Papers.

EMBRACING PHILOSOPHY, SCHENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATTRE, HUMOB, NAERATIVE, AND PROPHECY.

ev the BPIBITS OF IRVING, WILLIS, BRONTE, RICHTER THACKERAY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING, AND OTHERS

Now Dwelling in the Spirit-World.

These wonderful articles were dictated through a clair voyant, while in a trance state, and are of the most intensely interesting and enthralling nature.

The sale of this extraordinary work has been of the most unprecedented nature. Elegantly bond in cloth. Price, \$1.50; postage, 20 conts.

* Por sale wholesale and retail by the Religio-Philo-ophical Publishing House, Adams St., and Fifth Ave.,

GREAT EXCITEMENT JEFFERSON MILLS, NEW THE BLIND SEE! THE LAME WALK! THE LEPER IS CHIANSED!

Jepperson Mills, M. H., March El, 1878:—Proy. Payron Spenon:

DEAR SIGN—WOULE POSITIVE AND NEGATIVE FOWDERS are creating a great excitement here. It can truly be said, in my own person, that the Hilind see, the Lame walk, and the Leper is cleaned. I had the Leperary for thirty years in my legs, arms, head, and nearly all over my body. After taking your Fositive Fowders about four days I showed up my sleeve to see how my arm locked, and to my utter astonishment the grabs would cleave off easily and leave all smooth; and now my head and body are clean. The Ostavrik in my head is arrested. They cured my lungs, that were tied up with Filegras and Courgh. The Hagenmantisment in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Bilind, so that I could not know a person in the same room. Now I can read the large words in your Circuiar; and his wife was sick from taking calomate. Her limbs were swelled to her bedy. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, naving used them and seen their good effect. I let him have a Box. He went to Mr. Bowles at ton the pleaza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: it eased all her pain. An H. KNIGHT.

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost imfallible in all soute diseases, particularly Fevers of all kinds, such as the Hilious Inflamamatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in **Howel Complaints** and **Norv**ous Headache. I have also proved the Cintment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. W. E. JENKS, formerly of North Adams,

now of Amesbury, Mass. One box of your Positive Fowders cured David Willington of a pain in his atomach of 8 years? standing. Mrs. E. Claffin was cored by the Negative Powders of Numbuess, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Clasin of Neuralgia. They also cured a lady of Painful Rematruation when given up sepast cure. In cases of Parturition (Child-birth), I consider them of

Talk To My Patients. Dr. Julia Williams, Practical Midwife,

East Braintree, Vt. myself have been afflicted with Ithoumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Fa. I think there is no medicine in the world like the Positive and Negative Powders. MRS. DR. GARRISON, Newton, N. J.

In Ague and Chilis I consider them unequal-J. P. WAY, M.B., Bement, III. Your Positive and Negative Powders seem to be quite a may story—no marked action—yet they cure. I have

nothing else has ever benefited them. C. D. R. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female com-

some patients who cam't live without them, as

DR. L. HAKES, Octro, N. F. Consumption,

SCROFULA AND CATARRH Cured.

Jane Worley was cared of Scrofuls 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.—(MARTIN WORBLY, New Petersburg, Obto).

Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. Morea, Fayetteville, N. C.)
The daughter of Henry R. Lepper was afflicted with Scrofulous Sore Hyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room.—Ereshe had taken 2 Boxes of your Positive Powders, here eyes, to all appearance, were well, and have remained so.—(Robbert Thomas, Osseo, Miss.)
I had Thirding Scrofulous Cover.

Minn.)
I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(John W. Kendall,

Powders. I am now about well.—(John W. Kendall, Behts, Me.)

I have cured Mrs. Anna Wright of Imberized Serofula with 3 Boxes of the Positive Powders.—(Emma Parisels. Beaver Dam, Wis.)

Mother had the Castarria in her head so bad that, when lying down, she could hear tigo drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Castarria in the head also.—(Miss H. M. Bhaveralsed one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Company of the Medical Medical Research Medical Research Medical Research Medical Research Resear

Triumphant Victory Dyspepsia and Indigestion.

A abort time since my mother tried your Positive Powden for Dyyspe public and Indigestion. If 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.—(A. G. Mownar, Socioton, Mina)

Four years ago I used half a Rox of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(Jorn C. Rendring, Harland, Wis)

I have been a sufferer from Byspepsia for mean 30 years of my life, and for many years had to restrict myself to the most rigid course of eleting, not naving eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now set anything that is common without suffering any factorysmence whalever.—(Rev. Is Juniar, M.D., Branchelle, Ark.)

\$10 to \$20 per day, Agents wanted every.
H. BLAIR & Co., St. Louis, Mo. vitatims

WHAT WOMEN SAY.

My daughter, Martha, has been cured of Suppressed Flemstrumtion by the use of the Positive
Powders.—(J. Cooper, St. Johns, Ark.)
Your Positive Powders have cured me of Dropsy
of the Womeb of one year's standing. The leadency to Dropsy was inherited.—(Mrs. Enga. Mrsz.,
Hrookip, N. Y.)
A woman who had four Misconfilement get a
box of Positive Powders'-of me, and they took has
through her next Prognancy all right.—(C. Herry,
Sand Spring, lowa.)
My wife is now all right in her monthly periods. As I
said before, she had suffered a great deal from Irereguliarity and Floodings. She had doctered with seven different Doctors for three years; but
there is nothing as good as your Powders.—(W. H.
Krue, Smith Creek, Mich.)
Your Positive and Negative Powders have cured a
case of Milk Leg. of 16 years' standings,
also a case of Rheumatism, a case of Falling Sickness of
Fits, and a case of Dysontery.—(Powker Hallook,
Yorkville, Ill.)
Miss Lens Austin was taken with Stoppage of

Miss Lens Austin was taken with Stoppers of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was tracted with your Positive Powders, and has entirely recovered. —(Rose L. Giess, Pardesville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—Chrere G. Barrer, White-Hills, Comm.)

I have been suffering mearly 40 years with Chromate Headaches, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Powdity Powders, I can say with others that they came like an angel of mercy in the night time.—(Mrs. H. A. Harrer, Hunterille, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOR S. RETTER, Hive Style, Ohio.)

When I commenced taking your Powders, I had Spincel Completions of nearly 30 years standing; also Diabetes, Sciatica, Hheumastiam and Erysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While one visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did not the Michmond, N. H.)

Negative Powders Cure Blindness, Deafness, Paralysis, Lameness, Loss of Smell,

Loss of Taste. Loss of Voice.

Typhoid and Typhus Fever.

The POSTFIVES cure Neuratera, Headacks, Rueumatiem, Pains of all Minds; Diarrhees, Eventually, Vomiting, Districts, Flatalence, Worms; all Freals Weakersess and Derangements; Firs, Cramps, Sr. Virus; Dances, Spasne; all high grades of Frver, Small Fox, Messles, Scarlatina, Brysipeles; all implantations, acute or chronic, of the Ridneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Cataren, Consumption, Bronchitz, Coughs, Colds, Schofula, Nervousness, Asthma, Blasspless, Mass, Stc.

The NEGATIVES cure Paralysis, or Palsy, whether of the Muscles or of the senses, as in Blundses, Drawness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typeous and the Typeous Both the POSETEVE AND NEGATIVE are needed in Chills and Fever.

AGENTS VANTES. -

MAILED POST-PAID AT TRESS PRIUSS.

6 Boxes,..... Send money atmy right and expense, by Postonica Money Order, Registered Letter Draft on New York, or by Express, deducting from the amount to be sent, 5 oxwes for each Money Order, or 15 oxwes for a Draft, or for Expressage, or for Registration of a letter. In getting a Post-Office Momey Order, tell your Postmaster to make it

All Levyens and Remittances by Mail, and all Ex-Pres Packages abould be directed as follows: PROF. PAYTON SPENCE, M.D.,

payable at Station D., N. York City.

188 EAST 16TH STREET, New York Oily. For sale, also by B. B. Johns, Cod. Adams Brance and Form Ave., Omblec.

Permanent U Magnets. Will lift 3% Ds. Price \$1. Address JAS. POOL. Electrician, Friendsville, III. vienitia

Religio-Philosophical Fournal

s. s. jones. MOTTOR, PUBLISHER - - - AND PROPRIETOR. J. R. FRANCIS, - - Associate Editor.

TERMS OF SUBSCRIPTION:

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

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the east-office—whether directed to his name or another's, of whether ho has subscribed or not—is responsible for the

2. If any person orders his paper discontinued, he must by all arrearages, or the publisher may continue to send t, until payment is made, and collect the whole amount— whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newstapers and periodicals from the post-office, or removing and leaving them uncalled for, is prime facis evidence of intentional fraud.

In making remittances for subscription, always procure a draft on New York, or Post-Office Monky Order, if perable. When neither of these can be produced, send the money, but always in a Registered Letter. The registration fee has been reduced to lifteen cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against lasses by mail. All Post-masters are obliged to register letters when requested to do so.

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

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

LCOIL TO YOUR SUBSCRIPTIONS Subscribers are particularly requested to note the ex-strations of their subscriptions, and to forward what is the for the ensuing year, without further reminder from

this office.

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

OBIGAGO, BATURDAY, JUNE 27, 1674

The Social Freedom Convention at Chicago.

That our readers may know what was the object of, and what estimate is put upon, the recent gathering of the Moses-Woodhullites, we quote from the Uhicago Daily Times, a paper that is giving true Spiritualism favorable notices every week, one of which, from a New York correspondent will be found in this

We do not intend to make comments of our own to any great extent, lest we be considered co unduly prejudiced against the convention.

Our readers will observe from the general drift of the arguments used that the managers Who were Woodhullites throughout and can no longer get engagements for lectures, on account of their well known proclivities, are very anxious to have the true Spiritualists unite with them in an organization for harmony, provided the door is left open for the discuscion of their hobby, with themselves as officers and managers of conventions.

That is just what these same people have been doing ever since they organized the American Association of Spiritualists. Organize for harmony, and this same class of "sexual freedomites" will run your meetings and bring back all the disgrace which Spiritualism has just rid itself of. Just so soon as a convention in called for that purpose, the slums and sinkpools of Moses-Woodhullism in all of its depravity will overflood and that kind rif-raff will mount the platform and hoist the black flag of "genual freedom," and another disgraceful come will be enacted to the disgust of millions who are now ready to affiliate with true Spiritualists, in works of reform, as was done at their convention last fall.

We are in favor of national, state and local conventions when called emphatically ignoring, in the call, the social freedom infamy, and not before; and we are satisfied that ninetenths of the Spiritualists of America will agree with and sustain us in this view of the motter.

LIEETING OF THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS.

The Same Old Twaddle from the Same Old Hacks.

MORNING BESSION.

The Northern Illinois Association of Spiritualists and Free-Thinkers began its quarterly conference and convention on yesterday morning, in Grow's Opera Hall. The attendance was not very large, and the proceedings were extremely prosy, pointless, and uninteresting.
A few impromptu speaches were made, but,
being of an exhortative rather than declarative nature, they failed to elicit very great admira-tion or enthusiasm.

SECOND DAY.

the spirit of nastiness.

That is About the Only Kind that Animates This Crowd.

Under the Disguise of Spiritualism They Go for All Kinds of "Reforms."

But Especially the Relations of the Sexes Do They Seek to Adjust.

Next the Politics of the Country They Will Endeavor to Set Right.

Egotlet V. Wilson as a 66 Reformer."

MORNING BESSION.

The Northern Illinois Association of Spiritnalists and Free-Thinkers opened its second day's conference, on yesterday morning, at Grow's Opera Hall. The hall was nearly filled with a large number of lean, lank, and hungry-looking males and females, with long, disheveled hair and eccentric ways. Good speaking timber did not seem abundant. The few speakers that did appear displayed an immense amount of verbosity and disconnected ideas. They jabbered away like poor polls, and shifted from one point to another as easily as a ed from one point to another as easily as a weather-vane veers around at every breath that sweeps across the horizon. It was a most painful task on the part of the more intelligent very unpleasant doubt.

of the audience to make sense out of the pitiless jargon, and particularly so, when that clever lunatic, E. V. Wilson, ventilated his nonsense. The majority appeared interested, and their interest seemed mainly riveted because of the captious phraseology and high-sounding words that began and ended in the mind and voice of the speakers.

When the meeting had been called to order at 10:30 o'clock, a conference of one hour was declared in order, and the opportunity to "spout" was immediately seized upon by Peter West, who was followed by Brother Wilson, both advocating organization and a union of the two spiritualistic factions. Prof. T. B. Taylor next delivered himself of

an address, and devoted his mental energies to an attack upon the Bible, characterizing it as the most dangerous book in existence. He then overhauled Deuteronomy and Leviticus, and showed their fallacious teachings. Progress during the last 800 years was also expatiated upon, and in illustration of the resistance to innovation in earlier days, he cited the fact that the first man who brought out and carried an umbrella was mobbed in London. Great progress had been made within the past few years, and people were never more tolerant. Progress was not in circles, as some imagined, but in straight lines. It occasionally might seem to be retrogressive, and the present effort to unite church and state was manifestly

a retrogression.

Mrs. Sada Bailey, of Waukeekan, arrayed in a blue colored bloomer, was the hext speaker on the programme. She had her address reduced to writing, and explained the fact that it had been written by the spirits while in her closet, the evening previous. The explanation saemed unnecessary, for nothing but poor spirits could be guilty of such a collection of dissociated ideas. It ridiculed the Bible and spoke of the precious and blessed truths of Spiritualism. In arguing the point, the spirits were prompted to a witticism. They said that a young spiritualistic lady was once in feeble health and sought a physician, whom she told that she began to feel the necessities of leaning upon Christ. The physician very promptly tôld her that she hâd better lean upon sôme able-bodied man instead of upon a man who had been dead for over 1800 years. At this point, Mrs. Sada put in an addendum to the spirits' joke, and remarked that for her part she had always leaned upon Sada Bailey, and had always found herself self supporting. The speaker then continued in a general way, speaking of the precious truths of Spiritualism and their tendency to educate and make man-kind happier. She pronounced an eulogy on Victoria C. Woodhull, which was roundly applauded. She closed by repeating a poem on the attributes of "Truth."

A recess was then taken until 2 o'clock,

AFTERNOON SESSION.

On re-assembling, the chair announced that the convention would spend an hour in conference. Mr. West came promptly to the surface and expatiated on organization. He did not favor it, and would go it alone, if no one saw fit to coincide with his views. He did not want to be tied down to any platform. Everybody ought to be at liberty to say just what they

Mr. Stuart, of Janesville, made a speech against organization and favored liberty of speech. There was no money in the world that could hire him to silence himself, on any question which he thought would benefit man-

Judge Holbrook took the floor and made a speech, advocating organization and urg-ing the union of the two factions in the Spiritualistic ranks. There were concessions that both parties ought to make for a harmonious elationship, and he saw no reason wh could not frame a platform which all could

An excitable and nervous individual next mounted the platform and pitched into every thing in general and nothing in particular. The burden of his speech was a demand that people in the audience should be allowed to express their ideas on the platform, and give to the world what they had experienced in Spiritualism. He thought there were a "great many who wanted ideas, and he saw no reason why the people should not have them." He did not believe in stifling free speech by rushing in a lot of business. After having stared the floor out of countenance, wearied his arms by lightning gestures and grown hoarse by try-ing to make his auditors deaf, he sat down, shaking like an aspen leaf, and feeling con-

siderably relieved over his effort. Mr. West then took the floor and spoke against organization. The idea of Spiritualism was freedom.

Judge Holbrook wanted to know if people should be compelled to listen to Mr. Stuart if Mr. Stuart happened to come before them and deliver a long address on the Modoc war. Was there to be no check upon an address of this character, which had no reference to Spiritualism and contained nothing of benefit to man-kind? Such liberty of speech was not desirable, and an organization would prevent persons from talking on anything that did not bear on their religion. Certainly there ought to be

some protection. Mrs. Dr. Severance believed in liberty of speech, and urged that every person should be accorded a hearing on any phases of Spiritualism. There were many side issues, and good could grow out of addresses not exactly bear-ing upon Spiritualism. There were diverse views in their ranks, and their expression was calculated to benefit mankind in some way. Every person had had some experience different from others, and should be allowed the fullest scope in telling it.

Mr. E. V. Wilson, a gray-haired and obese person, wanted an organization, and endeavored to prove that it would not restrict liberty, only so far as to bring speech under parlia-mentary rules. In this conference people had been allowed to utter just such sentiments as they pleased, but the rostrum had been reserved for the better and more intelligent speakers. The conference was then declared over and

addresses solicited. Prof. T. B. Taylor took the platform and spoke of the vicarious sufferings of Christ. Christ, he considered a reformer but not a redeemer, and one who could not save mankind. Every person was responsible for his own acts, and would not escape punishment for his own wrong doing. He could not accept the Bible as authority because he could not trust the people to whom it was originally given. The Jews could not be trusted in reference to a statement of facts, and several Bible instances were cited in support of this point, showing that some of the Bible characters were liars. If God makes a revelation it must be made to every individual alone, and individually, for the reason that when it comes to one it must come to all, for such is the teaching of nature. and not the Bible. The evidence was quite clear that the world had been occupied by man not less than 40,000 years, and the speaker wondered what had become of the trillions upon trillions, of people who had inhabited it before the introduction of the Bible. The Bible ought to have come to the world at an earlier period than it did. The speaker won-dered why it had not been inspired at the very

Mr. Charles Stewart next made a few ram-bling remarks, and called the attention of his hearers to the deplorable condition of society, and the prevalence of vice because of the neglect of society to help the unfortunates, and to educate the children of the poor. The social evil came in for discussion, and the speaker ridiculed society because it turned a cold shoulder to those who had fallen by the wayside in an unguarded moment. He wanted Congress to adopt some measures to change the present order of things, and see that the children of the poor classes were properly taken care of. If all the money now spent in keeping up penitentiaries was devoted to the education and amelioration of the poor children, there would be few criminals, and small penitentiaries. The education of the unfortunate youths would save many a one from the

Dr. Maxwell was then called for, and respouded by putting himself in a trance. After a few twitches of the neck and a general convulsion of the system, the medium announced that the spirits were ready to answer any questions on the part of the audience. Thereupon several individuals inquired into the psycological condition of man and the interest that existed between spirits and mortals. The spirits were prompt in their replies, and spoke very feelingly of moral and mental laws, which few could clearly apprehend. declared that man was God, and that the wil was supreme in the mind "dependent upon its environment," which assertions of course nobody was prepared to gainsay. One individ-ual propounded such a lucid question that he finally gave up in despair by ending in a ditch. It was something like this: "How about men that are unconsciously led away by men who seek self-aggrandizement in self-benefit, does the will in that case reign supreme, and is the man who digs the ditch or the man who falls into it responsible for his acts?" The question was almost a stunner to the spirits, but they replied much in the same lucid style as the question. The man sat down, and of course felt perfectly satisfied. He asked the spirits no more questions. He was shortly afterward seen reading the following in a spiritualistic organ, and no doubt derived considerable comfort from its perusal:

"In the beginning Lord the Mother made herself, the same as the Jew and Roman church say God the Father made himself which was impossible, for the masculine principle does not bear male or female. Lord the Mother made herself, by her own inherent power, and then made God, because the feminine principle bears male and female. This is the immediate work which is the key to the stupendous fraud called religion. Immaculate work was in the beginning of all things, and not a short time ago in a small town in Asia. by Joseph's espoused and Zacarlah's wife. with a ghost, that Gabriel fostered."

Having wearled the medium and the spirits. the convention then adjourned until 7:30

EVENING BESSION.

In the evening the attendance was larger than at any previous session, and the speakers struck out for the beaten tracks of Spiritualism and regaled the people with subjects not related to the physiological manifestations of spirits. Mr. Stuart talked on the deplorable financial condition of our country, and the necessity of inflation, incidentally alluding to

its encouragement of crime. Mrs Dr. Beverance spoke on the subject of health, and said the time was not distant when people would be so educated in the laws of hygiene that they would be ashamed to acknowledge themselves in poor health or in a diseased condition as they now are to confess themselves guilty of the crime of petty larceny. Disease was an abnormal condition, and education would teach people how to

take care of themselves. Mr. Lynn, of Milwaukee, descanted upon the pulpit and the press, and accorded a high meed of praise to the latter, assigning to it the greater influence. The address was an exception to the rule, and abounded with very hap py expressions on the two powers of the land

He was loudly applauded. E. V. Wilson, the egotist, followed on the subject of politics. The convention then adjourned until 10:30 o'clock this morning.

CHICAGO IS RID OF THEM.

The Free-Love Crowd is Finally Decent Enough to Adjourn.

Further Illustrations of Woodhullism in Spiritualism.

SUNDAY'S PROCEEDINGS. The advocates and representatives of free-

lov-ism, under the name of the Northern Illinois Association of Spiritualists and Free-thinkers, held their third and last day's session at Grow's opera hall on yesterday morning. The proceedings were extremely monotonous to persons of intelligence and respect ability who were so unfortunate as to just drop in, but the lecherous crowd are capable of stomaching almost anything, and evidently enjoyed the senseless and disgusting addresses that were delivered. In the Talmud there is an adage that "Though you should hang the sweetest garland round a pig's neck, it will still wallow in its native mire." However much a man of sense and claim to respectability might endeavor to imbue the theory at Grow's opera hall with a sense of decency and propriety, the crowd would still slop over and wallow in its mire. Judge Holbrook and Mr. C. Lynn are head and shoulders above their associates in both ability and decency, but their efforts to regenerate and elevate the voluptous crowd have been futile. In descending to the task of improving it, they have brought themselves down to the same level, and have, by participating in the ridiculous transactions, disported themselves like the rest.

If these men have left any modicum of sense they will forever forewear the crowd and do

penance for their present evil deeds. The most cheering feature of the present convention is the fact that its sessions terminated on last evening, and that the city will not be cursed again with the presence of its members for several months. At the meeting, on yesterday morning. Mrs. Lois Waisbroker, of Battle Creek, Mich., regaled the amorous crowd with an address on Spiritualism, free love, free speech, and free everything else. In her theology, toeology, kneeology, and lust-ology, man and woman was a free agent to do as he or she pleased, providing the rights of others were not infringed upon. Spiritualism was a religion of freedom, and an individual under its teachings was clothed with power to do as best suited his own free will. Of course the sentiments were loudly applauded.

Judge Holbrook, still endeavoring to rise above the mire and be free from its weight, next mounted the platform and spoke on the subject of "Science Applied to Religion." It was an effort to show the difference between

ing of Spiritualism, and what it taught to intelligent minds.

It reviewed certain portions of the Bible, and showed wherein they were erroneous and unreliable. Spiritualism was defined to be a scientific religion, and was claimed to give people a better light as to the kingdom of heaven, revealing its mysteries more clearly and giving more knowledge of what it is, and how it is to be gained. He concluded by giving the leading principles of Spiritualism, and their bearing upon the happiness of mankind, not countenancing the victous doctrine of

The address very naturally did not please the auditors, and so was not accorded much

The convention then indulged itself in a recess until 3 o'clock.

In the afternoon, the members devoted themselves to a wrangle over the presentation of several amendments to the platform of the association, which was published in the THE Sunday Times, and various side issues having no direct reference to the question before the meeting. Nothing was accomplished, and the convention adjourned.

The evening session was very largely at tended, despite the fact that an admittance fee was asked to witness the ridiculous proceedings. Although the general appearance of the auditors was somewhat more respectable, the old backs controlled the exercises, and dis-played their supreme ignorance of grammar, logic, and every thing else. The exhibition would have been a credit to the inmates of a lunatic asylum. First came an address by a person calling herself a woman, and rejoicing in the name of Mrs. Colby. Her face, voice, dress, and the cut of her hair 'were decidedly masculine, and probably the great regret of her life must be that she was not at the right hand of God when He created her a female instead of a male. With a pair of bifurcated garments, and a little more color in her face, she could pass for a male without fear of contradiction. Her subject will forever remain a mystery to her auditors, and her treatment of an indefinable something will probably be unfathomable until the great day when all things are made clear. The only comprehensible part of her discourse was when she asked if there was any God in this city under Mayor Colvin's administration, and even then only a few attentive hearers seemed to fully appreciate the joke. Her tongue possessed a lightning velocity, and, with all its glibness occasionally tripped under the most extra-ordinary rush of words—not ideas. When she concluded, a sense of relief overcame the audience, and one intruder went so far as to ask if the controlling spirit had not been made a maniac for life in trying to string out the words for the speaker.

Egotist V. Wilson next took the platform and said something about God. For his part, he believed in a God because he did not know Him. If he knew God as well as he knew himself, he should not believe in Him. The unconscious joke was speedily appreciated, and a titter ran through the audience. He then gave his auditors tests of his powers to describe events in the life of some of those present at the meeting, by the aid of spirits, and several individuals were shown up in their dealings with other people in years past. After a description of events and persons, the speaker would ask its correctness, and those addressed would invariably reply, "correct." After an hour's exhibition of this character, the convention adjourned until the next quarterly

The following are the officers elected for the ensuing year: president, O. J. Howard, Mc-Henry, Ill.; vice-president, Mrs. Dr. Severance, of Milwaulice; secretary and treasurer, E. V. Wilson, of Lombard, Ill.

SPIRITUALIEM IN NEW YORK.

[Special Correspondence of the Chicago Dally Times.] New York, June 11.—One of the most im-

portant, and perhaps interesting, questions of the day is. What is Spiritualism? Anybody can ask it; nobody seems able to answer it, at least satisfactorily. Is Spiritualism natural, or supernatural? Is it the result of some unexplained and unknown law, or is it a supernal agency? So many thoughtful and intelligent persons believe in it implicitly, on one hand, and so many thoughtful and intelligent persons totally discredit it, on the other hand, that it is extremely difficult to decide between the two.

The man who, at this day, pronounces anything either true or false, without careful investigation, may well be charged with unwisdom: It is the duty of him who claims to be a philosopher to examine both sides of every question; and he who fails to do so before giving an opinion is either a bigot or a sim-

THE HISTORY OF SPIRITUALISM

is peculiar. The term used to be employed to designate the doctrines of certain mystics, like Jacob Bohme, Miguel de Molinos, Marie Guyon, and Antoinette Burignon, who professed to be under the direct guldance of the Divine

Spirit.

More than a century ago, Swedenborg assumed to be in full communication with the spiritual world; to have constant interviews with spirits and angels, just as ordinary mor-tals have with their friends. When on his death-bed (1772), it is asserted that one of his familiars asked him whether he still cleaved to principles and averments he had announced in his works, and that he solemnly and em-phatically replied in the affirmative. He added that, in seventy or eighty years from that time, such disclosures would be made as would bring his teachings into general notice, and ultimately into general belief.

Spiritualists claim that the Swedish philoso-

pher's moribund prediction has been verified by the spirit-rapping phenomena, which first presented themselves in 1847 at the village of Hydesville, in this state. They lay particular stress on what he says in his 'Divine Love and Wisdom." that a man in whom the spiritual faculty is developed may experience angelic wisdom by putting to sleep the pulsations of the body, and by receiving at the same time, a wonderful influx from above.

ANDREW JACKSON DAVIS

may be regarded as the pioneer in this country of what is now known in this country as Spiritualism. Born in Orange county, in this State, in 1826, he passed his boyhood in extreme poverty, and at the age of fourteen was apprenticed to a shoemaker in Poughkeepsie. Two or three years later, one Wm. Levingston threw him by mesmeric passes into a magnetic somnambulism, eliciting extraordinary phe-nomena of clairvoyance. The youth Davis could do little more than read or write, and had never shown anything like talent. Still, in his someambulism, according to persons then intimate with him, he would discourse on psychological and scientific subjects, using technical terms and phrases with all the exactness and fluency of a savant. A little while after, he began to treat diseases, giving prescriptions and diagnoses in a trance state with what is reported to have been remarkable suc-

and received instructions as to his future spiritual teachings,

In the autumn of 1845 he came to this city, and in his clairvoyant condition dictated to the Rev. Wm. Fishbough a volume of some eight hundred pages, subsequently published under the title of "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind." The work contains a hundred and fifty-seven essays on social, spiritual, theological, cosmical, and ontological topics, embodying a unitary system, an inflated order of naturalism, and a general rejection of the sacredness of the scriptures. Since then, he has printed "The Great Harmonis," his autobiography ("The Magic Staff"), and other books, substantially a repetition of his first work, plus many startling declarations, touching celestial and terrestrial themes which the Spiritualists pronounce true, and the materialists preposterous. For a long while Davis was known as the Poughkeepsie seer, and was regarded an oracle by persons of his way of thinking.

He now lives in New Jersey, a few miles from the metropolis, which he frequently visits, and is a noted figure on Broadway. He has something the air of a clergyman, having an intellectual face, an amiable and benign expression, and very quiet manner. He has gray eyes, dark hair, good features, wears glasses, is in no wise eccentric or flighty in seeming, talks intelligently and sensibly on all subjects. He has no disposition to put forward what might be regarded as his hobbies, and anybody might pass hours in his society without suspecting him to be a Spiritualist. No man appears to be more sincere in his beliefs; he has as much faith in visions and revelations as Swedenberg ever had; he does not admit the slightest doubt of the absolute truth of the principles of Spiritualism as generally understood. He has been an object of great curiosity to countless inquiring minds. Many scholars, preachers, and others have visited him, and not a few of them who had read his works without conviction, have, it is said, been converted to his doctrines through repeated interviews with him.

epirit rápping,

as has been said, was first heard in 1847, in the village of Hydesville. One Michael Weekman was the original auditor, and, not enjoying the mysterious sounds, vacated the house, and John D. Fox and his family moved in. During the latter part of March, the following year, they were favored with the raps, and tried in vain to trace them to some tangible cause. The sounds grew in loudness and frequency until the family were kept awake for hours at a

The youngest daughter, Katie, aged ten, finally attempted to imitate the raps. by snapping her fingers, when the raps would immediately respond by the same number of sounds. She then said: "Do as I do; count 1, 2, 3, 4, 5;" simultaneously striking her hands together. The raps obeyed her exactly.

Mrs. Fox remarked: "Tell us how old Katie s?" and ten knocks were distinctly heard. The age of each member of the family was recorded in the same way. The mother, not a little startled, inquired if the noise came from a human creature? No sound. She then asked, if it were a spirit, that the answer should be made by two raps; and the raps were made.

THE MYSTERY AND INTEREST GROWING.

All diligence was used to discover the source of the knockings, though to no purpose. The neighbors were called in, and they had no besieged by visitors from all the country round, and the raps continued to be correctly given in answer to various questions.

Some three weeks after these occurrences, David, a son of the Foxes, went one morning into the cellar where the raps were heard, and said: "If you are the spirit of a human being that once lived on the earth, can you rap out the letters that spell your name? If you can, rap three times."

The raps having been given, David called the alphabet, and writing down the letters that were indicated, the name spelled was "Charles B. Rosma," which was entirely unknown to the family, and which they were subsequently unable to trace. The presumed to be spirit announced that Rosma had been a peddler, who had been murdered in the house some years

THE FOX GIRLS.

As the story is told, the raps at first were made in answer to inquiries of all the members of the family, and of visitors likewise; but the spirits soon restricted themselves to the younger daughters, Katie and Maggie. In a few months the Foxes removed to Rochester, where the rappings followed them, and where it appeared that anybody could obtain communication with what purported to be deceased friends, through the medium of those girls. The spirits were put to the test by the questioners, and many of these expressed them-selves satisfied that they were spirits indeed. At the same time, it was observed that tables, chairs, and other ponderable bodies tipped and moved, without perceptible agency, in the presence of the girls. The manifestations, becoming more and more extraordinary and inexplicable, attracted visitors from the city and country, and were soon known far and wide as the Rochester knockings. The phenomena were also developed in other families in and about the town, and the whole United States soon enjoyed such a sensation as had not been known since the adoption of the con-

Toward the close of the autumn of 1849 a public meeting was called in Rochester, as, is alleged, by the advice of the spirits, with the view of submitting the phenomens, to the investigation of a committee to be appointed by the audience. The Fox girls were, as usual, the vehicles of communication; and the committee, after repeated tests, declared themselves unable to trace the manifestations to any mundane agency. This gave Spiritualism a certain authenticity, and when the Foxes came to Manhattan, as they did the following spring, the phenomena were privately and publicly discussed throughout the republic. Maggie Fox was afterward married to Dr. Kane, the Arctic explorer, and she and her sister, a medium, are still living.

Mediums sprang up everywhere, being represented by both sexes, by the rich and poor, the refined and coarse, the learned and ignor-

From that day to this, the interest in the subject and the number of converts have been steadily increasing, notably in the metropolis. It is reported that there are 2,000 more Spiritualists here now than there was twelve months ago, and that in a population of nearly a million and a quarter in and about the city, something like 20,000 are either avowed or secret bellevers.

THE OBJECTIONS URGED.

The objections urged against Spiritualism by many persons not at all prejudiced is that they the Christian religion and Spiritualism; the bearings of science upon the former and its good effects upon the latter; the true mean affirmed he had converse with invisible beings, are unable to make any particular progress in it. They say that, after a dozen investigations,

der is simply variation and repetitions. They witness what they can not explain; and yet they aver that there is an incompleteness, if not a contradiction in a great majority of the manifestations. There is usually just enough lacking to suggest conclusions or chicanery, and they marvel why the defect is not sup-

Touching the Davenport brothers, for example, they ask why it is, if the spirits play on the instruments, dance, and tie the knots, that they can not do these things when the cabinet doors are open as well as shut. What need is there for darkness or concealment if the manifestations really be of spiritual origin?

Another objection is to the mediums who

Another objection is to the mediums, who, for the most part, are the very opposite of spiritual, and by no means the sort of people that refined and cultured spirits would naturally select to communicate through. Why, too, skeptics inquire,—do not departed friends have direct intercourse with those they have left on earth, instead of by prosaic proxies?

THE ARGUMENTS IN FAVOR.

To this, the faithful reply that the spirits require intermediates, and that these intermediates must be persons of a peculiar, almost abnormal temperament. They do not pretend, notwithstanding their faith, to unravel the the mystery of the phenomena. That these are revelations from the other world, however, they do claim; and defy anybody to disprove they do claim, and defy anybody to disprove

The latter clause of their declaration is safe ground, since the most rigid investigations of the past twenty-five years has failed to offer any satisfactory elucidation of the phenome. associated and identified with Spiritual-

Some of the most scientific men in Great Britain have examined the subject recently, and have decided that there is no way of ac counting for the manifestations; that their agency certainly seems to be supernatural.

Almost anybody who has looked into the matter will admit that, at the least, it involves some unknown law, which, in the future; may be developed, and so solve the enigmasso long puzzling the thoughtful, not less than the common mind.

BIEDIUMS.

There has been much advance in Spiritual-lam since the time of the Rochester knockings. This is particularly noticeable in the mediums in this city, which has been and is still the seat and center of the new science, or what-over else it may be. It is said that there are nearly a thousand professional mediums here, many of whom earn a good living by giving seances to the public. The charge made is from \$1 to \$10 a sitting; from \$3 to \$5 being the general rate of mediums. While no doubt a good deal of imposture and artifice is practiced, and strange things are done, not only are chairs and tables and other heavy pieces of furniture made to move about without any visible agency, but unseen instruments are played; lights are shown in dark chambers, and even faces and figures of the dead are, it is claimed, clearly revealed and recognized by living friends.

Some of the mediums have gained a wide reputation and large custom by introducing spirits that write upon slates, even while their customers themselves hold the slates under the table, and are confident that no tangible form approaches them. Other mediums show the initials or names of the dead in raising red initials or names of the dead in raising red letters upon their arms, and perform so many necromantic feats as to bewilder judgment and confound reason. At certain seances, hands are seen to pull at one's clothes, take out one's watch, pluck one's beard, caress one's face, and still can not be grasped.

I am acquainted with intellectual and wellbalanced persons who have witnessed these phenomena again and again, and the sole im-pression left on their mind is that it is wonderful and incomprehensible. They are not in the least convinced that spirits have aught to do with the manifestations; and yet they can not, for their life, comprehend that they are produced by material action. They are exfremely anxious to know who or what is behind all this. Thousands and tens of thousands of highly intelligent persons share this anxiety. The Roman Catholics and not a few of the orthodox sects ascribe the phenomena to the devil; but as it is more difficult, not the say absurd, to conceive of the existence of the devil than it is to conceive of the existence of spirits, this ascription rather augments than diminishes the mystery.

A MECCA OF SPIRITUALISTS.

It is asserted that all first-class mediums come soon or late to New York. Whatever its spiritual atmosphere, its financial atmosphere is assuredly favorable to them. They can make five times as much here as anywhere else, not only on account of the large population, but on account of the constant influx of strangers. This is a sort of Mecca of Spiritualists. You would be surprised to know how many journey hither from long distances, solely for the purpose of consulting mediums of exalted reputation. Communications from deceased friends are naturally more in request than anything else. Persons who want to believe are already three quarters converted; are rarely in condition to reason clearly, or judge impartially. The majority of converts I have talked with have become such through what they claim to have been indubitable revelations from beyond the grave. They found what they sought—consolation; and where consolation is, faith is prone to take root. It may seem strange—it is true, nevertheless,—that many men and women here, of culture and position, firmly believe that their beloved dead are constantly near and about them; that they communicate with them as regularly as though they were living. Irrational as such views may appear, they yield ineffable comfort to those cherishing them; nor do they shock the reason, nor oftend the sense of justice, like many of the savage tenets of theology.

SECRET BELLEVERS.

There are hundreds, yes thousands of our citizens who privately adhere to Spiritualism, and outwardly reject it. They are afraid that they will be laughed at; that their business interests may suffer; that their mental soundness may be suspected; or that they may lose so-cial caste, if their genuine opinions be ascertained. This apprehension, however, is growing less every day. So many prominent persons, not in America alone, but in Europe, have professed Spiritualism, that the weaker and humbler brothers feel an added moral sup-

PROMINENT SPIRITUALISTS

The Czar of Russia, Bismark, Theirs, Gambetts. Costelar, Victor Emmanuel, Gladstone, the Prince of Wales, Carlyle, Disraell, and any number of the crowned heads, statesmen, and scholars, and philosophers of the old world are declared to be Spiritualists.

The New Yorkers falling in the same category, if report may be trusted, are beyond

OLERGYMEN.

Among the clergy are named Henry Ward Beecher, Edwin H. Chapin, Henry W. Bel-lows, Gutavius B. Frothingham, George H. Hepworth, Samuel Osgood, Morgan Dix,

Henry C. Potter. Stephen H. Tyng, Charles F. Deems, T. DeWitt Talmage. It is said that none of these are open adherents of the doctrines, since their theological calling and training render them unwilling to be ranked with the new sect.

Journalists.

Horace Greeley was undoubtedly a Spiritualist, though not inclined to avow it, James Gordon Bennett is reputed to be; so is Manton Märble, George Ripley, Wm. Henry Hurlbut, Charles A. Dana, George Wilkes, Ivory Chamberlain, William Winter, George Jones, Wm. Cullen Bryant, Parke Godwin, Robert Bonner, John Swinton, Wm. C. Church, and a host of the subordinates.

LAWYERS.

Of the legal fraternity the Spiritualists claim Oakey Hall, Charles S. Spencer, John Graham, W. O. Bartlett, Wm. Allen Butler (the redoubtable Benjamin F. Butler is also put in the list), and a number of the judges and leading practitioners.

LITTERATEURS.

George William Curtis, James Parton, Har-riet Beecher Stowe, Richart Grant White, Herman Melville, Richard Henry Stoddard, Bret Harte, Kate Field, Elizabeth Stoddard, Edna Dean Proctor, Edmund Clarence Sted-man, Kate Hillard, Anne Lynch Botta, Ben-son J. Lossing, "Josh Billings," John G. Saxe, Charles Dudley Warner, Barry Coffin, and "Mark Tyrain" are asserted to represent the literary class.

ACTORS.

A large majority of actors are pronounced adherents. Edwin Booth, Joseph Jefferson, Hester Wallack, Clara Morris, Fanny Davenport, George Clarke, Pauline Luces, John Owens, Sarah Jewett, Matilda Heron, Geo. Fawcett Rowe, Edward Sothern, Fanny Morant, and Edwin Adams are counted as strong in the faith.

Business Lien.

Numbers of our shrewdest business men, who would not be thought to yield to the vagaries of the imagination, are ranked by common report as converts to the creed. Many of them, oddly as it looks, actually have recourse to the spirits for commercial guidance, and claim that they owe some of their most profitable speculations to that

Hard-headed old Cornelius Vanderbuilt is designated as a Spiritualist; but he would not admit it, if broken on a wheel. The story is that Woodhull and Classin convinced him by the revelations they made as mediums. They also pretend to have cured his wife of a disease which would have proved fatal, and to have been of incalculable value to him in divers manners.

Jay Gould, Henry N. Smith, Rufus Hatch, Horace B. Claffin, Leonard Jerome, Daniel Drew, Moses Taylor, Royal Phelps, and I know not how many are set down with the Spiritualists.

Indeed they are to be found in abundance in every grade of effairs, and in every rank of life. Some of the most unreserved believers are ultra evangelical Christians and straightlaced folk generally.

-: Tok el ohw dra el ohw

a Spiritualist, it is impossible to determine for the reason already given. Personally I have no bias, scarcely an opinion, on the subject. I hardly feel interest enough to examine it. Nevertheless, I know how wide-spread the belief is, how rapidly it is extending, and how many prominent persons are believers who hesitate to make such admission.

A CURATIVE AGENCY.

Within a few years, Spiritualism has assumed the form of a curative agency, and its results are pronounced almost miraculous. There are dozens or magnetic and clairvoyant physicians here who are often called in extreme cases, where the regular physicians have ingloriously failed.

Despite my excepticism, if I were to tell half that I have good reason to believe, I should be charged with enthusiastic advocacy of what I care nothing about. As a study, the subject is curious. Be our opinion as it may, it is hard to deny that What is Spiritualism? is the question of the hour.

Philadelphia Pepartment.

HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

How Shall We Get the Truth?

This question is very frequently asked, especially in regard to Spiritual truths. Spiritualism is such a grand philosophy, such a sublime religion, such a complete system of truth, that it is adapted to all the conditions of humanity, but mankind are not satisfied, and they should not be with their present condition, for it is only a stepping stone to a higher and better one. He or she who is satisfied, will never take the steps that lead upward and onward. The greatest lack of wisdom is displayed in the desire to be what we are not; to attain at once to that which is beyond our present capacity.

Carpenter, the English physiologist, in speaking of such persons says "they have no place in the existing fabric of their thought into which such facts can be fitted." That is a grand truth, well expressed. In one of Mrs. Brigham's lectures, she said, "Blessed are the pure in heart, for they shall see God." A spirit voice said to us, "Blessed are the pure in spirit, for they shall see spirits." If the mind is clouded with doubts; especially if the murky yeil of suspicion hangs with its dark fold over it, there could be no clear vision. Honest skepticism is always to be respected. Suspicion borders closely upon and often is the result of crime. "The man who hath suspicion in his soul is fit for treason, spoils and strata-

The reception of truth is a means of Spiritual growth, and at the same time must be the result of that growth. The little child grapples with truth, but how carefully does the wise parent or teacher endeavor to simplify the exparent or teacher endeavor to simplify the expression of truth in regard to everything, so that it may be comprehended. It is so all through life here and hereafter; we are like, children, in proportion as we are willing to receive the truths that are adapted to our conditions and states of growth, will we be nourished and strengthened thereby. The desire for truths beyond our capacity and growth, is not wise either for the child or the adult.

New converts to Spiritualism are often sadly disappointed, because they can not see immediately all that is seen by those who have spent years of close study and careful observation, and have garnered truth little by little into their minds. It is an absolute law that new truths can only be appreciated and received as they approximate more or less closely to those we have already attained.

Enthusiastic persons have sometimes fancied that it was the mission of Spiritualists to bring to the world, a great and sudden light and convince all mankind of the truth. When this feeling is analyzed there may be found in it something of selfish ambition which it would not be well to gratify.

The law is inexorable that truth can only be received as there is a capacity for it. Hence we find that spirits are everywhere endeavoring to present their facts, and as far as possible the philosophy in relation to them, leaving the human mind to grapple with them and reach all it can. It has been said there is no royal read to learning; if we mean by this that we must earn all that we get, and pay as we we must earn all that we get, and pay as we go, it is plain enough. Truth like its immortal author is eternal and immutable, while our knowledge of it is gradual and progressive.

More than twenty years ago, we received the communication from Eather Henck on this subject, which we publish in the department for the Spiritual world to-day. We are glad to know that that department is being appreciated by mortals and spirits. A friend from Newberryport, Mass., says. "I can not resist the spell which is upon me to write you concerning the communication from John Emerson. My paper has been handed around from one to another all the week; and has created much interest in this, his native city, among those who knew him intimately and loved him dearly. He was a young man of superior endowments, and gave promise of a bright and useful earth career. When he first came from college and preached for a divine here, he said to his brother clergymen, "Emerson has stolen the hearts of the people. He speaks as one inspired! He organized the Whitefield Church here, but his health soon failed, and at the age of twenty eight, our father took him home."

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been arging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended 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. O.]

A NARRATIVE.

The Experience of John King (Sir Henry Morgan), given through Henry T. Child, M. D.

CHAPTER I.

EXPERIENCE IN EARTH LIFE.

I was born in Wales, England on the 17th day of March, 1636. My father was a well-to-do little farmer, a very positive and angular man, subject to spells of excitement, almost amounting to insanity, at which times he was exceedingly turbulent and tyrannical. I see now that he was a medium, though, of course, we knew nothing of this at that time. He belonged to the English Church, but did not care anything about the tenets or dogmas of the Church. He was a very profane man.

My mother was a small woman with great energy of character, which was much drawn out by my father's wayward course. I was the second of nine children, five sons and four Mother was a better medium than father, and would often sit alone when she could be released from the arduous cares of her large family. She did not know why she did this, as she has told me since we met here; but now we see that it was for communion with the spirits, who sided her much in the toilsome journey of life. I shall present my father and mother to you in form soon.

There was nothing particularly attractive to me at home; plenty of hard work and such poor fare, that when I was about sixteen years of age, I ran away and engaged on board a ship bound for Barbadoes, having entered into an agreement to work my passage and to he sold for a term of three years service on the land, which I faithfully performed to the let-ter, working much harder on the plantation than I had ever worked at home.

I now perceive that I was a medium, and that as soon as I got out to sea, these powers became much developed. I felt a peculiar exhilaration which I supposed was produced by the sea air. I have noticed that there are many persons whose mediumistic powers are unfolded by going to sea, and these make the best sailors and officers. I think it was owing to my mediumship that during all my life I never had a serious wound. I was very happy, mainly from this mediumship, which of course I knew nothing about at that time, and did not believe it till long after I came to

spirit-life. There was but little of importance occurred during my three years servitude in Barbadoes. It was a lesson in slavery to me. At the age of nineteen, in 1655, I was honorably discharged, and having saved a little money I set out to seek my fortune, and as the historian tells you, I went over to Jamaica, and seeing two Buccaneer vessels fitted out for an expedition, I joined them at once, and we were very successful. As soon as I got out to see the same joyful feeling came over me, and I was a jolly tar, the life of our boat.

Thornton will say, "This early success was as fatal to Morgan, (the name I had assumed by which I was always known during my earth-life, Henry Morgan), as good luck is to the young gambler on his first visit to a

From 1655 to 1658 I pursued the most desperate piratical life, having become commander first of a single vessel and afterwards of a first of a single vessel and afterwards of a first. My history as given by the writers of that day, contain more falsehood than truth. I do not say that is as bad as the reality which in those times it was impossible to get at. I could detail to you now, the daily incidents of my life at that period, but it would be useless and unprofitable and I shall not detain you. I have no applicates to offer for the life of I have no apologies to offer for the life of crime, plunder, bloodshed and piracy which I led. I will say that years of intense suffering

in this life have not enabled me to wipe out the sorrow which was so justly mine. Laccept it all, however as a part of my life experiences, which I trust you will enable me to present to the world, together with that which I have done to improve and enlighten it. I am not happy yet, but there are hours when a consciousness of peace steals over my spirit, and I dream of the heaven which is to be mine when all this turmoil and strife is over. A few incidents more will close the account of

few incidents more will close the account of my earthly existence.

In 1659, I returned to London. I brought considerable money with me. I found a woman an named Katie Lambert, whom I married, and for a brief period I thought I would settle down and lead an honest life. I was at home until after our little Katie, whom you have seen so often, was born, which was on the 12th of May, old style, in the year 1660. Soon after this my old reckless habits began seemed to the earthly habitations of men,

to grow upon me. You know that there is a cumulative tendency in the human system, and like the pent up waters of a stream, they will ultimately break away all barriers. After my means had been considerably diminished, I set sail for the West Indies again, and was gone nine years with varied fortunes, sometimes being quite rich, and at others having but little. The dark deeds of this period need not be recited here. At length after some successful exploits, I returned and found my family in great distress, which I was able to relieve, and for a time we had a happy home. relieve, and for a time we had a happy home. My little Katie was a very interesting child, and had more influence over me than any other person ever had. My rough and intemperate habits had grown upon me, and I was at times very cruel and vindictive. It was at this time, when very much excited, I struck my wife and broke her nose, as you will see when she appears in the materialized form.

I remained about three years at home and then the disposition to roam, together with

then the disposition to roam, together with then the disposition to roam, together with my exhausted funds led me to go to see again. There being considerable disturbances on the Island of Jaimaca in 1674, I was sent by King Charles the Second, with certain papers to Earl Carlisle, then Governor of the Island. In 1678, Carlisle returned to England on account of his health, and I was appointed Deputy Governor, and the following year I was knighted as Sir Henry Morgan. Not long after this, having for years been in dissipated habits, I passed over to the Spirit-world. habits, I passed over to the Spirit-world. There I was much surprised and disappointed, to meet little Kitie, who had gone before me nearly two years although I had no knowledge of this. She was a blessed and truthful child, and was the first to meet me on the shores of the Spirit-land, though she could not be with me much of the time.

TO BE CONTINUED.

THE COMING OF SPRING.

an improvisation by Mrs. Nellie J. T. Brig-HAM, AT LINCOLN HALL, PHILADELPHIA.

Long have we waited though clouds and dark-

Through long dreary days and nights of rain, Waited and doubted, and hoped through doubting,
The coming of flowers again.
Watching at last through the radiant heaven,

Behold a glory on earth to day, They from the prison of frost and snow flakes.

Crowneth the beautiful hills af May. The spring time is with us, birds and blos-

Song and fragrance are over the land; Floweth the river, blue as the heavens; Telleth the story the vales understand.

The spring time speaketh of life's glad morn-Changeful, like April skies, smiles and tears; Tear-drops are gems in whose radiant prisons, Shineth the light of eternity's years.

Boon shall summer with no withered blos-

Dawn on our hearts with freedom and peace, Earth has the type, and feeble and broken, Of the land where all shadows shall cease. Song of the ocean—bloom of the meadow. Teach us to love the giver of spring, Turning for light, like leaves of the forest, Taking the blessings the sunbeams bring.

A Communication Through Esther Henck of Philadelphia, in September, 1852.

List! hearest thou not holy voices near, Breathing of love in thy listening ear, Filling the air with their rapturous songs, Lifting the burden from earth-laden throngs?

Oh! charming and sweet are their blessed words, Touching the heart in its secret chords,

Sinking within the calm depths of the soul. Stilling the passions that tempest-like roll. Oft hast thou heard their low breathings clear.

Whispering of souls that to thee are dear, Lifting thy heart from the earth and its strife, Teaching thee lessons of the higher life, Oh! thou art surrounded by engels of light, Making the earth seem more fair and bright,

Scattering the flowers of heaven o'er thee, Filling thy soul with their charmed melody. Then followed a communication which seems so in accord with our opening editorial

that we give it here: The angel of truth is hovering over this earth; spotless is her flowing robe; pure and bright are the gems of impurpled richness, which adorn her. She lifteth her eyes trustfully to the Father of all, as she invokes his holy blessing to be revealed unto you. Beautiful is the banner which she holds; on it are the words, "Forward, Victory!" She urges with eagerness of spirit that you should fight the battle of righteousness and peace. She presenteth her weapons, faith, hope, love and charity, she hath touched them with her charity; she hath fouched them with her magic wand, and they will inspire you with their influence; retain them and you shall be victorious unto the end, but release your hold—relinquish this right, and the power shall depart. March forward then and combat error and set her enslaved votaries free. She has but unwilling followers, for did she not clothe falsehood in the semblance of truth. All men would flee from her frightful visage, but she deceives them for they are still unde-veloped, else could they behold her in her de-formity. Go forward boldly and disrobe her of that which belongeth not to her; then shall

she find herself alone and unsupported. Fear ye not, for when ye are faint the dew of heaven shall descend upon your souls, and ye shall be made strong in the wisdom of the spheres of light. When ye famish, the heav-enly manna shall descend and ye shall be re-

vived by its holy powers.

Truth can never be fully comprehended by thee; when thou shall receive a portion of it, instead of taking the scroll and storing it away in some portion of thy habitation which thou shalt seldom enter, thou shouldst keep it before thine eyes, and reflect upon it. When we thus present thee with the scroll of wis-dom, unroll it, and as thou dost endeavor to comprehend its teachings, thus shalt thou continue ever receiving, but never reaching the end thereof; for truth is a perfect circle of light emanating from the Divine Being permeating every particle of the Universe, and finding its way again into the spiritual depths of the Infinite God. Thus, in whatever step thou shalt perceive the truth, it will lead thee onward and upward toward the father of all, for its rays atream in no other direction, but ever center in the Creator of the universe; therefore, fear not to examine into all things,

and breathed in their souls the love and wisdom which they have perceived during their progress, through the immortal realms of the

spirit-home. Bright is the glorious career of the soul, though born amid imperfections and undevelopments, yet being immortal in its nature, partaking of the powers of immortal and Infinite Being, its course is ever onward and upward, and the ever enduring law of change gradually produces light out of darkness, and development out of undevelopment.

Its immortal faculties, ever reaching, ever grasping after infinity, lift it above the impurities with which it is surrounded, and at fast casting off its physical body, with which it has hitherto been encumbered, it soars above into those lands where wisdom sheds its light unclouded by the vapors of earth. There, as it basks in the warm sunshine of the Lord Jehovah, it expands into inexpressible beauty and joy, and the interior light of the soul sheds around it a holy halo, and with radiance brighter and brighter does that halo glow as the soul expands and progresses through the spheres of eternal wisdom and love.

Seest thou the end and aim of thy existence, whether in the earth or in the spheres of superior light? ever act then in accordance with what truth stamps upon thy soul. Then shalt thy existence be one continued anthem of praise, and a ray of glory ascending even unto she throne of thy Father in heaven.

A COMMUNICATION FROM DR. THOMAS CHACE, OF PHILADELPHIA-THROUGH KATIE B. ROBINSON.

Please say to my dear wife that I see many changes are before her and the children, which will be for the best. Alleyne and I are near to her, and will endeavor to relieve her of her bodily sufferings, and to show her that much good is being done for her in that respect. I am much pleased to see that the cause of Spiritualism is marching upward and onward in the City of Philadelphia.

Alley ne and many of us are interested in your meetings and in the Lyceum. He would like to come and tell you of the progress in the Lyceums in spirit-life. I have in tell. the Lyceums in spirit-life. I have met Mr. Sharps, and we have had a good time in talking over olden times. It is very pleasant to meet with our old friends whom we knew in earth-life, and to feel that they are attached to us, and that old acquaintances are not forgotten. I am thankful that I knew something of the philosophy of Spiritualism for it has of the philosophy of Spiritualism, for it has

helped me very much in spirit-life.

The many beautiful thoughts that were brought to me by my beloved wife, were a great comfort to me in life, and still more so here. I shall be obliged to you again if you will report this.

STEPHEN R. SMITH, OF PHILADELPHIA.

"I would like to say a few words, if you are willing that I should come. I want to say to my people that, as they have gained their physical freedom in this land, I hope they will work on and endeavor to gain their spiritual freedom also. "There is much mediumistic power among

the colored people, and if they would form circles, many of them would be developed and be of great use among their brethren and sisters. I would like to tell them to seek to place in responsible positions honest and noble men and women.

"I would send my friend Fredrick Douglass; my kindest respects, and ask him to be true and faithful to his mission, for he has yet to speak many truths to the people, and I see that he is often inspired.

"I feel that it is glorious to return in this way. I understand your department in the paper, is to be free to all people, of all nations and colors. I am happy to come. I see that my will is being carried out in regard to the home for aged colored men and women."

Mr. Smith left a sum of money to establish such a home, and a very substantial building has been erected in West Philadelphia on a lot donated by him.

"I hope to see my people educated, and that they may have that religion which will lead them to be charitable and kind one to another and to all their fellow men. I don't care what church they belong to; if they have these feelings, they will be all right. If they will do right and live upright and honorable, all the old prejudice against color will die out, and they will come to be respected and esteemed among men, and there will be peace and love in the human family.

"I have had a happy reception here. There was no difference of feeling towards me. "When our glorious summer came, we had a jubilee with all the rest. I am glad to see that my people have done so much to show their gratitude to this great and noble man, who was always their true, firm and steadfast friend."

Convention.

The Northern Wisconsin Association of Spiritualists will hold their Fifth Quarterly Convention, the 26th, 27th and 28th of June, 1874, in the Union Church, at Oakfield, Wis.; T. B. Taylor and Mrs. Parry, speakers. A cordial invitation to all. Mrs. S. H. Lee, Sec'y.

State & Washington Sts.

During the balance of the season will make special in-Hents', Ladies' & Children's Sill, Herino

and Graze.

Ladies', Misses' and Childrens' Kid, Silk and

> Lislo Thread Gloves, Black Silk Lace

> > Mitts and Gloves. Laces and Embroideries,

> > > vi6ni6t8

And Throughout Their Linen and Housekeeping Department; and invite examination.

BIBLE. HOME LIFE BIBLE. DR. MARCH'S LAST AND BEST BOOK

"A Stirring, Instructive and Hagnificent Volume."
"Full of Truths precious as Gems." "A choice book for every family." Steel Engravings worth \$609. Bose linted paper. Rich binding. Rapid sales. Hare chance for agents. Clergymen, Teachers, Teungmen, and Ladies make \$75 to \$100 per month. Write to \$850. ZIEGLER&McCURDY, 5th Av., Adams at., Chicago.

ANNUAL CONVENTION.

The Eighth Annual Convention of the Indiana State Association of Spiritualists Convened at Pence Hall, in the City of Torre Haute, on Friday, May 29th, 1874.

The presiding officers being absent, Fisher Doherty of Crawfordsville, was called to the

The reading of minutes of last convention was postponed until afternoon, on account of non-arrival of delegates.

On motion of J. W. Westerfield, Jas. Hook, Thomas Atkinson, L. B. Denebie and Mary E. Westerfield were appointed a Business Committee. Convention then adjourned until 2 p. m.

Afternoon sessión.

Convention assembled at 2 r. m., and was called to order by Fisher Doherty. After reading minutes of last convention, the Business Committee made report of business for the day. The convention then went into a conference meeting, in which short speeches were made by Thomas Atkinson, J. W. Westerfield, C. W. Stewart, E. G. Thomas, W. H. Ozier, Fisher Doherty, Jas. Hudson, Louisa Pence, N. W. Parker and James Hook.

On motion, the following were appointed a Committee on Resolutions: N. W. Parker, Earnest Dale Owen, Mary E. Westerfield, Allen C. Hallock and J. W. Westerfield. It was ordered that all resolutions presented, should pass through the hands of the above commit-

The following persons were appointed a Committee on Finance, to wit: Fisher Doherty, Henry Butts and Thomas Atkinson. Conven tion then adjourned to meet in the evening, at 8 o'clock.

HVENING BESSION.

Convention assembled at appointed time in the evening, and after music by several young ladies, C. W. Stewart gave a lecture, using as a basis, the lines of Pope:

"All partial evil is universal good; All discord is harmony not understood."

The Business Committee reported arrangements for Saturday forencon, after which the convention adjourned until 9 A. M. in the morning.

SATURDAY MORNING SESSION.

Convention met according to adjournment, and was called to order by the chairman of the previous day. After reading of minutes, and come preliminary business the association went into an election for officers, with the following result: President, Fisher Doherty, of Crawfordsville; vice-presidents, Thomas Atkinson, of Oxford, and Louisa Pence, of Terre Haute; secretary, J. R. Buell, of Indianapolis; treasurer, Allen C. Pence, of Terre Haute; trustees, Albert Stembach, of Evansville; James Hook,

of Terre Haute and N. W. Parker, of Tipton.
The Barnes will case, was then taken up for consideration. Earnest Dale Owen proceeded to give a history of the case from the death of to give a history of the case from the death of Robert Barnes, until the present time, and made an appeal to the association to act energetically in the matter. The following persons also made short speeches on the same subject: Henry Butts, C. W. Stewart, Allen C. Hallock, J. R. Buell and James Hook. The last named also read a letter from Addie L. Ballou (now in California) upon the same subject. in California) upon the same subject. On motion of James Hook, the following persons were appointed a committee to examine mat-ters connected with the Barnes will, and report the same, viz.: N. W. Parker, Fisher Doherty, Thomas Atkinson, J. W. Westerfield and C.

The treasurer made a report showing a balance of \$34 55 in the treasury, on the 29th of May, 1874. The Business Committee made repost of business for the balance of Saturday. After some remarks from several pertaining to the will case, convention adjourned.

AFTERNOON SESSION.

Convention assembled at 2½ P. M., and was called to order by the president elect, who addressed the convention briefly, enjoining harmony, etc.

On motion, the following persons were ap pointed a special committee to draft resolutions expressive of the sense of the association, on account of the decease of Bro. R. S. Tenny, viz.: James Hook, Allen C. Hallock and Al-

By request, Geo. A. Bacon (a correspondent and agent of the Banner of Light) made a short speech, setting forth the cause of Spiritualism. Short speeches were also made by Mr. Huddleson, J. W. Westerfield, C. W. Stewart, E. D. Owen, Fisher Doherty, Thomas Atkinson, Jas. Hook, Jas. Hudson and Henry Butts.

The committee on resolutions made the following report, which was accepted, and the committee continued.

WHEREAS, In times past, resolutions have been adopted by this association and by the different societies of Indiana, expressive of the feelings, opinions, and determinations of the Spiritualists of this State upon all the reformstory movements of the time,

Resolved, That this convention deems it unnecessary to burden the records with new resolutions, or any further declaration of princi-

After some further remarks on the Barnes will case from C. W. Stewart, Louisa Pence, Earnest Dale Owen and Allen C. Hallock, the convention adjourned until 71 in the evening. EVENING SESSION.

Convention was called to order by the president at the appointed time. After music by several young ladies and gentlemen, N. W. Parker gave a lecture upon the following subject: "The Past Slavery, Present Freedom

and Future Equality, of the Sexes.' The Business Committee made further report and after music by the choir, convention adiourned.

SUNDAY MORNING SESSION.

Convention assembled at 9 A. M., and was called to order as usual. After preliminary exercises, the will case was further considered and speeches made by Louisa Pence, Fisher Doherty, and Mr. Huddleson. Earnest D. Owen read a communication

from Robert Barnes, through the mediumship of Anna Stewart, which Mr. Hallock thought to be unmistakably from Mr. Barnes. After further speeches by E. D. Owen, A. C. Hallock, Thos. Atkinson, Geo. A. Bacon, Albert Stembach and James Hook, the following resolution was adopted, viz.

Resolved. That the trustees of this association be, and are hereby, instructed to use all honorable means under their control to obtain a new trial in the Barnes will case, and prosecute the case to success.

A motion was adopted, that a committee of twenty-five persons be appointed to raise funds

in the Barnes will case, and that the trustees be empowered to appoint said committee. The following was also adopted:

Resolved, That the committee appointed to examine matters pertaining to the Barnes will case, be instructed to devote themselves exclusively to the examination of matters connected with the action of the attorneys formerly em-

testimonial expressive of the sense of this association on the demise of our late friend and associate. Rolland S. Tenny, of the city of Evaneville, an earnest and faithful co-worker, and one of the trustees of this organization, in the prime of his manhood and usefulness, passed to the spirit-land, leaving a void in the social family and business relations of life. In those qualities that make the man, Bro. Tenny was pre-eminent, his unyielding integrity, and his amiability in the social relations, endeared

him to all.

Resolved, That we regret his absence in the form, from our social circle, of our now spirit brother, whose genial nature and wise counsel were ever ready to direct in harmony the deliberations of our association.

Resolved. That though absent in form, our philosophy teaches us that our brother is with us in spirit.

Resolved. That we tender the family of our absent brother, our condolence for the void in the loss of husband, father and friend, but with confidence affirm, that though absent in form, our spirit friends are ever with us to guidé, comfort and direct.

Resolved, That this report be spread upon our records, and published with the proceedings of this meeting, and a certified copy be cent to the family of our absent brother.

After music by the choir, the convention listened to speeches from Geo. A. Bacon and Fisher Doherty. Adjourned to mest at 24 p. m. AFTERNOON SESSION.

The convention assembled at the appointed time. After preliminary exercises, the report of committee to examine matters pertaining to the Barnes will case, was presented and discussed, and after some amendations, was adopted and ordered to be printed in all the Spiritualist and other papers in the United States, that can be induced to publish them.

report—barnes will case—perfidy in the RANKS OF THE LEGAL PROFESSION—THE COUNSEL EMPLOYED BY THE INDIANA

STATE ASSOCIATION OF SPIRITUAL-

ICTS, TO PROBATE THE WILL. INGLORIOUSLY SELL OUT.

It will be remembered by the public, that Robert Barnes, a wealthy citizen of Evansville, Indiana, placed by will, property to the amount of \$700,000 in the hands of the trustees of the Indiana State Association of Spiritualists, for the purpose of establishing a school wherein the destitute children of unsectarism parents might be educated in accordance with the provisions of the 3d section of said will. which reads as follows:

"And, whereas, I have for a long time been impressed with the importance of educating a certain portion of the poor for which in my judgment there is but little provision made, either by church or state, viz.: The poor children of parents who are destitute of means, who have no connection with church or sect of any denomination who style themselves of any denomination who style themselves Christian, or any secret society or fraternity, and of placing them by the early culture of their minds, and the early development of their moral principles, above the many temptations to which through poverty and ignorance they are exposed." are exposed."

It is believed by the Spiritualists of Indiana, and confidently thought to be true, that while the testator was on his death bed, the will was surreptitiously obtained by an emissary of the heirs at-law of said estate, and proceedings were instituted by the trustees of said association to probate by copy. Had the scales of justice been equally poised, the will would have been probated, but the power behind the throne, in the form of public prejudice, operating upon the minds of the jury, stifled the voice of justice, and error triumphed. The association still confident that their cause was just, and their counsel honorable men, proceeded at once to institute proceedings to obtain a new trial.

While the trustees were working in good faith, and with full confidence in the honor and integrity of their counsel, and the time for a rehearing had been set for the 30th of March. 1874, and Capt. Graham, one of the counsel for the association, went to consult the counsel for the heirs at law, with reference to the case, he was quietly informed that the cause would be dismissed, and to the amazement of Capt. Graham, presented him with a document signed by all the counsel for the association, by which they had abandoned the interests of the association in this vast estate for the sum of five thousand dollars, by entering into the following agreement. And in order that their perfidy may be the more apparent to the public mind. we herewith annex a copy of the agreement in

full:
The Indiana State Spiritual
Assoc'n and David Mackey

OS.

Common Pleas

Over 1997

Elizabeth Reynolds, Wm. F. Reynolds and Samuel Orr.

Court, Nov. term, 1874.

In consideration that the said defendants, Evermont Barnes and Elizabeth Reynolds, the heirs of Robert Barnes, deceased, have agreed to allow to the said David Mackey, the sum of \$5000, as a claim against the estate of Robert Barnes, deceased, as, and for his costs and attorney fees, and expenses in and about the prosecution of the above entitled cause, the eaid plaintiffs do hereby waive all error in said cause, and abandon and relinquish all right of appeal, and all right of review of said cause, for any reason whatsoever, and do hereby agree and promise to file no bill of exceptions in said cause. The true intent hereof being that this settlement of said cause is final, full

and complete, forever. Witness the hands of said plaintiffs this 4th day of January, 1873.

David Mackey, Blithe Hynes, Parrott & Wood, J. M. Shackleford, Hovey & Menzies. Spencer & Louden.

Attorneys for the Indiana State Spiritual Assoc'n.

John C. Graham. In justice to John C. Graham, be it known that he avers that his name was signed to the above document without his knowledge or consent, and he now repudiates the same; also, that Messrs. Spencer and Louden, and Mr. Wood, ever the same. Also, that David J. Mackey asserts that he did not understand the

full purport of said agreement, when signing it.
We, the Indiana State Association of Spiritualists, submit these facts to a candid public, and demand its judgment upon the justice of our cause, and the perildious action of our counsel. And be it known, that a committee has been appointed by the said association, to investigate and prosecute, if necessary, the action of said counsel to a finality. New counsel have been employed in this case, whose interests are identified with the cause of progress. New evidence has been obtained, and the prospects of a rehearing is again brightening,

and if justice is done, the victory is ours. In the prosecution of this case, however, vast expense has been incurred, and additional expense is inevitable. Our treasury is exhausted, but our real is unabated, and in view of ployed by the association.

The following report of the special committee was received and adopted:

Your committee appointed to prepare some

The following report of the special committee with its value as a precedent, we appeal to the Spiritualists of the United States, and to each losts of friends.

And the bold stand you took against her teachings, we thought you was a little rough on her at the successful termination of this cause, together time, but we see now that you were right, and as long as you labor to put down error, you will have hosts of friends.

State organization respectively, as also to every free thinkers organization, to come to our aid pecuniarily, in this emergency. We do not ask this as a charity, but as simple

justice, to aid in the upbuilding of our common humanity. N. W. Parker, Thomas Atkinson, Committee. C. W. Stewart.

A resolution passed at the Sixth Augusl Convention, regarding raising funds to sustain the will case, and sending the same to Allen C. Hallock of Evansville, Indiana, was retained

in force. James Hook was appointed to see to the printing of the foregoing report, and send to

the various papers. A resolution was passed giving authority to Allen C. Hallock, Henry Butts and Albert Steinbach, as committee, to incur expense in publishing the foregoing report and attach it to the already published copy of Barnes will. Earnest D. Owen was appointed to draw off copy of the list of trustees of the association,

n proper form, to be recorded. John Fletcher made some general remarks pertaining to Spiritualism, and was followed by Fisher Doherty and others. Adjourned

until evening.
Sunday, 7½ P. M.—Convention met and was called to order by vice-president Thomas At kinson. After preliminary services, C. W. Stewart addressed the convention on the proposition that, "The world has been benefited by the works of the Devil."

Fisher Doherty followed in a defense of Jesus from the Bible statement, "That he or-dered his followers to arm themselves with George A. Bacon also made some remarks

ending with an appeal for the Banner of Light.

An essay on the woman question was read by a gentleman whose name the secretary did C. W. Stewart, N. W. Parker and Fisher Doherty, were the only professional speakers present, and each in his turn more than pleased the convention. They seemed to vie with each other in producing their best thoughts,

clothed in their best style for the occasion; but the length of this report precludes even a synopsis of their efforts. After the usual resolutions of thanks, etc., the convention adjourned *sine die*, having been throughout, very harmonious and pleasant.

J. R. Buell, Secretary.

Poices spom the People.

▼NASHUA, N. H.—W. B. Cummings writes.— We have none of the Moses-Woodhullite illr in this region; if so, they keep quite shady.

WATSEKA, ILL.—Wm. F. Miller writes.—1 don't know how I could get along without the Journal—it is meat and drink to the soul,

GRAFTON, VT.—D. A. B., writes.—Go on in your good work; angels will bless you. I wait anxiously every week for your paper to make its appearance with its load of good things. ROCKLAND, ME.-Mrs. B. Sweetser writes.-

The LITTLE BOUQUET is a gem of beauty,—exceedingly interesting, and in all ways instructive. Most unfeignedly, I wish you God speed. TROY, N Y.—L. Stone writes.—I must have the Journal for it is meat and drink. My wife attends the Presbyterian Church, but she reads the Journal, the most of all the papers I take, which are six weeklies and two dailies.

LINCOLN, CENTER, WIS.—C. R. Sylvester writes.—Go ahead, Brother, and may God and the good angels sustain you is my prayer, till purity shall cover the earth, and love and harmony prevail in every department of life.

CANAAN, VT.-Mrs. K. R. Brown writes.-The callant, vi.—sirs. R. R. Brown writes.—Ine friends here of this new philosophy, are very much pleased with your way of dealing with that most hateful of all doctrines, "freeloveism," or Wood-hullism. May the good angels help you to do the work faithfully.

GILROY, CAL—B. H. Carfer writes.—There has been a war in the Presbyterian heaven in this town, which has opened the eyes of a majority, "whereas they were once blind, they now see," that a liberal platform is an improvement, which they have adopted and formed a new society. ONEIDA, N. Y.-Galutia Bebee writes.-When

I receive the Journal I devour its contents like a hungry man eating his dinner. It seems like an old and true friend. It is just what the world needs. The position it takes in regard to the Woodhull infamy, must meet the approbation of all good and virtuous people.

BROOKLYN, N. Y.—Mrs. Emelia S. Seamans writes.—Your truthful and interesting paper, the JOURNAL, has called on me every week, to strengthen my faith, that every impure element which has been attributed to our glorious gospel of Spiritualism, would be voted out. I thank you for the effort you are making in the good cause. I am with you heart and soul.

SMYRNA, MICH.—J. W. Howe writes.—When any one says, "I don't like Jones and I wouldn't take his paper if I were you," we know just what they are and did know long before the Dr. Treat exposure of the Moses-Woodhullites. Their cry has been, "O you don't understand her." No one can say that now.

ST. LAWRENCE, N. Y.—Charles V. Swartwont writes.—I have taken the JOURNAL three months and like it ever so much; indeed, it has become a necessity, and I can truly say, "Long may it wave over the land of the free and the home of the brave." What the world has been in need of is a practical religion; such a one as Jesus had who went about doing good, healing the sick and com-muning with spirits. Thank God and the spirits that we have such a one in true Spiritualism. The world has been ruled long enough by theory. One good thing in practice is worth a thousand in

CARTERVILLE, GA.—C. W. Chase writes.— This is a beautiful country. Nature in all its grandeur is spread out for man to utilize and engrandeur is spread out for man to utilize and en-joy. With mild winters and pleasant summers, it is a delightful climate. The fields of ripening grain tell of plenty for the physical, yet we look in yain for the culture that the Spiritual demands, It was our pleasure to listen to our good Sister Torrey, of the Lone Star State. It was a rich treat after a fast of almost three years. I am proud of the firm stand true Spiritualists have taken on the moral plain, and hope that in the great future, each one can feel as well as say, "get thee behind me, Moses, and thy teachings. In Atlanta the Spiritualists are few, yet all abhor the Woodhull teachings and practice.

EAST CAMBRIDGE, ILL.—Wm. Stackhouse writes,—As a Spiritualist, I feel constrained to offer my protest against the pernicious doctrine of promiscuity between the sexes, as taught by the Woodhullites—Moses in particular. That letter of his published in the Woodhull paper excels anything that I ever read for low vulgarity and obscenity. It is couched in the most licentious language that the human brain can invent or consider the control of the couched in the most licentious language that the human brain can invent or consider the couched in the ceive. I should think he would be ashamed to show his face to respectable people. Mr. Editor, I am truly glad that the columns of the JOURNAL I am truly glad that the columns of the Journal are open and free for the discussion of every Spiritual minded person to declare their sentiments against all such pernicious and degrading doctrines of freeloveism, as taught and practiced by the Hulls and others. It is no part of our beautiful philosophy as taught by the angels, and a line of division will be drawn between the true Spiritualist and the Ilcentious. When Mrs. Woodhull began to herald her freeloveism to the world, and the bold stand you took against her teachings, we thought you was a little world, on her at the

WEST LAFAYETTE, O.—Joseph S. Burr writes.—The cause is gradually gaining ground here, though but few of us working openly, and are too poor to purchase foreign aid from lecturers, mediums, etc., etc. Most of them who pass East and West go North of us, so we were driven to the development of our home material—hold many circles here and at Coshocton, which are now guite interesting—several mediums partially now quite interesting—several mediums partially developed, and with additional aid from the more experienced ones, might become bright and shining lights in the Spiritual firmament. Say to the traveling friends of Spiritualism who pass over the P. C. & St. Louis Railway, call on W. S. Wood, of Coshocton, or J. S. Burr, of West Lafayette, and they will be cordially received and

BLUE SPRINGS, NEB.—Daniel Heilig writes. BLUE SPRINGS, NEB.—Daniel Heilig writes.—The work is going bravely on and must ultimately triumph over all ignorance and superstition. Your paper is doing a mightly work. The Dark Side of Life, and the incidents from Californic, (Oakland), England, etc., is of the right kind and well adapted to open the eyes of the blind. No matter whether the manifestations originated in the region of the Diakka, or are permitted by the higherspirits, to be done by those under their supervision, it is all for the benefit of bringing life and immortality to light, and for sinking into oblivion the dark deeds of priesteraft, and all such sickly immortality to light, and for sinking into oblivion the dark deeds of priestcraft, and all such sickly doings as those at the "Court of Jesus Christ," in Chicago not long ago. Can Presbyterians ever get ashamed of its obnoxious doctrines, and worse than dogmas? O! Presbyterianism! "when thou thinkest that thy government is complete, then thou art on the road to death."

MADISON, WIS, -J. W. Kenyon writes. -Spirit photography is one of the most convincing of all the phenomena of Spiritualism. One of the greatthe phenomena of Spiritualism. One of the greatest of mediums for this phase, is Fisher Douherty, of Crawfordsville, Ind. While at his rooms, I received the most startling tests of any I have yet got from spirit life, and saw many of the principles of our beautiful science illustrated and demonstrated upon the plates as they came from the camera. First, it was shown to me that spirits do exist and are capable of returning to this life, by receiving a very fine picture of my dear departed slater who has been in the Spirit-world for fifteen years. Douherty has given a great deal of his time, and sunk much money to carry his gift to a state of perfection, that will benefit humanity, but in his effort, he is puzzled and perplexed at the wonderful variety of developments. Each day brings something new and strange. He sometimes thinks that the Y. M. C. A. have taken full possession of his rooms, or other Diakka are cut-ting up pranks with him. Notwithstanding this, however, those that the pictures are taken for, generally receive them as good tests. Very often important lessons are taught by them. Some are warned of coming dangers; others are cheered in their undertaking, while about one half of the plates have spirit pictures upon them that are recognized by the eitters.

CHATTANOOGA, TENN.—A Seeker after Truth writes.—Through the kindness of a friend who is a Spiritualist (I am not), I have been readwho is a Spiritualist (I am not), I have been reading your Religio-Philosophical Journal, and find many things in it, that I am highly pleased with, and I can not, I must confess, see that its teachings are antagonistic to the true doctrines of the Bible, although they may be against old orthodoxy. We have often heard the wouldbe wise, in speaking of the dead, say they have gone to "that bourne from which no traveler returns." Did not Jacob see angels ascending and desending from heaven on a ladder? Did not the Witch of Endor raise Samuel from the dead? Did not the hand raise Samuel from the dead? Did not the hand appear and write on the wall? Did not the graves appear and write on the wall? Did not the graves open when Christ was crucified, and many of the dead appear to their friends in Jerusalem, to say nothing of Christ's reappearance after he was dead? Did not a man of Macedonia appear to Saint Paul and ask him to go over into his land and help them, and were not Paul and Silas cast in prison them, and were not Paul and Silas cast in prison and did not the angels open the prison doors? Did not St. John on the Isle of Patmos fall down at the feet of the angel to worship him, and did not the angel plainly tell him he was his fellow servant and one of the prophets? Now in the face of all these Biblical proofs, we still find learned men and women, both in and out of the Church, can in apparing of the deed. 'that they are gone say in speaking of the dead, "that they are gone As I said in the beginning, I am no turns." As I said in the beginning, I am no Spiritualist; neither am I an Astronomer, but when I read works on Astronomy, and they tell me about the heavenly bodies, and the many changes they pass through, and if I should exclaim "humbug!" simply because it is beyond my comprehension, people would set me down as an ignoramus. But here is a science predicated on the Bible, that I am just as ignorant of as the other, and when I talk about reading its books and papers and investigating it, people cry out humbug! I should like to know something more about Spiritualism. Can not you induce some of turns." about Spiritualism. Can not you induce some of your good mediums to pay this city a visit, and enlighten us poor folks, there being a great many in the same fix as myself.

BLUE SPRINGS, NEB.—Daniel Hellig writes. There is a farmer living seven miles from Beatrice, Gage Co., Neb., on the south bank up the Big Bine River, whose name is Jesse Thompson. He was developed by nature as a healing medium, and has been instrumental in restoring many patients, of various complaints, to soundness of health. When all other means had failed and the last spark of hope extinguished in getting relief from earthly resources, then a thappy thought consoled the suffering one, that aid might be obtained from above through Jessee Thompson the healing medium. He came, and the sick of whathealing medium. He came, and the sick of what-ever complaint, was soon restored to health. This medium has traveled thousands of miles in doing good among the affilicted, and through him hundreds have been cured. Lacking the im-pudence of quackery and possessing an abundance of sympathy for the afflicted, his benevolent soul refused to make demands for compensation for time, talent and labors, except what the patient or guardian chose to give; and that was little enough. During seventeen years of his benevo-lent services he sacrificed several thousand dollars. lent services he sscrifted several thousand dollars; nevertheless, he has by economy and industry, with the aid of his wife, a most amiable and intel-ligent daughter of a distinguished representative (for eight years) of the State of Iowa, he (Thompson) has acquired a home of his own for himself and family. This medium gets his knowledge by intuition, handed over to him from spirit doctors. One purports to have been an Englishman, and a physician while on earth. His diagnoses are invariably correct, since his clairvoyance enables him to get a clear and true insight of the complaint; there is, therefore, no guess work in the matter, and the remedy coming not merely from a mundane graduate, but from one having graduated, in the spirit sphere from the encyclopedia of all knowl-edge, embracing that from above and below. That Jesse. Thompson is a true clairvoyant and trance medium, and not a pretender. I have the most positive evidences, from tests given to me on several occasions.

c: H: Doty writes.—I have waited so long during this contest, so anxious at times to express my opinion, but there plenty of writers, and some of them too unthinking on both sides; but now the time for action has come. We should organize. We can no more mingle our feelings and principles with this social license policy, than we can mix oil and water. We take no comfort together. We feel as though the foundation of society and country would tramble hematic their tread if they country would tremble beneath their tread if they ever acquire power enough. They say they are on the topmost round of progress, and we are holding them be the skirts to keep them back. holding them be the skirts to keep them back. Now, I say separate entirely in organization and let them go to the utmost extent of their progress. I think, Ist, A national organization should be purely a delegate one; 2nd, this summer is too soon for it to meet; 3d, that local societies should be formed all over the country, even where there are but few, as fast as possible; 4th, that a specified number be permitted to send a delegate, and two or more societies combine where they are too weak; 5th the intervening time can be spent too weak; 5th, the intervening time can be spent in discussion and preparation at home in our societies, and through the columns of the JOURNAL. societies, and through the columns of the Journal laws by we as to the best plan of action; 6th, I agree with trolled, an Brother Holbrook partially in respect to free platforms, or limitations. If we cut out "the elixir" theory, we will have no more trouble I think; 7th, I like the name Spiritualist well enough, or I like the term "Harmonialist" after Bro. Babbitt's suggestion, well enough, or Liberalist, or all. We need to make a basis for community as well as for ourselves; 8th, I am willing to see some such basic motto as this: we agree, as far as we are able, to teach and practice all virtue, Chicago.

and to discourage all vice; 9th, If any one will not, or on fair experiment does not conform to this regulation, we declare them to be no representative of our views and practice.

BUFFALO, N. Y.—S. Day writes:—In your issue of the 16th, I noticed my name in connection with that of Austin Kent in relation to donations. with that of Austin Kent in relation to donations. Please allow me to say I am not one of that class. I claim to be a Spiritualist from principle. When I relieved poor Colchester, I was not a Spiritualist, but I did suppose there was something besides selfishness in the profession they expressed at that time, and I acted accordingly with a desire to relieve suffering humanity. I should never have made this call even, if reverses had not fallen upon me—in a great measure forced by other poor devils, claiming to be Spiritualists, All I ask now is, if there are any who feel it a duty to principle to assist in paying this, all right; if not, all right. I do not consider it as a donation to me. I need it only to make myself and family comme. I need it only to make myself and family com-fortable. There are those in this city who made private promises to assist, but have not done so, or even called to see me in my sickness. I write this propped up in bed, most of the time suffering the most intense pain. I get the good old Journ-AL and BANNER, and while reading them find some relief. God bless both. I am in hopes to get out again as warm weather comes on.

Special Antices.

Attention Opium Enters ?

Mrs.-A. H. Robinson has just been fournished with a sure and harmless specific for curing the appetite for opium and all other navcotics, by the Board of Chemists, in solvinlife, who have heretofore given her the necescary autidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all baid heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and eend it, by mail or express to all who may apply for the same within the next sixty days, on the receipt of fire 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 unpala-

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

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

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

Hall & 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, Magnetism, or Electricity. Magnetic and Electric Uterine Wafers!

Local Treatment for Female Diseases. Mailed Postpaid (1 Box,.....1.00 at these PRIOES: | 6 Boxes,..........5.00 AGENTS WANTED EVERYWHERE. CIRCULARS, and Agents' Terms, sent FREE, to any address upon application to proprietors.

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

Magnetic Physician.

OFFICE, 137 East 16th St.,

(Near Union sq.)N. York

Near Union sq.)N. York

(Near Union Park)Chicago, Ill.

For sale wholesale and retail at the office of this paper. **v15n18tf

Agents Wanted for PROFESSOR FOWLER'S GREAT WORK On Manhood, Womanhood and their Mut-ual Inter-Relations: Love, Its Laws, Pow-or, etc. Agents are selling from 15 to 25 copies a day. Send for specimen pages and terms to Agents, and see why itsells faster than any other book. Ad-dress, NATIONAL PUBLISHING CO., Chicago, III.

'What I Know of Insanity." ANIMPORTANT NEW WORK

> MENTAL DISORDERS. DISEASES

BRAIN, AND NERVES. Developing the Origin and Philosophy of

MANIA, INSANITY, AND ORIME With full directions and prescriptions for thek treatment and cure. By Andrew Jackson Davis, anthor of Twenty volumes on the HARNONIAL PHILOSOPHY, etc.

Price \$1.50; postage 20 cents. For sale Wholesale and Retail at the Office of this

SEXUAL PHYSIOLOGY. A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDANENTAL PROBLEMS IN SOCIOLOGY.

Hy R. T. Trail, M.D. The great interest now being felt in all subjects relating to human development, will make the book of interest to every one. Besides the information obtained by its perseal, the bearing of the various subjects treated in improving and giving a high direction and value to human life cannot be over-estimated.

This work contains the latest and most important discovering in the Australy and Physiology.

This work contains the latest and most important discoveries in the Amatomy and Physiology of the Sexes; axplains the origin of Human Life; how and when Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offering are controlled, and valuable information in regard to the beyetting and rearing of beautiful and healthy children. It is high toned, and should be read by every family. With standard the sourcements.

sighty fine engravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the Price, 22; postage 20 centa.

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

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

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

An Hour with the Angels, Astrological Origin of Jehovah-God. D. W. Hull.

A Discussion between Mr. E. V. Wilson Spiritualist, and Eld. T. M. Harris, Christian,
Age of Hesson and Examination of the Prophocles.
Alice Vale, by Lois Walsbrooker.
Alice Vale, by Lois Walsbrooker.
Answers to Questions, Practical and Spiritual, by A. J. Davis.
A Poer into Sacred Tradition, by Orin Abbot.
Age of Reason, by Taomas Paine. Cloth.

Paper, arcans of Nature, by Hudson Tuttle. Vol. II. Philosophy of Spiritual Existence, and of the

Spirit World.

A B C of Life, by A. B. Child.

Arabula; or, the Divine Guest, by A. J. Davis.

Approaching Crists, by A. J. Davis.

L59

Approaching Crists, by A. J. Davis.

L69

Astronomy and Worship of the Ancients, by C.

Vale. A Stellar Key to the Summer Land, by A. J.

2.00 24

Maria King.
Book on the Microscope
Book of Religions. By J. Hayward.
Biblical Chronology. M. B. Craven. Biblical Chronology. M. B. Craven. 2.00
Bible in India. 2.00
Bible Marvel Workers—Allen Putnava. 1.25
Brittan's Journal—per number. 50
Christianity before Christ. M. B. Craven. 55
Critical History of the Doctrine of a Futuro
Life in all Ages and Nations, by Wm. R. Alger 2.50
Conant Mrs. J. H., Biography of 1.60
Complete Works of A. J. Davis 28.00
Childhood of the World. Prof. Cloud. Paper, 40
Cloth, 60

60 08 1.50 25 Paper.... Constitution of Man, by George Combo.... Common Sense Thoughts on the Bible, by Wim.

Common Sense Thoughts on the Hible, by Wish.

Denton.
Cosmology, by G. W. Ramsey.
Common Sense, by Thomas Paine.
Christ Idea in History, by Hudson Tattle.
Christ Idea in History, by Hudson Tattle.
Christianity no Finality, or Spiritualism Superior to Christianity, by Wm. Denton.
Criticism on the Theological Idea of Delty, by M. H. Craven.
Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D.
W. Hull.
Claims of Spiritualism; embracing the Experience of an Investigator: by a Medical Man.
Christianity and Materialism—B. F. Underwood.

Committee. 1.59 D3
Concerning Spiritualism—Gerald Massey. 40 00
Dictionary. Webster's Unabridged. 19.09 ex
Pocket, flexible cover 1.00 10
Dyspepsia, its treatment etc. 59 02
Descent of Man, by Darwin, Two Vols. (\$2.00
per Vol.) 6.00 43
Devenport Brothers—their Remarkable and Interesting History. teresting History. 1.50 20 Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early

history of Christianity.

Day of Doom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715.

Devil's Palpit, by Rev. Robert Taylor, with a Eketch of the Author's Life. Deluge, by Wm. Denton...... Daws, a Novel of intense interest to progressive

8.00

1.60 20

people 1.00
Death and the After Life, by A. J. Davis, paper 50 Cloth.....

Paper....islogues for Children, Cloth,.... Wrors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper.

Bu Cloth...../ixeter Hall, a Theological Romance. Cloth.... Faper

Tampire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper Cloth

Electrical Psychology, Dods.

Fisshes of Light from the Spirit Land; through the mediumship of Mrs. J. H. Conant.

Footfalls on the Boundary of Another World, by Hobert Dale Owen.

Free Thoughts Concerning Religion, or Nature es. Theology, by A.J.Dayls. EnlargedEdition Cloth.

Paper

Cloth.
Paper
Fountain. by A. J. Davis.
Future Life, by Mrs. Sweet.
Lood Sense. By Baron D'Holbach.
Lates Ajar. by Miss E. S. Phelps.
Lates Wide Open, by George Wood.
Letter Harmonia. by A. J. Davis. 5 Vols., viz.
Vol. 1, The Physician; Vol. 2, The Teacher;
Vol. 3, The Seer; Vol. 4, The Hetermar; Vol. 5, The Thinker. Each.
Lood Idea in History, by Hudson Tuttle
Lood the Father and Man the Image of God, by
Maria M. King. Maria M. King. Rerophant; or Gleanings from the Past, by G.

Hierophant; or Gleanings from the Past, by G.
G. Stowart.
Harbinger of Health, by A. J. Davis.
Harmonial Man, or Thoughts for the Age, by A.
J. Davis. Cloth.
Hannted School House
History and Philosophy of Evil, by A. J. Davis.
Davis. Paper Cloth. Mayward's Book of all Religions, including Spir-tualism.

Cloth Hodged In, by Elizabeth Stuart Phelps, author Hodgen In. by European Sthart Pholps, author of Gates Ajar... 1.50 18
History of the Intellectual Development of Enrope, by J. W. Draper, H.D., L.L.D..... 5.00 60
Human Physiology, Statistical and Dynamical, or the Conditions and Course of the Life of Man, by J. W. Draper, H.D., L.L.D. 650 pp.

Hosperia; a Poem. Cora L. V. Tappan.
How to Paint, Gardner.
History of the Man called Christ, by Thomas Jones.

Jones.

Incidents in My Life, second series.

Incidents in My Life, second series.

Injurious Influences of Schools.

Intuition.—A Novel—by Hrs. F. Kingman.

Important Truths, a book for every child.

Is the Rible Divine? by S. J. Finney. Paper

Is the Hible Divine! by S. J. Finkey, Paper 30 Us.

Goth 35 05

Is there a Devil! The argument Pro and 60 12

Inquirer's Text Book, by Robert Coop Com. 35 05

Incidents in my Life, first series; by 5 1, 35 15

Home, Introduction by Judge? Dr. D. D.

Indel, or Inquirer's Text Boo' dissonds. 1, 50 16

Cooper S. by Robert

Is it the Despair of Science, y W. D. Gunning 15 03

Irrepressible Conflict and y as Unity of God, being two lectures by mms Hardings and T.

G. Forster. 35 03

ing two localing of the control of t

oxy. William Denton. Paper Cloth...
Influence of Christianit, on Civilization, by B.

F. Underwood.
Junius, Junius, and the Declaor of the Letters of Junius, and the Declaor of the Letters of Junius, and the Decla-

4.50

1.09 12 200 00

dolph. Letters to Elder Miles Grant, by Rev. Mosca

2.50 80

25 03

60 CA 75 CB

Hull... Living Present—Dead Past, by H. C. Wright. Paper. Cloth Lessons for Children About Themselves, Ey A. R. Newton.

Cloin
Lessons for Children About Themselves. By
A. H. Newton.
Life of Wm. Denton by J. H. Powell
Life of Wm. Denton by J. H. Powell
Little Harry's Wish—a book for children.
Mental Medicine, Evans,
Man's True Saviors. Denton
Mayweed Blossoms, by Lois Waisbrooker.
Ministry of Angels Realized, by A. H. Newton.
Manual for Children (for Lyceums), by A. J.
Davis. Cloth.
Ly Affinity, and Other Stories, by Lizzie Dotten
Mediumship, its Laws and Conditions, with Brief
Instructions for the Formation of Spirit Circles, by J. H. Powell.
Moravia, Eleven Days at. T. R. Hazsud
Mesmerism, Spiritualism, Witchcraft, and Filsacle, by Allen Putnam
Modern American Spiritualism—1875-1838,
Without the engravings.
Morning Lectures, (Twenty Discources) by A.
J. Davis Σί 10

J. Davis ... 1.50 16
Mediums and Mediumship: by T. E. Marard ... 10
Mental Cure. 2.50 18
My Wedding Gift, Plain, 25 09
Gift, 25 09
Gift, 25 09
Manomin, a sythmical romance of Flinnesota and the Great Rebellion ... 75 09
Martyrdom of Man ... 3.00 26
Natty a Spirit, by A. Futnam Cloth, 1.00 10
Paper, 0.50 04
Nature's Laws in Human Life: an Expeditor of Spiritualism ... 2.50 20
Nature's Divine Revelations, by A. J. Davis ... 3.50 48
New Physicgnomy-1000 Illustrations S. B.
Wells Flain, 2.00. Gift, ... 5 00
Old Theology turned Upside Down, by T. E.
Taylor, A.M. Cloth ... 1.25
Paper. 75
Orthodoxy Falso, since Spiritualism in True, by Wm. Denton ... 20
Cold State of Species by Rowals 24

Orthodoxy False, since Spirituation in True, by
Win. Denton. 10 02
Origin of Species, by Dervin. 5,60 34
Origin of Civilization and Primitive Condition
of Man, by Sir J. Lubbock. 2,60 34
One Religion Many Creeds. 150 35
Orphan's Struggle—a book for children. 15 00
Philosphy of Special Providences, by A. J.
Davis. Cloth. 50 10
Paper. 20 03 Paper Paine's Political Works, 2 vols., of about 500

pages each. 5.00 1.09

Philosophical Dictionary of Voltaire. Fifth American Edition, 876 octavo pages, two steal plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition which sells for \$10. 5.00 50

Pesims of Life, by J. S. Adoma. Paper cover. 76 04

Board. 1.00 16

Persons and Events, by A. J. Davis. 1.50 18

Planchetto—the Despair of Science, by Epcs 5

Bargent. 1.25 16

Bargent...
Penetralia by A. J. Davis
Problems of Life-A book of deep thought,
Principles of Nature, by Mrs. M. M. King...
Poems. Clint Parkhurst. Full gilt.
Poems from the Inner Life, by Lizzle Doten...
Gilt.

Gilt, 9.60 E0
Parturition without Pain. M. L. Holbrook, M.D. 1.00 C0
Pentateuch—Abstract of Colenso. 55 2
Progress of Religions Ideas through Successive
Ages, by L. Maria Child. (3 Vols.) 0.75 73
Physical Man, his Origin and Antiquity, by
Hudson Tuttle 50
Progressive Songster. 50 C0
Philosophy of Spiritual Intercourse, by A. J.
Davis, cloth 50
Radical Discourses, by Denton 1.25 16
Review of Clarks on Emercon. Linzle Doten 15 01
Radical Rhymes. Wm. Denton, 1.25 13
Rules for Forming Spiritual Circles, 55 00
Real Life in Spirit Land, by Mrs. Plaria II. King 1.00 18
Spirit Works, Real, but not Miraculous, By

Sexual Physiology, by R. T. Trall, M.D. Strange Visitors, Dictated through a Clairvoyant Strange Visitors, Dictated through a Clairvoyeat 1.50
Spiritual Harp. 9.00
Abridged Edition 1.00
Self-Abnegationist; or the true King and Queez, by H. C. Wright. Paper. 59
Soul of Things. by Elizabeth and Wm. Denton 1.59

ven Hour System of Grammar, by Prof. D.P. Paper cience of Evil, by Joel Moody

Dunn,
Snape, an interesting Game of Cards.
Stories of Infinity, from the French of Camille
Flammarion—s singular and interesting work. Spiritualism—Woodman's Reply to Dwight... Spiritualism—A Vol. of Tracts, by Judge Ed-

The Past and Future of Our Planet, by Wm. Denton. 1.50 20
Twenty Years on the Wing. J. M. Spear. 20 03
Talk tomy Patients by Mrs. C. B. Gleason, M.D. 1.50 16
The Vestal, by Mrs. H. J. Wilcoxson. 25 9
Treatise on the intellectual, moral, and social man, a valuable work by H. Powell. 1.29
Tale of a Physician, by A. J. Davis 2

Tale of a Physician, by Arthur Paper Cover.

The Merits of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits of others: What is the Difference between V and sem? by H. C. Wright
The Inner Mystery, an Inspitational P com, by Lizzie Doten

The Voices, by Warren Summer By Alow, Gilt Plain. How, Gaster Theological and Miscellanery & Writings of Theological and Miscenance is Writings of Thomas Paine
Tobacco and its Ricets, by H. Gibbons, M.D. The Temple; or, Diseas es of the Brain and Reves. A.J. Davis, es of the Brain and

Paper,... The Clock

Voice of Prayer, by Barlow 25 63
Vestiges of Creation 1.55 14
Vital Magnetic Cure, 1.55 16
Vital Force, How Wasted and How Preserved, 1.50 16
Vital Force, How Wasted and How Preserved, 1.50 16
Voincy, Ruiner, M.D. Paper 50 cents. Cloth 1.00 18
Voincy, Ruiner, M.D. Paper 50 cents. Cloth 1.00 18
Voincy, Ruiner, M.D. Paper 50 cents. Cloth 1.00 18
Voincy, Ruiner, M.B. Church, dealing severe count Darn.
Vived Trniths, by A. B. Church, dealing severe blows with telling effect.

10 00
Whiting, A. B. Biography of.

Who are Christians. Denton Who are Unistains. Denton
What is Spiritualism, and Shall Spiritualism, and Shall Spiritualism, have a Creech by Mrs. E. H. King
Why I Was Excommunicated from
terian Church. Prof. H. BaWhich Spiritualism or Ob.

W LARP

C. O. D. Orders for Books, Medicine, or Merchan-dise of any kind, to be sent C. O. D., must be accom-panied by not less than \$2.00, or, If of less value, then by one-fourth the cost. No attention will be paid to any order, unless these terms are complied with. Remoto-Philosophical Publishing House.

CANCER

DE. G. D. BEERE, formerly Medical Director U. S. Army, and well known as a surgeon of the highest skill and reputation, may be consulted regarding cases of Cancer or any Tumors, the nature of which is not fully understood. Dr. Beere has had a remarkable degree of success in the treatment of Cancerous Diseases, and is able to guarantee a radical cure in a large proportion of cases. Call before 10 2. m., or address G. D. BEERE, N. D., 953 Prairie Ave., Chicago.

NATURE'S LAWS HUMAN LIFE:

Exposition of Spiritualism: Embracing the various opinions of Extremists, pro and wa, together with the Author's Experience.

BY THE AUTHOR OF "VITAL HAGNETIC GURL." Price 1.50; postage 20 cents. o.o Forgole wholesale and retail by the Religio-Philo-phical Publishing House, Adams St., and Fifth Ave.,

MACHINES

Self-Raking Reapers! Combined Reapers & Mowers ! Two-Wheel Mowers! COMPLETE VARIETY

From which all classes of Farmers can select the Machines best suited to their wants, SIMPLE! STRONG! DURABLE! LIGHT DRAFT! PERFECT WORK

Important Improvements! Manufactured at AUBURN, N. Y. Branch Offices and Warehouses at CLEVELAND, O., ST. LOUIS, MO., CHICAGO, ILL. Address D. M. OSBÓRNE & CO.,

AT EITHER PLACE. Pamphlets giving full descriptions and prices, can be had from local agents, or will be mailed free on application.

The New Wonder! HATURE'S HAIR RESTORATIVE

v16n7t13



Contains no Lac Sulphur, no Sugar of ACOM NO NOOA is not a health nor hair DESTRUCTIVE.

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

This is the First and ONLY real restorative ever dis-

covered.

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

It keeps the hair fresh, most, soft, tractile.

It restores gray hair to its original color by the simple process of new growth.

Use it straight along, and at saventy you will have bloch hair you wear at saventees or twenty-neven, as its nabitual use is a certain preventive of falling off, hald less.

bitual use is a certain preventive of falling off, bald hers, and gray hair.

It relieves, and removes all tendency to ke docket, which have like cause.

Infinitesimal animalculæ, discoverable or'y with a powerful microscope, infect the roots of the human hair and scalp when neglected and unhealthy. The Restorative contains their perfect bane, selected from Nature's store-rooms, which ingredient the Pater tee has the sole right to use. It destroys these, removes all impurities, fructines and fertilizes the scalp—by ating only causes.

**Hing out the Old, Rim/im the New."

DR. G. SMITH Patentee, Ay , Mass. Prepared only by PROCTOR BROTHERS, G oncester, Mass.

**EMPT Send two three can's stamps to Proctor Brother.

Send two three cent stamps to Process Brown-mas for a "Treatise on the Human Hair." The informa-tion it contains is worth \$500 to any person. For sale by Van Schrack, Stoute any person, druggists, Cor. Lab and Dearborn St., Chicago.

N. B. For sale wholesale and retail, at the onice of the Religio-Philoso phical Publishing House, Adams Street and Fifth venue, Chicago. If your druggists don't keep it, www.will.send.you six bottles for \$3.50, for the purpose of introducing it in your place. Must be sent by converse.

rs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by mail, on receipt of \$\$.00. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Hrs. Robinson's Tobacco Antidote tones
up the system and restores it to its normal condition, asit was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly
harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address Rengio Philosophical Publishing House, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidots.

One box of Mrs. A. H. Robinson's Tobacco Antidoto cured me from the use of tobacco, and I heartly recom-mend it to any and all who desire to be cured. The God I am now free after using the weed at

onli or thirty. I hereby certify that I have years. One how of Mandata has effect? LENZO HERKUL for tobacco.

... unsid tobacco over twenty ...A. A. H. Robinson's Tobacco ...ally destroyed my appetite or desire DAVID O'HARA.

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

I have used tobacco, both chewing and smolting, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for it. G. A. BARKER. Oswego, N. Y.

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

For sale at this office. \$2.00 per pox. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Adams and Fifth avenue, Chicago. Agents world, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each

A TALE OF ETERNITY

And other Postes BY GERALD MASSEY. 578 pages, heavy-tinted paper, gilt top. Price 62; postego

Oco For sale wholesale and retail by the Religio-Philo-cophical Publishing House, Adams St., and Fifth Ave., Chlarge.

JUST PUBLISHED.

Andrew Jackson Davis' Latest Investigations and Conclusions; and Embodying a Most Important Recent Interview with JAMES VICTOR WILSON, Who has been for the past twenty-five years a resident

of the Summer-Land. THE FRESH REVELATION IS ENTITLED THE DIAKKA, and their earthly victims: BEING AN EXPLANATION OF MUCH THAT IS

False and Repulsive in Spiritualism. BY ANDREW JACKSON DAVIS.

Published in style uniform with all the other works



Sove Fifty Dollars! THE NEW FLORENCE.

PRICE, 820 below | any other first class VALUE, 830 abovo | Sewing Machine. BAVED, 850 by buying the Florence.

Every machine worranted.

Special terms to clubs and dealers.
Send for circulars to the
Florence S. H. Co., Florence, Mass.,
or to W. H. Sharp & Co.,
SS Lake St., Chicago, III.
yi6n918

CHILDHOOD OF THE WORLD;

Man in Early Times. BY EDWARD CLODD, F.R.A.S.

For the information of parents and others into whose hands this book may fall, it may be stated that it is an attempt, in the absence of any kindred elementary work, to narrate, in as simple language as the subject work, to narrate, in as simple language as the successive will permit, the story of man's progress from the unknown time of his early appearance upon the earth, to the period from which writers of history ordinarily

begin.

As the Table of Contents indicates, the First Part of this book describes the progress of man in material things, while the Second Part seeks to explain his mode of advance from lower to higher stages of religious

CONTENTS. PART L

Introductory; Man's First Wants; Man's First Tools; Fire; Cooking and Pottery; Dwellings; Use of Metals; Man's Great Age on the Earth; Mankind as Shepherds, Farmers, and Traders; Language; Writing; Counting; Man's Wanderings from his first Home; Man's Progress to all Things; Datas of Papals in all Things; Decay of Peoples.

Introductory: Man's First Questions; Myths; Myths about Sun and Moon; Myths about Eclipses; Myths about Stars; Myths about the Earth and Man; Man's Ideas about the Soul; Belief in Magic and Witchcraft, Man's Awe of the Unknown; Fetish-Worship; Idolatry; Naure-Worship; 1-Water-Worship; 2-Tree-Worship; 3-Animal-Worship; Polytheism, or Belief in Many Gods; Dualism, or Belief in Two Gods; Prayer; Sacrifice; Monotheism, or Belief in One God; Three Stories about Abraham; Man's Belief in a Future Life; Sacred Books; Conclusion.

This little work has met with a most hearty and cordial reception from the press and the public both in England and the United States and deserves the widest circulation. The present popular price enables all to buy. PART II.

Price 40 cents. Postage free. * For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ava., Chicago.

JESUS OF NAZARETH-A TRUE HISTORY OF THE

Man Called Jesus Chr

HABBACENG HIG PARENTAGE, HIS YOUTE, ED" AND WORKS, HIS CARSED AND PHYSIC

THE NATIO S ORIGINAL DOCTUMES A PUBLIC TRACKER ETTS"

...AN OF THE PEOPLE. 1 ALEO, .al of the great conspiracy against A; WITH ALL THE INCIDENTS OF HIS TRAGICAL DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MOR-

ON THE RARTH. By Paul and Judas. THROUGH Alexander Smyth, Medium,

TALE WITH JESUS WHILE

of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, usurping all his powers, giving a continued series of, well connected scenes, presenting scenery, characters and personages, dialogues and actions in their regular order and succession, embracing all the most important personages and the incidents which occurred during the sojourn of Jesus white upon earth. There was probably no book ever written in which such perfect life-pictures occur; every city and country village, every river, brook and monntain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this unexampled drama are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to and and had already passed through several editions when the plates were entirely destroyed in the Great Fire, since then we have had a very great demand for the work from our subscribers and the trade. The edition about to be issued will be far superior in machanical appearance to any of its predecessors and we shall print a large edition to enable us of supply standing orders and all new demands.

18 mo. 356 pages, cloth bound. of Philadelphia, by the spirits taking possession of

Price \$2.00; postage free.

**; For sale wholesale and retail by the Publishers, the Religio-Philosophical Publishing House, Adams Et. 2 5th Av., Chicago.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium Corner Adams St., & 5TH Ave., Chicago.

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

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

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

One prescription is usually sufficient, but in case the

pound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second; or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

the disease.

Mirs. Robinson also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Trans.—Disguesis and first prescription, \$3.00; cach subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

ply.

Hereafter, all charity applications, to insure a soply, must contain one dollar, to defray the expenses of reporter, amanuses, and postage.

N.B.—Mus. Robinson will kereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

A Good Head of Hair Restored by a Spirit Prescription.

ADITOH JOURNAL:—For the benefit a my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

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

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told mo that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if deaired

Epringfield, Mo.

Springfield, Mo.

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

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a look of hair. She diagnoses such case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative rever falls to reproduce a good head of hair in ites than one year, no matter yow long the applicant may have been bald. Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing \$5.90, which covers full expense of diagnosing, remedy, and postage

NEW BOOKS.

G. W. Carleton & Co., Publishers,

NEW YORK. FEMALE BEAUTY-and the "Art of Pleas-

ing," from the original French of Farnest Faydeau. The immense popularity of this book in Paris, will insure its being widely read in this country. ***Price \$1.50. COMMODORE ROLLINGPIN-A rich new

comic book by the famous Western humorist, "Commedore Rollingpin:" containing stories, sketches, ballads, and burlesques. Profusely illustrated with laughable pictures. ***Price \$1.50. SHE LOVED HIM MADLY—A deeply interesting and exciting new novel. which when once commenced, will not be laid aside until finished. ***Price

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

PHENIX FROST'S EXPERIENCES

By Ann S. Stephens, a new book by this ever popular
author, who has written such books as Fashion as
Famino, Rejected Wife, etc. *** Price \$1.75.

WOMAN, LOVE AND MARP" Frederick Saunders, author of Salad Itany. Nobody should neglect written book on the above in ornamental covers.

JESSAD**

40°036

a f

of AGE By
or Social and Solosding this besutricity
comentons subjects, bound "o" Price 75 cents. _ANE_A capital new novel by Marion _, anthor of "True as Sizel," etc. s. Price,

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

ROBERT DALE OWEN-Threading my Way;" or "Twenty-seven Years of Antohiography." By Robert Dale Owen, author of that remarkable work. "The Dabatable Land between this World and the Next." *, *Price, \$1.50.

MARY J. HOLMES—"Edns Browning." A newnovel by Mrs. Mary J. Holmes, author of "Lena Rivers," "Tempest and Sunshine," etc. One of the best over written by this popular author. "a"Frice, \$1.50.

A WONDERFUL WOMAN—An intensely interesting new novel, by May Agnes Floming, subler of "Guy Earlscourt's Wife." The N. K. Newpress says: "For intense interest, this romance has not been surpassed since the time of Wilkis Collins, "Woman in White," or Mrs. Wood's "East Lynne," ""," Price, \$1.76. BETSEY AND LAKE OUT A Trankeriving Story in verse, by hers. N. S. Emerson: embodying her famous balled of "Betsey and I are Out," which has gained such celebrity, and been so widely cropsed throughout the country, as by another author. **Prices, \$1.50.

THE MARRIED BRILL. A spring new novel by Mrs. Julie P. Smith, atthor of "Widow Goldsmith's Daughter," etc. "a"Price, \$1.75.

VASHETE—The latest and best novel ever written by Augusta J. Brans, author of "Reulah," "96. Elmo," "inos" etc. ". Price, \$2.50.

WOMEN AND TREATMEN-A bright fittle book by Olive Logan. **Price, \$1.56. PERNOH LOVE SONGS—A collection of the most equisite love songs in the English language. Translated from the French, and bound suffices with Swinburle's famous book "Lana Veneta." * Price, 21.58.

These books are all beautifully printed and bound. Sold averywhere—sent by mail, sustage free, on receipt of prior, by

G. W. CARLETON, & Co., Pablichers. Redictor Departs, How Sec. (Continued from first page.)

materialism, and makes it standerect, a living, acting, thinking, religious ally, will soothe the raging billows of priestly fanaticism, and plant intellect and morality upon the vacant throne of blind reverence and unreasoning impulse, which have so long wielded a mighty influence in retarding the progress of the race. When intellect shall dare risk itself upon the frowning precipice, regardless of the howling tempeat, and invincible by any foe, there will be no necessity to guard mankind from error, or fear the despot's frown.

"Nobly striven for, and nobly won," the laurels of the philanthropists and defenders of truth will be the liberty to contemplate carth's victorious spirits in the splendor of freedom and the highway of progress.

SPIRITUALISM.

The fact that Spiritualism, in its true and legitimete sense, is taking deep root in the minds of the people, cannot be doubted. The capular press is rapidly coming to its support. All of the leading papers of this city give place to witten articles upon the subject by their correspondents; and editorials, favorable, often appear.

The Okicago Daily Times, every week, gives one or more articles in support of our philosophy. No careful observer can doubt the fect that the course the Religio-Philosophical Journal has pursued from the beginning of iti carese da a Spiritualistic Jouenal, has done much to rid the minds of the people from those orrongous views, that Spiritualism was but another name for licentiousness.

We have met the villainous pretenses of the free-lowers, who fain would make the world believe that all Spiritualists were advocates for "sexual-freedom," and variquished them time and time again.

Our showing has not only convinced the great mass of thinking people, that Spiritualism is a reality, but that a belief in it has inits very nature a tendency to elevate the believers from the passional plane to that of the highest moral elements of human nature.

Where in there a man or woman so deprayed, that he or she would go into a spiritual seance to gratify the passions, if he or she verily believed that their dearest angelic friends were to be present with them as witnesses of deeds of liceationeness?

In regard to the well established fact of spirtual communion, and the moral corollary to be drawn from intercommunion with the best men and women of past ages, now in spiritlife, the leading newspapers, like the Chicago Daily Times, Tribune and Inter-Ocean reflect the best public sentiment upon the subject. They can that the RELIGIO-PHILOSOPHICAL JOURNAL, the most independent and out-spokon journal, and by far the largest in circulation of any paper devoted to Spiritualism, unhesttotingly aspudiates everything in Spiritualism that deprayes the minds of its investigators, or in the least degree corrupts the morals of its devotess.

in denouncing the course of the would-be leaders, who advocate "social freedom," or in the least degree affiliate with them.

Of all who have sunk down deep in degradation, from a prominent position, justly or unjustly, no one has gone so low as the great cyclies, to whom the Daily Times especially referr in its report of the Woodhull meeting just closed in Chicago.

He came to the surface and has been elevated to a conspicuous height through his own egotistical puffing in the late Frontier Department of this paper, in which he advertised himself to his heart's content for several years.

Now he has taken to circular advertising, using our mail list, which he surreptitiously retains in his possession, for sending his false statements and flimsy defense to our subscribers. But, like a drawning man, he grasps at a straw to save himself, and sinks in the effort. to the clime below, where he flounders and goes down deeper with every struggle. His effort at the recent convention is correctly mirrored so for as it goes, by the Chicago Daily Times' report copied in this paper.

ocontemptible in the sight of the people "thering, that no morning paper but " even send a reporter to take "ing proceedings. The '¬ alluded to them

යන ලෝ පෙ the Times vious notes of their disgue-Bosning Post and Liail brien, agresing with the Times' view

subject. Is it not about time that the Spiritualists of Northern Illinois and other localities, call conventions utterly ignoring the pernicious and infamous doctrine of "social freedom," thereby giving encouragement for the best class of Spiritualists and investigators to at-

tend a true spiritual meeting, where they will not be disgraced by the polluted Incubrations of the advocates of promiscuity.

Re-Elected.

The new officers of the recent Woodhullite convention in Chicago, are the came old freeriferates re-elected.

NAMES: O. J. HOWARD, President.

Hig. J. B. Sevenance, Vice Freeldent. B. V. Wilson, Secretary and Treasurer.

The "gentle" holds the only lucrative office of the institution, and is highly favored for afiliating with them, by two offices one of honor, the other of profit!

His star is in ascendant, and his popularity has doubled since the last meeting! This must be the result of his circulars. But for the use of our subscription list, his good qualities would not be so widely known. We think he is thus far indebted to us about \$2,-400. for its use. If he keeps on surreptitionaly using it, our bill of damages, may equal his profits. Mail-lists are publisher's stock in trade—cost large sums of money, and no man has a right to infringe upon such property, any more than he would have a right to use a farmer's products without being liable to make full compensation for so doing. Can any one doubt his popularity when he can secure two offices, when Mrs. Severance, the old free-love stager, only gets one?

Howard, doubtless secured his re-election. because he took the precaution to have his vote recorded for Mrs. Woodhull, the day after she was elected President of the American Association of Spiritualists, last Fall.

Two of them, O. J. Howard and Judge Carter, immortalized their names and made themselves eligible to honorary life membership in all of her primary councils, by so boldly manifesting their admiration for her in placing their clinchers on her election "a day after the fair."

Very Bad Odor.

It is doubtful whether the worse odor arises from the Chicagoriver or from the mob of un-wholesome Spiritualists under the leadership of Egotist V. Wilson, at Grow's Hall,—Chicago Daily Times, Monday, June 15th.

Perhaps those brave Moses-Woodhullites who three months ago "officially" endorsed E. V. Wilson, and censured this and other papers of this city, will bring their offactories to bear upon the two odors above referred to, and determine "officially" which is the owestest, judging from their standpoint and certify accordingly, not forgeting to mention their official standing:

DR. P. B. RANDOLPH's address is Toledo.

Mrs. M. J. Wilcoxson is in Danver, Col.

She lectured at Boulder for several months. Twenty-five Cents pays for the Religio-Philosophical Journal for three months, for new trial subscribers.

Dr. Taylor's address is Canton, Ill. He thinks of visiting Minnesota during the sum mer, and those desiring his services, can address him at the above-named place.

BASTIAN AND TAYLOR, the renowned mediums, are temporarily sojournying at Syracuse, N. Y. They left behind them a host of warm friends in Chicago.

Dr. J. K. BAILEY has been lecturing at Chatsworth and Maquon, Ill., to appreciative audiences. He will attend the Sturgis, Mich., Convention.

B. F. Underwood is taking a vacation this Summer, rusticating most of the time in New England. He will return West next Fall. Societies or parties desiring his services next season, should address him early at the Inves-TIGATOR office, Boston.

N. FRANK WHITE, one of the most popular speakers in the field, will receive applications from societies east, west, north and south, for the next season, commencing with October 1st. He desires early application, so that he can arrange his future course of travel. His address, through June, is Stafford, Ct., where Hence we find these papers acting as a unit | he is now speaking, and at New Haven, Ct., during July.

> See to it that mistakes are promptly corrected. The immense number of new subscribers that are coming in for the Journal, necessarily multiplies the liabilities for mistakes. As soon as a mistake is obvious to any patron, he or she should make it known, that it may be promptly corrected. One, penny postal card, will set the matter all right.

Spiritual Meeting.

The Spiritualists of Cooperville, and vicinity, Mich., will hold a two days Grove Meeting, on Saturday and Sunday, the 4th and 5th days of July, at Cooperville. Mrs. E. A. Blair, spirit-artist, and good speakers are expected to be in attendance. A cordial invitation is extended to all who may wish to join us and have a good time. Come one! Come all! Strangers from a distance will be provided for as far as possible.

R. Platt, Sec'y.

Grove Meeting.

There will be a Basket Picnic and Grove Meeting at Denver (Jefferson City), Bremer Co., Iowa, of Liberalists and Spiritualists, commencing Friday, July 10th, 1874, at 2 o'clock, P. M., and holding over the following

The following speakers are expected to be present and take part in the exercises, viz:—George L. Henderson, (Materialist), of Leroy. Minn.; R. G. Eccles, of Kansas City, Mo.; and Wrs. H. Morse and Dr. C. P. Sanford, State maries for the I. S. A. of Spiritualists. good time is anticipated, and every-Friends are expected in part. "alves as the notice infers."

'aity will open their in their power a distance. A general 5 body is invited. to provide for them. The friends in the vicihouses and render every effor. to entertain all who may come from

LITTLE BOUQUET.

Contents for July, 1874.

Bernard Wilson, by Henry T. Child; The Young Mimics (Illust.), by Malcolm Taylor; She Kissed the Dead, by Homer Greene; Little Things, by Mrs. F. O. Hyzer; Mediumship of a Baby; The Poor in Heaven; The Prisoner's Dream; The Wail of a Lost Spirit; A Little's One's Frayer; Fruits of Christianity, by J. L. Potter; Home Influences, by Gurta De Force Cluff; Remarkable Little Boy; A Picture, by Elizabeth Akers Allen; I Did Not Do All I Could Do for Him; Laughing Children; The American Bison (Illustrated); How a Submarine Diver Works; Shall My Boy Strike Backt by Eleanor Kirk; How to Govern and Train Children: Natural Artist in Virginia, by Hans Ruppel; Where is God? by Mrs. A. H. Adsins; Anecdotes of Birds; Shew-Bread; Do Fishes Think? Childhood in Japan; A Fable; "I Choose that Color;" Editorial Department; What is Force? The Rearing of Children.

This is a most excellent number of this charming magazine. Terms, \$1.50 per year, single number 15 cents. Address Little Bouquer, Chicago, Illinois.

Business Aotices.

WE have received notice from a postmaster —seems to be C. S. Thurbar,—to stop Journal. sent Evaline Nichols. He does not give town

A GRAND PIC NIC.—Our friends in the vicinity of New York, will be interested in the advertisement, headed a grand Pic-Nic.

Jos. SEWELL, of Ogden, please give the name of your State, and we will then attend to your

SAXEHOLM'S New Story—"The Four-Leaved Clover," in Scribner, (to be completed in the July No.), is a Love Story, the scene of which is laid in Chicago; it introduces some very pretty scenes in the German life of that German-American city.

BRET HARTE will have a story for children in St. Nicholas for July, entitled "Baby Sylvester," and of course, there will be a great deal of curiosity to see how he will acquit himself in this new field of literature, "Baby Sylvester," was the pet of a mining camp;—no woman within forty miles. The story is illustrated by W. L. Sheppard and J. C. Beard.

Photographs of Spirit Paintings, by Wella and Pet Anderson can not be supplied from this office at present—owing to the inability of Mr. Winchester to keep us supplied. We hope the delay will be short.

Banner of Light for sale at the office of this paper.

BARRIT'S HEALTH GUIDE NOW RESTY RED for sale at the office of this paper. Price, \$1 00. Moses-Woodhullism in a Nut Shell, with an Appendix—42 page pamphlet for ten cents,

by mail. Everybody should read it. Address RELIGIO-PILL PUB. House, Chicago, Ill. Brittan's Journal, Vol. 2, No. 1, is for each at this office. Price, by mail, 80 cents.

Twenty-rive Cents pays for the Religio-Philosophical Journal for three months, for new trial subscribers. Please send in the subecriptions.

For Moth Patches, Freckles

and Tan, ask your Druggist for Perry's Moth and Freckle Lotion. Which is harmless and in every case infallible. Also, for his improved Comedone and Pimple Remedy, the great SKIN MEDICINE for Pimples, Black Heads or Flesh-worms, or consult B. C. PERRY, the noted Skin Doctor, 49 Bond St., New York.

The Household Panacea and Family Lini-MENT is the best remedy in the world for the following complaints, viz: Cramp in the limbs and stomach pain in the stomach, bowels or side, rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, tresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Fulton street. New York, and for sale by all druggists.

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

CLOSING SALES

of the Season!

FIELD, LEITER & CO.,

STATE AND WASHINGTON STS.

Large Reductions in Prices! THEOГОНОUT MOST OF THEIR

DEPARTMENTS , nd direct special attention to

Summer Serges, Summer Mohairs. Suminer DeBeges, Ja vanese Silks, French Organdies,

h rench Jaconets. French and Amercan Percales, Col'd Striped Piques. Fig'd Grenadines, and ·Full Lines Vienna Dress L. Tens,

Which will be found much. Below Market Prices!

A GRAND PIC-NIC

Children's Progressive Lyceum of N York Will take place on Tuesday, June 28rd, 1874,

Pleasant Valley.

The boat leaves foot of Spring at., North River, at 10 A. M. and 2 and 5 P. M.; landing also at 22rd and 34th star. The last boat returns from the Valley, at 6:15 P. M. Tickets to be obtained of any of the officers of the Lyceum at Robinson Hall, on Sundays, at the boat and on the grounds.

Prior—50 cts. each. Children, half price. No postponement on account of weather.

THOUGHT LITERATURE. American and OIS RUGGLES, Bibliopole,

Bronson, Mich. vi6n162

J. FRAL INS ? gequard. have we two brad

DR. C. E. BROWN. is alcohol a poison? DR. WM. A. HAMMOND. THE POET LONGFELLOW.

JAMES T. PIELDS. U. S. SURVEY OF THE WEST. (Wath Map.) Under Lieut. G. M. Wheeler.

THE HORSE IN AMERICA. (ILLUSTRATED.) Discoveries by PROF. O. C. MARSH. SAFETY AT SEA. (Hiustrated.) REON STRAWERS THAT WILL NOT SIRK.

These interesting Lectures and Letters, with a careful report of the important Papers read at the April meeting of the National Academy of Sciences at Washington, and at the May meeting of the American Oriental Society at Boston, are published in full in THE TRIBUNE EXTRA, No. 19. Price, in sheet form, 10 cents; in pamphiet, 20 cents, or seven for \$1. Circulars, giving fall details of the contents of all THE

TRIBUNE EXTRAS, free by mail. THE WEEKLY TRIBUNE, The Farmers' Favorite Paper, until Jan. 1, 1975, for \$1.

THE TRIBUME, New-York.

W. H. BANKS & CO. SOLE AGENTS FOR THE

EXCELSIOR >> Lawn Mower

EXCELSIOR Lawn Sprinkler.

Chadbord & Cadwell Mfg., Co., Newburgh, N. Y. Lawn Mowers Repaired. Wholesale and Retail Dealers in Agricultural Implements and Seeds. 34 & 36 S. Canal St., cor. Weehington

Medium's Column.

Adjoining entrance to Tunnel:

DH. SEADE, located now at NO. 25 MAST TWENTY-FIRST, New York, will give special attention to the treatment of disease.

SAMUEL MAXWELL, M. D.,

Clairvoyant and Hagnetic-Physician. 409 West Randolph St., Chicago III.

Clairvoyant.

D. P. KAYNER, M. D., of St. Charles, III., will examine patients clairvoyantly and send prescription for \$3. Send small lock of heir handled only by the patient with full name and ago.

SEALED LETTERS ANSWERED BY R. W. FLINT 59 West 24th St., New York. Terms \$3 and three 3 cent Postage Stamps. Money refunded if not answered.

THE MAGNETIC TREATMENT. CEND TEN CENTS TO DR. ANDREW STONE, D. Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

RS. E. SMITH, 277 hulberry St., Newark, N. J., spirit communications and tests. Scaled letters \$2. Unsealed \$1. Spirit prescriptions 25 cents. Send for Circulars.

Healing Institute and Gymnasium, 244 Wabash Avenue, — — — Chicago, Ill. Chronic diseases incident to both saxes a speciality. Send for *Health Journal*, mailed free. DUMONT C. DAKE, M. D. and DELLA E DAKE.

Dector W. A. Flanders, Eclectic and Clairvoyant Physician, is performing wonderful cares at Kuhn's European Hotel, No. 149 Dearborn St., Chicago, the first five days of each month, and at Kalamazoo, Jackson, Detroit, Toledo. Coldwater, South Bend and La Porte, Ind.

For wonderful test and startling cures send for a circular, to W. A. Flanders, M. D., Kalamazoo, Rich. vi6n9228

Mrs. O. H. Johnson. Zusivers and Test Medium.

217 5th Avenue, near Adams, CHICAGO.

V15p28t19 MRS. M. A. MERCER.

macnetto physician, and developing nedevie.

Madison Street, Room 17 CHICAGO.

MRS. JULIA M. CARPENTER, SPIRITUAL Clairvoyant and Psychometrist, examines person sby lock of hair: detecting with remarkable certainty the causes of disease and prescribing appropriate ramedies; also delineates character with great accuracy. Inclose lock of hair and \$2. Address, 65 Washington ave., Chelses, Mass. Beech st., Tuesdays and Thursdays.

Spirit Manifestations. Cascade, (Neur Moravia, N. Y.)

In answer to numerous correspondents, we would state that our Circles are kept up with excellent Spirit Man-ifestations in the dark, and good Materializations, in the light, with good accommodations. Conveniences for boating and fishing, with reduced rates.

JOHN AND MARY ANDREWS.

AY HANDS ON THE SICK AND THEY SHALL.
A Recover—Dr. Cyrns Lord, Soul and Hand Physician, treats, all diseases with success. Cancers, Neuralgia, Fits and Insanity. The worst cases have been cured by one treatment. Has Magnetized Medicines as specifics for all Lung troubles, Asthma, Croup, etc. Holds circles for development: Monday, Wednesday and Friday evenings, of each week. Address, DR. CYRUS LORD, 160 Warren av., Chicago, Ill.

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

BABBE. TS HEALTH GUIDE sent post-B paid for ... Great inducements to Agents. Mag-netized alkaline ... aper for inflammatory conditions sent on trial for 25c. ing and warming do. mant organs, the same. d warming dot.
487, 4th A., c., (near 30th sireot;) New York.
V15023ti

Insanity Cured

In all its forms. I respectfully all the attention of the public to this one particular sm. 'ction. I can cure the insane in a shorter time than any ins. 'tute in the western country, and therefore, I challenge the world on this one disease, and the friends of the insane, are hereby finvited to bring their insane friends at are hereby finvited to bring their insane friends at the disease has been 15 and 27 years standing, but a shor, time is required to cure patients of short standing time is required to cure patients of short standing time is regrestest boon that has ever been handed down. Residence and office, No. 306 Valley st., cor. 14th st. incar dence and office, No. 306 Valley st., cor. 14th st. incar dence and control of the corresponding send stamps. DR. CHAS. HULL.

DR. MoFADDEN & WIFE, Clairvoyants, Test Mediums and Magnetic Physicians, No. 393 W. Lake st., Chicsgo. Hold Circles each evening for the purpose of giving tests to the Skeptic, Developing Mediums, etc. Private Seances every day from 8 o'clock A. m. to 6 o'clock F. m. They will diagnose your disease without sasking you any questions, and without any previous wileage of the patient. They will give intelligence dus subjects, such as news from absent and dends: answer mental questions: tell what peoficies and the seeming contradictions of Sirilar in the seeming contradictions, etc. parted fire. Sirilar in the seeming contradictions of Sirilar in th

con vas... Springs the seeming of the constant of water. Magnes. by them under Spirit Influs... Obsession; etc.., made a specialty, call and see them. Charges moderate, and hold fast to that which is good." One, all days alike. ~16n15if

The Well-Known Psychometrist A. B. SEVERANCE.

Will give to those who visit him in person, or from autograph, or from leek of halt, 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, hists to the inharmontensity married, etc.

Terms—32.06 for full delineation; brief delineation, \$4.00.

WHITNEY & HOLMES, ORGANS

THETY ELEGANT STYLES, with Valuable Improve-ments: New and Beautiful Solo Stops.

OVER ONE THOUSAND Organists and musicisms endorse these Organs and recommend them as Strictly First Class in Tone, Mechanism and Durability. Warranted Five Years. Satisfaction guaranteed. Send for Price Lists, etc.

R. H. CURRAN & CO.,

Whitney & Holmes, organ co., Quincy, Ill.

23 School Street, Boston, Mass., Publishers of LIFE'S MORNING AND EVENING........ 8.00 THIS DAWNING LIGHT...... 200

These beautiful Steel-Plate Engravings being copies JOSEPH JOHNS' GREAT PAINTINGS. are sent by mall, postage paid, warranted safely through and satisfaction guaranteed. Address as above, sending in registered letter, P. O. order or draft, at our risk. Descriptive circulars and map of Hydesville sent free on application.

R. H. C. & CO.

Vienvit

NEW EDITION—PRICE REDUCED

Lessons for Children about Themselves.

By A. E. Newton, A Book for Children's Lyceums, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health.

"Better than a whole library of common medical works. Without delay, let all Children's Lyceums improve their groups with these Lessons."—A. J. Davis.

"Should immediately become a text-book in the schools, and have a place in every family."—Dr. S. B. Bestites.

Price (in cloth) 50 cents, postage 6 cents; six copies or more, 45 cents each; fifty or more, 40 cents cach. Usual discount to the trade.

N. B.—For sale by the Religio-Philosophical Publishing Rouse, Adams St. and 5th Ave., Chicago.

THE REPORT ON SPIRITUALISM-OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY

THIS EDITION (printed from the Original Plates, by special arrangement with the Publishing Committee) contains the following items

WITHOUT ABRIDGMENT. I.—The names in full of the Clergymen, Barristers, Solicitors, Physicians, Sprgeons, Editors, Literati, Scien-tists, Merchants, and others forming the Investigating Committee.

II.—The Report in full as presented by this body to the Society, after an investigation extending over many months, during which oral and written testimony was obtained from NEARLY ONE HUNDRED PERSONS.

III.—The whole of the test-experiments made by the investigators in six sub-committees. WITHOUT PROFESSIONAL MEDIUMS.

IV.—The minutes and reports of the six sub-committees in full.

V.—The names of the witnesses; and the whole of the
evidence given under cross-examination by persons of
known credibility, in every grade of speiety, being a record of extraordinary spiritual phenomena, directly attested—Apparitions—Levitations of heavy bodies, snihate and inanimate—Spirit Voices and Music—Spirittelegraphy, Messages, Writing, Drawing, and Painting—
Spirit-healings—Visions in Crystals—Trance-speaking—
Prophecies—Speaking in Unknown Tongues—The Handling of red het Coals, etc., etc.

VI.—The whole of the correspondence as originally
printed, being the letters, opinions, and experiences of
many public and professional men of high repute; to
which is added IV.—The minutes and reports of the six sub-commit-

VII.—A list of ancient and modern works on Spiritualism and kindred subjects; and a copious Index. To the above is to be added a resume of the presa critiques—an original paper, analyzing the arguments of the reviewers—Rules for the guidance of investigators— and a Digest of useful modera works on the subject of Spiritualism and its prenomens, for the information of

This handsome volume is acknowledged to be one of the most complete and useful works, ever published on the subject of Spiritualism. It should be obtained by every inquirer, investigator, and Spiritualist.

Price, \$2.00. Postage free.

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

SPIRITUALISM AS A SCIENC

Spiritualism as a Religion AN CHATION DELIVERED UNDER SPIRIT-INFLUENCE, By MRS. CORA L. V. TAPPAN, at St. George's Hall, LONDON.

We have imported a large edition of this lecture, regarding it of special merit, as indeed are all the lectures of this gifted medium. We shall hope to receive hundreds of orders for twenty-live copies each from friends who desire to distribute them.

PRICE-FIVE CENTS; 25 copies for ONE DOLLAR *.* For sale wholesale and retail by the Religie-Phile-sophical Publishing House, Adams St., and Fifth Ave.,

EULISI

DR. RANDOLPH'S MASTERPIECE, READY IN JUNE. Also a large and magnificent

Photograph of the author, by Poole, of Nashville. Synopsis and Table of Contents cent. Address with

K. CORSON. Toledo, Ohio, Gen. Agent for all Randolph's Works. The picture of this celebrated author goes as a presid-

um to the subscriber for both books. The 1st thousand is nearly all subscribed for, and another will issue at once. Agents, Subscribers, Booksellers and Canvassers are referred to the Synopsis above

The following is from the greatest mind in Pennsyl-'a, and the ablest living American critic, JOHN F. KAPP, ESQ., of Sunbury:

"The ca. "utents of the book 66 ENTERS" are cartainly beyond ength, ing the world has yet known, and will revolutionis e thought and action. Its usefulness is incomparable; ita. clearness the essence of lucidity; its billiance quite magne. 'ic, and its value beyond that of any book of this century.

CHRISTIN NITY MATERIALIS, M.

BY B. F. UNDERWOOD.

namphlet of 43 pages, printed in fine styl. on ed paper—embodies matter used by Arr. I no was of his best lectures. The author deal in the presented by the Old and New Testings. The orthodox seets, some severe unity \$5.1. Was; while we differ greatly and mode. In the Underwood in some oil merited but, we his lectures and written a particulars, we bells. The Christianity and a particulars, we bells. The careful reactions are the contractions of the contraction of th This heavy tink. "presented by the O derwood in St. "n orthodox see Christianity \$5". "ws; while aments and model. "nd Underwood in St. "ws; while aments and model. "nd Underwood in St. "ws; while and well merited bits. " his essential particulars, we bells. " ings calculated to do much good, in the calculated to do

A. B. SEVERANCE, Files 15 cents.

457 Milwaukee St., Milwaukee, Wis.

Vigality

Paper.