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VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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

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PHRENOLOGY AND CHRISTIANITY.

An Address to the Clergy.

EXTRACT FROM A LECTURE BY A. H. BARRON.

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

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

To phrenology, especially, are these remarks applicable. It demanded at the outset to be met and have its merits discussed upon scientific ground, and whenever and wherever it has been thus tested, it has conquered. Those individuals who have assailed it from other quarters, have indeed, succeeded in branding it with the imputation of being irreligious and heretical; but they have thereby only been throwing ashes in the face of the wind, and prostrating themselves at the very feet of those infidels whom they despise. With chagrin they have witnessed the triumphal ascent of this noble science to its throne of security, whence their slander and persecution can no more disengage it than they can change the immutable laws of nature, whose perpetual evolutions teem with evidences of geological, astronomical and phrenological truth. Pious but thoughtless individuals have, in this very way, done more harm to the Orthodox religion, done more to shake the public conscience 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, "See here, sir, by your own admission, these theories and inferences of science are incompatible with your religion. Now, sir, science is proved to be true and reliable; its theories are facts, therefore your religion is false." Is not this fair and honest induction? Have not Christians, by their blind and obstinate resistance of science, admitted much which they will have to retract? Have they not put a weapon into the hands of

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

Phrenology asks no favors of the time-serving; it begs no crown from unwilling hands; it is well nigh victor already, and its laurels have been won upon a million battle fields. But it is strange that the same conflict must be waged over and over again; that every new discovery must struggle for ages against the hatred, scorn and contumely of innumerable perverted 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 Bibles will sooner crumble to atoms, a million Bibles be sooner washed seaward by the tempestuous billows of reform. Strange that passion and blind reverence has lifted brutes to the rank of omnipotent despots, and outlawed Nature's noblemen, because there were none capable of appreciating them or their works. Strange that the incomparable Galileo, must humble the majesty of truth by whispering in the ear of that silly, hideous, damnable old pope, the silly recantation, "I renounce the theory of the earth's rotation," at the same time that it was completing another one of its revolutions, carrying that almighty simpleton, the pope, with his host of dissenting cardinals around with it.

It may be asked, what is the phrenological cause or origin of this selfish opposition to new truth? It is the effect of strong animal organs, especially combativeness, combined with large firmness and self-esteem, and a feeble intellect. The three organs I have mentioned blind the mental vision by forcing the intellectual faculties to adhere strictly to old forms of thought and the absurd conclusions which our forefathers founded upon nothing, and handed down to us as 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 later are held in check and controlled by them. As their opposition is not the result of intellectual conviction, we may expect the reasons which they urge in support of their old notions to be the most vague and inconsequential.

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

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

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

SCIENTIFIC DISCOVERIES.
Viewed superficially, the relation subsisting between science and religion, is that of enmity. Religious devotees have never been scientists, and, being unduly inflated with the idea that they possessed the whole truth, they have ever unhesitatingly lent their aid and influence to the suppression of scientific discoveries. This hostile attitude in its turn around the suspicions of scientists, that, as one truth could not 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 human life and character to boil and seethe with ferocious hatred of the good and the true. Added to this, the corruptions of the church elevated shrewd tyrants to the rank of mediators between God and men, and delegated to popes and prelates the right to assassinate the defenders of learning and virtue, and trample upon, desecrate, and attempt to crush—as a man would crush a vile worm—the sacred and divine truths of nature, whose rumbling echoes roll along the dismal ages from primeval chaos to futurity, whose majestic billows rise higher than the heaven-bedecked summit of Chimborazo, and whose emblems of freedom and purity, of liberty and equality, shall ultimately float from earth to skies.

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. Having adverted to the facts of this warfare between science and religion, and traced its results, let us now inquire into the necessity and justice of the affair.

It would seem that the impetuosity and ardor manifested by persons in the defence of their belief, is not always a measure of their confidence in its truth. This is, or has been, pre-eminently true of theologians. As Geo. Combe says, they seem to regard religion as a pyramid resting on its apex; and you see the bishops and parsons on one side, the deacons on another, and the laymen on a third, straining themselves to keep it up, all seeming to think that if they were to withdraw their support, it would fall into a thousand pieces. But when you see, by means of Phrenology, that religion springs from the human faculties as wheat springs from the soil in which it has been sown, you perceive religion like a Pyramid on its base; you feel the utmost confidence that it can never be shaken, much less overthrown, and that to attempt its destruction would be like pushing against the everlasting rocks. A knowledge of the human faculties would teach men that from the different degrees of development of the various feelings, have the various sects arisen. From veneration arises the tendency to adore, from wonder the tendency to dwell on the astonishing and supernatural; from hope brilliant anticipations of the future; from ideal love of the perfect and beautiful; from conscientiousness the love of justice; from benevolence the love of goodness and charity.

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

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

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

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

HIGHER FACULTIES
of our nature are too weak and feeble to enable us to rise to an appreciation of the principles of moral rectitude; if moral and intellectual responsibility is not sufficiently grasped and comprehended by us on account of deficient conscientiousness and intellect, and if the sublime scenes and divine revelations of nature do not strike and cause to vibrate a responsive and sympathetic chord of our innermost being; if excessive combativeness makes us quarrelsome; predominant destructiveness implacable as an enemy; large acquisitiveness, selfish and stingy; if our large secretiveness makes us hypocritical and deceitful; large alimentiveness gluttonous and intemperate; excessive approbateness vain and foppish; lovers of tight boots, pestiferous cigars, and other auxiliaries of fame and distinction, it should be our study to reduce the activity of the latter faculties, and bring into action the higher faculties of our nature—in short, if our moral faculties are too small, and our propensities too large, we should cultivate the former and restrain the latter. This is science; this is religion. It is the end aimed at by all religions which have the good of man at heart, and is the

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

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

Instead of ATTACKING RELIGION, phrenology purifies the fountains of the religious emotions, and allies itself with every ameliorating scheme of the human intellect. We, then, as advocates and defenders of phrenology would be considered as friends and not enemies to the cause of religion.

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

is always mild, propitious and humble, 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 in proportion as our theological and religious ideas harmonize with, and are built upon, the certain deductions of science, in that degree we approximate toward the true religion.

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

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

CHEMICAL COMPOSITION
of any specified compound substance, and you will receive the same answer. Interrogate all the physiologists of earth as to the number of bones, muscles, and tendons of the human frame, and the response will be the same. Question all the astronomers of earth as to the number and movements of the heavenly bodies, and you will receive a uniform reply. But ask the religionists of earth concerning the dogmas of what they conceive to be the true faith, and the number of replies is endless. Take us to Turkey and we find only Allah and Mohammed held up as objects of worship; in China it is Confucius; transport us to India, and the balmy breezes whisper only Brahma and Goutama. 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 faculty what science is to the intellect—both its product and guide. Science is a result of investigation and thought; yet it is also a guide to knowledge. So religion is both an outgrowth of the

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

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

Man is a

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

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

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

"Ah!" says the Christian minister, "what a MYSTERIOUS DISPENSATION of providence. Did she belong to the church? Was she baptized?" And he improves the opportunity by preaching a sermon over the dead body, warning his hearers to avoid—what? Exposure? Gluttony? Cold? Night revelries? No, none of these, but a hell, to which he solemnly consigns the uncovertured unfortunate, whose ignorance of the natural laws are directly attributable to the false ideas imbibed from such preachers, and such funeral sermons. If people must die of reckless disobedience of the laws of health, and ministers will confirm and countenance such ignorance and misconduct, better procure a physician 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 smoker had dropped a lighted match, a minister in St. Louis announced, (whether upon its merits of a personal revelation or not, I don't know), that the calamity was the initial one of a series of

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

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

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

SHADOWY MIST
which allows but feeble glimmerings of its divine effulgence to radiate out into the world; but when it shall be wedded to science, and thereby widened to the scope of the mightiest philanthropic power of the age, its light will dazzle the eyes of those whose mental and moral visions are weak or unprepared for its contemplation. It will illuminate the 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 unlivable. Religion without science fails 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 penal heat that recalcitrates and energizes cold and lifeless

(CONTINUED ON NEXT PAGE.)

Extracts from our Exchanges.

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

LAVATER'S LETTERS TO THE EMPRESS MARIE OF RUSSIA.

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

LETTER VI.

(From the Spiritist, London, Eng.)

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

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.

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."

I am often near you, my beloved one! I love to find myself in the sphere of your light. Permit me to address you still further in confidence. When you are angry, the light which radiates from you becomes darkened; then I am forced to turn away and to withdraw from you, for no loving spirit can endure the darkness of anger.

The company present having refused to tie Mr. Williams to his seat, he was placed on a sofa in a recess, before which hung a curtain of very slight texture. In a few minutes John King issued from the cabinet, bearing his mysterious lamp, which he passed up and down his face, that his features might distinctly be seen by all present.

After an hour's conversation, during which John was seen by the light of his lamp to rise to the ceiling, he gave the parting word so well known to all frequenters of the Lamb's Conduit-street seances—"God bless you!"

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

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

Spiritualism in Spain seems to be in a very flourishing condition, judging from the number of active centres and from the journals in circulation. No less than five of these are regularly advertised, published respectively in Madrid, Seville, Barcelona, Alicante, and Murcia, besides two in Mexico, also in the Spanish language.

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

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.

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

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.

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 ideas he wishes to convey, and the medium's hand more or less accurately expresses it in writing.

Through the automatic medium alone are spirits likely to give tests of names, unless the medium be familiar with the words desired to be written. For instance, the proper names White, Black, Miller, Blackman, and all others having corresponding general ideas and already existing in the mental repository of the impressional medium, might be more or less correctly written through him.

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

The question remains, How may impressional writers acquire automatic mediumship? The answer is, by refusing to write by impression; by sitting regularly alone; by getting the mind into a passive state as possible, being quite indifferent as to the matter about to be written.

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

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

Messrs. Crookes, Wallace, etc. Dr. G. C. Witting writes thus on the subject to the foreign secretary of the National Association: "You will see how largely we have laid our scientific writers on Spiritualism under contribution in our journal, and I need hardly say how deeply we are indebted to them."

CONDITIONS INFLUENCING WRITING MEDIUMSHIP.

Sir,—May I be permitted, for the information of your correspondent "Mentor," to say that I have satisfied myself, beyond all question, that it is not necessary that the medium should know anything of the subject about to be communicated, nor is it necessary that he should know even the rudiments of the language in which the message is given.

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.

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.

The more a medium develops 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 impressible we become to spirit influence.

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 friend, with whom she had spent much time, and whose funeral she had two or three days before attended.

With an impressional writer the efforts of a spirit are confined to the mental stock-in-trade of the medium. If there be not the type to set up any particular idea, then the nearest approach to it which the material at disposal will furnish must be resorted to.

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.

The question remains, How may impressional writers acquire automatic mediumship? The answer is, by refusing to write by impression; by sitting regularly alone; by getting the mind into a passive state as possible, being quite indifferent as to the matter about to be written.

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

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

A SEANCE WITH MR. MORSE IN MANCHESTER.

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

Mr. Morse's guide first delivered a short but very interesting address upon the Darwinian, 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.

Disordered 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 answered, "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 not me out of breath to travel with friend Bryant, so fast as he could go with ease."

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

On one occasion an interesting and intelligent member of our circle called for a very dear friend, with whom she had spent much time, and whose funeral she had two or three days before attended. But she could get no response. Upon inquiry of a deceased sister of the departed one, she was answered, that M. was not able to come, (the distance was about twenty miles from the place of her death),—that within a week she thought she would be able, when she promised to accompany her.

A neighbor of mine—a very uncommonly strong and healthy man—was caught before the engine of a railroad, and driven before it some twenty rods—his head striking from sleeper to sleeper, till he was taken up for dead. It is said he spoke once—breathed about twenty minutes and expired.

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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 an elderly maiden utters a growl at the fetters of matrimony, and declares how much better and wiser it is to remain single.

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

IN FACT, THE MAJORITY—

of contented married people, who trouble not themselves about the law, except in a general way, because the law of their households is love, which "casteth out fear," and never says, "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 delightful odor of good dinners, and a glimpse of 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 independent is never to marry, and thus escape those dreadful fetters.

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

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, intelligent (or I shouldn't have married him), kind-hearted 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 accomplish it. I have sometimes wished that John would not be so non-committal, and would not look so horrified when I make a mistake or forget something. And I know he thinks (he told me so) that if I would be more moderate and not tear around so, things would be pleasanter. But for all that, I

WOULDN'T CHANGE

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

We have tried so long to please each other that somehow now we seem to have the same tastes, enjoy the same pleasures, and suffer at the same sorrows. I do not say that we never differ, and never part in the morning with a shade of something unreconciled between us. But you never saw two such miserable wretches as 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 housekeeper who "understands her business," a sleep 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 (pantaloon, of course), go where we like, come home any hour of the night we choose, and who's afraid?

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 economical, 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 husbands and wives say, "That's true."

Bad cases there are of unhappiness and uncongeniality, and they always come to the surface. But

DOES ANY ONE BELIEVE?

that all we married people are groaning under our bonds and looking about for easy divorces? 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 still.

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-by. 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 tire yourself all out sow-

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

IT IS TRUE,

whether you believe it or not. I know, and you don't. I have been there.

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

Such couples are not so 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 papers be made profitable unless they are filled with all the sickening details of these exceptional sorrows, and the records of crimes which decent people do not mention, and of which young people should be totally ignorant?)

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

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

From the times of Simon Magus and Corinthus, down to A. D. 1874, skeptics have never been refuted, nor their objections removed. They have generally been treated contemptuously, and their objections as "absurd," precisely as Professor Fyndall's "prayer test" is called.

In place of attempting to prove "the absurdity of skepticism," 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 abundantly 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 history. You admit the opinion prevails among the clergy, that a scientific character must be impressed to the evidence of the Christian faith, different from any that has yet appeared, or Christianity must be abandoned, and then you go on with several pages of lingo about Modern Skepticism, amounting to so much bosh, and then you speak of

FACTS IN HISTORY,

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

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

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 Caesar 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 Caesar 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 Caesar 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.

In 1st Corinthians, chap. 15, a gospel is mentioned some twelve years before any we now have in existence, according to Home, Hitchcock, Stowe, Smith, Tregelles, and others! Col., chap. 1, speaks of a gospel that was hid from ages and from generations, but is now made manifest. Is it not evident that St. Augustine alludes to such? Open your eyes! When you perceive and admit the whole Christian Scriptures and doctrine existed long anterior to the date assigned, you will find consistency, and the ancient religion yet existing. In Psalm 94 are words respecting Christ, "the king of glory," which is copied into the Apocryphal gospel of Nicodemus, chap. 16.

Mohelism, the great ecclesiastical historian, says "The year of Christ's birth has not been ascertained, notwithstanding the most laboring researches of the learned;" and Gibbon says, that no notice is taken of "laws being suspended for the benefit of the church," and 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 Seneca 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 historian!

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

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

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DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Loper is cleaned. I had the Leprosy for thirty years in my neck, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth, and now my head and body are clean. The CATARRH in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put it on my vest. I can now hold it in any position. My legs I could only walk with difficulty get off any way. I now travel quite easily. By crediting last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I lost one of the Bowls of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years, and his wife was sick from taking calomel. Her limbs were swollen to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used 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. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before. It chased all her pain, and she slept like a pig. He said he never saw two persons so situated in his life. Please send me six Dozen more Boxes.

Yours truly, A. H. KNIGHT.

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In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Bilious Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Howel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Hulse's tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. M. B. JENKS, formerly of North Adams, now of Amherst, Mass.

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Consumption, SCROFULA AND CATARRH Cured.

Jane Worley was cured of Scrofula of 15 years' standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running shoes, to her feet, it was all over her body.—(MARTIN WORLEY, New Petersburg, Oms.)

Your Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McKim, Fayetteville, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofulous Sores Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. She had taken 1 Box of your Positive Powders, her eyes, to all appearance, were well, and she remained so.—(HONOR. THOMAS, Oms, Miss.)

I had running Scrofulous sores on me for 1 year, and could get no cure. I tried all the medicine I could get, but no cure of help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Ann Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(REMA FLETCHER, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that when lying down, she could get no drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head too.—(MISS R. M. SHAW, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Kettle of this place, who had what the Doctors called the Green Assumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

Triumphant Victory OVER

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a slice of Apple as large as a hand she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, Nevada, Mo.)

Four years ago I used half a Box of your Positive Powders, which look all the Dyspepsia out of me, root and branch.—(JOHN O. REEDY, Portland, Me.)

I have been a sufferer from Dyspepsia for near 20 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog manure, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULLIAN, M. D., Brantford, Ark.)

\$10 to \$20 per Box. Agents wanted everywhere. Particulars free. A. B. CHURCH & Co., St. Louis, Mo.

WHAT WOMEN SAY.

My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MITT, Brookline, N. Y.)

A woman who had four miscarriages got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from irregularity and flooding. She had several miscarriages, and several Doctors for three years; but there is nothing so good as your Powders.—(W. H. KERR, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 10 years' standing, also a case of Rheumatism, a case of Falling Sickness of 15, and a case of Drematory.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Louisa Austin was taken with Stoppage of the Menstruals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSS L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(LEASER G. BAKER, White Sulphur, Oms.)

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

I had several attacks of Neuralgia last week, and I took 10 in 10 minutes with your Positive Powders.—(JACOB B. RITTER, River View, Oms.)

When I commenced taking your Powders, I had Apical Complaints of nearly 20 years standing. Also Sick Headache, Rheumatism, Dropsy, and Erysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my Sister in Dover she told me that she had been almost blind with the Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, North Richmond, N. H.)

Negative Powders Cure

Blindness, Deafness,

Paralysis, Lameness,

Loss of Smell,

Loss of Taste,

Loss of Voice.

Typhoid and Typhus Fever.

THE POSITIVES CURE NEURALGIA, Headache, Rheumatism, Pain of all kinds; Dropsy, Drematory, Vomiting, Diarrhea, Flatulency, Worms; all Female Weaknesses and Derangements; Piles, Gravel, St. Vitus's Dance, Spasms; all high grades of Fever, Sore Throat, Measles, Scarlatina, Erysipelas; all Inflammatory, Acute or Chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Cholera, Scrofula, Nervousness, Asthma, Sleeplessness, etc.

THE NEGATIVES CURE PARALYSIS, or Palsy, whether of the Muscles or of the senses, as is Rheumatism, Dropsy, Loss of taste, smell, feeling or motion; all the Fevers, such as Typhoid and the Typhus.

Both the POSITIVE AND NEGATIVE are needed in CHILLS and FEVER.

AGENTS WANTED EVERYWHERE.

MAILED POST-PAID AT THESE PRICES:

1 Box, 44 Pos. Powders, at 25 Cts. each \$1.10
1 " " 44 Neg. " " " " " " 1.00
1 " " 22 " " 25 Pos. " " " " " " 1.00
6 Boxes, " " " " " " " " " " " " 6.00

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year...

CHICAGO, SATURDAY, JUNE 27, 1874. The Social-Freedom Convention at Chicago.

That our readers may know what was the object of, and what estimate is put upon, the recent gathering of the Moses-Woodhullites...

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

That is just what these same people have been doing ever since they organized the American Association of Spiritualists.

We are in favor of national, state and local conventions when called emphatically ignoring, in the call, the social freedom infamy...

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...

SECOND DAY. THE SPIRIT OF NASTINESS. That is About the Only Kind that Animates This Crowd.

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

But Especially the Relations of the Sexes Do They Seek to Adjust. Next the Politics of the Country They Will Endeavor to Set Right.

Egotist V. Wilson as a "Reformer."

MORNING SESSION. The Northern Illinois Association of Spiritualists and Free-Thinkers opened its second-day's conference, on yesterday morning at Grow's Opera Hall.

of the audience to make sense out of the pitiless jargon, and particularly so, when that clever lunatic, E. V. Wilson, ventilated his nonsense.

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...

Mrs. Sada Bailey, of Waukegan, arrayed in a blue-colored-bloomer, was the next speaker on the programme. She had her address reduced to writing, and explained the fact that it had been written by the spirits while in her closet, the evening previous.

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

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

An excitable and nervous individual next mounted the platform and pitched into everything in general and nothing in particular. The burden of his speech was a demand that people in the audience should be allowed to express their ideas on the platform...

Mr. West then took the floor and spoke against organization. The idea of Spiritualism was freedom.

Judge Holbrook wanted to know if people should be compelled to listen to Mr. Stuart if Mr. Stuart happened to come before them and deliver a long address on the Modoc war.

Mrs. M. Severance believed in liberty of speech, and urged that every person should be accorded a hearing on any phases of Spiritualism. There were many side issues, and good could grow out of addresses not exactly bearing upon Spiritualism.

Mr. E. V. Wilson, a gray-haired and obese person, wanted an organization, and endeavored to prove that it would not restrict liberty, only so far as to bring speech under parliamentary rules.

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.

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Mr. Charles Stewart next made a few rambling remarks, and called the attention of his hearers to the deplorable condition of society, and the prevalence of vice because of the neglect of society to help the unfortunate...

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.

The evening session was very largely attended, despite the fact that an admittance fee was asked to witness the ridiculous proceedings. Although the general appearance of the auditors was somewhat more respectable...

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.

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.

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...

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

CHICAGO IS RID OF THEM. The Fee-LoVe Crowd is Finally Decent Enough to Adjourn. Further Illustrations of Woodhullism in Spiritualism.

SUNDAY'S PROCEEDINGS. The advocates and representatives of free-love, under the name of the Northern Illinois Association of Spiritualists and Free-Thinkers, held their third and last day's session at 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.

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

THE HISTORY OF SPIRITUALISM. It 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 guidance 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 mortals have with their friends.

ing of Spiritualism, and what it taught to intelligent minds. It reviewed certain portions of the Bible, and showed wherein they were erroneous and unreliable. Spiritualism was defined to be a scientific religion, and was claimed to give people a better light as to the kingdom of heaven, revealing its mysteries more clearly...

The address very naturally did not please the auditors, and so was not accorded much applause. The convention then indulged itself in a recess until 3 o'clock.

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More than a century ago, Swedenborg assumed to be in full communication with the spiritual world; to have constant interviews with spirits and angels, just as ordinary mortals have with their friends.

and received instructions as to his future spiritual teachings. HIS WORKS. In the autumn of 1845 he came to this city, and in his clairvoyant condition dictated to the Rev. Wm. 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."

He now lives in New Jersey, a few miles from the metropolis, which he frequently visits, and is a noted figure on Broadway. He has something the air of a clergyman, having an intellectual face, an amiable and benign expression, and very quiet manner.

as has been said, was first heard in 1847, in the village of Hydeaville. 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.

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

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.

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.

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 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-

ing of Spiritualism, and what it taught to intelligent minds. It reviewed certain portions of the Bible, and showed wherein they were erroneous and unreliable. Spiritualism was defined to be a scientific religion, and was claimed to give people a better light as to the kingdom of heaven, revealing its mysteries more clearly...

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

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

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

THE ARGUMENTS IN FAVOR.

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

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

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

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

MEDIUMS.

There has been much advance in Spiritualism since the time of the Rochester knockings. This is particularly noticeable in the mediums in this city, which has been and is still the seat and center of the new science, or whatever else it may be. It is said that there are nearly a thousand professional mediums here, many of whom earn a good living by giving sittings 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 eyes 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 sittings, hands are seen to pull at one's clothes, take out one's watch, pluck one's beard, caress one's face, and still can not be grasped.

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

A MECCA OF SPIRITUALISTS.

It is asserted that all first-class mediums come soon or late to New York. Whatever its spiritual atmosphere, its financial atmosphere is assuredly favorable to them. They can make five times as much here as anywhere else, not only on account of the large population, but on account of the constant influx of strangers. This is a sort of Mecca of Spiritualists. You would be surprised to know how many journey hither from long distances, solely for the purpose of consulting mediums of exalted reputation. Communications from deceased friends are naturally more in request than anything else. Persons who want to believe are already three-quarters converted; are rarely in condition to reason clearly, or judge impartially. The majority of converts I have talked with have become such through what they claim to have been indubitable revelations from beyond the grave. They found what they sought—consolation; and where consolation is, faith is prone to take root. It may seem strange—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 support.

PROMINENT SPIRITUALISTS.

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

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

CLERGYMEN.

Among the clergy are named Henry Ward Beecher, Edwin H. Chapin, Henry W. Bellows, Gustavus B. Frothingham, George H. Hepworth, Samuel Osgood, Morgan Dix,

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

JOURNALISTS.

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

LAWYERS.

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

LITERATEURS.

George William Curtis, James Parton, Harriet Beecher Stowe, Richard Grant White, Herman Melville, Richard Henry Stoddard, Bret Harte, Kate Field, Elizabeth Stoddard, Edna Dean Proctor, Edmund Clarence Stedman, Kate Hillard, Anne Lynch Botta, Benson J. Lossing, "Josh Billings," John G. Saxe, Charles Dudley Warner, Barry Codlin, and "Mark Twain" are asserted to represent the literary class.

ACTORS.

A large majority of actors are pronounced adherents. Edwin Booth, Joseph Jefferson, Hester Wallack, Clara Morris, Fanny Davenport, George Clarke, Pauline Lucas, John Owens, Sarah Jewett, Matilda Heron, Geo. Fawcett Rowe, Edward Southern, 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 source.

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

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

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

WHO IS AND WHO IS NOT.

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

A CURATIVE AGENCY.

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

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

Philadelphia Department.

BY HENRY T. CHILD, M. D.

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

How Shall We Get the Truth?

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

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

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 nourished and strengthened thereby. The desire for truths beyond our capacity and growth, is not wise either for the child or the adult.

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

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

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

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE SPIRIT WORLD.

(For some time past my spirit friends have been urging me to add to the Philadelphia Department one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal affords the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organ, but request some that I may report as given through other mediums, whose names will be given with their communications.)

A NARRATIVE.

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

CHAPTER I.

EXPERIENCE IN EARTH LIFE.

I was born in Wales, England on the 17th day of March, 1836. My father was a well-to-do farmer, a very positive and angular man, subject to spells of excitement, almost amounting to insanity, at which times he was exceedingly turbulent and tyrannical. I see now that he was a medium, though, of course, we knew nothing of this at that time. He belonged to the English Church, but did not care anything about the tenets or dogmas of the Church. He was a very profane man.

My mother was a small woman with great energy of character, which was much drawn out by my father's wayward course. I was the second of nine children, five sons and four 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 sided her much in the toilsome journey of life. I shall present my father and mother to you in form soon.

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

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

There was but little of importance occurred during my three years servitude in Barbadoes. It was a lesson in slavery to me. At the age of nineteen, in 1855, 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, Henry Morgan), as good luck is to the young gambler on his first visit to a hell."

From 1855 to 1858 I pursued the most desperate piratical life, having become commander first of a single vessel and afterwards of a fleet. My history as given by the writers of that day, contain more falsehood than truth. I do not say that 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 justly mine. I accept it all, however as a part of my life experiences, which I trust you will enable me to present to the world, together with that which I have done to improve and enlighten it. I am not happy yet, but there are hours when a consciousness of peace steals over my spirit, and I dream of the heaven which is to be mine when all this turmoil and strife is over. A few incidents more will close the account of my earthly existence.

In 1859, I returned to London. I brought considerable money with me. I found a woman named Katie Lambert, whom I married, and for a brief period I thought I would settle down and lead an honest life. I was at home until after our little Katie, whom you have seen so often, was born, which was on the 12th of May, old style, in the year 1860. Soon after this my old reckless habits began

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

I remained about three years at home and then the disposition to roam, together with my exhausted funds led me to go to sea again. There being considerable disturbances on the Island of Jamaica in 1871, I was sent by King Charles the Second, with certain papers to Earl Carlisle, then Governor of the Island. In 1878 Carlisle returned to England on account of his health, and I was appointed Deputy Governor and the following year I was knighted as Sir Henry Morgan. Not long after this, having for years been in dissipated habits, I passed over to the Spirit-world. There I was much surprised and disappointed, to meet little Katie, who had gone before me nearly two years, although I had no knowledge of this. She was a blessed and truthful child, and was the first to meet me on the shores of the Spirit land, though she could not be with me much of the time.

TO BE CONTINUED.

THE COMING OF SPRING.

AN IMPRESSION BY MISS NELLIE J. T. BRIDGEMAN AT LINCOLN HALL, PHILADELPHIA.

Long have we waited through clouds and darkness, 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 flukes, Crowneth the beautiful hills of May.

The spring time is with us, birds and blossoms, 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 morning, Changeful, like April skies, smiles and tears; Tear drops are gems in whose radiant prisons, Shuneth the light of eternity's years. Soon shall summer with no withered blossoms, Dawn on our hearts with freedom and peace, Earth has the type, and feeble and broken, Of the land where all shadows shall cease. Song of the ocean—bloom of the meadow, Teach us to love the giver of spring, Turning for light, like leaves of the forest, Taking the blessings the sunbeams bring.

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

List! hearest thou not holy voices near, Breathing of love in thy listening ear, Filling the air with their rapturous songs, Lifting the burden from earth-laden throngs? Oh! charming and sweet are their blessed words, Touching the heart in its secret chords, Sinking within the calm depths of the soul, Still 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 impurified richness, which adorn her. She lifteth her eyes trustfully to the Father of all, as she invokes this holy blessing to be revealed unto you. Beautiful is the banner which she holds; on it are the words, "Forward, Victory!" She urges with eagerness of spirit that you should fight the battle of righteousness and peace. She presenteth her weapons, faith, hope, love and charity; she hath touched them with her magic wand, and they will inspire you with their influence; retain them and you shall be victorious unto the end, 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 have the falsehood in the semblance of truth, all men would flee from her frightful visage, but she deceives them for they are still undeveloped, else could they behold her in her deformity. Go forward boldly and disrobe her of that which belongeth not to her; then shall she find herself alone and unsupported.

Fear ye not, for when ye are faint the dew of heaven shall descend upon your souls, and ye shall be made strong in the wisdom of the spheres of light. When ye faint, the heavenly manna shall descend and ye shall be revived by its holy powers.

Truth can never be fully comprehended by thee, when thou shalt receive a portion of it, instead of taking the scroll and storing it away in some portion of thy habitation which thou shalt seldom enter, thou shouldst keep it before thee eyes, and reflect upon it. When we thus present thee with the scroll of wisdom, unroll it, and as thou dost endeavor to comprehend its teachings, thus shalt thou continue ever receiving, but never reaching the end thereof; for truth is a perfect circle of light emanating from the Divine Being permeating every particle of the Universe, and finding its way again into the spiritual depths of the Infinite God. Thus, in whatever step thou shalt perceive the truth, it will lead thee onward and upward toward the father of all, for its rays stream in no other direction, but ever center in the Creator of the universe; therefore, fear not to examine into all things, and if thou perceivest truth follow it where-soever it may lead thee. For pure from the realms of light, it shall ever guide thy spirit, freeing it from the imperfections that have gathered around it during thy sojourn in the darkened valley of earth.

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

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

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

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

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

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

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

Alayne 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 Lyceum in spirit-life. I have met Mr. Sharps, and we have had a good time in talking over olden times. It is very pleasant to meet with our old friends whom we knew in earth-life, and to feel that they are attached to us, and that old acquaintances are not forgotten. I am thankful that I knew something of the philosophy of Spiritualism, for it has helped me very much in spirit-life.

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

STEPHEN R. SMITH, OF PHILADELPHIA.

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

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

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

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

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

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

"I have had a happy reception here. There was no difference of feeling towards me.

"When our glorious summer came, we had a jubilee with all the rest. I am glad to see that my people have done so much to show their gratitude to this great and noble man, who was always their true, firm and steadfast friend."

Convention.

The Northern Wisconsin Association of Spiritualists will hold their Fifth Quarterly Convention, the 26th, 27th and 28th of June, 1874, in the Union Church, at Oakfield, Wis.; T. B. Taylor and Mrs. Parry, speakers. A cordial invitation to all.

MRS. S. H. LEE, Sec'y.

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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 chair.

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

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

AFTERNOON SESSION.

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

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

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

EVENING SESSION.

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

"All partial evil is universal good; All discord is harmony not understood." The Business Committee reported arrangements for Saturday forenoon, after which the convention adjourned until 9 A. M. in the morning.

SATURDAY MORNING SESSION.

Convention met according to adjournment, and was called to order by the chairman of the previous day. After reading of minutes, and some preliminary business the association went into an election for officers, with the following result: President, Fisher Doherty, of Crawfordsville; vice-presidents, Thomas Atkinson, of Oxford, and Louis 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. Ernest Dale Owen proceeded to give a history of the case from the death of Robert Barnes, until the present time, and made an appeal to the association to act energetically in the matter. The following persons also made short speeches on the same subject: Henry Butts, C. W. Stewart, Allen C. Hallock, J. R. Buell and James Hook. The last named also read a letter from Adelle L. Ballou (now in California) upon the same subject. On motion 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 balance of \$34 55 in the treasury, on the 29th of May, 1874. The Business Committee made report of business for the balance of Saturday. After some remarks from several pertaining to the will case, convention adjourned.

AFTERNOON SESSION.

Convention assembled at 2 P. M., and was called to order by the president elect, who addressed the convention briefly, enjoining harmony etc.

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

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

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

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

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

After some further remarks on the Barnes will case from C. W. Stewart, Louis Pence, Ernest Dale Owen and Allen C. Hallock, the convention adjourned until 7 1/2 in the evening.

EVENING SESSION.

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

The Business Committee made further report, and after music by the choir, convention adjourned.

SUNDAY MORNING SESSION.

Convention assembled at 9 A. M., and was called to order as usual. After preliminary exercises, the will case was further considered, and speeches made by Louis Pence, Fisher Doherty, and Mr. Huddleston.

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

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

A motion was adopted, that a committee of twenty-five persons be appointed to raise funds in the Barnes will case, and that the trustees be empowered to appoint said committee. The following was also adopted:

Resolved, That the committee appointed to examine matters pertaining to the Barnes will case, be, and are hereby, instructed to examine 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, Roland S. Tenny, of the city of Evansville, an earnest and faithful co-worker, and one of the trustees of this organization, in the prime of his manhood and usefulness, passed to the spirit-land, leaving a void in the social family and business relations of life. In those qualities that make the man, Bro. Tenny was pre eminent, his unyielding integrity, and his amiability in the social relations, endeared him to all.

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

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

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

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

After music by the choir, the convention listened to speeches from Geo. A. Bacon and Fisher Doherty. Adjourned to meet at 2 P. M.

AFTERNOON SESSION.

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

REPORT—BARNES WILL CASE—PERJURY IN THE RANKS OF THE LEGAL PROFESSION—THE COUNSEL EMPLOYED BY THE INDIANA STATE ASSOCIATION OF SPIRITUALISTS, TO PROBE THE WILL, UNGLORIOUSLY 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 unsectarian parents might be educated in accordance with the provisions of the 3d section of said will, which reads as follows:

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

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

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

The Indiana State Spiritual Assoc'n and David Mackey vs. Evermont C. Barnes, Elizabeth Reynolds, Wm. F. Reynolds and Samuel Orr. In the Posey Common Pleas Court, Nov. term, 1874.

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

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

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

In justice to John C. Graham, be it known that he avers that his name was signed to the above document without his knowledge or consent, and he now repudiates the same; also, that Messrs. Spencer and Loudon, and Mr. Wood, ever the same. Also, that David J. Mackey asserts that he did not understand the full purport of said agreement, when signing it. We, the Indiana State Association of Spiritualists, submit these facts to a candid public, and demand its judgment upon the justice of our cause, and the perfidious action of our counsel. And be it known, that a committee has been appointed by the said association, to investigate and prosecute, if necessary, the action of said counsel to a finality. New counsel have been employed in this case, whose interests are identified with the cause of progress. New evidence has been obtained, and the prospects of a rehearing is again brightening, and if justice is done, the victory is ours.

In the prosecution of this case, however, vast expense has been incurred, and additional expense is inevitable. Our treasury is exhausted, but our zeal unabated, and in view of the vast amount of good, consequent upon the successful termination of this cause, together with its value as a precedent, we appeal to the Spiritualists of the United States, and to each

State organization respectively, as also to every free thinker organization, to come to our aid pecuniarily, in this emergency. We do not ask this as a charity, but as simple justice, to aid in the upbuilding of our common humanity.

N. W. Parker, Thomas Atkinson, Committee. C. W. Stewart.

A resolution passed at the Sixth Annual Convention, regarding raising funds to sustain the 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 Stembach, as committee, to incur expense in publishing the foregoing report and attach it to the already published copy of Barnes' will. Ernest D. Owen was appointed to draw off a copy of the list of trustees of the association, in proper form, to be recorded.

John Fletcher made some general remarks pertaining to Spiritualism, and was followed by Fisher Doherty and others. Adjourned until evening.

Sunday, 7 P. M.—Convention met and was called to order by vice-president Thomas Atkinson. After preliminary services, C. W. Stewart addressed the convention on the proposition that, "The world has been benefited by the works of the Devil."

Fisher Doherty followed in a defense of Jesus from the Bible statement, "That he 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. Buell, Secretary.

Voices from the People.

NASHUA, N. H.—W. R. Cummings writes.—We have read of the Moses-Woodhull case in this region; if so, they keep quite shady.

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

GRAFTON, VT.—D. A. B. writes.—Go on in your good work; angels will bless you. I wait until they come for your paper to make its appearance with its load of good things.

ROCKLAND, ME.—Mrs. B. Sweetser writes.—The LITTLE BONGER is a gem of beauty, exceedingly interesting, and in all ways instructive. Most unfeignedly, I wish you God speed.

TROY, N. Y.—L. Stone writes.—I must have the Journal for my moral wife. It attends the Presbyterian Church, but she reads the Journal, the most of all the papers I take, which are six weeklies and two dailies.

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

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

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

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

BROOKLYN, N. Y.—Mrs. Emelia S. Seaman 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 down. I thank you for the effort you are making in the good cause. I am with you heart and soul.

SMYRNA, MICH.—J. W. Howe writes.—When an 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, "Look may it wave over the land of the honest and the home that is open and free for the dissemination of every practical religion; such a one as Jesus had who went about doing good, healing the sick and communing with spirits. Thank God and the spirits that we have such a one in true Spiritualism. The world has been ruled long enough by theory. One good thing in practice is worth a thousand in theory."

CANTERVILLE, GA.—C. W. Chase writes.—This is a beautiful country. Nature is all big grandeur and grandeur 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 vain for the culture that the Spiritual demands. It was our pleasure to listen to our good Sister Torrey, of the Long 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 these behind me, Moses, and thy teachings. In Atlanta the Spiritualists are few, yet all abhor the Woodhull teachings and practices."

EAST CAMBRIDGE, ILL.—Wm. Stackhouse writes.—As a Spiritualist, I feel constrained to offer my protest against the pernicious doctrine of promiscuity between the sexes, as taught by the Woodhullites—Moses in particular. That letter of his published in the Woodhull paper excels anything that I ever read for low vulgarity and obscenity. It is couched in the most lewd language that the human brain can invent or conceive. I should think he would be ashamed to show his face to respectable people. Mr. Editor, I am truly glad that the souls of the honest and the open and free for the dissemination of every Spiritual minded person to declare their sentiments against all such pernicious and degrading doctrines of free loveism, as taught and practiced by the Halls and others. It is no part of our beautiful philosophy as taught by the angels, and a line of demarcation between the true and the false Spiritualist and the licentious. When Mrs. Woodhull began to herald her free loveism to the world, and the bold stand you took against her teachings, we thought you was a little rough on her at the time, but we see now that you were right, and as long as you labor to put down error, you will have hosts of friends.

WEST LAFAYETTE, O.—Joseph S. Burr writes.—The cause is gradually gaining ground here, though but few of us working openly, and are too poor to purchase foreign aid from lecturers, mediums, etc., etc. Most of them who pass East and West go North of us, so we were driven to the development of our home material—hold many of the best of our Conventions, 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. R. Wood, of Cochocton, or 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 mighty work. The Dark Side of Life, and the incidents from California, (Utahland), England, and the right-kind and 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 and immortality to light, and for sinking into oblivion the dark deeds of the past, and all such sickly doings as those at the "Court of Jesus Christ," in Chicago do not look good. Can Presbyterians ever get ashamed of his obnoxious doctrines, and worse than dogmas? O Presbyterians! 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 mediums for this device, is Fisher Doherty, of Crawfordsville, Ind. While at his rooms, I received the most startling tests of any I have yet got from spirit life, and saw many of the principles of our beautiful science illustrated and demonstrated upon the plates as they came from the camera. First, it was shown to me that spirits do exist and are capable of returning to this life, by receiving a very fine picture of my dear departed sister who has been in the Spirit world for fifteen years. Doherty has given a great deal of his time, and sunk much money to carry his gift to a state of perfection, that will benefit humanity, but in his effort, he is puzzled and perplexed at the wonderful variety of developments. Each day brings something new and strange. He says some think that the Y. M. C. A. have taken full possession of his rooms, or other Diakks are cutting up pranks with him. Notwithstanding this, however, those that the pictures are taken for, generally receive them as good tests. Very often important lessons are taught by them. Some are words of coming dangers, others are checked in their undertaking, while about one half of the plates have spirit pictures upon them that are recognized by the sitters.

CHATTANOOGA, TENN.—A Seeker after Truth writes.—Through the kindness of a friend who is a Spiritualist (I am not), I have been reading your RELIGIO-PHILOSOPHICAL JOURNAL, and find many things in it, that I am highly pleased with, and I can not, I must confess, see that its teachings are antagonistic to the true doctrine of the Bible, although they may be so to some. We have often heard the wondrous wise, in speaking of the dead, say they have gone to "that bourne from which no traveler returns." Did not Jacob see angels ascending and descending from heaven 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 nothing of Christ's reappearance after he was dead? Did not a man of Macedonia appear to Saint Paul and ask him to go over into his land and help him, and were not Paul and Silas cast in prison and did not the angel open the prison doors? Did not St. John, on the Isles of Patmos, fall down at the feet of the angel to worship him, and did not the angel plially 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 traveler ever returns." As I said in the beginning, I am no Spiritualist; neither am I an Astronomer, but when I read works on Astronomy, and they tell me about the heavenly bodies, and the many changes they pass through, and if I should exclaim "humbbug!" simply because it is beyond my comprehension, you 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 "humbbug!" I should like to know something more about Spiritualism. Can not you induce some of our good mediums to come to this city a visit, and enlighten us poor folks, there being a great many in the same fix as myself.

BLUE SPRINGS, NEB.—Daniel Hellig writes.—There is a farmer living seven miles from Beatrice, Gage Co., Neb., on the south bank up the Big 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 Jesse Thompson had found the last spark of hope extinguished in getting relief from earthly resources, then a happy thought consoled the suffering one, that aid might be obtained from above through Jesse Thompson the healing medium. He came, and the sick of whatever complaint, was soon restored to health. This medium has treated 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 labor, except what the patient or relatives could give; and that was little enough. During seventeen years of his benevolent services he sacrificed several thousand dollars; nevertheless, he has by economy and industry, with the aid of his wife, a most amiable and intelligent daughter of a distinguished representative (for eight years) of the State of Iowa, he (Thompson) has acquired a home of his own for himself and family. This medicine is his knowledge by intuition, handed over to him by spirit doctors. One reports to have been an Englishman, and a physician while on earth. His diagnoses are invariably correct, since his clairvoyance enables him to get a clear and true insight of the complaint; and then, therefore, no guess work in the matter, and the remedy coming not merely from a mundane graduate, but from one having graduated, in the spirit sphere from the encyclopaedia 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 several occasions.

C. H. Doty writes.—I have waited so long during this controversy, 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 reform policy, than we can salt and water. We must either go to the front, or let them go to the utmost extent of their progress. I think, let a national organization should be purely a delegate one; 2nd, this summer is too soon for it to meet; 3rd, that local societies should be formed all over the country, even where there are but few, as far as possible; 4th, that a specified number be permitted to send a delegate, and two or more societies combine where they are too weak; 5th, the intervening time can be spent in discussion and preparation at home in our societies, and through the columns of the JOURNAL, as to the best plan of action; 6th, I agree with Brother Holbrook partially in respect to free platforms, or limited ones. If we cut out "the clerk," we will have no more trouble I think; 7th, like the name Spiritualist well enough, or I like the term "Harmonialist" after Bro. Babbitt's suggestion, well enough, or Liberalist, or all. We need to make a basis for community as well as for ourselves; 8th, I am willing to see some of our best minds, who agree as far as we are able, to teach and practice all virtues,

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

BUFFALO, N. Y.—Day writes.—In your issue of the 16th, I noticed my name in connection with that of Austin Kent in relation to donations, many of which I have not received. I claim to be a Spiritualist from principle. When I received your Colporteur, 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 reverse had not fallen upon me—in a great measure forced by other poor devils, claiming to be Spiritualists. All I ask now is, if there are any who feel a duty to principle to assist in paying this, all right; if not, all right. I do not consider it as a donation to me. I need it only to make myself and family comfortable. There are those in this city who made private promises to assist, but have not done so, or even called to see me in my sickness. I write this propped up in bed, most of the time suffering the most intense pain. I get the good old JOURNAL and BANNER, and while reading them find some relief. God bless both. I am in hopes to get out again as warm weather comes on.

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

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