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

VOL. XVI.

S. S. JONES, Enrice.

CHICAGO, JUNE 27, 1874.

SING A YRAR, OR ADVANCE:

NO. 15.

PHRENOLOGY AND CHRIS-TIANITY.

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

Thirty-five years or more ago, Sir G. S. Mc-Kenzie, Bart, and F.R S. L., said, "Buring the last twenty years, I have lent my lumble aid in resisting a torrebt of ridicule and abuse, and have lived to see the true, philosophy of man (phrenology) establishing therit wherever talent is found capable of estimating its immense value." Phis language fitly represents the state of gublic sentiment in reference to phrenology at two different periods of its exist-ence; and what shall we say of the present. That there is scarcely an individual of any intellectual eminence whatever, who denies, or seriously double, its truth, except it be those scientific pigmies and philosophical prod-igies, 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 un-common or astonishing in this? Is it not the lesson of the ages, and the experience of all truth verified? It has ever been so with innovations in religion, science, or philosophy. Antecedent to the origin of Christianity, we find this principle of opposition to new truths exemplified in the religious difficulties in Asia, while the subsequent persecutions of Martin Luther, John Calvin, Michael Bervetus and John Wesley, testify to the repugnance which religious teachers have manifested toward improvements in the logical Martin Martin Programments. provements in theological ideas; and what shall we say of science; science that has strug-gled from its very infancy against a weight of opposition and hatred unparalleled in the his-tory of the world, while the wild philosophical (or rather unphilosophical) vagaries of the dark ages, have flourished like a green bay tree, undoubted and unmolested? Compelled by these facts, we are under the necessity of believing that tolerance of new and unpopular ideas is the exception, and intolerance the rule. Stimulated by these facts of undoubted history, I appeal to humanity in behalf of the 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 fu-ture. The signs of the times, the progress of ideas, the increasing interest and perfection of the sciences, and the researches in the real fus of the imponderable elements, clearly indicate this. And how shall these new scientific discoveries be received? Shall we scorn, ridicule and denounce each new idea or discovery, and imprison its defenders? This is the lesson we have received from the past, but let us heed it not. It has ever failed of its object, and only demonstrated the vile and contemptible character of its advocates, and the invincibility of truth though feebly sustained by the few. If truth is thus mighty, why fear to ground our weapons of warfare, and meet error upon its chosen ground of trial? If a new theory presents itself, and merely asks for a candid hearing and an impartial judg-ment, let it have them. If it is error, it will vanish like mist before the light of well-estabvalue has before the light of well-estab-lished 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 herested. 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 secent of this noble science to its throne of security, whence their slander and persecution can no more disengage it than they can change the immutable laws of nature, whose perpetual evolutions teem with evidences of geological, astronomical and phrenological truta. Piour but thoughtless individuals have, in this very way, done more harm to the 'Orthodox' relig ion, done more to shake the public confiden in the tenets and doctrines of the Christian in the tenets and doctrines of the Christian religion, than Infidels themselves. They have repeatedly declared the doctrines of the Bible and Christianity to be opposed to, and irreconcilable with, the new science! But these sciences are now established beyond dispute, and their 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, "Bee here, sir, by your own admission, these theories and inferences of science are incompatible with your religion. of science are incompatible with your religion. Now, sir, science is proved to be true and re-liable; its theories are facts, therefore your religion is false." Is not this fair and hon-est induction? Have not Christians, by their blind and obstinate resistance of science, ad-mitted 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 theo-ries 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 ARKE NO PAYORS

of the time-serving, it begs no crown from un-willing hands, it is well nigh victor already, and its laurels have been won upon a million battle fields. But it is strange that the same conflict must be waged over and over again; that every new discovery must struggle for ages against the hatred, scorn and contumely of unumerable perverse mortals, before it can receive the universal homage of mankind Strange that men will not sometime learn that each new discovery is a divine fact, a pillar in the grand temple of Nature, than which a hundred Etnas will sooner crumble to aloms, 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 out lawed Nature's noblemen, because there were none capable of appreciating them or their 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? It is the effect of strong animal organs, especially combativeness, combined with large firmness and self-esteem, and a fee-ble intellect. The three organs I have men-tioned 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 handed down to us good for nothing. Whenever you find a thorough bigot in your town or neighborhood, you will find his firmness, self-esteem and combativeness to be larger than his intellectual organs, which latter are held in check and controlled by them. As their opposition is not the result of intellectual conviction, we may expect the reasons which they urge in support of their old notions to be the most vague and inconse

One of the most eminent of Galileo's opposers, when asked the cause of his opposition, wrote in reply to the Grand Dake, of Tuscany, that he objected to the existence of an

RIGHTH 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 fance on the point of a needle.

SCIENTIFIC DISCOVERIES. Viewed superficially, the relation subsisting between science and religion, is that of enmity. Religious devotees have never been scientists, and, being unduly inflated with the idea that they possessed the whole truth, they have ever unhesitatingly lent their ald and infigence 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 sea of hu-man life and character to boil and seethe with feroclous hatred of the good and the true. Added to this, the corruptions of the church elevated shrewd tyrants to the rank of media-tors between God and men, and delegated to popes and prelates the right to assassinate the defenders of learning and virtue, and trample upon, descrate, 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 priechoes roll along the dismal ages from pri-meval chaos to futurity, whose majestic billows rise higher than the heaven-bedewed summit of Chimboraso, and whose emblems of free-dom and purity, of liberty and equality, shall ultimately float from earth to skies.

The seven VIALS 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. Ifaving adverted to the facts of this arfare between science and religion, and traced its results, lets us now inquire into the necessity and justice of the affair.

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

But when you see, by means of Phrenology, that religion springs from the human faculties as wheat springs from the soil in which it has been sown, you perceive religion like a Pyramid on its base; you feel the utmost confidence that it can never be shaken, much less overthrown, and that to attempt its destruction would be like pushing against the everlasting rocks. A knowledge of the human faculties would teach men that from the different degrees of developement 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 antic-ipations of the future; from ideality 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 ignerance both of external nature and the human

The interpreters have assumed each his own mental constitution as the standard of nature, and as they have been variously endowed they have interpreted the scriptures in such a way as to gratify their predominant faculties, instead of in accordance with the true philoso phy of man. As men become more enlight ened, they will perceive that they have been contending principally about misor points.

They will learn to distinguish that is countial 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 pass ing 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 (Comb's Lectures).

IF PHRENOLOGY HE 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 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 became 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 stein than religion is an outgrowth of veneration; the blushing tulip no more droops it quivering head in adornation of Venus, than the moral religious, and esthetic faculties were designed to venerate the good, the pure, the beautiful and the true, whether these qualities be wor-shiped under an imaginary ideal, imbodied in the Christian's God, or, as attributes of humanity alone, and if these

HIGHER PACULTIES

of our nature are too weak and feeble to ens ble us to rise to an appreciation of the princi-ples of moral rectitude; if moral and intellecpies of moral rectitude; if moral and intellec-tual responsibility is not sufficiently grasped and comprehended by us on account of defi-cient conscientiousness and intellect, and if the sublime scenes and divine revelations of na-ture do not strike and cause to vibrate a re-sponsive and sympathetic chord of our inner-ment being it accounts. sponsive and sympathetic chord of our innermost being; if excessive combativeness makes
us quarrelsome; predominant destructiveness
implacable as an enemy; large secretiveness
makes us hypocritical and deceiful; large
alimentiveness gluttonous and intemperate;
excessive approbativeness vain and foppish,
lovers of tight boots, pestiferous cigars, and
other auxiliaries of fame and distinction, itshould be our study to reduce the activity of
the latter faculties, and bring into action the
higher faculties of our natures—in short, if
our moral faculties are too small, and our propensities too large, we should cultivate the pensities 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

Phrenology does not deny the

ACTUALITY OF RELIGION.

but proves its existence from the correspond ing sentiments in human nature. It does not oppose or contradict the principles of true religion, but aids, enforces, expands, and unfolds them. It does not nullify the precepts of your moral code, or trample under foot the symbols of your religious ethics, but it purifies 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 ofcumscribe the humanity of the future; its pillars the sciences, its indwellers humanity, its dome the eternally invisible summit of human progress. Instead of

ATTACKING BRLIGION,

phrenology purifies the fountains of the reigious 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 oppo-attion. There is also a distinction to be made between the true religion and the false. The religions of the past have not been founded upon truth, for, as the poet Miller says, "True

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

And builds her grandeur on the public good. And is proportion as our theological and re-ligious ideas harmoniae with and are built upon, the certain deductions of science, far-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

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 repries 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 Brahms 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 PACULTIES. and an incentive to their exercise. When re-ligion is made to encroach upon the domain of intellect, and favor its priest-ridden dogmas to the exclusion of modern science, it is as false and improper as if the intellect should strive to smother the moral and religious in-stincts, 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.

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 Delty in our constitutions, still require to be modified to adapt them to the demands of the more cultivated, expanded, and enlightened intellects of the age. Not that religion has not advanced, but it must advance still further, and vanced, but it must advance still further, and it is fast doing it. Man is a

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 about peculiar religious views, and to scare people into a recognition of them, most absurdly propose to abregate those laws by pronouncing every penalty of infringed law, a sign of the disapprebation of an over ruling God, or a mysterious and wonderful dispensation of his providence. Thus they are stifling CREATURE OF LAW.

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 candles, 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 un 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 bearers to avoid—swhat? Exposure! Gluttony! Colds! Night revelries? No, none of these, but a hell, to which he columnity constant the unconverted. which he solemnly consigns the unconverted unfortunate, whose ignorance of the natural laws are directly attributable to the false ideas imbibed from such preachers, and such funeral sermons. If people must die of reckless dis-obedience 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 Stone-wall was burned by the ignition of some straw into which a casual amoker had dropped a lighted match, a minister in St. Louis an-nounced, (whether upon its merits of a personal revelation or not, I don't know), that the calam-ity was the initial one of a series of

DIVINE JUDGMENTS

upon the world for the crime of smoking. Regarded in one sense, it may, indeed, be taken as a warning; but it is no more in judgment than the accidental escape of the same fate by other vessels, through the failure of the fuel to 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 losfing smoker? It will not suf-fice 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 funocent; and if he punishes only by and through the operations of the natural laws, then there can be no such things as special providences or special judg-ment, in the implied sense; for, under the natural laws, providence kindly dispenses all rewards, and inflicts all remedial punishments, with unerring certainty. It was to the disso-lute, abandoned drunkard, and reckless squandeper of the vital energies, that the Scriptures real r 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 com-

mon in the PAMILIES OF CLERGYMEN,

and equally great, if not greater, among Christ-ians 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 classification of the human faculties, and directs us to their restraint and exercise, as the fundamental plan whereby to perfect and im-prove our own characters and those of other human beings under our care. Religion, as it is preached to-day, is enveloped in many a

TRIM TWOUTHS 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 dazale the eyes of those whose mental and damie the eyes of these whose mental and emoral visions are week or unprepared for its contemplation. It will illuminate the farthest corners of the earth, and lose none of its brilliancy by the shadows which its past errors have thrown upon it. 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 resuscitates and energines cold and lifeless [courtisum on means pendial heat that

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, see shall publish in this Department, the ablest articles of our mehanges, 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 Spiritualist, London, Eng.)

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

more its truth, necessity, and holiness.

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 heavye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." You loosen by sgotism, and bind by charit; that is to say, by love. Nothing is more alearly uncerstood in heaven than the love 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 confi-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 radiance of his love attracted me. He prayed, shedding tears for the members of a family, fallen for the moment into the greatest distress, and who he was at the time unable to succor. Oh, how his earthly body appeared to shine! He seemed dirrounded' by a dazzling light; our Lord spproached him and a ray from His spirit essence pleroed 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 Salp! 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 sooth and aid those for whose welfare you have just prayed to God." The man arose filled with oy by this answer to his prayer, and at the was attracted towar 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 follow-"Shall I not do well to send to the charitable man that I know of, a little money that he may be enabled even to-day to employ it for the benefit of some poor family." She received this idea with a child-like joy, she took it to her heart as she would have welcomed an angel from heaven. This plous 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 anwered 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 mony 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

Again your light shone forth, and I was en-abled 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 left upon earth are doing: you can see 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 self-inhuess. Henceforth I can never write to you without referring to this subject. Nothing is 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 conmection with your spirit. In thus writing to you, a sentiment of provision which never deceives the 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 par-ticular stamp, instantly felt and understood by all described spirits.

May od be with you!

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

THE ROYAL INSTITUTION.

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

Dr. Rutherford said that the positive pole of a galvanic battery lowered the excitability of a nerve, whilst the negative pole increased it. and he proved this by experiment, although not without difficulty; in reference to these difficulties he remarked that variable conditions were incidental to physiological 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 sys-tem, and stated that hemlock, the poison with which Socrates was killed, lowered the excitability of the terminations of the nerves, where the nerves came into contact with the muscles and other organs, so that they then lost the power of stimulating those organs to action. Why hemlock should act thus upon the ends of the nerves was not known. Belladonna had a like power of paralyzing the ends of the nerves; there was one nerve through which impulses were continuously sent down from the medulla oblongala 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 bead had exactly the reverse action; it would check the action of the heart; belladonna and Calabar bean could be used to neutralize the action of each other. Strychnia acted upon the spinal cord, and its tendency was to produce tetanus. Chloral is now much used to give sleep to nervous persons; chloral and chloroform suspend the excitability of a 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 slight things, they are generally irritable, and not very steady, and nobody knows exactly what they will do next. The velocity of the

afterwards. SPIRITUALISM IN FOREIGN COUNTRIES.

motion of nerve force was very alow, 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 dif-

ferent conducting wires; in one experiment its speed was 87,500 miles per second, hence it was infinitely more rapid in its motion than

nervous energy. Electricity would pass freely

along a frozen nerve through which nerve energy would not pass at all, and this he be-

lieved to be absolute proof that nerve force was not electricity; the nerve was not killed by being frozen, for it would recover ite vitality

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

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

After an hour's conversation, during which John was seen by the light of his lamp to rise to the ceiling, he gave the parting word so well known to all frequenters of the Lamb's Condult street. Conduit-street seances—"God bless you"—and retired behind the curtain. While he was in the midst of the table (as the writer expresses Mr. Williams was heard coughing in the cabinet, in tones at least an octave higher than those in which the spirit was at that moment conversing.

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

In Madrid, also, the anniversary was observed with much teremony. 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 num-ber 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'outre-tomb, written by a young medium, a member of the Spiritual Society of Saragossa. The founder, and some time president of this society, was a former Minister of State for War, General Don Josquim Bassols, of Maranosa.

The president of the Spiritual Society of Madrid is M. le Vicomte de Torres Solano. The Recue Spirite contains a photographic portrait of the spirit-photographer of Paris, M. Buguet.

The editors of Psychic Studies continue to present their readers with copious extracts from the Spiritualist and from the writings of

Messrs. Crookes, Wallace, etc. Dr. G. C. Wittig writes thus on the subject to the for-eign secretary of the National Association:

"You will see how largely we have laid your scientific writers on Spiritualism under contribution in our journal, and I need hardly say how deeply we are indubted 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 laby-rinth of our seemingly opposing tendencies."

CONDITIONS INFLUENCING WESTING MEDIT 4 SHIP.

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, am of opinion that it is not necessary that the controlling spirit should have been able either to read or write, piror to its departure for "the higher life."

My reasons for holding this opinion are that the spirit of my child, who died on her 7th birthday, and whose identity has been fully established, has influenced adults (in and out of the trance), as well as her little brother, five and a half years old, to write messages to us of a childlike and affectionate character, she herself being, from an silliction, 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 "bowl" and an up or down stroke, are written from left to right, or, as we should say, backwards.

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

There are two kinds of writing mediumship impressional and automatic. In the former the medium is conscious of each word as it is being written; in the latter he is not conscious of it. In impressional writing the spirit operating has only an imperfect control over the muscles of the hand. He imparts to the medium the idea he wishes to convey, and the medium's hand more or less accurately expresses it in writing. It is true the medium is conscious of the words as he writes them; but he feels an impetus given to his hand not his own, and occasionally writes the first letters of words before he is conscious of the words themselves. The mind of the impressional writing medium, during writing, is rather active than passive; not that he is consciously 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 impressional to the mental

rather than to the physical.

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

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

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

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

note thereof. The question remains, How may impressiond writers acquire 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 insamuch as the hand is more easily moved to produce some letters than others (for instance O than K), it follows that a spirit before he can converse freely through a writing medium must be able to write by his hand all the letters of the alphabet with equal facility. The first step then for an individual to take who is desirous of cultivating, automatic writing should be to encourage the spirits to practice the alphabet through him, writing the letters forward and backward. The process of development in most persons must be so tedious that, apart from the difficulty for the medium of having the patience to sit time after time without obtaining any intelligible messages, the operating spirit, unless conscious that his instrument is determined to persisten his development as an automatic writer could scarcely be blamed for growing tired of the task of mastering the A B U, when by resorting to the impressional method of communications he would probably hold a pleasant conversation, accurate enough for ordinary purposes, with his friends in the flesh. For that reason then that development 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. MOBBE IN MANCHESTER.

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

Mr. Morse's guide first delivered a short but very interesting address upon the Darwinian, the scientific, and the religious theories of the origin of the human race, in which the speaker professed to believe that they might all be considered to contain some truth, but that none of them were per se satisfactory? The Darwinian theory, he said, was perfectly true so far as regarded the origin of the physical nature of man, but failed utterly to account for the spiritual element—the origin of that element in man which distinguishes him from the animal. The spirit Tien contended that at that period in the development of animal life on this globe, when the human species had become as regards the body so highly devel-oped that the latter became capable of being the receptacle of the spiritual principle, that the latter was then "inspired" from the Spiritworld, and thus a sort of creation actually did take place, and that this inspiration of the spiritual principle, which has since continued to manifest itself on earth, took place in different parts of our globe about the same time. Thus he accounted for the variety of race, black and white; a distinction which no heat of sun or its absence could alone ever have produced. In reply to a question, he stated that beings were sometimes even now born of men, whose bodies were not sufficiently developed to render it possible for them to absorb this spiritual principle from the spirit world, and they were accordingly known as hopeless idiots-mere animals, in fact, who could never preserve any individuality or identity here-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. Gridley in 1854, in which the author gives some marked examples.

In a dialogue between him and the spirits the following occurred:

"Some time ,ago you spoke of sickness among you; what did.you mean by that?" "We wish to let you know that the spirit, as

well as the body, is often diseased in your world; and that a change in locality does not at once cure it."

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

"Do you suffer pain?"
"No-I do 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 put me out of breath to travel with friend Bryant, as fast as he could go with

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 wirit 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 accom-pany her. This promise we believe was fulfilled—the sister who made the promise, announcing her arrival and stating also she would reply for her feeble sister, as she was not able to rap or speak. We, notwithstanding, invited her to visit us, as she would be able undoubtedly to communicate at no distant day. Within two or three days she rapped faintly; and in a week or two she was Within two or three days she 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 ha 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 uncon scious, and that his death was probably easy. He told us that he suffered altogether more than he should, to have died from a feverthat his spirit was ten hours in sparating from his body—that the physical and spiritual heads were so smashed into each other, as he expressed it, that the separation was exceedingly long, difficult and painful. He stated that though it was now about five years since the injury. his head had ever been and was tender.—Universe.

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

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

A Home Doctor, With Special Treatment For 100 diseases by nature's simple delightful methods which are far more effective than Drugs, including the Science of Manipulation, Bathing, Electricity, Food, Sleep, Exercise, Marriage, etc., etc. It is a little encyclopedia of information/on the subject, including the Philosophy of Cure, and a brief but comprehensive summing up of Clairveyance, Psychology, Statuvolence, Psychometry, Physiogromy, Sarcognomy, Mesmerism, Magneto-Gymnastics, Psychophysics, Chomany, which last includes the various phases of Magneto-Healing with directions for wielding the finer soul forces, etc. Useful, for the scientific and for the unlearned.

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

AGENTS WANTED FOR THE

HISTORY OF THE Grange Movement

PARMERS' WAR AGAINST MONOPOLIES.

Being a full and authentic account of the struggles of the American Farmer against the extortions of the Rail-road Companies, with a history of the rise and progress of the Order of Patrons of Husbandry; its objects and prospecta. It sells at sight, Send for specimen pages and terms to Agents, and see why it sells faster than any other book. Address JONES BROS. & CO., 187 and 169 Clark st., Chicago, Ili.

The Great Literary Sensation.

-----THE

MYSTERY -OF-

EDWIN DROOD.

Charles Dickens.

PART SECOND

MYSTERY OF EDWIN DROOD.

By the Spirit Pen.of

CHARLES DICKENS,

Through a Medium.

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

THE TRADE SUPPLIED.

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

THE DEBATABLE LAND

THIS WORLD AND THE NEXT WITH ILLUSTRATIVE NARRATIONS

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

CONTENTS:

Prefatory address to the Protestant clarge.

x I Touching Communication of Religious Knowledge to Man. Book II Some Characteristics of the Phe-

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

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

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

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

A NEW BOOK

WOMAN, LOVE and MARRIAGE,

• Like the mystic wire that now begints the globe, do not these golden links—"Woman, Love and Marriage," encircle as with an electric chain, our common humanity! So, also, like Faith. Hope and Charity, are they bound together by an indissoluble law of affinity, in hallowed relationship; while any attempt to divorce them, would be not only an act of violence to the instincts of our nature, but an irretrievable disaster alike to our moral account.

to our moral, as our social economy. The hereay that to our moral, as our social economy. The hereay that would seek to ignore or annul the Divine institute of marriage, would expose without defense the honor and happiness of woman; for the palladium of both is secured alone in that sacred rite. * * Ex. from prefuse.

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

339 pages, 19mo paper. profitable reading. 319 pages, 12mo paper. Price-75 cents; postage free.

A MOST REMARKABLE BOOK! STARTLING FACTS -IN- .

MODERN SPIRITUALISM. By N. B. Wolfe, M. D.

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

Blegantly bound in extra heavy cloth and finely Illustrated. PRICE-\$1.50. Sent free by mail.

PLANCHTTE:

OR THE

Despair of Science; BRING A FULL ACCOUNT OF MODERN SPIRIT-UALISM, ITS PHENOMENA, AND THE VA-RIGUS THEORIES REGARDING IT, WITH A

SURVEY OF FRENCH SPIRITISM. · ----"Search where thou wilt, and let thy reason go To ransom Truth, even to the abyas below." This interesting work by one of America's foremost writers in other fields of literature is written in the authors best style, there is not a dull page in the book.

600 pp, \$1.25, postage 15 cents. *. For sale wholesale and retail by the Heligio-Philo-phical Publishing House, Adams st., & 5th Avenue,

HAPPILY MARRIED.

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

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

DIFFICULTIES BECWEEN MARRIED PROPIE,

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

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

IN FACT, THE MAJORITY-

D

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

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

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

dreadful fetters. Not long since I read a letter—in the Graph-ce, I think—from a "Bachelor," who claimed to have solved the whole problem. I can just see him blustering around while he tells how he and another fellow hired a nice house, furnished it comfortably, got a respectable house-reeper who did not see too sharp, and who understood her business; how they had their meals faultlessly served, buttons all right, and how they chose, and no one said a word.

This called comforts all right called comforts and no one said a word. This he called comfort.

Brothernlet me tell

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

WOULDN'T CHANGE

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

We have tried so long to please each other that somehow now we seem to have the same tastes, enjoy the same pleasures, and suffer at the same sorrows. I do not say that we never differ, and never part in the morning with a shade of something unreconciled between us. But you never saw two such miserable wretches in your life when such is the case, or two such happy beings when the thing is made up. About that night-key. Bless your heart, John don't want to go out evenings alone. I

CAN NOT GET HIM OUT.

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

Sometimes we take a fancy to hear Nilsson, or something nice at the Academy; and how do we do? Why, we put our night-key in our pocket (pantaloons, of course), go where we like, come home any hour of the night we choose, and who's afraid?

Oh! we have had many a rare treat, John and I, all by ourselves.

AS TO EXTRAVAGANCE.

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

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

Bad cases there are of unhappiness and un-congeniality, and they always come to the sur-

face. But

DOES ANY ONE BELLEVE

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

Does any one believe that all the little children who go dancing to school every morning come from unhappy homes! No, they go with their mother's loving kiss still warm on their lips, and the happy, proud glance of their father lingering about them, as he straps their books and says Good bye. After they are gone, do the father and mother sulk and quarrel? Not a bit of it.

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

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

IT IS TRUE, whether you believe it or not. I know, and

you don't / I have been there. Now, when are added to this love and congeniality, a true Christian sympathy, a working together in benevolent deeds, a searching after the truth side by side, say, my growling friend, do you know anything this side of Heaven more restful, more to be desired.

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

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

A CONTENTED WIFE. New York City

To Rev. Thomas Nichols.

BY A. B. CHURCH.

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

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

swer they do most emphatically!
From the times of Simon Magus and Corinthus, down to A.D. 1874, skeptics have never been refuted, nor their objections removed. They have generally been treated contemptu ously, and their objections as "absurd," pre-cisely as Professor L'yndall's "prayer test" is called.

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

ly proven.
St Augustine, a church father, born A.D.
354, Nov. 13th, dying 430, Aug. 28th, says,
What is now called the Christian religion, was known to the ancients from the beginning of the human race. When Christ came in the flesh, the true religion which had previously existed, began to be called Christian, and this, not as having been wanting in former times, but having in later times received this name. Scores of equal authority might be added in confirmation; you might deny it, hence will give Bible authority, in connection with his-tory. You admit the opinion prevails among the clergy, that a scientific character must be imposted to the evidence of the Christian faith, different from any that has yet appeared, or Christianity must be abandoned, and then you go on with several pages of lingo about Modern Skepticism, amounting to so much bosh, and then you speak of

PACTS IN HISTORY.

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

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

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

statement confirms that of St. Augustine.

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

Mosheim, the great ecclesisatical historian, says "The year of Christ's birth has not been ascertained, notwithstanding the most laboring researches of the learned;" and Gibbon says, that no notice is taken of "laws being says, that no notice is taken of "laws being markeded for the benefit of the characteristics." sended for the benefit of the church," and of scenes presented to the eye, the ear, the senses, and the reason of humanity, that it would seem "no mortal eye could witness since the creation of the globe," without noticing them, and yet Senses and Pliny do not, and yet "record all the phenomena they could collect;" not even hinting about the resurrec-

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

When you learn and appreciate the fact, that the whole history of Christ is of l'agan origin, it may appear plain why no history of his birth can be learned, and why allegorical, as Origen, another noted church father, contend-History informs us, the idea of a Christ as represented in the gospels, was disputed as soon as asserted; even the gospels allude to its being allegorical? The idea of Abraham and Sarah being persons, is fully given up in Galatians, chap. 4, they being represented allegor-

ically, therefor, e why not Christ?

If you insist on having a Christ or Lord, please inform if the one crucified in Judea, or at Sodom in Egypt (Rev. 11 | is the one you worship as the creator of all things. In con-clusion, don't call those who differ in opinion with you an enemy, for we "lathdels," as you call us, are only an enemy to error, not you, or any that treat us respectfully. Unless you quit alluding to us in terms of reproach, the time may possibly come, when such stigma will adhere to you, and to your craft. If you notice this letter, I assure your respectful attention, and that in my work, "Vivid Truths, much more is offered in 96 large pages at 50 cents. Should you wish it, address, A. B. Church, Columbus, Isd.

Wonderful Works

The Ancient Band."

. This unique and strangely beautiful callery, of Pen-ell Paintings, consists of B life size bust portraits

Pre-Historic and Ancient Spirits With many of the grandest thinkers and actors of his toric times. The work is exquisite and challenges the admiration of critics in act, and the astemishment of all beholders. Not, a Spiritualist in the world should fail to possess this, the strangest and most affect the group of ancient metures and faces, ever seek on this

Beautiful Photographs,

Camp and Camper sizes, have been made of these Pic-tures, and are now for sale, singly or in sets, at the fol-Curds Single one, 35 cents, three for \$1; ten for \$3; full set of 25 for \$7.
(phanets - Single one, 70 cents, three for \$1; ten for \$6, full set for \$1.
Address J WINCHESTEM, Box 154 San Francisco, 154

Enprecedented Demand for a new und greatly enlarged edition of

MOSES-WOODHULL↓SM

IN A NUTSHELL. BY THE SPIRITUALISTS OF NEW HAMPSHIKE.

WITH AN APPENDIX

Containing Reviews of "Social Freedom," by Mrs. M. J. Wildorson and Warren Harris. A so an Exposition of the Thus Character of Woodhull Claffin and Blood, by Br. Joseph Treat, formerly Associate Editor of Woodhull of Englis's Weekly.

This work contains \$2 compact pages fully showing the doctrine of "Social Freedom" as laught and practiced by Victoria C. Woodhull, Moses Hull, Tennie t. Claffin, Col. Blood alize Harvey and others of their faith as declared and published by themselves. To which is appended reviews of the pernicious doctrine, by Mrs. M. J. Wilcoxon and Warren Harris, and an expose of their terrible conduct, by Joseph Treat, formerly Associate Editor of Woodhull of Claffin's Weekly.

*Recrybody Schoold send for the book, and read it, and when read at Jame, it should be loaned to the neighbors, that all may see what "Social Freedom" teaches, and its refutation and repudiation by true Spiritualists.

*TEN CENTS purchases the work. Ten thousand copies now ready to fill orders, by mail or otherwise. Address Relicio Philosophical Publishing House, Chicago, Ill.

Talk To My Patients. Hints on Getting Well and Keep-

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

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

Cloth 12 mo 228 pp. \$1.50; Postage 20 cents.

DR. CARVIN'S CATARRH POWDER

A Safe and Reliable Remedy for the Cure of Catarrh in the Head.

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

Packago 8.00 8.00 8.00 sophical Publishing House, Adams street and Fifth Ave., Chicago.

OLD THEOLOGY

TURNED UPSIDE RIGHT SIDE

Down:

By a Methodist Minister.

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

BY REV. T. B. TAYLOR, A.M., M.D., AUTHOR OF "THE INERSIATE." "DEATH ON THE PLAIRS," AND ONE ANONYMOUS WORK, Price, paper, 75-cents; cloth \$1.55:

STRANGE VISITORS: A Series of Original Papers,

EXBRACING PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, · NAIRATIVE, AND PROPHECY.

BT THE SPIRITS OF STVING, WILLIS, BRONTE, RICHTER, THACKERSY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING,

AND OFHERS Now Dwelling in the Spirit-World.

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

The sale of this extraordinary work has been of the most unconsequent nature.



JEFFERSON MILLS, M. H., Murch II. 1871:-PROP. PATYON SPENCE:

DEAR SIN-YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Loper is cleaneed. I had the Lapprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astemishment the scabe would cleave of easily and leave all smooth; and now my head and body are clean. The Catarra in my head a arrested. They cared my image, that were tied up with Philogun and Cough. The Haboumantism in my muscles commonced many years, and, and by degrees extended all over me, so that I could not raise my right arm to my bead, or put on my vest. I can rew bold it in any position. My legs I could not raise my right arm to my bead, or put on my vest. I can rew bold it in any position. My legs I could not raise my right arm to my bead, or put on my vest. I can rew bold it in any position. My legs I could not raise my right arm to my bead, or put on my vest. I can rew bold it in any position. My legs I could not raise my right arm to my bead, or put on my vest. I can rew bold it in any position. My legs I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one oge and a blow on its other I became Hi in d., so that I could not know a person in the same room. Now I can read the large words in your Circuiar; yet I took only two Boxes of. Negatives. On Thursday I called on Mr. Bowles, who had been sick about two pearst and his wife was slock from taking callomel. Her I make were swelled to her bedy. She could not do anything or go about the house. I could not provide to him to use the Powders. On my way there I met Mr. Woodward, who is hesqualnted with the Powders, having ased them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Lest night my neighbor came in and said

A. H. KNIGHT.

WHAT DOCTORS SAY.

in the course of a large experience with the Positive and Negative Powders, I have found them almost infallible is all acute diseases, particularly Pevers of all kinds, such as the Billous Inflam; matory, Typhold, Congestion of the Lunge, Scarlet Pover, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Hule the tenth) to be magical in its effects on all kinds of Bores and Erysipeins.

DR. M. E. JENKS, formerly of North Adams now of Amesbury, Mass. One box of your Positive Powders cared David Will-

ington of a pain in his stomach of 8 years' standing. Mrs. R. Claffin was cured by the Negative Powders of Numbress, or Palsy, of 15 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Patment Menetruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of

DR. JULIA WILLIAMS, Practical Midwite,

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

DR. A. J. COREY, Great Bend, Pa. I think there is no medicine n the world be a the Positive and Negative Pow

MRS: DR. GARRISON, Newton, N. J. in Ague and Chills I consider them unequal-

J. P. WAY, M.D., Benent, IL. Your Positive and Nogative Powders seem to be quite a mystery-no marked action-yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them. C. D. R. KIRK, M.D., Pern Springs, Mag.

They are peculiarly adapted to the female comstitution. DR. L. HAKES, Clore, N. Y.

Consumption,

SCROFULA AND CATARRES · Cured.

Jane Worley was cared of Serofula of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankies were swollen, and in running scree; in tset, it was all over her body.—(Martin Wornell, New Petersburg, Ohio.)

Your Boxes of Positive Powders have cured a little girl of a very bad case of Serofula.—(R McRas, Poysiteells, N. C.)

The daughter of Henry E Lepper was afflicted with Serofulous Sore Eyes for several years. Mach of the time she could not bear the light; and had to be shut up in a dark room. Ere she had taken 1 Boxes of year Fositive Powders, her eyes, to all appearance, were

year Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Honner Thomas, Ossee, Well, and have read to the series of the for a fine of the fine of

Fowders. I am now about well—(John W. Empall, Bellei, Mr.)

I have cured Mrs. Anna Wright of Inherited Serofula with 3 Boxes of the Positive Powders.—(Emma Pannella, Bester Dom, Wil.)

Mother had the Catarrh in her head so had that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(Miss R M. Bhayan, Burington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Community of the Communi

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dywp popula and Indigention. If she ats R piece of apple as large as a hand-nut, she would not sleep a particle all night, but be very weary and nervous. But is entirely well now.—(A. G. Mownmax, Stechton, Mina.)

Four years ago I used half a Box of your Positive Powders, which look all the Dywpopula out of me, root and branch.—(Jour O. Rusmann, Hardend, Wile.)
I have been a sufficer from Dywpopula for mean so years of my life, and for many years had to restrict myself to the most rigid course of disting, not having esten a meal of hog meat, or anything that was estammed with it, for many years. Three Boxes of the Positive Douglers relieved me of all my symptoms of Dyspepula. I now est anything that is common without suffering any forcewelsence whatever.—(Rev. L. Julian, M.D., Branchellis, Ark.)

The sale of this extraordinary work has been of the most unprecedented nature.

Eleganity bound in cloth.

Price, \$1.50. postage, 30 cents.

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

It BLAIR & Oo. St. Louis, Mo.

vibutims

WHAT WOMEN SAY.

My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders,—(J. Coopea, St. Johns, Ark.)
Your Positive Prowders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mas. Rama Mist., Brooking, N. Y.)
A woman who had four Missonarriages get a box of Positive Powders of me, and they took has through her next Prognancy all right.—(O. Haray, Band Boring, Iowa)
My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Lr-rogularity and Floodling. Bhe had doctered with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. Karr, Bmith Creek, Mich.)
Your Positive and Megative Powders have cured a case of Milk Leg vf 16 years' standing, also a case of Rheumatism, a case of Falling Bickness or Pits, and a case of Dysentery.—(Powmi. Halloom, Yorkville, Ill.)
Miss Lena Austin was taken with Stoppage of the Pariodicals, accompanied by great distress in the boad, and coldness of the Himbs. Bhe was treated with your Positive Powders, and has entirely recovered.—(Rosa L. Girns, Pardeeville, Wia.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last if years, and at times have been laid up with for six weeks at a time. I have need your Positive Powders for Neuralgia and Sick Headache.—(Leraiz G. Barary, Watte Hills, Cons.)

I have been suffering mearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysma would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Mas. M. A. Barary, Phatrells, Aia.)

I had a severe attack of Neuralgia last week, and I stopped it is 10 minutes with your Positive Powders.—(Jacon B. Rivyza, Riese Shyz., Ohio.)

When I commenced taking your Powders, I had Spinnal Ceystplains of nearly 30 years standing; also Ditabetess, Sciantica, Rheumartism and Erystipelias. I am now well of all. Oh, I do think them the most wonderful medicine ever given to mera, While on a visit to my Ester in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, Novik Rickmond, N. H.)

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

Loss of Taste, Loss of Voice.

Typhold and Typhus Fever.

The POSITIVES cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhosa, STERRYERY, Vomiting, DTEPREGIA, Fiatulence, Worms; all PRIMAIS WRAKHROERS and Derangements: Firs, Cramps, St. Vitus' Dances, Spanns; all high grades of FEVER, Small Por, Messies, Scarlatina, Rrystpelas; all Implax-mations, acute or chronic, of the Ridneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarris, Communition, Brokemitts, Conghs, Colds, Schoutla, Nervousness, Astrika, Scherling-Ress, etc.

Colds, Scholder, Merican Paralysis, or Paley,
The NEGATIVES care Paralysis, or Paley,
whether of the Muscles or of the senses, as in Regeneral,
DEAFERS, less of taste, smell, feeling or motion; all
Low Fovers, such as the Terricott and the Typeus.
Both the POSITIVE AND NEGATIVE are
needed in Chills and Faver.

EAGENTS EVERYWHER.

HAILED POST-PAID AT THREE PRICES. Box, 44 Pos. Powders, \$ 1.00

6 Boxes, Send money at my right and expense, by Post-office Money Order, Registered Letter Draft on New York, or by Express, deducting from the amount to be sent, 5 causes for each Money

Order, or 15 causes for a Draft, or for Expressage, or for Registration of a letter. In getting a Post-Office Momey Order, tell your Postmaster to make it Payable at Station D., N. York City.
All Larrens and REMITTANCES by Mail, and all Ex-

PROF. PAYTON SPENCE, M.D., 138 EAST 16TH STREET, New York City.

FOR SALE, ALSO RT S. S. JOHNS, COR. ADAMS STREET AND FIFTH AYA, CHIMAGO.

Permanent U Magnets. Will lift by Do. Price \$1. Address JAS. POOL,

B. H. JONES. AND PROTRIETOR. EDITOR, PUBLISHER J. R. PRANCIS, . - Associate Editor.

TERMS OF SUBSCRIPTION : One copy, our year, to advance.

At the end of the year

Three months on trial, to New Subscribers

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

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, no whether he has subscribed or not—is responsible for the payment.

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

3. The courts have decided that refusing to take news papers and periodicals from the post-office, or reducing and leaving them uncalled for, is prima facis evidence of

In making remittances for subscription always procure a draft on New York, or Post-Orrica Monat Ondan, if possible. When neither of these can be procured, send the money, but always in a Reputered Letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the postal subborities, to be virtually an absolute protection against labes by mall. All. Post-masters are obliged to register letters when requested to do so.

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

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

the first payment in advance.

LOOK TO TOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is one for the ensuing year, without further reminder from

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

CHICAGO, SATURDAY, JUNE 27, 1874.

The Secial Freedom Convention at Chicago.

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

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

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

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

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

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 Grow's Opera Hall. The attendance was not very large, and the proceedings were extremely prosy, pointless, and uninteresting A few impromptu speeches were made, but being of an exhortative rather than declarative nature, they failed to elicit very great admiration or enthusiasm.

SECOND DAY.

THE SPIRIT OF NASTINESS.

That is About the Only Kind that Animates This Crowd.

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

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

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

Egotist V. Wilson as a "Reformer."

MORNING ABSSION.

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

of the audience to make sense out of the piti-less jargon, and particularly so, when that clever lunstic, E. V. Wilson, ventilated his nonsense. The majority appeared interested, and their interest seemed mainly riveted because of the captious phraseology and highsounding 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 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 fallscious teachings. Progress during the last 300 years was also expatiated upon, and in illustration of the resistance to innovation in earlier days, he cited the facil that the first man who brought out and d an umbrella was mobbed in London. Green progress had been made within the past few years, and people were never more toler-ant. Progress was not in circles, as some imagined, but in straight lines. It occasionally might seem to be retrogressive, and the present effort to unite church and state was manifestly

a retrogression.

Mrs. Sada Bailey, of Waukeegan, 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 witticism. They said that a young spiritualistic lady was once in feeble health and sought a physician, whom she told that she began to feel the necessities of leaning upon Carist. The physician very promptly told her that she had better lean upon some able-bodied man instead of upon a man who had been dead for over 1800 years. At this point, Mrs. Sada put in an addendum to the spirits' joke, and remarked that for her part she had always leaned upon Sada Bailey, and had always found herself self supporting. The speaker then continued in a general way, speaking of the precious truths of Spiritualism and their tendency to educate and make 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."

A recess was then taken until 2 o'clock.

AFTERNOON SESSION.

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

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

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

An excitable and nervous individual next incunted 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 stared the floor out of countenance, wearied his arms by lightning gestures and grown hoarse by trying to make his auditors deaf, he sat down shaking like an aspen leaf, and feeling copsiderably relieved over his effort.

Mr. West then took the floor and spoke

against organization. The idea of Spiritualism was freedom.

Judge Holbrook wanted to know if people should be compelled to listen to Mr. Stuart if Mr. Stuart happened to come before them and deliver a long address on the Modoc war. Was there to be no check upon an address of this character, which had no reference to Spiritualism and contained nothing of benefit to 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. Mr. Severance believed in liberty 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 endeav-ored to prove that it would not restrict liberty. only so far as to bring speech under parlia-mentary rules. In this conference people had been allowed to utter just such sentiments as they pleased, but the rostrum had been reserved for the better and more intelligent speakers. The conference was then declared over and

addresses solicited. Prof. T. B. Taylor took the platform and spoke of the vicarious sufferings of Christ. Christ, he considered a reformer but not a redeemer, and one who could not save mankind. Every person was responsible for his own acts and would not escape punishment for his own wrong doing. He could not accept the Bible as authority because he could not trust the people to whom it was originally given. The Jews could not be trusted in reference to a statement of facts, and several Bible instances were cited in support of this point, showing that some of the Bible characters were liars. If God makes a revelation it must be made to every individual alone, and individually, for the reason that when it comes to one it must come to all, for such is the teaching of nature, and not the Bible. The evidence was quite clear that the world had been occupied by man not less than 40,000 years, and the speaker wondered what had become of the trillions upon trillions, of people who had inhabited it before the introduction of the Bible. The Bible ought to have come to the world at an earlier period than it did. The speaker 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 unfortunates, and to educate the children of the poor. The social evil came in for discussion, and the speaker ridiculed society because it turned a cold shoulder to those who had fallen by the wayside in an unguarded moment. He wanted Congress to adopt some measures to change the present order of things, and see that the children of the poor classes were properly taken care of. If all the money now spent in keeping up penitentiaries was devoted to the education and amelioration of the poor children, there would be few criminals, and small penitentiaries. The education of the unfortunate youths would save many a one from the 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 psycological condition of man and the interest that existed between spirits and mortals. 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 propounded such a lucid question that he finally gave up in despair by ending in a ditch. It was something like this "How about men that are unconsciously led away by men who seek self aggrandizement in self-benefit, does the will in that case reign supreme, and is the man who digs the ditch or the man who falls into it responsible for his acts?" The question was almost a stunner to the spirits, but they replied much in the same lucid style as the question. The man sat down, and of course felt perfectly satisfied. He asked the spirits no more questions. He was shortly afterward seen reading the following in a spiritualistic organ, and no doubt derived considerable comfort from its perusal:

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

Having wearied the medium and the spirits. the convention then adjourned until \$ 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 dis-eased condition as they now are to confess themselves guilty of the crime of petty lar-Disease was an abnormal condition, and education would teach people how to take care of themselves.

Mr. Lynn, of Milwaukee, descanted upon the pulpit and the press, and accorded a high meed of praise to the latter, assigning to it the greater influence. The address was an excep-tion to the rule, and abounded with very hap-py expressions on the two powers of the land. He was loudly applauded.

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

CHICAGO IS RID OF THEM.

cent Enough to Adjourn.

The Fgee-Love Growd is Finally De-

Further Illustrations of Woodhullism in Spiritualism.

SUNDAY'S PROCEEDINGS

The advocates and representatives of freelov-ism, under the name of the Northern Illi-nois Association of Spiritalists and Freethinkers, held their third and last day's session at Grow's opera hall on yesterday morning.

The proceedings were extremely monotonous to persons of intelligence and 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 an adage that "Though you should hang the sweetest garland round a pig's neck, it will still wallow in its native mire." However much a man of sense and claim to respectability might endeavor to imbue the theory at Grow's opers hall with a sense of decency and propriety, the crowd would still slop over and wallow in its mire. Judge Holbrook and Mr. C. Lynn are head and shoulders above their associates in both ability and decency, but their efforts to regenerate and elevate the voluptous crowd have been futile. In descending to the task of improving it, they have brought themselves down to the same level, and have, by participating in the ridiculous transactions, disported themselves like the rest.

If these men have left any modicum of sense they will-forever 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 lion 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 yes-terday morning. Mrs. Lois Waisbroker, of Battle Creek, Mich., regaled the amorous crowd with an address on Spiritualism, free love, free speech, and free everything else. In her theology, toeology, kneedboy, and just her theology, toeology, kneeology, and lust-ology, man and woman was a free agent to do

ology, man and woman was a free agent to do
as he or she pleased, providing the rights of
others were not infringed upon. Spiritualism
was a religion of freedom, and an individual
under its teachings has 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 find unreliable. Spiritualism was defined to be a scientific religion, and was claimed to give people a better light as to the kingdom of neaven, revealing its mysteries more clearly, and giving more knowledge of what it is, and how it is to be gained. He concluded by giving the leading principles of Spiritualism, and their bearing upon the happiness of mankind, not countensacing the victous doctrine of

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

applause.
The convention then indulged itself in a re-

cess until 3.0'clock. In the afternoon, the members devoted themselves to a wrangle over the presentation of several amendments to the platform of the association, which was published in the THE SUNDAY TIMES, and various side issues having no direct reference to the question before the meeting. Nothing was accomplished, and the convention adjourned.

The evening session was very largely at-tended, despite the fact that an admittance fee was asked to witness the ridiculous proceedings. Although the general appearance of the auditors was somewhat more respectable, the old backs controlled the exercises, and displayed their supreme ignorance of grammar, ogic, and every thing else. The exhibition would have been a credit to the inmates of a lunstic asylum. First came an address by a person calling herself a woman, and rejoicing in the name of Mrs. Colby. Her face, voice, dress, and the cut of her hair were decidedly masculine, and probably the great regret of her life must be that she was not at the right hand of God when He created her a female instead of a male. With a pair of bifurcated garments, and a little more color in her face, she could pass for a male without fear of contradiction. Her subject will forever remain a mystery to her auditors, and her treatment of an indefinable something will probably be unfathomable until the great day when all things are made clear. The only comprehensible part of her discourse was when she asked if there was any God in this city under Mayor Colvin's administration, and even then only a few attentive hearers seemed to fully appreciate the joke. Her tongue possessed a lightning velocity, and, with all its glibness occasionally tripped under the most 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 bimself, 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 speak er would ask its correctness, and those addres-sed would invariably reply, "correct." After an hour's exhibition of this character, the convention adjourned until the next quarterly

The following are the officers elected for the ensuing year president, O. J. Howard, Mc-Henry, Ill.; vice-president, Mrs. Dr. Sever-Henry, Ill.; vice-president, Mrs. 171. Sec. ance of Milwaukee; secretary and treasurer, E. V. Wilson, of Lombard, Ill.

SPIRITUALISM IN NEW YORK Special Concepondence of the Chicago Dally 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 unxplained and unknown law, or is it a super nal 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 man who, at this day, pronounces any-thing either true or false, without careful investigation, may well be charged with unwisdom. It is the duty of him who claims to be a philosopher to examine both sides of every question; and he who fails to do so before giving an opinion is either a bigot or a sim-

THE HISTORY OF SPIRITUALISM

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

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

Spiritualists claim that the Swedish philoso-

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

ANDREW JACKSON DAVIS

may be regarded as the pioneer in this country of what is now known in this country as Spiritualism. Born in Orange county, in this State, in 1826, he passed his boyhood in ex-treme poverty, and at the age of fourteen was apprenticed to a shoemaker in Poughkeepsie. Two or three years later, one Wm. Levingston Two or three years later, one Wm. Levingston threw him by mesmeric 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 snything 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. after, he began to treat diseases, giving pre-scriptions 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.

In the autumn of 1845 he came to this city, and in his clairvoyant condition dictated to the Rev. Wm. Fishbough a volume of some eight hundred pages, subsequently published under the title of "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind." The work contains a hundred and fifty-seven essays on social, spiritual, theological, cos-mical, and ontological topics, embodying a unitary system, an inflated order of naturalunitary system, an inflated order of natural-ism, and a general rejection of the sacredness of the scriptures. Since then, he has printed "The Grest Harmonia," his autobiography ("The Magic Staff"), and other books, substan-tially a repetition of his first work, flus 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 Broadways 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 eyer had; he does not admit the slightest doubt of the absolute truth of the principles of Spiritualism as gen-erally 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, was first heard in 1847, in the village of Hydesville. One Michael Weekman was the original auditor, and, not enjoying the mysterious sounds, vacated the house, and John D. Fox and his family moved in. During the latter part of March, the following year, they were favored with the raps, and tried in vain to trace them to some tangible cause. The sounds grew in loudness and frequency until the family were kept awake for hours at a time.

The youngest daughter, Katie, aged ten, finally attempted to imitate the raps by chapping her fingers, when the raps would immedistely respond by the same number of sounds. She then said: "Do as I do; count 1, 2, 3, 4, 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, inquiged if the noise came from a human creature? No sound. She then asked, if it were a spirit, that the answer should be made by two raps; and the raps were made.

THE MYSTERY AND INTEREST GROWING.

All diligence was used to discover the source of the knockings, though to no purpose. The neighbors were called in, and they had no 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

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 decesaed friends, through the medium of those girls. The spirits were put to the test by the questioners, and many of these expressed them-selves satisfied that they were spirits indeed. At the same time, it was observed that tables, chairs, and other ponderable bodies tipped and moved, without perceptible agency, in the presence of the girls. The manifestations, becoming more and more extraordinary and inexplicable, attracted visitors from the city and country, and were soon known far and wide as the Rochester knockings. The phe-nomena 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 cer-tain authenticity, and when the Foxes came to Manhattan, as they did the following spring, the phenomens 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 me-

dium, are still living.

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

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

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. too, skeptics inquire, -do not departed friends have direct intercourse with those they have left on earth, instead of by prossic proxics?

THE ARGUMENTS IN PAVOR.

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

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

Some of the most scientific men in Great Britain have examined the subject recently, and have decided that there is no way of sc counting for the manifestations, that their

agency certainly seems to be supernatural.

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

MEDIUMS.

There has been much advance in Spiritualism since the time to the Hochester knockings. This is particularly noticeable in the mediums in this city, which has been and is still the seat and center of the new science, or what-ever else it may be. It is said that there are nearly a thousand professional mediums here, many of whom earn a good living by giving seances to the public. The charge made is from \$1 to \$10 a sitting, from \$3 to \$5 being the general rate of mediums. While no doubt a good deal of imposture and artifice is practiced. and strange things are done, not only are chairs and tables and other heavy pieces of furniture made to move about without any visible agency, but unseen instruments are played; lights are shown in dark chambers, and eyen 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 seances, hands are seen to pull at one's clothes, take out one's

watch, pluck one's beard, caress one's face, and still can not be grasped.

I am acquainted with intellectual and well-balanced persons who have witnessed these phenomena again and again, and the sole impression left on their mind is that it is won-derful 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 ex-tremely 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. 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 popula-tion, but on account of the constant influx of strangers. This is a sort of Mecca of Spiritualists. You would be surprised to know how many journey hither from long distances, solely for the purpose of consulting mediums of exalted reputation. Communications from deceased friends are naturally more in request than anything else. Persons who want to believe are already three quarters converted; are rarely in condition to reason clearly, or judge impartially. The majority of converts I have talked with have become such through what they claim to have been indubitable revelations from beyond the grave. They found what they sought—consolation; and where consolation is, faith is prone to take root. It may seem strange—it is true, nevertheless,—that many men and women here, of culture and position, firmly believe that their beloved dead are constantly near and about them; that they communicate with them as regularly as though they were living. Irrational as such views may appear, they yield ineffable comfort to those cherishing them; nor do they shock the reason, nor offend the sense of justice, like many of the savage tenets of theology.

SECRET BELIEVERS.

There are hundreds, yes thousands of our citizens who privately adhere to Spiritualism, and outwardly reject it. They are afraid that they will be laughed at; that their business interests may suffer; that their mental soundness may be suspected; or that they may lose 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 sup-

. PROMINENT SPIRITUALISTS.

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

The New Yorkers falling in the same category if report may be trusted.

Henry C. Potter, Stephen H. Tyng, Charles F. Deems, T. DeWitt Talmage. It is said F Deems, T. DeWitt Talmage. 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 Spirituslist, 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, Jahn Swinton, Wm. C. Church, and a host of the subordinates.

LAWYERS

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

LITTERATEURS

George William Curtis, James Parton, Har-riet Beecher Stowe, Richart Grant White, Herman Melville, Richard Henry Stoddard, Bret Harte, Kate Field, Elizabeth Stoddard, Edna Dean Proctor, Edmund Clarence Stedman, Kate Hillard, Anne Lynca Botta, Ben-son: J. Lossing, "Josh Billings," John G. Baxe, 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 Lucca, John Owens, Sarah Jewett, Matilda Heron, Geo. Fawcett Rowe, Edward Sothern, Fanny Morant, 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

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

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

ludged 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 straightlaced 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 CUBATIVE AGENCY.

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

Despite my skepticism, if I were to tell half that I have good reason to believe, I should be charged with enthusiastic advocacy of what I are 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.

HENRY T CHILD, M. D.

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

How Shall We Get the Truth?

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

present capacity.

Carpenter, the English physiologist, in speaking of such persons says "they have no place in the existing fabric of their thought into which such facts can be fitted." That is a grand truth, well expressed. In one of Mrs. Brigham's lectures, she said, "Blessed are the pure in heart, for they shall see God." A spiritvoice 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. cion borders closely upon and often is the re-sult of crime. "The man who hath suspicion in his soul is fit for treason, spoils and strata-

The reception of truth is a means of Spiritual growth, and at the same time must be the result of that growth. The little child grapples with truth, but how carefully does the wise parent or teacher endeavor to simplify the 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 nour-ished 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 Among the clergy are named Henry Ward Beecher, Edwin H. Chapin, Henry W. Bellows, Gutavius B. Frothingham, George H. Hepworth, Samuel Osgood, Morgan Dix,

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-init 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 endeavor-ing to present their facts, and as far as possi-ble 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 carn 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 Either Henck on this subject, which we publish in the department for the Spiritual world to-day. We are glad to know that that department is being appreciated by mortals and spirits. A friend from Newberryport, Mass. says. I can not resist the spell which is upon me to write you con-cerning the communication from John Emerson My paper has been handed are und 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 endearly He was a young man of superior en-dowments, and gave promise of a bright and useful earth career. When he first came from college and preached for a divine here, he said to his brother clergymen, "Emerson has stolen the hearts of the people. He speaks as one inspired! He organized the Whitefield Church. here, but his health soon failed, and at the age of twenty eight, our father took him home."

The Spirit World.

A DEFAUTMENT POR COMMING AND AND PROMITIES INNER LIFE -

(For some time past my spirit friends have been arging me to add to the Philadelphas Ditertment one in which they may have the opportunity of senting their thoughts to the world. The extended circulation of the Journal.

to the world. The extended disculsion of the Jouanal furnishes the means of reaching more individuals than any other paper on Spiritualism.

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

If T. C.

A NARRATIVE.

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

CHAPTER 1

EXPERIENCE IN EARTH LIPE

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

out by my father's wayward course. 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 age. I ran away and engaged ship bound for Barbadoes, having entered into an agreement to work my passage and to be sold for a term of three year service on the land, which I faithfully performed to the let-ter, working much harder on the plantation than I had ever worked at home.

I now perceive that I was a medium, and that as soon as I got out to sea, these powers became much developed. I felt a peculiar exhibaration 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 leason in slavery to me. At the age of nineteen, in 1655, I was honorably discharged, and having saved a little money I set out to seek my fortune, and as the historian tells you, I went over to Jamaica, and seeing two Buccaneer vessels fitted out for an expedition, I joined them at once, and we were very successful. As soon as I got out to 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 Heavy Morgan), as good links is to earth-life, Henry Morgan), as good luck is to the young gambler on his first visit to a hell.

From 1655 to 1658 I pursued the most des perate piratical life, having become commander first of a single vessel and afterwards of a fiset. My history as given by the writers of that day, contain more falsehood than truth. I do not say that is as bad as the reality which in those times it was impossible to get at. I could detail to you now, the daily incidents of my life at that period, but it would be useless and unprofitable and I shall not detain you. I have no 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 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 evistance.

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

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 Wost Indies again, and was gone nine years with varied fortunes, some times being and a city and a 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 interm perate babits had grown upon me, and I was at times very crue 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 Jaimaca in 1674. I was sent by King Charles the Second, with certain papers to Earl Carlisle, then Governor of the Island In 1678 Carlisle returned to England on ac-In 1678 Carlisle returned to roughnous count of his health, and I was appointed Deputy Governor, and the following year I health the said that 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 Kitie, who had gone before me nearly two years although I had no knowledge of this. She was a blessed and truthful child, and was the first to meet me on the shores of the Spirit land, though she could not be with me much of the time

THERE INTENTED

THE COMING OF SPRING

AN IMPROVISATION BY MISS NELLIE J. T. DRIG HAM, AT LING OLD HALL, PRILADELPHIA.

Long have we waited though clouds and dark

Through long dreary days and nights of rain Waited and doubted, and hoped through doubting. The coming of flowers again.

Watching at last through the radiant heaven, Behold a glory on earth to day. They from the prison of frost and snow flakes,

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

soms, Song and fragrance are over the land; Floweth the river, blue as the heavens, Telleth the story the vales understand The spring time speaketh of life's glad morn-

Changeful, like April skies, smiles and tears Tear drops are gems in whose radiant prisons Shineth the light of eternity's years.

Soon shall summer with no withered blos 8(11)

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

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

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

Oh! charming and sweet are their blessed words.

Touching the heart in its secret chords, Sinking within the calm depths of the soul. Stilling the passions that tempest-like roll.

Oft hast thou heard their low breathings clear.

Whispering of souls that to thee are dear, Lifting thy heart from the earth and its strife, Teaching thee lessons of the higher life. Oh! thou art surrounded by 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 invoked his 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, but release your hold -relinquish this right, and the power shall depart. March forward then and combat error and set her enslaved votaries free. She has but unwilling followers, for did she not clothe falsehood in the semblance of truth. All men would flee from her frightful visage, but she deceives them for they are still unde-veloped, else could they behold her in her 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 heav-enly manna shall descend and ye shall be re-

vived by its holy powers.

Truth can never be fully comprehended by thee; when thou shall receive a portion of it, instead of taking the scroll and storing it away in some portion of thy habitation which thou shalt seldom enter, taou 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 for its rays stream in no other direction, but ever center in the Crestor of the universe; therefore, fear not to examine into all things, and if thou perceiveth 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 de-scended to the earthfy 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 sever 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 vapora of earth: There, as it basks in the warm sunshine of the Lord Jebovah, 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 apheres of eternal wisdom and love.

Seest thou the end and sim 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 may of glory secending even unto she throne of thy Father in heaven.

A COMMUNICATUN PROM DR. THOMAS CHACK, OF PHILADELPHIA-TREOUGH KATIE II ROBINSON

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

Alley ne and many of us are interested in your meetings and in the Lyceum. He would like to come and tell you of the progress in the Lyceums in spirit-life. I have 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 info , and to feel that they are attached to us, and test old acquisintances are not for-gotten. Is n 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 sged colored men and women."

Mr. Smith left a sum of money to establish such a home, and a very substantial building has been crected 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 feel-ings, 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 s 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. B. H. LER, Bec'y.

State & Washington Sts.

During the balance of the season will make special in-

Gents', Ladies' & Children's Bilk, Merino and Guaze.

Ladies', Misses and Childrens'

Kid, Silk and Lisle Thread Gloves; Black Silk Lace

> Mitts and Gloves, Laces and Embroideries,

And Throughout Their Linen and Hensekeeping Department:

and invite examination.

v16n15t8 HOME LIFE BIBLE

"A Stirring, Instructive and Magnificent Volume" Pull of Truths precious as Gems." "A choice is for every family." Steel Regravings worth \$6 Bose tinted paper. Hich binding. Rapid sales. I chance for Agents. Ciergymen, Teachers, Teung and Ladies make \$75 to \$100 per month. Write to

ZIRGLER&McCURDY, 5th Av., Adams st., Chicago

ANNUAL CONVENTION.

The Eighth Annual Convention of the Indiana State Association of Spiritualists Convened at Pence 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

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

On motion of J. W. Westerfield, Jan Hook Thomas Atkinson, L B Denehie 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 read-ing minutes of last convention, the Business mmittee made report of business for the day. The convention then went into a conference meeting, in which short speeches were made by Thomas Atkinson, J. W. Westerfield, C. W. Stewart, E. G. Thomas, W. H. Ozier, Pisher 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, Al-len C. Hallock and J. W. Westerfield. It was ordered that all resolutions presented, should pass through the hands of the above commit-

The following persons were appointed a committee on Pinance, 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 locture, using as a basis, the lines of Pope:

"All partial evil is universal good; All-discord is harmony not understood." The Business Committee reported arrange ments 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 the chairman of the previous day. After reading of minutes, and ome preliminary business the association went into an election for officers, with the following result: President, Fisher Doherty, of Crawfordsville; vice-presidents, Thomas Atkinson, of Oxford, and Louisa Pence, of Terre Haute; secretary, J. R. Buell, of Indianapolis; treasurer, Allen C. Pence, of Terre Haute; trustees, Albert Stembach, of Evansville; James Hook, of Terre Haute and N. W. Parker, of Tipton.

The Barnes will case, was then taken up for consideration. Earnest Dale Owen proceeded to give a history of the case from the death of Robert Barnes, until the present time, and made an appeal to the association to act enerretically in the matter. The following persons also made short speeches on the same subject: Henry Butts, C. W. Stewart, Allen C. Hallock, J. R. Buell and James Hook. The last named also read a letter from Addie L. Ballou (now in California) upon the same subject. Onemo tion of James Hook, the following persons were appointed a committee to examine 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 balace 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 BESSION. Convention assembled at 24 P. M., and was called to order by the president elect, who

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

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

lowing report, which was accepted, and the committee continued.

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

lord, That this convention deems it unsecessary to burden the records with new rerolutions, or any further declaration of princi-

After some further remarks on the Barner will case from C. W. Stewart, Louisa Pence, Barnest Dale Owen and Allen C. Hallock, the convention adjourned until 7; in the evening. EVENING SESSION.

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

The Business Committee made further record.

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 prelimidary exercises, the will case was further considered and speeches made by Louisi Pence, Fisher Deherty, and Mr. Huddleson.

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

resolution was adopted, viz.:

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

A motion was adopted, that a committee o

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 flarnes 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 abrent brother, our condolence for the void in the de of husband, father and friend, but with sufidence 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 24 P. M.

AFTI RNOON 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 discuffed, and after some amendations, was adopted and ordered to be printed in all the Spiritualist and other papers in the United States, that can be induced to publish them.

REPORT-BARNES WILL CASE-PERFIDY IN THE RANKS OF THE LEGAL PROPESSION-THE

COUNSEL EMPLOYED BY THE INDIANA STATE ASSOCIATION OF SPIRITUAL ISTS, TO PROBATE THE WILL,

INGLORIOUSLY SELL OUT.

It will be remembered by the public, that Robert Barnes, a wealthy citizen of Evansville, Indiana, placed by will, property to the amount of \$700,000 in the hands of the trustees of the Indiana State Association of Spiritualists, for the purpose of establishing a school wherein the destitute children of unsectaring 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 udgment 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 asso-ciation 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, pro-ceeded 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 counse for the association, went to consult the counsel for the heirs-at-law, with reference to the case, he was quietly informed that the cause would be dismissed, and to the amazement of Capt. Graham, presented him with a document signed by all the counsel for the association, by which they had shandoned the interests of the asso-cistion in this vast estate for the sum of five thousand dollars, by entering into the follow-ing agreement. And in order that their perfidy be the more apparent to the public mind, we herewith samex 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 Robers 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,

In the Posey

Common Pleas

Court, Nov. term,

1874.

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, 1878.

David Mackey, Blithe Hynes, Parrott & Wood, J. M. Shackleford, Attorneys for the Indiana State Spiritual Assoc'n. Hovey & Menzies, Spencer & Louden, John C. Graham,

In justice to John C. Graham, be it known that he avers that his name was signed to the above document without his knowledge or consent, and he now repudiates the same; also, that Mesars. Spencer and Louden, and Mr. Wood, aver 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 Spiritwe, the indiana state association of opini-ualists, 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 ac-tion of said counsel to a finality. New counsel

tion of said counsel to a finality. New counsel have been employed in this case, whose intercets 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 seal is unabsted, and in view of the vast amount of good, donsequent upon the successful termination of this cause, together with its value as a precedent, we appeal to the Spinitualists of the United States, and to each

State organization respectively, as also to every free thinkers organization, to come to our aid pecunisrily, in this emergency. We do not sak 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 will case, and sending the same to Allen C. Hallock of Evansville, Indiana, was retained in force.

James Hook was appointed to see to the printing of the foregoing report, and send to the various papers.

A resolution was passed giving authority to Allen C. Hallock, Henry Butts and Albert Steinbach, as committee, to incur expense in publishing the foregoing report and attach it to the already published copy of Barnes' will. Earnest D. Owen was appointed to draw off 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, 77 P. M .- Convention met and was called to order by vice-president Thomas Atkinson. After preliminary services, C. W. Stewart addressed the convention on the pro-position that, "The world has been benefited

by the works of the Devil.' Fisher Doberty 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. BURLL Secretary.

Poices from the People.

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

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

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

ROCKLAND, ME .- Mrs. B. Sweetser writes .-The LITTLE BOUQUET is a gem of beauty, -exceedingly interesting, and in all ways instructive. Most unfelgnedly, 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 dailles

LINCOLN, CENTER, WIS.-C. R. Sylvester writes.-Go ahead, Brother, and may God and the good angels sustain you is my prayer, till purity shall cover the earth, and love and barmony prevall 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 Wood-hullism. May the good angels help you to do the work faithfully.

GILROY, CAL-B. II. Carter writes. - There has been a war in the Presbyterian heaven in this town, which has opened the eyes of a majority, "whereas they were once blind, they now sac," that a liberal platform is an improvement, which they have adopted and formed a new society.

QNEIDA, N. Y .- Galutia Bebee writer .- When receive the Journal I devour its contents like hungry man eating his dinner. It seems like an old and true right. It is just what the world needs. The position it takes in regard to the Woodhuli infamy, must meet the approbation of all good and virtuous people.

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

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

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

CARTERVILLE, 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 we vain for the culture that the Spiritual demands. rain for the culture that the Spiritual demands, It was our pleasure to listen to our good Sister Torrey, of the Lone Star State. It was a rich treat after a fast of almost three years. I am proud of the firm stand true Spiritualists have taken on the moral plain, and hope that in the great future, each one can feel as well as say, "get thee behind me, Moses, and thy teachings. In Atlanta the Spiritualists are few, yet all abhor the Woodhull teachings and practice. the Woodhull teachings and practice

EAST CAMBRIDGE, ILL.-Wm. Stackhouse EAST CAMBRIDGE, ILL.—Wm. Stackhouse writes.—As a Spiritualist, I feel constrained to offer my protest sgainst the pernicious doctrine of promisculty 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 shople. Mr. Editor, I am truly glad that the columns of the Journal are open and free for the memory of the property spiritual minded person to declare their sentiments against all such pernicious and degrading Spiritual minded person to declare their sentiments against all such pernicious and degrading descrines of freelovelam, as taught and practiced by the Hulls and others. It is no part of our beautiful philosophy as taught by the angels, and a line of division will be drawn between the tage Spiritualist and the licentious. When Mrs. Woodhull began to herald her freelovelam 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 8. Burr writes.—The cause is gradually gaining ground here, though but few of us working openly, and are too poor to purchase foreign aid from lecturers, mediums, etc., etc. Most of them who pass East and West go North of us, so we were driven to the development of our home material-bold many circles here and at Coshocton, which are many circles here and at Coshoctor, which are now quite interesting—several mediums partially developed, and with additional aid from the more experienced ones, might become bright and shining lights in the Spiritual firmament. Say to the traveling friends of Spiritualism who pass over the P. C. & St. Louis Railway, call on W. S. Wood, of Coshocton, or J. S. Burr, of West Lafayette, and they will be cordially received and entertained.

BLUE SPRINGS, NEB .- Daniel Hellig writes The work is going bravely on and must ultimately triumph over all ignorance and superstition. Your paper is doing a mightly work. The Dark Side of Life, and the incidents from California, (Uakland), England, etc., is of the right-kind and The Dark well adapted to open the eyes of the blind. No matter whether the manifestations originated in the region of the Diakks, or are permitted by the higher spirits, to be done by those under their supervision, it is all for the benefit of bringing life immortally to light, and for sinking into oblivion the dark deeds of priesteraft, and all such sickly doings as those at the "Court of Jesus Christ," in Chicago not long ago. Can Presbyterians ever get ashamed of its obngatious doctrines, and worse than 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 Douberty of Crawfordsville, Ind. While at his rooms, received the most startling tests of any I have yet got from spirit life, and saw many of the principles of our beautiful science illustrated and dem strated upon the plates as they came from the 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 eleter who has been in the Spirit world for fifteen Douherty has given a great deal of his time, and sunk much money to carry his gift to a state of perfection, that will benefit humanity, but in his effort, he is puzzled and perplexed at the wonderful variety of developments. Each day brings something new and strange. He some-times thinks that the Y. M. C.-A. have taken full possession of his rooms, or other Diakka are cut-ting up pranks with him. Notwithstanding this, however, those that the pictures are taken for generally receive them as good tests. , Very often important leasons are taught by them. Some are warned of coming dangers, others are cheered in their undertaking, while about one half of the plates have spirit pictures upon them that are recognized by the sitters.

CHATTANOOGA, TENN -- A Seeker after Truth writes. - Through the kipdness 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, and I can not, I must confess, see that its teachings are autagonistic to the true doctrines of the Bible, although they may be against old or ho-dory. We have often heard the wouldbe wise, in speaking of the dead, say they have gone to "that bourne from which no traveler returns." Did not Jacob see angels a cending and desending from beaven on a ladder? Did not the Witch of Endor 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 Did not a man of Maccolonia appear to Saint Paul and ask himse go over into his land and he!; them, and were not Paul and Silas cast in prison and did not the angels open the prison doors! Did not St. John on the Isle of Patmos fall down at the feet of the angel to worship him, and did not the angel plainly tell him he was his fellow servant and one of the prophets? Now in the face of all these Biblical proofs, we still find learned men and women, both in and out of the Church, say in speaking of the dead, "that they are gone to that bourne from which no traveller ever re-turns." As I said in the beginning, I am no spiritualist; neither am I an Astronomer, but when I read works on Astronomy, and they tell me about the heavenly bodies, and the many changes they pass through, and if I should exciaim "humbug!" simply because it is beyond my comprehension, people would set me down as an ignoramus. But here is a science predicated on the Bible, that I am just as ignorant of as the other, and when I talk about reading its books and papers and investigating it, people cry out humbug! I should like to know something more shout Spiritualism. Can not you induce some of your good mediums to pay this city a visit, and enlighten us poor folks, there being a great many in the same fix as myself.

BLUE SPRINGS, NEB .- Daniel Heilig writes. There is a farmer living seven miles from Beatrice, Gage Co., Neb., on the south bank up the Big Blue River, whose name is Jesse Thompson. He was developed by nature as a healing medium, and has been instrumental in restoring many patients, of various complaints, to soundness of health. When all other mesns had failed and the last spark of hope extinguished in getting relief from earthly resources, then a shappy thought consoled the suffering one, that ald might be obtained from above through Jessee Thompsto the healing medium. He came, and the sick of whatever complaint, was foon restored to health. This medium has traveled thousands of miles in dollar good are traveled thousands of miles. in doing good among the afflicted, and through him hundreds have been cured. Lacking the impudence of quackery and possessing an abundance of sympathy for the afflicted, his benevolent soul refused to make demands for compensation for time, talent and labors, except what the patient or guardian chose to give; and that was little enough. During seventeen years of his benevo-lent services be sacrificed several thousand dollars; nevertheless, he has by economy and industry, with the aid of his wife, a most amisble and intel-ligent daughter of a distinguished representative (for eight years) of the State of Iows, he (Thomp-(for eight years) of the State of Iowa, he (Thompson) has acquired a home of his own for himself and family. This medium gets his knowledge by intuition, banded over to him trom spirit doctors. One purports to have been an Englishman, and a sobysician while on earth. His diagnoses are invariably correct, since his clairvoyance enables him to get a clear and true insight of the complaint; there is therefore, no great work in the matter.

there is, therefore, no guess work in the matter, and the remedy coming not merely from a mundane and the remedy coming not mergly from a mundane graduate, but from one baving graduated, in the spirit sphere from the encyclopedia of all knowledge, embracing that from above and below. That Jesse Thompson is a true clairvoyant and trance medium, and not a pretender, I have the most positive evidences, from tests given to me on-

C. H. Doty writes .-- I have waited so long during this contest, so anxious at times to express my opinion, but there plenty of writers, and some of them too unthinking on both sides; but now the time for action has come. We should organize. We can no more mingle our feelings and principles with this social license policy, than we can mix oil and water. We take no comfort together. We feel as though the foundation of society and country would tremble beneath their tread if they We feel as though the foundation of society and country would tremble beneath their tread if they ever acquire power enough. They say they are on the topmost round of progress, and we are holding them be the skirts to keep them back. Now, I say separate chirrly in organization and let them go to the utmost extent of their progress. I think, 1st, A national organization should be purely a delegate original, this summer is too soon for it to meet; 3d, that local societies should be formed all over the country, even where there are but few, as fast as possible; 4th, that a specified number be permitted to send a delegate, and two or more societies/combine where they are too weak; 5th, the intervaling time can be spent in discussion and preparation at home in our societies, and through the columns of the Jouenal as to the best plan of setion; 6th, I agree with Brother Holbrook partially in respect to free platforms, or limitations. If we cut out "the elixir" theory, we will have no more trouble I think; 7th, I like the name Spiritualist well shough, or I like the term "Harmonialist" after Bro. Babbitt's suggestion, well enough, or Liberalist, or all. We need to make a basis for community as well as for ourselves; 8th, I am willing to see some such basic motio as this; we agree, as far as we are able, to teach and practice all virtue,

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 representalive of our views and practice.

BUFFALO, N. Y -8. Day writes:-In your isne of the 16th, I noticed my name in connection sue 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 Colchoster, 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 Spiripualists. Ail 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 dogation to me. I need it only to make myself and family com-fortable. There are those in this city who made private promises to assist, but have not done sq. or even called to see me in my sickness. I write this propped up in bed, most of the time suffering the most lotense pain. I get the good did Jounsat and Bansun, and while reading them find some relief. God bless both. I am in hopes to get out again as warm weather comes on.

Special Botices.

Attention Oplum Eaters!

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

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

The remedy is harmless, and not unpalatable.

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

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

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

Hall & Chamberlain's Magnetic and Electric Powders.



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

PURELY VEGETABLE.

cine, Magnetism, or Electricity. Magnetic and Electric Uterine Wafers!

Local Treatment for Female Diseases. Mailed Postpaid | 1 Hox. 1.00 at these PRICES! 8 Hoxes. 5.00 AGENTS WANTED EVERYWHERE.

CIRCULARS, and Agents' Terms, sent FREE, to any address upon application to proprietors.

Address HULL & CHAMBERLAIN, 127 East 16th Street, New York City. PHOEBE C. HULL,
Magnetic Physician.
OFFICE, 187 Rast 16th St.
(Near Union sq.)N. Fork | Thear Union Park)Chicago, Ill.
**For sale wholpsale and retail at the office of this paper.

Agents Wanted for PROFESSOR FOWLER'S GREAT WORK On Manhood, Womanhood and their Mut-ual Inter-Relations; Love, Its Laws, Pow-er, etc. Agents are selling from 15 to 25 copies a day. Send for specimen pages and terms to Agents, and see why itsells faster than any other book. Ad-dress, NATIONAL PUBLISHING CO., Chicago, Ill. vito3115

"What I Know of Insanity." AN IMPORTANT NEW WORK

ON

MENTAL DISORDERS. DISEASES OF THE BRAIN AND NERVES. Developing the Origin and Philosophy of

MANIA, INSANITY, AND CRIME, With full directions and prescriptions for their treatment and cure.

By Andrew Jackson Davis, author of Twenty volumes on the HARNONIAL PHILOSOPHY, etc. Price \$1.50; postage 20 cents. For sale Wholesale and Retail at the Office of this

SEXUAL PHYSIOLOGY.

SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

By R. T. Trall, M.D.

Hy R. T. Trall, M.D.

The great interest now being feit in all subjects relating to human development, will make the book of interest to every one. Besides the information obtained bytis perusal, the bearing of the various subjects treated in improving and giving a high direction and value to human life cannot be over-estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the flexes; axplains the origin of Human Life; how and when Mensiruation, Improved to the hepsiruation, Improved to the begetting and rearing of beautiful and lengthly children. It is high-toned, and when shall be read by every family. With shall the control of the section of the section of the section of the section.

This work has rapidly passed through the additions, and the demand is constantly intreasing. No inch complete and valuable work has ever before been issued from the press.

Price, 23; postage 90 cents. *, * For sale wholesale and retail by the Religio-Philo-ephical Publishing House, Adams St., and Pitth Ava.,

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 post-age, will meet with prompt attention.

An Hour with the Angels,
Astrological Origin of Jehovah-God. D. W. Hull
A Discussion between Mr. E. V. Wilson Spiritualist, and Eld. T. M. Harris, Christian,
Age of Reason and Examination of the Prophe-

Age of Reason and Kramination of the Propocles.

Artificial Somnambudism, by Dr. Pahnestock.

Alice Vale, by Lois Walsbrooker.

Answers to Questions, Practical and Spiritual,
by A. J. Davis.

Apocryphal New Testament

A Peep into Sacred Tradition, by Orrin Abbot

Age of Reason, by Taomas Paine. Cloth

Paper.

Arcana of Nature, by Hudson Tuttle. Vol. II.

Philosophy of Spiritual Existence, and of the

Spirit World.

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

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

Approaching Crisis, by A. J. Davis.

A Stellar Key to the Summer Land, by A. J. Davis
Paper Covers
stro-Theological Lectures, by Rev. Robert Davis

Astro-Theological Lectures, by Hev. Robert Taylor

A Riss for a Blow, a book for children, by H. C. Wright. Small edition

Large edition

Antiquity and Duration of the World, by G. H. Toulmin, M. D.

An Bye Opener, by Zepa, Cloth

Paper Covers

Allegories of Life, by Era J. S. Adams

Avinde or Game of Birds.

Allegories of Life, by Mrs. J. S. Adams 125
Avilade or Game of Birds.
Ancient Sex Worship, Coth, \$1, post Sc. pap. 0.75
Beginning and End of Man. 0.15
Bible in the Balance, by J. G. Pish 150
Blasphemy, by T. R. Hasard 16
Be Thyself, by Wm. Denton 10
Brotherhood of Man and what Pollows from it.

Maria King,
Book on the Microscope
Book of Religions. By J. Hayward
Biblical Chronology. M. B. Craven.
Bible in India.
Bible Marvel Workers—Allen Putnam.

Bible Marvel Workers—Allen Putnam
Brittan's Journal—per number
Christianity before Christ M. B. Craves.
Critical History of the Doctrine Future
Life is all Ages and National Lowers. R. Alger
Conant Mrs. J. H. Bloompley of
Tull gill
Complete Works of K. J. Davis
Childhood of the World Prof. Clodd. Paper,
Closh,

Chapters from the Bible of the Ages
Criticism on the Apostle Paul, in Defense of
Woman's Rights, etc., by M. B. Craven.
Ooningsi Sins against the Laws of Life and
Health, by A. R. Gardner, A. M., M. D. Paper Constitution of Man, by George Combe Comman, Series Thoughts on the libble, by Wm. Denton

Denton
Ocamology, by G. W. Ramsey
Common tense, by Thomas Paine
Christ Idea in History, by Hudson Tuttle
Christ and the People, by A. B. Child, M. D.
Christianity no Finality, or Spiritualism Superior to Christianity, by Wm. Denton
Orticlem on the Theological Idea of Belty, by
M. B. Craven
Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D.
W. Hell
Claims of Spiritualism; embracing the Experi-

W. Holl Chaims of Spiritualism; embracing the Experi-ence of an Investigator; by a Medical Man. Christianity and Materialism—B. P Under-

wood.
Constitution of the United States
C reer of Religious Ideas - Tottle
Report on Spiritualism Dialectical Society
Committee
Committee

Committee 151 21
Conterning Spiritualism - Gerald Massey 60 00
Dictionary. Webster's Unabridged 12:00 ex
Pocket, flexible cover 1:00 10
Dyspensia, its treatment etc., 50 01
Descent of Man, by Darwin, Two Vols. (\$1.00

Descent of Man, by Darwin, Two Vols. (\$1.00 per Vol.)
Davenport Brothers—their Remarkable and Interesting History
Disgesis, by Rev. Robert Tsylor, written by him while imprisoned for biasphsedy. This work is an account of the origin, evidence, and early history of Christianity
Day of Doom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715
Devil's Pulpit, by Rev. Robert Taylor, with a Eketch of the Author's Life.
Delinge, by Wm. Denton.
Dawn, a Movel of intense interest to progressive people

people Death and the After Life, by A. J. Davis, paper Cloth Debatable Land. Hon. R. D. Owen, Diakks-A. J. Davis Cloth. Paper,

dalogues for Children, Cloth, I levil and his Maker may on Man. Pope, Cloth Gilt

Wreers of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper He noth prothingham, Weiss and others teenes of Relgion L Feuerosch Paper. Bd Coth

Exeter Hall, a Theological Romance. Cloth Faper
Erapire of the Mother over the Character and
Doctiny of the Hace, by H. C. Wright. Paper
Cloth
Paythology, Dods.

Cloth
Electrical Psychology, Dods.
Flashes of Light from the Spirit Land; through the mediumship of Mrs. J. H. Cofant.
Footfalls on the Boundary of Another World, by Bobert Dale Owen.
Free Thoughts Concerning Religion, or Nature es. Theology, by A.J.Davis. Enlarged Edition Cloth.
Paper

Cloth
Faper
Fountain, by A. J. Davis
Future Life, by Mrs. Sweet
Good Bense. By Baron D'Holbach
Gates Ajar, by Miss R. B. Phelps
Gates Wide Open; by George Wood.
Great Harmonia, by A. J. Davis. 5 Vola, via:
Vol. 1, The Physician; Vol. 3, The Teacher;
Vol. 3, The Seer; Vol. 4, The Retormer; Vol. 5, The Thinker. Bach.
Seed Mean in History, by Hudson Tuttle

to the Thinker. Each
to the Thinker. Each
God Ides in History, by Hudson Tuttle
God the Father and Man the Image of God, by
Maria M. King.
Hierophant; or Gleanings from the Past, by G.

Herophant; or Gleanings from the Past, by G. C. Stewart
Harbinger of Health, by A. J. Davis
Harmonial Man, or Thoughts for the Age, by A. J. Davis. Cloth.
Haunted School House
History and Philosophy of Svil, by A. J. Davis.
Paper Hayward's Book of all Religions, including Spir-fundam.

How and Why I became a Spiritualist. To Helen Harlow's Yow, by Lols Walsbrooker. 1.50 How to Bathe, by R. P. Miller, M.D., Paper. 20 Cloth. How to Battle, by Edisabeth Stuart Phelps, author of Gates Alar.

Ilstory of the Intellectual Development of Europe, by J. W. Draper, M.D., L.L.D.

Thusan Physiology, Statistical and Dynamical, or the Conditions and Course of the Dife of Man, by J. W. Draper, M.D., L.L.D.

5.00 80

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

Jones.
Incidents in My Life, second series,
Injurious Influences of Bebooks
Injurious Influences of Bebooks
Intuition.—K Novel—by Mrs. F. Kingbass
Important Traths, a book for every child
Is the Bible Divina! by B. J. Finney, Paper

Goth
Is there a Devil! The argument Pro and
Inquirer's Text Book, by Robert Coopy Com.
Incidents in my Life, first series, by
Home. Introduction by Judge Oc. D. D.
Infidel, or Inquirer's Text Book, by Robert
Coopse

Infiel, or Equiver and the Despair of Science, w. D. Gunning Irrepressible Conflict and the Unity of God, being two lectures by anna Hardings and T. Is Spiritualism True! Wm. Denton, Irreconcilable records of Grassis and Geneoicy. William Denton. Paper

refluence of Christianit, on Civilisation, by B. influence of Christianity on Civilization, by H.

F. U. derwood.

Junia: Oumsaked: or, Thomas Paine the Andrewood.

Junia: Oumsaked: or, Thomas Paine the Andrewood.

Junia: An of the Let ers of Junius, and the Declaration of Independence.

John of Independence.

Joan of Inde

Koran, with explanatory actes, by George Bale.

8 Vo., 570 pp. Best edition yet published.

Koran, with Life of Mohammed, translated by George Bale. Gent. 12 no., 473 pp.

Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale.

Life of Jesus, by Renan

Love and the Master Passion, by Dr. P. B. Randoldha Letters to Rider Miles Grant, by Rev. Moses Hull... Living Present-Dead Past, by H. C. Wright.

Paper.
Cloth
Cloth
Lessons for Children About Themselves. By
A. R. Newton.
Life of Wm. Benton by J. H. Powell
Little Harty's Wish—a book for children.
Mencai Medicine, Evans.
Man's True Saviers. Denton.
Maywood Blossoms, by Lois Walsbrooker.
Ministry of Angels Realized, by A. E. Nowton.
Manual for Children (for Lyceums), by A. J.
Davis. Cloth.
My Affinity, and Other Etories, by Lizzie Doten.
Mediumship, its Laws and Conditions, with Brief
Instructions for the Formation of Spirit Circlea by J. H. Powell
Moravia, Eloren Days at T. R. Hasard
Mesmeriem, Spiritualism, Witchcraft, and Miracid. by Allen Putnam.
Modern American Spiritualism—1848–1868,
without the engravings
Morning Lectures, (Twenty Discourses) by A.
J. Davis
Mediums and Mediumship: by T. R. Hasard.
Mental Care,
My Wedding Gift, Flain,
Gilt.
Manomin, a rythmical romance of Minnesota

15 - 00 50 00

1.00

Gilt 1

Gilt.

Manomin, a rythmical romance of Minnesota and the Great Rebellion

Moses and the Israiltos—M Munson

Martyrdom of Man Natty a Spirit, by A. Putnam, Cloth.

78 00 1.00 e0 3.00 26 1.00 10 0.56 64 Nature's Laws in Human Life; an Exposition of Spiritualism Nature's Divine Revelations, by A. J. Davis New Physiognomy-1000 Illustrations S. R. Wells Plain, 400 Gitt.

Wells Plain, 4.00 Gitt.

Old Theology turned Upside Down, by T. B. Taylor, A.E. Cloth
Paper
Orthodoxy Palse, since Spiritualism is True, by Wm. Denton
Origin of Species, by Darwin
Origin of Civilization and Primitive Condition of Man, by Sir J. Labbock
One Religion Many Creeds,
Orphan's Struggle—a book for children
Philosphy of Special Providences, by A. J. Davis, Cloth.
Paper 2.00 \$4 150 32 15 00

Paper Pane's Political Works, I vols., of about 500 pages each
Philosophical Dictionary of Voltaire. Fifth
American Edition, 876 octave pages, two steel
plates. Largest and most correct edition in
the English Language. Contains more matter
than the London Edition which sells for \$10.
Pealms of Life, by J. S. Adams. Paper cover.
Brand. 5 00 1.00

5.00 60 75 04 1.00 16 1.50 18 Persons and Events, by A. J. Davis.
Planchette—the Despair of Science, by Epes.
Hargent. Problems of Life A book of deep thought, Problems of Nature, by Mrs M M. King Principles of Nature, by Mrs M M. King Poems. Cliff Parkhurt. Full gilt

Poems. Clifit Parkhurst. Full gilt Poems from the Inner Life, by Lizzie Doten Philosophy of Creation, by Thomas Paine, --Through Horace Wood, Medium, Cloth

Paper Poems of Progress Lazzle Doten, Gilli.
Gilli.
Carturition without Pair. M. L. Holbrook, w. D. 100 00
Pentateuch—Abstract of Coleman 25 1
Progress of Holigions Ideas through Successive
Ages by L. Marta Child. (3 Vola.)
Physical Man, his Origin and Antiquity, by
Hudson Tuitle
Progressive Sengater.
Philosophy of Spiritual Intercourse, by A. J.
Davis, cloth.
Ladical Disceurses, by Denton,
Review of Clarks on Ruser on Lizzie Doten
Radical Rhymes. Wm. Denton,
Rules for Forming Spiritual Circles.
Real Life in Spirit Land, by Mrs. Marna M. King
Spirit Works, Real, but not Mirsonions. By Gilt

10 01

10 01

4.00 48

1.50 10

Spirit Works, Real, but not Mirsculous. By Allen Putnam Soul Affinity, A. B. Child Satan, Blography of. By E. Graves Bermon from Shakspeare's Text. Denton stacred Gospels of Arabula, A. J. Davis, cloth Ornamental covers Ornamen'al covers

sabbath Question. A. E. Giles

supply Not the Sabbath.

Sexual Physiology, by R. T. Trall, M.D.

Strange Visitors, Dictated through a Clairvoyapt. 1.50

Biritial Harp
Abridged Edition
Belf-Abnegationist; or the true King and Queen, by H. C. Wright Paper.

Bodl of Things. by Elizabeth and Wm. Denton 1 50 Soul of Things. Vol. 2. Prof. Dentou 2.00

Spiritual Philosophy w. Diabolism, by Mrs. M. M. King

Spiritual Songs, by S. W. Tucker

Spirit Life of Theodore Parker, through the Madiumship of Mise E. Ramsdell

Seven Hour System of Grammar, by Prof. D. P.

Howe

Howe Paper Science of Bvil, by Joel Moody

Syntagm.

Bystem of Nature, or Laws of the moral and
Physical World, by Baron D' Holbach
Starting Ghost Stories from Authentic Sources
Self Instructor in Phrenology. Paper,

Cleath.
Self Contradictions of the Bible.
Splritualism a Test of Christianity. b. W. Hull,
Barena or the Mental Constitution, by Arthur Merton ... Spiritualism Discussion of J. C. Fish & T. H.

Dunn....
Snape, an interesting Game of Cards
Stories of Infinity, from the French of Camille
Flammarion—a singular and interesting
work.
Spiritualism—Woodman's Reply to Dwight
Spiritualism—A Vol. of Tracts, by Judge Edmonds
Startling Facts in Modern Spiritualism. N. B.
Wolfe, M. D.

The Past and Puture of Our Planet, by Wm. Dentos
Twenty Years on the Wing. J. M. Spear
Talk to my Patients by Mrs. C. B. Gleason, M.D.
The Vestal, by Mrs. M. J. Wilcoxson.
Treatne on the intellectual, moral, and social
man, a valuable work by H. Powell.
Tale of a Physician, by A. J. Davis
Paper Cover.

Paper Cover.
The Merits of Jesus Christ and the Merits of Thomas Paine as a Bobetinite for Merity in others: What is the Difference between the by B. C. Wright
The Inner Mystery, an Inspirational Poem, by Tanta Doton Voices, by Warren Sumner By Aow, Gilt

The Voices, by Warren Sumner By .iow. Gits Plain.
Theological and Miscellaneor ... Writings of Thomas Paine
Tobacco and its Effects. by H. Gibbons, M.D. The Temple; or, Disease H. Gibbons, M.D. Norves. A. J. Davis, os of the Brain and Paner.

The Hereard , Hull, Oloth,
Paper,
The Clos' Struck One,
Totem,
Sume for Children,
The U same for Children,
The U same for Children, el-ione Child, by Henry C. Wright, Paper

ard Prestry Way I am A Spirit alist.....tallan

PREPARED TO FURNISH MISCELous Books of any kind published at regular
and, on receipt of the money, will send them
mail or express, as may be desired. If sent by mail,
ene-fith more than the regular cost of the book will be
required to prepay postage. The patronage of our friends
is solicited. In making remittances for books buy postal
orders when practicable. If postal orders cannot be had,
register your letters.

25

O. D. Orders for Books, Medicine, or Merchan-dise of any kind, to be sent C. O. D., must be accom-panied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No attention will be paid to any order, unless these forms.

DR. G. D. BEERE, formerly Medical Director 1. S. Army, and well known as a surgeon of the highest skill and reputation, may be consulted regarding cases of 1 am error any Tumors, the nature of which is not fully understood. Dr. Beens has had a remark-side degree of success in the treatment of Camerons Diseases, and is able to guarantee a radical cure in a large proportion of cases. Call before 10 a. m., or address G. D. BEEBE, M.D., 953 Prairie Ave., Chicago.

NATURE'S LAWS HUMAN LIFE:

Exposition of Spiritualisms Embracing the various opinions of Extremists, pro and on, together with the Author's Experience.

BY THE AUTHOR OF "VITAL MAGNETIC CURE." 1.50; postage 20 cents * For sale wholesale and retail by the Religio Philo-ophical Publishing House, Adams St., and Fifth Ava.,

MACHINES

Self-Raking Respers! Combined Reapers & Mowers! Two-Wheel Mowers!

A COMPLETE VARIETY From which all classes of Farmers can select the Machines best suited to their wants.

SIMPLE! STRONG! DURABLE! LIGHT DRAFT! PERFECT WORK

Important Improvements! Manufactured at AUBURN, N. Y. Branch Offices and Warrhouses at CHICAGO, ILL. ST. LOUIS, MO.,

Address D. M. OSBORNE & CO., AT EITHER PLACE. Pamphlets giving full descriptions and ices, can be had from local agents, or will mailed free on application.

The New Wonder! NATURE'S HAIR RESTORATIVE!

"Ring out the Old. Ring in the New



Contains no Lac SULPHUR, no SUGAR OF LEAD, no LITHARGE, no NITRATE OF SILVERis not a health nor hair DESTRUCTIVE.

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

This is the First and OMLT real restorative ever discovered.

It is as clear as crystal, pure as amber—a delicious wash; having, however, a slight dust from its perfume. It keeps the hair fresh moist, soft, tractile.

It restores gray hair to its original color-by the simple

process of new growth.

Use it straight along, and at savasyr you will have "... O WOAT AT ARVESTRESS OF TWENTY-ARVES

hair you wear at saventees or twenty-enters, as it is bitted use is a certain preventive of falling off, baid ass, and gray hair.

It relieves, and removes all tendency to her docker, which have like cause.

Infaithenimal animalcules, discoverable or y with a powerful microscope, infest the roots of the human hair and scalp when neglected and unhealthy. The Restorative contains their perfect bane, selected from Nature's store-rooms, which ingredient the Pater tee has the sole right to use. It destroys these, remore as all impurities, fractifies and fertilizes the scalp—to sting only caused.

Similar out the Old, Rim and Nature's

DH G SMITH Patentee, Ay , Mass. Prepared only by PROCTOR ERVITHERS, V precenter, Mass. Bend two three courses tampe to Process Baoru-ans for a "Treatise on to Buman Hair." The informa-tion it contains 's work \$500 to any person.

For sale by Van 8. Ask, Stovenson & Reid, wholesale druggists, Cor. La. and Dearborn St., Chicago.

N. B. For sale wholesale and retail, at the office of the Religio-Philosome, whical Publishing House, Adams Sireed keep it. will send you six bottles for \$1.50, for the purpose of introducing it in your place. Must be sent by constant.

.rs. Robinson's Tobacco Anti-

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by mall, on receipt of \$2.00. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Mrs. Ecohogon's Tobacco Antidote, tonce
up the system and restores it to its normal condition, as
it was before imbibling the hankering deeirs for a poisonous weed, it is a femedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly
harmless.

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

Address Remisso Paniosorunal Publication it.

Address Remisso Paniosorunal Publication it.

Address Remisso Paniosorunal Publication it.

Address Remisso Paniosorunal Publication it.

Address Remisso Paniosorunal Publication it.

Address Remisso Paniosorunal Publication it.

TESTIMONIALS

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

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I hearth mend it to any and all who desire to be cured. God I am now free after using the weed co

I hereby certify that I hayears. One box of M Antidote has effect ARNEO MERKER.

.s. A. H. 'Robinson's Tobacco ally destroyed my appetite or desire

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

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

Mr. R. T. Wyman, of Wankan, informs me that he has used one box of Mrs. A. H. Robinson's Tebacco Antidots, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please sund ms a D. H. FORRES. For sale at this office. \$1.00 per pox. Sent free of postage by mall. Address Religio-Philosophical Publishing House, Adams and Fifth avenue, Chicago.

A TALE OF ETERNITY And other Poems.

BY GERALD MASSEY.

576 pages, heavy tinted paper, gilt top. Price \$2, postage 20 cents.

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

JUST PUBLISHED.

Andrew Jackson Davis'

Latest Investigations and Conclusions, and Embedying a Most Important Become Interview with ,

JAMES VICTOR WILSON, Who has been for the a second of the years a resident of the Steams Land

THE DIAKKA, AND THEIR EARTHLY ICTIMS;

False, and Repulsive in Spiritualism BY ANDREW JACKSON DAVIS.



vionitif.

Sare Fift J Dollars!

THE NEW FLORENCE.

VALUE, \$30 above Seeing Muchine. SAVED, 850 by torying Me Florence

Every machine warranted.

Special terms to clubs and dealers, Nend for circulars to the Florence M. H. Co., Florence, Mass., or to W. H. Sharp & Co., M. Lake St., Chicago, 111. viscostis

CHILDHOOD OF THE WORLD; A SIMPLE ALCOUNT OF

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

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

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

CONTENTS.

Introductor: Man's Pirst Wants; Man's Pirst Tools-Pirs, Cooking and Pottery, Dwellings, Use of Metals, Man's Great Age on the Earth, Mankind as Shepherds, Farmers, and Traders; Language; Writing, Counting, Man's Wanderings from his first Home, Man's Progress PART IL

PART II.

Introductory Man's First Questions; Myths; Myths about Sun and Moon; Myths about Eclipses; Myths about Sun's and Moon; Myths about Eclipses; Myths about Stars, Myths about the Earth and Man; Man's Ideas about the Son! Beitef in Magic and Witcheraft Man's Awe of the Inknown; Fettes Worship; debairy Mature-Worship; I-Water-Worship, 2-Tree Worship; I-Water-Worship, 2-Tree Worship; E-Animal Worship; Polytheism, or Bellef in Many Gods; Dualism or Bellef in Two Gods; Prayer; Sacrides; Monotheism, or Bellef in One Gods; Prayer; Sacrides; Monotheism, or Bellef in One Gods; Prayer; Sacrides, Monotheism, or Bellef in a Future Life. Sacred Books, Conclusion.

This little work has met with a most hearty and cordial reception from the press and the public both in England and the United States and deserves the widest circulation. The present popular plans makes all to hay.

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

JESUS OF NAZARETH: A TRUE HISTORY OF THE

Man Called Jesus Ch RMBBACING HIS PARRITAGE, HIS TOUTH, HO AND PHILE

AS A FUBLIO TRACKES ALSO, AR OF THE GREAT CONSPIRACY AGAINST .; WITH ALL THE INCIDENTS OF HIS TRAGICAL DRATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MOR-

TALS WITH JESUS WHILE ON THE RABTH. By Paul and Judas,

THROUGH Alexander Smyth, Medium,

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

If mo, 856 pages, cloth bound.

MRS, A. H. ROBINSON. Healing Psychemetric & Business Medium, CORNER ADAMS ST. ATH AVR., CHICAGO.

Comner Adams St. 2. ATH Ave., Chicago.

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

Of herself she claims no knowledge of the healing art, but when the spirit guides are brough ten respect with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the portices and negotics forces latent in the system and in nature. This prescription is sent by mall, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, remember it is not the quantity of the companient is not the quantity of the companience takes cognizance of.

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

Mrs. Hospinson also, through her mediumship, diag-

any changes that may be apparent in the symptoms of the disease.

Mrs. Hosinson also, through her mediumship, diag-noises, the disease of any one who calls from her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Trans.—Diagnosis and first prescription, \$3.00; each subsequent one, \$4.00. Psychometric Dilineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a re-ply.

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

N.B. Mass Rossisson will dereafter give no prisost
rittings to any one. "If privacy is required, it must be by
letter, accompanied with the usual fee; and terms above
stated, must be strictly compiled with, or no notice will
be taken of letters sent.

A Good Head of Hair Restored by a Spirit Pre-

ADITOR JOURNAL:—For the benefit e my friends and the world, I desire to make this brief statement. I have been almost entirely hald for about six years. Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore my half.

all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

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

M. R. BRIVE.

Springfield, Mo. Mr. Smith inclosed a lock of his hair along with the shove letter. It is shout one inch in length, and of a

Mrs. Robinson diagnoses the case and furnishes the pounds the Hair Restoration to suit the temperament of

The Restorative never falls to reproduce a good beed of hair in less than one year, no matter how long the applicant may have been baid. Address Mrs. A. H. Robinson, coreer Adams street and 5th Avenue Chicago, Ill., Incloding \$5.00, which covers full expense of diagnosing, remedy, and postage

NEW BOOKS,

G. W. Carleton & Co., Publishers,

PEMALE BEAUTY—and the "Art of Pleas-ing," from the original French of Farnest Faydeau. The immense popularity of this book in Paris, will insure its being widely read in this country. ". "Price \$1.50.

HHR LOVED HIM MADLY—A deeply in-teresting and exciting new novel, which when once com-menced, will not be laid aside until Inished. *.*Price \$1.75

DICKENS, SELECT NOVELS—The select novels of Charles Dickens, "Carleton's new illustrated edition," in ten volumes, beautifully illustrated, bound, and put up in a handsome box. Price, \$18 complete, and put up in a handsome box. Price, \$18 complete, and popular of Dickens' trorks, and being a miniature fibrary in themselves, to those who are looking for a present, at a moderate price, nothing could be better. Only \$16.

PHEMIE PHONT'S EXPERIENCES
By Ann S Stephens, a new book by this ever popular
author, who has written such books as Fashion asFamine, Rejected Wife, etc. *,* Price \$1.78.

WOMAN, LOVE AND MARP-Frederick Saunders, author of Salad itary. Nobedy should neglect written book on the above in ornamental covers.

rist

or Bocial and Bolading this besturfully
comentous subjects, bound
Price To cents.

PANNY FREN—A memorial volume, by James Parton. Containing a biography of Mrs. Parton, (Panzy Pern) and selections from her writings, with illustrations. *,*Price, \$1,50.

. Price, \$1.50.

MARY J. MOLMES. "Edna Browning." A new novel by Mrs. Mary J. Holmes, author of "Lena Rivers." "Tempest and Sunshine;" etc. One of the best ever written by this popular author. ". "Price, \$1.50.

A WONDERFUL WOMAN—An intensely interesting new novel, by May Agnes Freming, anthor of "Guy Earlacourt's Wife." The N. Y. Telegrous says: "For intense interest, this romance has not been suppassed since the time of Wilkie Collins' Woman in White," or Mrs. Wood's "East Lynne," ". Price, \$1.75.

VASHTI-The latest and best novel ever written by Augusta J. Evans, author of "Beulah," "St. Elmo," "Incs" etc. ", "Frice, 28.80.

WOMEN AND THEATERS—A bright Bulls book by Olive Logan, * Price, \$1.50.

PRENCH LOVE SOUCH A collection most equisite love songs in the English lenguage, lated from the French, and bound suffices with burle's famous book "Lens Vennis," * "Fries,

scription.

mended, and firmly believed that nothing could restore my hair.

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

Mrs. R. immediately prescribed for ms. I did not get all the ingredients for the Restorative until some time in Juse, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been fell upon the scalp.—It causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day hew it is, and what I had used to bring my hair back, all agreeing that if is quaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me

dark brown color, soft and ilively as that of a young man of twenty. Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses sock ones, and com-

each person whose hair is to be restored.

NEW YORK.

comic book by the famous Westurn humorist. 'Commedore Rollingin;' containing stories, sketches, ballans, and burfesques. Profusely Illustrated with laughable pictures. 'Price \$1 50.

ANE A capital new novel by Marion ther of "True as Steel," etc. ". "Price,

HOBERT DALE OWER—"Threading my Way;" or "Twenty-seven Years of Antobiography."
By Robert Dale Owen, author of that remarkable work.
"The Dabatable Land between this World and the Next."

BETSEY AND I ARE OUT A Trankerying Story in verse, by Mrs. N. S. Enseront enbodying
her famous ballad of "Betsey and I are Out," which has
gained such celebrity, and been so widely copied throughout the country, as by another author. **Price.

THE MARRIED RELLE A spring new novel by Mrs. Julie P. Smith, author of "White Goldmanth" Daughter," etc. * o"Frice, \$1.75.

These books are all beautifully per ound. Sold everywhere sout by mail, perio scolpt of price, by

(Continued from first page.)

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

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

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. All of the leading papers of this city give place to well written articles upon the subject by their correspondents; and editorials, favorable, often appear.

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, has done much to rid the minds of the people from those erroneous views, that Spiritualism was but another name for licentiousness.

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 mas of thinking people, that Spiritualism is a reality, but that a belief in it has in its very nature a tendency to elevate the believers from the passional plane to that of the highest moral element of human nature.

Where is there a man or woman so deprayed,

that he or she would go into a spiritual seance to gratify the passions, if he or she verily believed that their dearest angelic friends were to be present with them as witnesses of deeds of licentiousness ?

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

Hence we find these papers acting as a unit in denouncing the course of the would-be leaders, who advocate "social freedom," or in the least degree affiliate with them.

Of all who have sunk down deep in degradation, from a prominent position, justly or unjustly, no one has gone so low as the great epoties, to whom the Daily Times especially fers 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 pufling in the late Prontier 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 filmsy defense to our subscribers. But, like a drowning man, he grasps at a straw to save himself, and sinks in the effort to the aline below, where he flounders and goes down deeper with every struggle. His effort at 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 "thering, that no morning paper but even send a reporter to take ing proceedings. The

" alluded to them

upon the

was the Bthe Times would notes of their disgus-Evening Post and Mail brien, agreeing with the Times' view subject.

Is it not about time that the Spiritualists of Northern Illinois and other localities, call conventions utterly ignoring the pernicious and infamous doctrine of "social freedom," thereby giving encouragement for the best class of Spiritualists and investigators to attend a true spiritual meeting, where they will not be disgraced by the polluted lucubrations of the advocates of promiscuity,

Re-Elected.

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

NAMES: O. J. Howard, President. MRS. J. B. SEVERANCE, Vice President.

E. V. WILSON, Secretary and Treasurer. The "gentle" holds the only lucratice office of the institution, and is highly favored for affiliating with them, by two offices one of

oner, 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

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 Pall.

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 dinchers on her election "a day after the fair."

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 Egotist V. Wilson, at Grow's Hall,—Chicago Daily Times, Monday, June 15th.

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

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

MRS M. J. WILCOXSON IS in Derver, Col. She lectured at Boulder for several months.

TWENTY FIVE CENTS pays for the RELIGIO PHILOSOPHICAL JOURNAL for three months, for new trial subscribers:

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

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

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

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

N. FRANK WHITE, one of the most popular speakers in the field, will receive applications from societies east, west, north and south, for the next season, commencing with October 1st. He desires early application, so that be can arrange his future course of travel. His address, through June, is Stafford, Ct., where he is now speaking, and at New-laven, Ct.,

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 Spinday

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. H. Morse and Dr. C. P. Sanford, State Conaries for the I. S. A. of Spiritualists. good time is anticipated, and every-

Friends are expected in part, elves as the notice infers. '-ity will open their in their power A general body is inviteu. a distance. to provide for them The friends in the vichouses and render every effor. to entertain all who may come from

LITTLE BOUQUET.

PER ORDER

Contents for July, 1874.

Bernard Wilson, by Henry T. Child, The Young Mimics (Illust), by Malcolm Taylor; She Kissed the Dead, by Homer Greene; Little Things, by Mrs. F. O. Hyzer; Mediumship of a Baby; The Poor in Heaven; The Prisoner's Dream; The Wall of a Lost Spirit; A Little's Que's Prayer; Fruits of Christianity, by J. L. Potter; Home Influences, by Gurta De Force Cluff; Remarkable Little Boy; A Picture, by Elizabeth Akers Allen; I Did Not Do All I Could Do for Him; Laughing Children; The American Bison (Illustrated); How a Submarine Diver Works; Shall My Boy Strike Back? by Eleanor Eirk; How to Govern and Train Children; Natural Artist in Irginia, by Hans Ruppel; Where is God? by Mrs. A. H. Adanis; Anecdotes of Birds; Shew-Bread; Do Fished 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

Business Motices.

WE have received notice from a postmaster -seems to be C. S. Thorbar, -to stop JOURNAL sent Evaline Nichols. He does not give town

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

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

SANE HOLM's Now Story—"The Four Leaved Clover," in Scribner, (to be completed in the fully No.), is a Love Story, the scene of which is laid in Chicago: it introduc-es some very pretty access in the German-life of that German-American city.

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

PHOTOGRAPHS OF SPIRIT PAINTINGS, by Wells and Pet Anderson can not be supplied from this office at present-owing to the inability of Mr. Winchester to keep us supplied. We hope the delay will be short.

BANNER OF LIGHT for sale at the office of

BARRITT'S HEALTH GUIDS now ready and for sale at the office of this paper. Price, \$1 00. MOSES-WOODEULLISM IN A NUT SHELL, with an Appendix-42 page pamphlet for ten cents. by mail. Everybody should read it. Address

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

RELIGIO-PHIL PUB. HOUSE, Chicago, Ill.

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

For Moth Patches, Freckles

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

The Household Panacea and Family Mai-MENT is the hest remedy in the world for the following complaints, viz: Cramp in the limbs and stomach, pain in the stomach, bowels or side, theumatten in all its forms, biltons rolle, neuralgia, choiera, dysentery, colds, tresh wounds, hurns, sore threat, spinal complaints, sprains and bruises, chills and fever. Purely vegetable and all healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Pulson street. New York, and for sale by all druggists.

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

CLOSING SALES of the Season!

STATE AND WASHINGTON STS.,

Large Reductions in Pricest THEORGEOUT MOST OF TERMS

DEPARTMENTS.

Summer Serges, Summe," Mohairs, Sum ver DeBeges, Ja, Janese Silks, F, ench Organdles, French Jaconets,

French and Amercan Pe. rcales, Col'd Striped Piques, Fig'd Grenadines, and

Full Lines Vienna Deess Livens, Which will be found much

Below Market Prices! A GRAND PIC-NIC

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

Pleasant Valley.

The boat leaves foot of Spring st., North River, at 10 at M. and 2 and 5 r. M.; landing also at End and 5 th sta. The last boat returns from the Valley, at 6:15 r. Tickets to be obtained of any of the officers of the Lyceum at Robinson Hall, on Sundays, at the boat and on

Paics 50 cts. each. Children, half price. No post-ponement on account of weather.

THOUGHT LITERATURE, American and "CIS RUGGLES, Bibliopole, Bronson, Mich. vidal5t3

FREA Foreign 'N8?

SEQUARD. HAVE WE TWO BRALL

DR. C. E. BROWN. IS ALCOHOL A POISON? DR. WM. A. HAMMOND. THE POET LONGFELLOW.

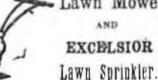
JAMES T. FIZLDS. U. S. SURVEY OF THE WEST. (WITH MAP.) UNDER LIEUE, G. M. WHERLER. THE HORSE IN AMBRICA.

SAFETY AT SEA. (Illustrated.) IBON STRANERS THAT WILL NOT SIRK. These interesting Lectures and Letters, with a careful report of the important Papers read at the April meeting of the National Academy of Sciences at Washington, and at the May meeting of the American Oriental Society at Boston, are published in full in THE TRIBUNE EXTRA. No. 12. Price, in sheet form, 10 cents; in pamphlet, 20 cents, or seven for \$1.

Circulars, giving fall dotalls of the contents of all THE TRIBUNE EXTRAS, free by mail. THE WEEKLY TRIBUNE, The Farmers' Pavorite Paper, mtil Jan. 1, 1875, for \$1. Tun Turnum. New York.

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

EXCELSIOR Lawn Mower



MANUPACTURED BY Chadborn & Cadwell Mfg., Co., Newborgh, N. Y. Lawn Mowers Repaired.

Wholesale and Retail Dea ers to Agricultural Implements and Seeds 34 & 36 S, CANAL ST., cor. Washington,

Adjoining entrance to Tunnel.

Medium's Column.

DR. St. A. D. E., located now at NO. 25 RAST TWENTY-FIRST, New York, will give special attention to the treatment of disease.

SAMUEL MAXWELL, M. D., Clairvoyant and Magnetie Physician, 400 West Randolph St., Chicago Ill.

Clairvoyant.

D. P. KAYNER, M. D. of St. Charles, Ill., will ex-amine patients clairvoyantly and send prescription for \$3. Send small lock of hair handled only by the patient with full name and age.

S SALED LETTERS ANSWERED BY R. W. FLINT. 39 West Mith St., New York. Terms \$3 and three 3 cent Postage Stamps. Money refunded if not answered.

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

M R. E. SMITH, 277 Malberry St., Newark, N. J., M answers questions on business or health with apprit communications and tests. Scaled letters \$3. Unscaled \$1. Spirit prescriptions 25 cents. Send for Circulars.

Healing Institute and Gymnasium,

244 WARREN AVENUE. - - . - CHICAGO, ILL. Chronic diseases incident to both seres a speciality. Send for Health Journal, malled free. DUMONY C. DAKE, M. D. and DELLA E DAKE.

DOCTOR W. A. PLANDERS, RCLECTIC AND Clairvoyant Physician. Is performing wonderful cures at Kahn's European Hotel, No. 149 Dearborn St., Chicago, the first five days of each month, and at Kalamazoo, Jackson, Detroit, Toledo, Coldwater, South Bend and La Porte, Ind.

Bend and La Porte, Ind:
For wonderful test and startling cures send for a circular, 16 W. A. FLANDERS, M. D.; Kalamanoo, Michvite 9036

Mrs. O. H. Johnson, Business and Test Medium, 217 6th Avenue, near Adams, CHICAGO.

v15n93t18 MRS. M. A. MERCER,

MAGNETIC PHYSICIAN, AND DEVEL-OPING MEDIUM.

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

M. RS JULIA M. CARPENTER, SPIRITUAL Clairvoyant and Psychometrist, examines person sby lock of hair, detecting with remarkable certainty the causes of disease and prescribing appropriate remedies; also delineates character with great accuracy. Inchose lock of hair and \$1. Address, 65 Washington and \$1. Address, 65 Washington

Beach st., Tuesdays and Thursdays.

Spirit Manifestations.

CASCADE, (Neur Moravia, N. Y.)

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

JOHN AND MARY ANDREWS.

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

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

BABBE Great indecements to Agents. Sagnetised alkaline on trial for its. man begans, the same.

487, 4th A. c., (Dear 30th street,) New York.

Insanity Cured

In sill its forms. I respectfully "all the attention of the public to this one particular am, "ction. I can cure the insane in a shorter time than any lime. 'tute in the western country, and therefore, I challenge the world on this one disease, and the friends of the insane, "oce. Charges reasonable. I have cured the insane when "time is rehas been in and if years standing, but a short, "his is the quired to cure patients of short standing. 'I have cured the insane when "time is rehas been in and if years standing, but a short, his is the greatest boon that has ever been handed down. Residence and office, No. 506 Valley st., cor. 14th st. near ford School II use, Lafayette, Ind. All corresponds.

stamp.

DR McFADDEN & WIFE, Clairvoyants, Test Madiams and Magnetic Physicians, No. 38t W. Lake st., Chicago. Hold Circles each evening for the purpose of giving tests to the Skeptic, Developing Mediams, etc. Private Seances every day from 8 o'clock a. ** to 6 o'clock **. ** They will diagnose your disease without saking you any questions, and without any previous "wise ge of the patient. They will give intelligence "our subjects, such as news from absent and deviate answer mental questions: tell what peoReplain the beening contradictions of the string of think, etc.

In The great success. Their treatment pie think, etc.

They treat disease was "row and Medicines prepared the Buble: Lying "ce. Rollepsy, Insanity, They treat disease was "Prove all things by them under Spirit Info."

Obsession, etc., made a specialty.

Explain the bouning on visual parties from parted from parted from parted from pie think, etc.

the Binle; Lyting the same wind the Binle; Lyting the same wind from the mander spirit infine. By them under spirit infine. By the mander spirit infine. *16n154f

The Well-Known Psychometrist A. B. SEVERANCE.

Will give to those who visit him in person, or from antograph, or from leek of hair, readings of character, marked changes, past and future, advice in regard to business, disquosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmonionally married, etc.

Trans-\$1.00 for full delineation; brief delineation, A. B. SEVERANCE,

457 Milwankee St. Milwankee, Wie

WHITNEY & HOLMES,

ORGANS FIFTY ELEGANT STYLES, with Valuable Improve ments: New and Beautiful Solo Stops.

OVER ONE THOUSAND

Organists and municians endorse these Organs and recom-taced them as Strictly First Class in Tone, Ma-chanism and Durability. Warranted Five Years. Satis-faction guaranteed. Send for Price Lists, etc.

WHITNEY & HOLMES, ORGAN CO., Quincy, 111.

R. H. CURRAN & CO., 28 School Street, Boston, Mass., Publishers of THE ORPHANS' RESPUE LIFE'S MORNING AND EVENING. THE DAWNING LIGHT.

JOSEPH JOHNS' GREAT PAINTINGS, are sent by mail, poetage paid, warranted safely through and satisfaction guaranteed. Address as above, sonding in registered letter, P. O. order or draft, at our risk. Descriptive circulars and map of Hydesvilla sent free on application.

R. H. C. & CO.

These beautiful Steel-Plate Engravings being copies

NEW EDITION-PRICE REDUCED Lessons for Children about Themselves.

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

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

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

Brittan.
--Price (in cloth) 50 cents, portage 6 cents; six copies or more, 45 cents each fairty or more, 40 cents each. Usual discount to the trade. N. B. For sale by the Religio-Philo-sophical Publishing House, Adams St. and 5th Aves, Chicago.

THE REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE

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

WITHOUT ABRIDGMENT.

investigators in vix sub committees.

I - The names in full of the Clergymen, Barristers, Solicitors, Physicians, Surgeons, Editors Literati, Scien-tists, Merchants and others Tornsing, the Investigating Committee.

II - The Report in full as presented by this body to the Society, after an investigation extending over many months, during which deal and written testimeny was NEARLY ONE HUNDRED PERSONS. ill -The whote of the test experiments made by the

WITHOUT PROFESSIONAL MEDIUMS.

IV .- The minutes and reports of the six sub-commit-The names of the ditnesses; and the whole of the V.—The names of the Witnesses; and the whole of the evidence given under cross examination by persons of known redwilling, in every grade of spelety, being a record of extraordinary spiritual phenomena, directly attested—Apparitions—Levitations of heavy bodies, animate and transmate—Spirit Yolces and Masic—Spirit telegraphy, Messages, Writing, Drawing, and Painting—Spirit healings—Visions in Crystals—Trance speaking—Prophecies—Speaking in Unknown Tongues—The Handling of red hot Coals, etc., etc.

VI—The whole of the correspondence as originally printed, being the letters, opiutons, and experiences of many public and professional men of high repute; to which is added

Original Papers and Notes of Scances. VII. - A list of ancient and modern works on Spiritual-ism and kindred surj cts; and a copious Index.

To the above is to be added a resume of the press critiques—an original paper, analyzing the arguments of the reviewers—littles for the guidance of investigators— and a Digget of useful modern works on the subject of Spiritualism and its planamena, for the information of incolores.

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

Price, \$2 00. Postage free.

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

SPIRITUALISM AS A SCIENC

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

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

PRICE-PIVE CENTS; 25 copies for ONE DOLLAR. ophical Publishing House, Adams St., and Pirth Ava.

EULIS DR. RANDOLPH'S MASTERPIECE.

READY IN JUNE. Also a large and magnificent

Photograph of the author, by Poors, of Nashville: Synopsis and Table of Contents sent. Address with

K. CORSON. Toledo, Ohio, Gen. Agent for all Randolph's Works. The picture of this celebrated author goes as a premium to the subscriber for both books.

Toe 1st thousand is nearly all subscribed for, and another will issue at once. Agents, Subscribers, Bookseliers and Canvassers are referred to the Synopsis above

The following is from the greatest mind in Pennsyland the ablest living American critic, JOHN P. KAPP, ESQ., of Sunbary:

"The or "tents of the book "EULIS" are certainly beyond anyth ing the world has pet known, and will revolutionis e thought and action. Its usefulness is incomparable; its clearness the essence of lucidity; its brilliance quite magne. 'Ic, and its value beyond that of any book of this century.

CHRISTIA NITY MATERIALIS.M.

BY B. P. UNDERWOOD. .

mamphiet of 43 pages, printed in fine styl, on d paper embodies matter used by Mr. on me of his best lectures. The author deal in second by the Old and New Testing and mode, and mode, and mode, or different partial married bles. The bis Christianity and all particulars, we belle. The bay a careful reas. This me of his best lectures.

heavy time of his best lectures in resembled by the Oiderwood in such an orthodor se the orthodor se was while and wall marited ble we his from our talented from

Price 15 cents.
Price 15 cents.
**For sale wholesale and retail at the etc.