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

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PHRENOLOGY AND CHRISTIANITY.

An Address to the Clergy.

[EXTRACT FROM A LECTURE BY A. H. DARROW.]

Thirty-five years or more ago, Sir G. S. McKenzie, 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, fitly 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 seriously doubts, its truth, except it be those scientific pigmies and philosophical prodigies, who are so wedded to the venerable myths of the dark ages, so imbedded in incurable 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 uncommon 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 Luther, John Calvin, Michael Servetus and 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 history 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 imperponderable 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 judgment, 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 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 noble science to its throne of security, whence its slander and persecution can no more disengage it than they can change the immutable laws of nature, whose perpetual revolutions teem with evidences of geological, astronomical and phrenological truth. Plots and thoughtless individuals have, in this way, done more harm to the Orthodox 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 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 incompatible with your religion. Now, sir, science is proved to be true and reliable; its theories are facts, therefore your 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

their opponents, which can be used equally 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 crowns from unwilling 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 thrones 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 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 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? Is it the effect of strong animal organs, especially combative, combined with large firmness and self-esteem, and a feeble intellect. The three organs I have mentioned 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, and headed 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 inconsequential.

One of the most eminent of Galileo's opposers, 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 profound 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.

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 oppose 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 seas 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 defenders 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 primeval 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 ultimately float from earth to skies.

The seven VEILS OF WRATH has been poured out, and science has in the meantime arisen to so magnificent a stature as to challenge the admiration of the world, and enable our religion to burst in the sunshine of its borrowed radiance, while theology submits,

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, let 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 confidence in its truth. This is, or has been, pre-eminently true of theologians. As Geo. Combe says, they seem to regard religion 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 has been sown, you perceive religion like a Pyramid on its base; you feel the almost 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, have the various sects arisen. From veneration arises the tendency to adore; from wonder the tendency to dwell on the astonishing and supernatural; from hope brilliant anticipations of the future; from ideal love of the perfect and beautiful; from conscientiousness 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 mind.

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 enlightened, they will perceive that they have been contending principally about minor points. They will learn to distinguish what is essential 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 merely shake off the errors which adhere to Christianity, obstruct its progress and impair its usefulness (Combe'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 a 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 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 stem than religion is an outgrowth of veneration; the blushing tulip no more droops its quivering head in adoration 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 worshipped under an imaginary ideal, imbedded in the Christian's God, or as attributes of humanity alone, and if these

HIGHER FACULTIES

of our nature are too weak and feeble to enable us to rise to an appreciation of the principles of moral rectitude; if moral and intellectual responsibility is not sufficiently grasped and comprehended by us on account of deficient 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 secretiveness makes us hypocritical and deceitful; large alimentiveness gluttonous and intemperate; excessive approbateness vain, and "toppling" lovers of tight boots, petiferous cigars, and other auxiliaries of fame and distinction; it should be our study to reduce the activity of the latter faculties, and bring into action the higher faculties of our nature—in short, if our moral faculties are too small, and our propensities too large, we should cultivate the former and restrain the latter. This is science; this is religion. It is the end aimed at by all religions which have the good of man at heart, and is the

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 religion."

Phrenology does not deny the

ACTUALITY OF RELIGION, but proves its existence from the corresponding 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 the 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 religious emotions, and allies itself with every ameliorating scheme of the human intellect. We, then, as advocates and defenders of phrenology would be considered as friends and not enemies to the cause of religion.

It may, however, be well to make a distinction 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 religion

Is always mild, propitious and humble. Flays not the tyrant, plants no faith in blood; Not bears destruction on her chariot wheels, But stoops to polish, soothe, and redress, And builds her grandeur on the public good."

And in proportion as our theological and religious ideas "karmachias" with, and are built upon, the certain deductions of science, in that degree we approximate toward the true religion.

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 is the

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 FACULTIES,

and an incentive to their exercise. When religion 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 sentiment implanted by Deity 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 that its advance still further, and it is fast doing it.

Man 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 inflexible law, a sign of the disapprobation of an over-ruling God, or a mysterious and wonderful dispensation 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 be better employed in endeavoring to ascertain the nature of the laws they have violated, and 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 ice 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.

"Ah!" 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 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 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 steamship *Stonewall* 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 calamity 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 loafing 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 judgment, 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 disolute, 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

FAMILIES 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 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 clear vision of the human faculties, and directs us to their restraint and exercise, as the fundamental plan whereby to perfect and improve 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 darkest corners of the earth, and lose none of its brilliancy by the shadows which its past errors have thrown upon it. Science and religion are truly sisters. Neither can be fully or properly taught 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 capable of being wielded in defence of the other.

Let ministers preach more science, and let scientists teach more religion; and we shall soon behold the world redeemed from all impending dangers of tyranny, strife, bloodshed and anarchy, and the same genial heat that reawakens and energizes cold and lifeless

[CONTINUED ON EIGHTH PAGE.]

Extracts from our Exchanges.

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

LAVATER'S LETTERS TO THE EMPRESS MARIE OF RUSSIA.

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

LETTER VI.

(From the Spiritist, London, Eng.)

My well beloved, there exist imperishable links between what you call the visible and invisible worlds, and there is incessant communication 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.

Do not forget, Oh brother on earth! you live visibly in a world 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 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 your love, 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 earth; by love you approach us, and you separate 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 confidence. When you are angry, the light which radiates from you becomes darkened; then I am forced to turn away and to withdraw from you, for no loving spirit can endure the darkness of anger. Lately I was forced to leave you, you were lost to sight, so to speak, and I approached another friend, for the sake of the love attracted to me. He prayed, shedding tears for the members of a family, fallen for the moment into the greatest distress, and who were at the time unable to succor. Oh, how his earthly body appeared to shine! He seemed surrounded by a dazzling light; our Lord approached him and a ray from His spirit essence shined this light. What happiness for me to be able to plunge into this atmosphere, and strengthened 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 saying to him, "Fear nothing, believe, and thou shalt taste the joy of being able to soothe and aid those for whose welfare you have just prayed to God." The man arose filled with joy by this answer to his prayer, and at the instant 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 to do good to the benefit of some poor family?" She received the idea with a child-like joy, she looked up to her heart as she would have welcomed 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 answered his supplication, scarcely an hour having elapsed between the prayer and the answer to it. I followed the man, myself enjoying supreme 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 money was filled with joy, and opening the door (almost suffocated by emotion), he said, "Yes, God will have compassion upon you, even as you have had compassion upon the poor, and here is a pledge of the mercy of the Lord. God seeth the just, and heareth their supplications." All the actors in this touching scene 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, becoming more perfect in the holy atmosphere of love.

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 tears of shame for your fit of rage, and being seriously 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 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 joy of heaven is but the result of a more exalted sentiment; you should, therefore, hasten to purify yourself and eschew all selfishness. Henceforth I can never write to you without referring to this subject. Nothing is of value without love. Love alone possesses

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 exercise 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. 1793.

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 felt no pain.

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 experiments, it being always impossible to know beforehand 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 system, and stated that hemlock, the poison with which Socrates was killed, lowered the excitability of the terminations of the nerves, 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 belladonna, 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 induce sleep to nervous persons; chloral and chloroform suspend the excitability of portion of the brain, sleep being the result. Deficient 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 all 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 thrown, and its speed varied somewhat with varying conditions; at low temperature its speed was very much diminished. Electricity passed with different velocities through different conducting wires; in one experiment its speed was 37,500 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 believed 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.

SPRITUALISM IN FOREIGN COUNTRIES. 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 Vah, 26, Avenue des Champs-Elysees, in the presence of eighteen persons. The company present having refused to the Mr. Williams to sit, 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. Gledastens then introduced him to Mr. Leymarie, whom John invited into the cabinet, and who testified, 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 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 Kardec), three hundred persons, including Mme. Kardec and delegates from all the Spiritualist circles of Paris, assembled at the tomb of the founder of French Spiritualism, where, after crowns of immortality 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 to 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 subject of Spiritualism has been created by an inspirational work entitled, *Pages de deux existences et pages d'une tombe*, 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 Joaquin Bassola, of Matagosa.

The president of the Spiritual Society of Madrid is M. le Vicomte de Torres Bolano. The *Revue Spirite* contains a photographic portrait of the spirit-photographer of Paris, M. Bugnet. The editors of *Psychic Studies* continue to present their readers with copious extracts from the *Spiritist* and from the writings of

Messrs. Crookes, Wallace, etc. Dr. G. O. Wittig writes thus on the subject to the foreign secretary of the National Association: "You will see how largely we have laid our 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, 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 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 MEDIUMSHIP.

SIR.—May I be permitted for the information 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, prior 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 for 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 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 "bow" 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, —impersonal and automatic. In the former the medium is conscious of each word as it is being written; in the latter he is not conscious of it. In impersonal writing the spirit operates through the hand, and 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 impersonal writing medium, during writing, is rather active than passive; not that he is consciously framing sentences, or straining for ideas, but is excited 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, without imparting to him the ideas he wishes to express. Automatic mediumship is related rather to the physical than to the mental manifestations; and the impersonal to the mental rather than to the physical.

The more a medium develops impersonal 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 impersonal we become to spirit influences. The better test medium is the automatic writer, for through him the spirit can express himself in his own words, whilst the impersonal 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 automatic 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 repository of the impersonal medium, might be more or less correctly written through him. They 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 impersonal 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 spirit.

It thus appears that impersonal 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 impersonal writing, or automatic mediumship? The answer is, by refusing to write by impression; 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 upon 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 still after time without obtaining any intelligible messages, the operating spirit, unless conscious that his instrument is determined to be passive in his development as an automatic writer, could scarcely be blamed for growing tired of the task of mastering the A B C, when by resorting to the impersonal 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 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 more difficult one.

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 interest:—

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 animal. The spirit, then, 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 Spirit-world, 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 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 that 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 spirits 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. Grifley in 1874, 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 inquired of my son whether he did not enjoy as perfect health now as if he had possessed a finer constitution while on earth? He answered, "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 disease?" "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 not be out of breath to travel with friend Bryant, as fast as he could go with ease."

Another friend who died of the same disease, told me that the spiritual lungs sometimes 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 intelligent 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. The promise she believed 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 was 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 once—breathed about twenty minutes and expired. I 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 separating 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*.

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CHICAGO, SATURDAY, JUNE 27, 1874.

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 do not intend to make comments of our own to any great extent, lest we be considered as 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...

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...

Judge Holbrook took the floor and made a speech, advocating organization and urging the union of the two factions in the Spiritualistic ranks.

An excitable and nervous individual next mounted the platform and pitched into everything 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...

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. Mr. Stuart happened to come before them and deliver a long address on the Modoc war.

MEETING OF THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS.

The Same Old Twaddle from the Same Old Hacks.

MORNING SESSION.

The Northern Illinois Association of Spiritualists and Free-Thinkers began its quarterly conference and convention on yesterday morning, in Grove's Opera Hall.

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.

Egotist V. Wilson as a "Reformer."

MORNING SESSION.

The Northern Illinois Association of Spiritualists and Free-Thinkers opened its second day's conference, on yesterday morning, at Grove's Opera Hall. The hall was nearly filled with a large number of lean, lank, and hungry-looking males and females...

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.

Mrs. Sada Bailey, of Waukegan, arrayed in a blue colored bloomer, was the next 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 seemed 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 witicism. 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 told her that she had better lean 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 mankind happier. She pronounced an eulogy on Victoria C. Woodhull, which was roundly applauded. She closed by repeating a poem on the attributes of "Truth."

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. His usual 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 pleased.

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 mankind.

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

An excitable and nervous individual next mounted the platform and pitched into everything 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 started the floor out of countenance, he sat down, shaking like an aspen leaf, and feeling considerably 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. 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 mankind? 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 bearing 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 parliamentary 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 wondered why it had not been inspired at the very beginning of the world, and being unable to answer it, sat down, leaving his hearers in very unpleasant doubt.

Mr. Charles Stewart next made a few rambling 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 unfortunate, 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 child, there would be few criminals, and small penitentiaries. The education of the unfortunate youths would save many a one from the prison.

Dr. Maxwell was then called for, and responded 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 psychological 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. They declared that man was God, and that the will was supreme in the mind "dependent upon its environment," which assertions of course nobody was prepared to gainsay. One individual pronounced 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 it: "In the beginning Lord the Mother made herself, the same as the Joy 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 Zacariah's wife, with a ghost, that Gabriel fostered."

Having wearied the medium and the spirits, the convention then adjourned until 7:30 o'clock. EVENING SESSION. 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. Severance 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, descended 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 happy 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-love, under the name of the Northern Illinois Association of Spiritualists and Free-Thinkers, held their third and last day's session at Grove's opera hall on yesterday morning.

The proceedings were extremely monotonous to persons of intelligence and respectability 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 swallow in its native mire." However much a man of sense and claim to respectability might endeavor to imbue the theory at Grove's opera hall with a sense of decency and propriety, the crowd would still slip 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 voluptuous 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, dispirited themselves like the rest. If these men have left any modicum of sense they will forever forswear 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 Waisbrocker, of Battle Creek, Mich., regaled the amorous crowd with an address on Spiritualism, free love, free speech, and free everything else. In her theology, teleology, kneecology, and justology, man and woman was 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 the Christian religion and Spiritualism; the bearings of science upon the former and its good effects upon the latter; the true mean-

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 life, 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 vicious doctrine of free love.

The address very naturally did not please the auditors, and so was not accorded much applause. 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 TAN 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 attended, despite the fact that an admittance fee was asked to witness the ridiculous proceedings. Although the general appearance of the audience was somewhat more respectable, the old books controlled the exercises, and displayed 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 unfaithful until the great day when all things are made clear. The only conceivable merit 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 extraordinary 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 meeting.

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

SPIRITUALISM IN NEW YORK.

[Special Correspondence of the Chicago Daily Times.]

New York, June 11.—One of the most important, 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 super-natural 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 simpleton.

THE HISTORY OF SPIRITUALISM.

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 mortals have with their friends. When on his death-bed (1772), it is asserted that one of his familiar friends asked him whether he still cleaved to principles and avowments he had announced in his works, and that he solemnly and emphatically 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 philosopher's moribund prediction has been verified by the spirit-rapping phenomena, which first presented themselves in 1847 at the village of Hydeville, 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 1792, 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. Levington, threw him by mesmerism passes into a magnetic somnambulism, eliciting extraordinary phenomena of clairvoyance. The youth Davis could do little more than read or write, and had never shown anything like talent. Still, in his somnambulism, 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 success. At eighteen, unaided by mesmerism, he fell into a singular trance, during which he affirmed he had converse with invisible beings,

and received instructions as to his future spiritual teachings.

HIS WORKS.

In the autumn of 1845 he came to this city, and in his clairvoyant condition dictated to the Rev. Wm. Fishburn 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 volume 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 Harmonies," 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 as an oracle by persons of his way of thinking.

HIS PERSON.

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 Swedenborg 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.

SPIRIT RAPPING.

As has been said, it was first heard in 1847, in the village of Hydeville. One Michael Weakman 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 time.

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 is" 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 knocking, though to no purpose. The neighbors were called in, and they had no better fortune. In a few days the house was 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 previous.

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 themselves 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 constitution.

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 phenomena 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 ignorant.

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 were 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 believers.

THE OBJECTIONS URGED.

The objections urged against Spiritualism by many persons not at all prejudiced is that they are unable to make any particular progress in it. They say that, after a dozen investigations, they learn nearly all they can; that the remain-

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 supplied.

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, 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 mystery of the phenomena. That these are revelations from the other world, however, they do claim, and defy anybody to disprove it.

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

Some of the most scientific men in Great Britain have examined the subject recently, and have decided that there is no way of accounting 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 enigmas so long puzzling the thoughtful, not less than the common mind.

MEDIUMS.

There has been much advance in Spiritualism 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 whatever 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 sances 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 letters upon their arms, and perform so many necromantic feats as to bewilder judgment and confound reason. At certain sances, 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 well-balanced persons who have witnessed these phenomena again and again, and the sole impression 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, however, 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 to 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, but 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 offend the sense of justice, like many of the savage tenets of theology.

SECRET BELIEVERS.

There are hundreds, yea 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; or that their mental soundness may be suspected; or that they may lose social 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 support.

PROMINENT SPIRITUALISTS.

The Czar of Russia, Bismarck, Thiers, Gambetta, Coste, Victor Emmanuel, Gladstone, the Prince of Wales, Carlyle, Disraeli, 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 you may be trusted, are beyond enumeration.

OLDSCHOOLERS.

Among the clergy are named Henry Ward Beecher, Edwin H. Chapin, Henry W. Bellows, Gatusio 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 Marble, 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 Oakley 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.

LITERATURES.

George William Childs, James Parton, Harriet Beecher Stowe, Richard Grant White, Herman Melville, Richard Henry Stoddard, Bret Harte, Kate Field, Elizabeth Stoddard, Edna Dean Proctor, Edmund Clarence Stedman, Kate Hillard, Anne Lynch Botta, Benson J. Lossing, "Josh Billings," John G. Saxe, Charles Dudley Warner, Barry Coffin, and "Mark Twain" 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 Lucas, John O'Connell, Sarah Jewett, Matilda Heron, Geo. Fawcett Rowe, Edward Cothran, Fanny Moran, and Edwin Adams are counted as strong in the faith.

BUSINESS MEN.

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 source.

Hard-headed old Cornelius Vanderbilt is designated as a Spiritualist; but he would not admit it if broken on a wheel. The story is that Woodhull and Claflin 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. Clafin, 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 affairs, and in every rank of life. Some of the most unreserved believers are ultra evangelical Christians and straight-laced folk generally.

WHO IS AND WHO IS NOT

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 of magnetic and clairvoyant physicians here who are often called in extreme cases, where the regular physicians have ingloriously failed.

Despite my skepticism, 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 Department.

BY.....HENRY T. CHILD, M. D.
Subscriptions will be received and papers may be obtained, at wholesale or retail, at 632 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 veil of suspicion hangs with its dark fold over it, there could be no clear vision. Honest skepticism is always to be respected. Honest borders closely upon and often is the result of crime. "The man who hath suspicion in his soul is fit for treason, spoils and stratagem."

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 grasps with truth, but how carefully does the wise parent 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 road to learning; if we mean by this that 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 Esther 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 Newburyport, 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 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 urging 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 seek forth the communications which they are able from time to time to give through my organism, but select some that may report as given through other mediums, whose names will be given with their communications.] H. T. C.

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 tyrannical 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 daughters. 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 aided 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 be sold for a term of three years service on the land, which I faithfully performed to the letter, 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 buccaner vessels fitted out for an expedition, I joined them at once, and we were very successful. As soon as I got out to sea 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 hell."

From 1655 to 1659 I pursued the most desperate piratical life, having become commander of a single vessel and afterwards of a fleet. My history as given by the writers of that day, contain more falsehood than truth. I do not say that it 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 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. I accept 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 my earthly existence.

In 1659, I returned to London. I brought considerable money with me. I found a woman named Katie Lambert, whom I married, and for a brief period I thought I would set it 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 19th of May, old style, in the year 1660. Soon after this my old reckless habits began

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, and some times 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. 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 my exhausted funds led me to go to sea again. There being considerable disturbances on the Island of Jamaica 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. There I was much surprised and disappointed, to meet little Katie, 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. BRIGHAM, AT LINCOLN HALL, PHILADELPHIA.

Long have we waited though clouds and darkness,
Watched and doubted, and hoped through
doubting.

The coming of flowers again,
Working 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 at May.

The spring time is, with us, birds and blossoms,
Song and fragrance are over the land;
Flower the river, blue as the heavens,
Telleth the story the vales understand.
The spring time speaketh of life's glad morning,
Changeful, like April skies, smiles and tears;
Tear-drops are gems in whose radiant prisons,
Shineh the light of eternity's years.

Soon shall summer with no withered blossoms,
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,
Slaking within the calm depths of the soul,
Stillling the passions that tempest-like roll.

Oh! 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 angels 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 magic wand, and they will inspire you with their influence; retain them and you shall be victorious unto the end, and the power shall 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 undeveloped, else could they behold her in her deformity. 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 heavenly manna shall descend and ye shall be revived by its holy powers.

Truth can never be fully comprehended by thee, when thou shalt 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 wisdom, 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 stream in no other direction, but ever center in the Creator of the universe; therefore, fear not to examine into all things, and if thou perceivest truth follow it where-soever it may lead thee. For pure from the realms of light, it shall ever guide thy spirit, freeing it from the imperfections that have gathered around it during thy sojourn in the darkened valley of earth.

On these beams of truth, angels have descended to the earthy habitations of men,

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 last 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.

Beest 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 the 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. Alleys 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.

Alleys 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 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 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 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.

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ANNUAL CONVENTION.

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

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

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. Donahoe and Mary E. Westerfield were appointed a Business Committee. Convention then adjourned until 2 P. M.

AFTERNOON SESSION.

Convention assembled at 2 P. 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. Ozer, 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 committee.

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

EVENING SESSION.

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 forenoon, 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 some 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, 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 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 Chicago) upon the same subject. On motion of James Hook, the following persons were appointed a committee to examine the matters connected with the Barnes will, and report the same, viz.: N. W. Parker, Fisher Doherty, Thomas Atkinson, J. W. Westerfield and C. W. Stewart.

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

AFTERNOON SESSION.

Convention assembled at 2 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 appointed 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 Allen Pence.

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. Huddlestone, 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 dissolved.

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 reformatory movements of the time.

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

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 7 1/2 in the evening.

EVENING SESSION.

Convention was called to order by the president of 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 adjourned.

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. Huddlestone.

Earnest D. Owen read a communication from Robert Barnes, through the mediumship of Anne 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 employed by the association.

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

Your committee appointed to prepare some

testimonial expressive of the sense of this association on the demise of our late friend and associate, Rolland S. Tenny, of the city of Evansville, 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 guide, 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 sent 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 meet at 2 1/2 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 amendments, 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 SPIRITUALISTS, TO PROSECUTE THE WILL, INGLOUROSLY BELL 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 unsectarian 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 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."

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 heirs-at-law, with reference to the counsel 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

Evermont C. Barnes, Elizabeth Reynolds, Wm. F. Reynolds and Samuel Orr.

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 said 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 Hayes, Parrott & Wood, J. M. Shackelford, Hovey & Menzies, Spencer & Louden, John C. Graham.

Attorneys for the Indiana State Spiritual Assoc'n.

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 & 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 perfidious 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 zeal is unabated, and in view of the vast amount of good, consequent upon the successful termination of this cause, together with its value as a precedent, we appeal to the Spiritualists of the United States, and to each

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 Annual Convention, regarding raising funds to sustain the trial 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 Stembach, 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 a copy of the list of trustees of the association, in 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, 7 P. M.—Convention met and was called to order by vice-president Thomas Atkinson. After preliminary exercises, C. W. Stewart addressed the convention on the subject 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 ordered his followers to arm themselves with swords."

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 not obtain.

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. BUZZL, Secretary.

Voices from the People.

WENASHUA, N. H.—W. B. Cummings writes.—I have none of the Moses-Woodhullite ilk in this region; if so, they keep quite shady.

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

GRAFTON, VT.—D. A. R. 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. E. 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.—O. R. Sylvester writes.—Brother Barnes and God and the good angels sustain you in my prayer. All parties shall cover the earth, and love and harmony prevail in every department of life.

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

GILROY, CAL.—B. H. Carter writes.—There has been a war in the Presbyterian heaven in this town, which has opened the eyes of a majority, and has been attended to our glory. Now see that a liberal platform is an improvement, which they have adopted and formed a new society.

ONEIDA, N. Y.—Galatia Beebe writes.—When I hear you say, "I favour its contents like a hungry man eating bread," it has become 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 introduced 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, MOH.—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 long before the Dr. Treat exposure of the Moses-Woodhullites. Their cry has been, "You don't understand her." No one can say that now.

ST. LAWRENCE, N. Y.—Charles V. Swartwout writes.—I have taken the Journal three months and like it more than ever. 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 comforting with spirits. Thank God and the spirits that we have such one in the Spiritualist. The world has been ruled long enough by theory. One good thing in practice is worth a thousand in theory.

GARTERVILLE, GA.—C. W. Chase writes.—This is a beautiful country. Nature in all its grandeur is spread out for man to utilize and enjoy. 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 vain 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 in the moral plain, and hope that in the great future, each one can feel as we 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 conceive. 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 are open and free for the dissemination of every Spiritual minded person to declare their sentiments against all such pernicious and degrading doctrines of free loveism, as taught and practiced by the Bulls 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 licentious. When Mrs. Woodhull began to howl her howls to the world, and the bold stand you took against her teachings, we thought you was a little rough on her at the 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.

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. Most of them who pass East and West go North of us, so we were driven 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 entertained.

BLUE SPRINGS, NEB.—Daniel Hellig writes.—The work is going bravely on and must ultimately result in the triumph of the truth. Your paper is doing a mighty work. The Dark Side of Life, and the incidents from California, (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 higher spirits, to be done by those under their control, it is all for the benefit of bringing life and immortality to light, and for sinking into oblivion the dark deeds of preterit, and all such stately things as these at the "Court of Jesus Christ," in Chicago not long ago. Can Evangelists ever get the truth? Of its orthodox doctrine, and cross them dogmas? Of 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 greatest of mediums for this phase, is Fisher Doherty, of Crawfordsville, Ind. While at his rooms, I received the most startling tests of my I have ever 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 father who has been in the Spirit-world for fifteen years. Doherty 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 some new and strange. He sometimes thinks that the Y. M. C. A. have taken full possession of his rooms, or other diabolical cutting up pranks with him. Notwithstanding this, however, those that the pictures are taken for, generally receive them as good tests. Very often persons, taken up near folks of other faiths, 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 sitters.

CHATTANOOGA, TENN.—A Seeker after Truth writes.—Through the kindness of a friend who 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. I have been reading it, and find that its teachings are antagonistic to the true doctrine 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 the angels ascend and descending from heaven on a ladder? Did not the archangel raise Samuel from the dead? Did not the hand 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 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 the angel say, plain to 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, say in speaking of the dead, "that they are gone to that bourne from which no traveler ever returns." As I said in the beginning, I am no Spiritualist, neither am I an Astronomer, but when I read works on Astronomy, and they speak about the heavenly bodies, and the many changes they pass through, and if I should exclaim "humbly" simply because it is beyond my comprehension, people would set me down as an ignorant man. But here is a science predicated on the Bible, that I am just as ignorant of as they are, and when I talk about reading its books and papers and investigating it, people cry out "humbly! I should like to know something more about Spiritualism. Can not you induce some of our good mediums to pay this city a visit, and enlighten us near folks, there being a great many in the same fix as myself.

BLUE SPRINGS, NEB.—Daniel Hellig 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. Most of them who pass East and West go North of us, so we were driven 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 entertained.

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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. 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 comfortable. 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 Journal 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.

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

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

Table listing various books for sale, including titles like 'An Hour with the Angels', 'A Discourse on the Divine Spirit', 'The Bible in India', etc., with prices listed.

Table listing various books for sale, including titles like 'Koran, with explanatory notes', 'Life of Thomas Paine', 'The Bible in India', etc., with prices listed.

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DR. G. D. BEEBE, 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...

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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.

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BY ANDREW JACKSON DAVIS. Published in style uniform with all the other works by this author.

A Good Head of Hair Restored by a Spirit Prescription.

ADONIS JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for some 25 years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

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(Continued from first page.)
materialism, and makes it stand erect, a living, acting, thinking, religious ally, will soothe the raging billows of priestly fanaticism...

SPIRITUALISM.

The fact that Spiritualism, in its true and legitimate sense, is taking deep root in the minds of the people, cannot be doubted. The secular press is rapidly coming to its support...

The Chicago Daily Times, every week, gives one or more articles in support of our philosophy. No careful observer can doubt the fact that the course the Religio-Philosophical Journal has pursued from the beginning of its career as a Spiritualistic Journal...

We have met the villainous pretenses of the free-lovers, who fain would make the world believe that all Spiritualists were advocates for "sexual-freedom," and vanquished 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 in its very nature a tendency to elevate the believer from the sensual plane to that of the highest moral elements of human nature.

Where in there a man or woman so depraved, that he or she would go into a spiritual trance 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 licentiousness?

In regard to the well established fact of spiritual communion, and the moral corollary to be drawn from intercommunion with the best men and women of past ages, now in spirit-life, the leading newspapers, like the Chicago Daily Times, Tribune and Inter-Ocean reflect the best public sentiment upon the subject.

The Religio-Philosophical Journal, the most independent and out-spoken journal, and by far the largest in circulation of any paper devoted to Spiritualism, unhesitatingly repudiates everything in Spiritualism that depraves the minds of its investigators, or in the least degree corrupts the morals of its devotees.

Hence we find these papers acting as a unit in denouncing the course of the would-be lecturers, 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 spirits, to whom the Daily Times especially refer 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 defenses to our subscribers. But, like a drowning man, he grasps at a straw to save himself, and sinks in the effort to the abyss below, where he founders and goes down deeper with every struggle.

His effort of the recent convention is correctly mirrored so far as it goes, by the Chicago Daily Times' report copied in this paper.

contemptible in the sight of the people, cherishing that no morning paper but even send a reporter to take the proceedings. The alluded to them upon the notes of their disarray. Boston Post and Herald agree with the Times' view subject.

In 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 attend a true spiritual meeting, where they will not be disgraced by the polluted ministrations of the advocates of promiscuity.

Re-Elected.

The new officers of the recent Woodhullite convention in Chicago, are the same old free-lovers re-elected.

NAME: O. J. HOWARD, President. Mrs. F. B. SEVERANCE, Vice President. E. V. WILSON, Secretary and Treasurer.

The "gentle" holds the only lectures office of the institution, and is highly favored for affiliating with them, by two officers—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 surreptitiously 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 clippers on her election "a day after the fact."

Very Bad Odor.

It is doubtful whether the worse odor arises from the Chicago river or from the mob of unwholesome Spiritualists under the leadership of Egbert V. Wilson, at Grov's Hall.—Chicago Daily Times, Monday, June 16th.

Perhaps these brave Moses-Woodhullites who three months ago "officially" endorsed E. V. Wilson, and censured this and other papers of this city, will bring their effluvia to bear upon the two odors above referred to, and determine "officially" which in the sweetest, judging from their standpoint and cordily accordingly, not forgetting to mention their official standing.

Dr. P. B. RANDOLPH'S address is Toledo, Ohio.

Mrs. M. J. WILCOXON is in Denver, Col. She lectured at Boulder for several months.

THIRTY-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 summer, and those desiring his services, can address him at the above-named place.

EASTMAN AND TAYLOR, the renowned mediums, are temporarily sojourning 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, visiting 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 Investigator 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 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 Sunday.

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 Mrs. E. Moore and Dr. C. P. Sanford, State of Iowa. Friends are expected in part, to entertain all who may come from a distance.

LITTLE BOUQUET.

Contents for July, 1874.

Bernard Wilson, by Henry T. Child; The Young Miracles (Illustrated), 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 Wall of a Lost Spirit; A Little One's Prayer; Fruits of Christianity, by J. L. Potter; Home Influences, by Gertrude 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 Back by Eleanor Kirk; How to Govern and Train Children; Natural Artist in Virginia, by Hans Ruppel; Where is God? by Mrs. A. H. Adams; Anecdotes of Birds; Show-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 BOUQUET, Chicago, Illinois.

Business Notices.

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