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

OL. XVI

S. S. JONES, Editor, Funlisher and Peophwyor.

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HEART-RENDING DETAILS.

Christian Persecutions taken from the Records of History.

Abstract of a discourse given at madison, WIE., BY B. F. UNDERWOOD.

Christianity from the time it gained ascendancy, has persecuted to the full extent of its power. Constantine, the first Christian Emperor, made it a penal offence for any Christian to become a Jew. A Jew by marrying a Christian incurred the penalty of death. Arian and Donatist parties were forbidden to assemble, their writings burned, and many of thomselves condemned to death. Constantine issued decrees prohibiting every form of Pagan worship. Constantius made additional gan worship. Constantius made additional laws, forbidding the Pagans to perform in public or private, the rites of their religion. Under the pious Theodosius all the Pagan temples were razed to the ground, in spite of the piteous appeals of the worshipers, who declared that the temple to them was "the very eye of nature, the symbol and manifestation of a present Deity, the solace of all their troubles, the holiest of all their joys. If it was overthrown the dearest associations would be annihilated. The tie that linked them to the dead would be severed. The postry of life, the consolation of labor, the source of faith would be destroyed." These persecutions were urged on by the Fathers of the church. Eusebius eulogized Constantine for his edicts against Pagan worship.

Augustine argued in favor of persecution, drawing his arguments from commands for the extirpation of idolatry in the Old Testament, and from the sinfulness of unbelief in

ment, and from the sinfulness of unbelief in the New. St. Augustine declared that in his time the sentence of death was incurred by any one who celebrated the rites of the relig-ion which had been universal but a few cenfuries previously; and this sentence, he said was unanimously applauded by the whole Christian Church. Paganism suppressed, the persecuting spirit of the Christian system exhibited itself against every heresy that ap-

What innumerable multitudes have perished that the Christian faith might flourish! The great controversy about Transubstantiation cost the lives of nearly 400,000 human beings. The famous image controversy, ecclesiastical historians say cost 50,000 lives. In the persecution, instigated against the Manicheans by cution, instigated against the Manicheans by Theodora, 100,000 fell in Greece alone. The loss of life by the Crusades was not less, probably, than 5,000,000. "The European nations," says Mosheim, "were deprived of the greatest part of their inhabitants." When the second expedition started, Bernard boasted that "scarcely one man was left for the consolation of seven widows." For centuries the fairest regions of earth were reddened with human blood, and strewn with human skulls. Of man blood, and strewn with human skulls. Of the Albigenses 30,000 were butchered by the Catholics in one day. When the leaders in the massacre were unable to distinguish their own people from the heretics, the legate of the pope replied, "Kill on, God will know his own." At Bezuers 60,000 were put to death. The expatriation of the Moriscoes, the unfortunate remnant of the Moorish nation from Spain, is another great Christian crime. "About one million of the most industrious inhabitants of Spain," says Buckle, "were hunted like wild beasts." Thousands were butchered on the road to Africa. Yet this was the people that had made Spain illustrious. How many thousands of Jews have been murdered by Christians can never be known. They have been robbed, plundered, hanged head downward between dogs, torn to pieces, impaled and burned. They have been butchered by thousands, priests directing the massacre. Hundreds of thousands were expelled from Spain, by the decree of Isabella. They were obliged to leave in three months and forbidden to carry gold or silver from Spain. bidden to carry gold or silver from Spain. Tens of thousands were murdered. Tens of thousands more perished from famine and pestilence. Eighty thousand took refuge in Portugal, only to be banished from their country. after all their children under fourteen years of age, had been taken from them to be educated in the Christian faith, and when they them-selves had been baptized by force. The famous schism that preceded the burn-

ing of Huss, and the wars of the Hussites, cost 150,000 lives. The massacre of St. Bartholomew probably 50,000. This event was celebrated by Gregory XIII, by a solemn procession to San Luiga. Millions of unoffending aborigines, were immolated to the Catholic faith by Cortez, Pizarro and their priestly abettors. It was men acting under the influence of this It was men acting under the innuence of this religion that overturned the empire of the Montezumas. The Spanish settlers were invariably encouraged in their murderous work by

priests.
"The whole religious influence of Spain," says a writer "was exerted to hasten the catas-trophe which deprived 12,000,000 innocent individuals of happiness and life to add to the glory of a merciful God." In the Netherlands in the reign of Charles V, 50,000 (Grotius estimates 100,000) were put to death for their faith, and thousands more in the reign of his heartless son. The ferocity of the church may be inferred from the fact that a sentence of the holy office, dated Feb. 16th, 1568, con-demned all the inhabitants of the Netherland to death as heretics. A proclamation of the King confirmed the decree and ordered its execution. "Three millions of people," says Motley, 'men, women and children, were sentenced to the scaffold in three lines."

In Spain alone 31,000 persons were burned and 390 000 condemned to other hindred.

and 290,000 condemned to other kinds of punishment, by the Inquisition. The best men of Spain were, as Darwin remarks, "eliminated terrible. The clergy had almost absolute ishment, by the Inquisition. The best men of

through three centuries at the rate of a thousand ayear." How many have been destroyed for the imaginary crime of witchcraft and sorcercy, can not be computed. 7,000 were burned at Treves; 600 by one bishop alone; 800 in Wurtsburg; 1,000 in the single province of Como, Italy; 500 in Geneva, in three months. One judge said he had executed 800 witches in sixteen years. The number that perished in Paris is described as "almost infinite." These are but a few, comparatively, of the number that Catholic Christianity destroy-

ed for witchcraft.

Protestant christianity has persecuted whenever it has been able to, and to the full extent of its power. In "Germany, at the time of the protestation of Spires, when the name of Protestant was assumed the Lutheran princes," says Lecky, "absolutely prohibited the celebration of mass within their dominions." Elizabeth forbade any other service than that of the prayer book. Non-attendance on Anglican service was a punishable offence. The Presbyterians for years were branded, whipped, mutilated and killed. Catholics were tortured and Arians burnt. In Ireland, the Catholic faith was proscribed. The Irish Protestant bishops, under the presidency of Usher, assembled to protest against the toleration of Catholicism, when the government in 1626. Catholicism, when the government, in 1626 showed a disposition to modify its policy. "To consent that they may freely exercise their religion and profess their faith and doctrine," the bishops formerly declared, "is a grievous sin." In Scotland, during the reign of the Stuarts, all who repudiated Episcopacy were subjected to the most terrible persecution. It was instigated by the Scotch bishops and approved by the English church. Dissenters were branded with hot irons, and their ears were torn from their roots. Women were whipped through the streets.

The Presbyterians of Scotland were just as The Prespyterians of Scotland were just as cruel when they had the power. They prohibited any priest celebrating mass, or any person hearing mass. The penalty for the third offence was death. "One mass," said Knox, "is more fearful to me than if 10,000 armed men were banded in any part of the real "To There a when the of the realm." In France, when the government of certain towns was ceded to the Protestants, they set to work at once to suppress the Catholic worship. No Protestant was allowed to attend a marriage or funeral at which a priest officiated. In Sweden, banishment was the penalty of all who dissented from the Confession of Augsburg. Everywhere Protestants persecuted, and believed they were right in so doing. The burning of Servetus was generally approved by the Protestants. "Am I guilty of crime," wrote Calvin, "because our senate, at my instance, revenged itself of his (Servetus') execrable blasphemies." Melancthon, even, approved the deed. "The church owes you," he wrote to Calvin, "and will owe you in future times a debt of gratitude. I affirm that your magistrates acted justly." Yet Servetus was himself a Christian and a Protestant, and his last words were, "Jesus, thou Son of the eternal God, take pity on me." His principal offence was, that he said, "Jesus Christ was not the Son of God from all eternity, but only since his incarnation." Luther wrote in favor of persecution. All the leaders of the Reformation, with only two exceptions, advocated it. Cranmer and Ridley helped form a commission for trying ans Baptists. The Helyetic, Scottish, Belgic and Saxon Confessions, all maintained the

right of the civil power to punish heresy.

The persecutions in New England form a dark and sad chapter in the history of America. We have accounts of Quakers whose ears were cut off, who were whipped and hanged; of women who were whipped through three towns, tied to a carttail, stripped from the waist up, in the dead of winter. Roger Williams, himself a Christian, was driven by Christians among the unchristianized Indians, because he was in favor of religious liberty. These instances give some idea of the intolerance of

the Puritans.

Persecution for witchcraft and sorcery has been as great among Protestants as Catholics. "I should have no compassion on these witches," said Luther. Calvin was in favor of the old laws against witcheraft. The establishment of the Reformation was the signal for an immediate outburst of the superstition," says Lecky. In Scotland, when the clergy had the most power, the persecutions were the most atrocious. In New England thirteen women and six men were hanged for witchcraft. Other victims perished by different methods. One old man, 80 years of age, was crushed to death under a board loaded with Multitudes were thrown into prison. tones. I'ne ministers of Boston and Charlestown, in a public address thanked the commissioners for their zeal. "The evils of this epidemic cast their shadows over a broad surface," says Up-ham, "and darkened the condition of generations." In England, it is said, more alleged witches perished during the Commonwealth, than before and after. Puritanical teachings encouraged the superstition in various ways. In condemning two poor women to be hanged for witchcraft, the eminent Sir Matthew Hale said, "there was no reason for doubt as to the reality of witchcraft, for, first, the Scriptures had affirmed it, and secondly, the wisdom of all nations had provided laws against such persons." The last trial in England was that of a woman, and she was prosecuted by a clergy-man. The clergy believed in the reality of witchcraft long after the great mass of the educated laymen had outgrown the superstition. John Wesley said he was "very sorry" that there was so little belief in witchcraft, "giving up witchcraft," he wrote, "is in effect giving up the bible."

power, and they used it to convict, hang and burn, men and women for an imaginary crime, because their bible commanded, "Thou shalt not suffer a witch to live." One writer casually mentions having seen nine women burning together at Leith, in 1664.

Another writer tells us how some women broke, "half burnt, from the slow fire that consumed them, struggled for a moment with despairing energy among the spectators, but soon with shrieks of blasphemy and wild protestations of innocence, sunk writhing in agony, amid the flames." We can form but a faint conception of the suffering produced by the miserable superstition of witchcraft, which is so plainly taught in the bible, the Old and

New Testament alike. Freethinkers, during the past few hundred years, have been tortured and murdered with-out mercy. Giordano Bruno was hunted for his Iufidelity from Italy, Genoa, Paris, England and Germany, imprisoned and afterward burned at Rome for Atheism, February 17th, 1600. Julius Vanini was burned at Toulouse, 1619, as "an impious and obstinate Atheist." Casimir Leszynski, a Polish knight, was burned at Warsaw. for denying the being and providence of God." Stephen Dolet, a printer and bookseller, was burned at Paris, 1546, for Athebookseller, was burned at Paris, 1546, for Atheism, and Matthew Hamount was burned at
Norwich, England, 1579, for denying Christ
was a Savior. Then think of the multitude of
Infidels who have languished in prison—men
like Woolston, who died in prison, 1732, and
Richard Carlisle who, in this century, was imprisoned over nine years for delivering lectures
and publishing the writings of Paine. Rybert
Taylor was fined and imprisoned for lecturing
against Christianity, and Abner Kneeland was
imprisoned three months in Boston as late as

imprisoned three months in Boston as late as 1838, for alleged blasphemy.

In our estimate of the evils of Christian persecution, we must consider the immense numbers that have been ostracised from society. injured in their business and subjected to numerous hardships on account of their opinions. the multitude that have been made untrue to themselves, that have been forced into a concealment of their views and hypocritical conformity to the popular faith. We must not forget the discords that have resulted from this intolerant spirit, the bad feeling and strife it has engendered, the animosities and divi-sions it has produced, lasting sometimes, as in sions it has produced, lasting sometimes, as in Ireland, for generations, and making unity, brotherhood and prosperity impossible. Nor should we forget that other class of victims of intolerance of which Channing speaks, those, who, spell-bound by early prejudice, or by intimidation from the pulpit and the press, dare not think, who anxiously stifle every doubt or misgiving in regard to their opinion, eas if to doubt were a crime: who shrink from as if to doubt were a crime; who shrink from the seeker after truth as from an infection; who deny all virtue that does not wear the livery of their own sect; who, surrendering to others their best powers, receive unhesitatingly any teaching which wars against reason and conscience, and who think it a duty to impose upon such as live within their influence, the

grievous bondage which they bear themselves.

When we consider fully the history of Christian persecution, the ill-will and bad feeling that have sprung from this faith, its suppres-sion of honest doubt, without which there can be no progress; when we trace it back through centuries and think of the hundreds of thousands that have been scourged, confined in dungeons, tortured by the rack, the thumb-screw and hundreds of other infernal instruscrew and hundreds of other infernal instru-ments of religious cruelty; that have had their bones broken, their flesh torn, and their joints one by one dislocated; that have expired amidst flames, reproached and mocked while dying; that have been led out in garments covered with horrible representations of devils, and burned to regale royal guests; the countless thousands that have been massaged because thousands that have been massacred because of their faith; the millions that have perished in religious wars, wars which subjected whole nations to their awful curse, giving them over to pillage, torture and destruction; that turned Syria into an Alcedema and inundated with blood, the fairest fields of Europe;" when we consider farther back the fearful scenes that followed the establishment of the Caristian faith, when the banner of the cross waved over fields red with the blood of the slain— surely we cannot resist the conviction that this religion has been the cause of more unprovoked strife and war, and more unmerited suffering than any other religion of which history gives an account.

The multitude of its victims can never be numbered. From a thousand fields and from millions of graves, their blood cries out against it. It has proved what Pliny centuries ago called it, "a pernicious superstition."

THE BIBLE TEACHES INTOLERANCE.

The Levitical code pronounced idolatry not simply an error, but a crime, and the penalty attached thereto was death. Whenever it is mentioned in the Old Testament that a king mentioned in the Old Testament that a king tolerated heathen worship, it is mentioned as a stain on his character. The monarchs who destroyed the altars and put to death the priests of Baal, are spoken of as the favorites of Jehovah. "In the early church the Jewish was deemed a type of the Christian church, and the policy that was common in the one was regarded at least as not blamable in the other." The massacre of the Canaanites, the slaughter of the priests of Basi, the coercive measures of Josiah, were regarded as sufficient sanction of force, and the shedding of blood, if necessary, to put down Paganism. if necessary, to put down Paganism. The Christians of the 16th century viewed

the subject in the same light. But independently of the influence of the Old Testament teachings, the Christian system makes perse-cution unavoldable in proportion as it is be-lieved. It makes unbelief and heresy a crime,

and unbelievers and heretics criminals. It makes it the religious duty of Christians to legislate for the extirpation of heresy and the punishment of heretics. Is not God angry with the heretic, the unbeliever, and are not his opinions an offence to God? Is it not natural that the sincere Christian should try to please his Maker by removing whatever is displeasing in his sight? But the most powerful consideration is the belief that the unfortunate victims of heresy will suffer unending torment. In view of such an awful thought can the sincere Christian permit the spread of heresy, if he can prevent it? Having the power to prevent the damnation of souls, will not benevolence prompt him to use it, and will he not punish some of the offenders to deter others from leaving the true faith? In an age of faith the most earnest and devoted Christians will be the most active and zealous persecutors. We come to this conclusion by apriori reasoning. History attests the correctness of the conclusion. The founders of the Inquisition, Llorente has shown, were men who acted from philanthrophic motives. The same is true of the Puritans.

Many of the very worst persecutors as Buckle

has mentioned, have been like Theodosius and the English Mary, most conscientious persons. Their cruelty was the result of their faith; the result of a false and bad principle. In proportion as men believe that correct theological opinions involve merit and are essential to salvation, and that theological errors involve guilt, and are punished with torments in hell

guilt, and are punished with torments in hell, and have power, they must be persecutors. It was only after the progress of free thought rendered persecution no longer possible among us, that theologians discovered that the punishment of men for their opinions, was at variance with their, religion. "But few persons, I think" says Lecky, "can follow the history of Christian persecution without a feeling of extreme astonishment that some modern writers, not content with maintaining that the docnot content with maintaining that the doctrines of exclusive salvation ought not to have produced persecution, have ventured in dehance of the unanimous testimony of the theologians of so many centuries, to dispute the plain historical fact that it did produce it.

Extra-judicial Verdict on Spiritualism-Letter to a Michigan Judge.

Hon. George Woodruff, Marshall Michigan JUDGE IN STATE CIRCUIT COURT.

DEAR SIR:—Personally a stranger, I feel constrained by a sense of duty to address you, touching one of your official acts. As the actions and words of public men; in their official capacity, are open to comment and criticism, there is no breach of custom or propriety in my course. I find in the correspondence of the Detroit Post, from Marshall, a report of the trial and sentence in your court, at that place, of a Mr. Belcher and Mrs. Miller, for adultery. Of the sentence itself I have nothing to say. These persons are strangers to me, and in pronouncing them guilty of a crime against the purity and safety of society, you but discharged an official duty. But in your address to them on that solemn occasion, I find the following extraordinary and extra-ju-

dicial language: "Something has appeared in the course of this trial, indicating that the insane orgies of Spiritualism have been mixed up with the cause and inducements of your crime, and it is not the first evidence afforded during the recent session of this court, of the close connection between the demoniacal influence of the execrable tampering with that forbidden the execratic tampering with that forbidden field of human inquiry, which has broken up the peace of families in the presumptuous search for a knowledge, which begins by de-nying the truth of what is revealed, and by seeking the truth at the mouth of the Father

I suppose you were elected to serve the peo-ple as a judge of law and equity, but, not as a catechist of creeds or religious opinions. Do you thus lecture Methodists, Catholics, Uniyou thus lecture metalouists, Catholics, Universalists, or whoever may not agree with your theology? Suppose Methodists had been the culprits, would you have talked of their "seeking truth at the mouth of the Father of Lies.' in Methodist meetings, or engaging in "insane orgies," where "demoniacal (Methodist) influences" were "mixed up with the cause and inducements" of their crime? If you had, a storm of righteous indignation would have burst upon you, from persons filled with regret for a criminal weakness which they never encouraged, and for which they were not responsible, and the cry would have been, "Let this judge keep to his official duties, and cease his lawless work of condemning religious opinions, or leave the bench he is not fit

It may be that you can say that the teach-ings of so-called "social freedom" wrought this mischief with these misguided culprits. this mischier with these misguided culprits. If so, why not make your warning against those teachings, and not attack the opinions (religiously sacred to them) of a class of people, the greet majority of whom have no unity with them? Spiritualism is a belief in the "real presence" of the departed. "Social freedom" is "of the earth earthy." If any professed Spiritualists use their views as a clast for immoral theories and practices, they cloak for immoral theories and practices, they should meet the same fate which all good peo-ple of whatever persuasion, hold just for hyp-

ple of whatever persuasion, note just for nyp-ocrites and pretenders.

If you had sought information, you could have found hundreds of protests against this miscalled "social freedom," from public meetings and leading persons among the Spiritualists, filling the pages of one of their journals which has wide circulation in this state, as well as elsewhere; or, you might have found these words of A. J. Davis, whose writings are widely read and held in high esteem among these people in this country, and are translated into foreign languages for European circu-

"What are the sacraments of true religion?
First, personal cleanliness and chastity; second, a heart full of warm, devotional love to man and Deity; third, a head full of strong

sense, steady wisdom; fourth, reverence for the marriage relation," etc., etc. Why rest in such ignorance and prostitute your judicial position by such reckless attacks? As a judge, it is not for you to decide whether Spiritualism be true or not, any more than Baptism, or any form of faith or belief. You have no warrant or authority to pass judg-ment, either to approve or condemn, and when you usurp such authority, you endanger that liberty of conscience and that separation of church and state, which have wrought such benefit to the religious and spiritual life and

thought of our country.

Are you aware who, and how many, your sweeping language condemns? I have known judges of our state courts, who were Spiritulists-probably you have set on the bench with such. I knew an eminent United States Senator, Jacob M. Howard, a man of great ability and high character, who tampered in "this forbidden field," and so became a Spirit-

Joshua R. Giddings was a brave, noble and deeply religious man, but he, too, "sought truth at the mouth of the Father of Lies," as you would say. His daughter told me of his last years, his months of weary pain, and his triumphant and peaceful passover—a Spiritualist to the last! This illustrious list might be enlarged by names excellent and eminent on both sides of the ocean. For instance, Elizabeth Barrett Browning, of England—her wealth of poetic genius hardly equalled in our century, her learning profound, her culture the best, her womanly and motherly qualities the sweetest and highest,—entered this "for-bidden field," and engaged in this "presump-tuous search for a knowledge," only to be gained, as you say, by most base and decay tive means; but she lived in the belief of Spiritualism, and when she passed in peaceful sweetness to a higher life, not only England, but other lands mourned her loss. In contrast with such wealth of manhood and womanhood, your extra judicial verdict is poor in-

There are millions of Spiritualists in our own and other lands, scores of thousands in our own state, equal in character and capacity to the average standard, and with the common right of respect for their honest opinions. In your strange assertions toucking Spiritualism, you take the unwarranted license of sitting on a judicial bench, viewing and con-demning the religious opinions of others from your own benighted stand point, and in a bigoted spirit, and thus going outside of all hon-orable usage or precedent in fairly conducted and dignified tribunals of justice; so it seems to me, and so I say in all frankness as the public good (and your own as well) seems to demand. I trust and hope that your sober second thought may lead you up to a better spirit and practice, and that your judicial career may never again be perverted to such uses, or sullied by such words as these I have quoted.

Frankly and faithfully Yours. GILES B. STEBBINS. Detroit, Mich., March 23, 1874.

The Devil's Hencoop.

A meeting of the Social Freedom Branch of Spiritualism was held in Union Halk, this afternoon, with the Primary Council U. A. of Spiritualists, to celebrate the Twenty-sixth Anniversary of the origin of Modern Spiritualism. Some thirty or forty persons paid their ten cents at the door-or were "passed" in. Moses Hull presided, and opened the meeting with singing, after which he called

for ten-minute speeches.

Mr. Pope arose and said he had a message to the 'Spiritualists of the world, and a poem. The audience could take their choice of these two luxuries. No one appeared to care which was imposed upon them, and the speaker proceeded to read his "message," in which he set forth his idea of Spiritualism and spirit life. Some of his ideas and language seemed to amuse a portion of the faithful present. though, it was unintelligible to the outside barbarians. Having lost his place, the chair announced that his ten minutes had expired, whereupon it was moved and seconded that

he go on. Two persons voted for the motion, and none against it; so he went on.

A man named Fair arose next, and announced his subject as "The Slavery of Woman." It proved to be a defense of prostitution and the state of the titution, and was of too beastly a character to print in a decent newspaper.—Chicago Evening

Convention at Lockport, N. Y.

A Quarterly Convention of Mediums, Speakers and others will be neld at Good. Templar's Hall, corner of Main and Cottage streets, Lockport, N. Y., the first Saturday and Sunday of May next, commencing at 10 o'clock, and holding forenoon, afternoon and evening sessions each day.

evening sessions each day.

A cordial invitation to attend is extended to all interested in this great Spiritual revolution, particularly to speakers, mediums and sing-

J. W. SEAVER. ) Com. G. W. TAYLOR. )

## Extracts from our Exchanges.

In order to give out freaders a more comprehensive view of Spiritualism and Religious subjects, we shall publich in this Department, the ablest articles of our exchanges, which we are receiving from all parts of the inhabitable globe.

QUESTIONS AND ANSWERS.

Mrs. Tappan Speaker and Medium.

[From the Medium and Daybreak, Eng.] 1.—Ie there any difference between soul

and opirit? There has been a difference in time past. The soul was supposed to be the embodied mind of the spirit, and the spirit the substance. There is a discrimination made in modern spiritual science that the soul is innermost. that the spirit is the manifestation of that soul in spiritual or outer life, and that the mind is the most external of all, or structure, rather, through which the soul expresses itself. For mycelf, I make no distinction; I consider soul and spirit synonymous terms.

Q. 2.—What do you mean by saying there is only one element in nature—spirit? Do you mean that matter and spirit are synonymous? A. No; I mean one primal element—an element that is not compound, that is not the result of any combination of two or more elements. I find spirit to be indivisible—a primal principle. I find matter capable of analysis resolvable into other principles. There is no tracing matter back to nothing, or to spirit. It is rather an expression or outgrowth of it, while spirit itself remains uncombined. •

Q. 3.—When a spirit comes into the world, an for instance, in the case of an infant, is that spirit new, or whence is it derived?

A. It is not new; it is derived from the cource of spirit. I have said to you that the whole universe is filled with spirit. There is no new creation of spirit; but the spirit is attracted to earth, and the germ of physical existence is then organized. It is, however, not then created.

Q. 4.—It is, then, the first time the spirit has assumed the living form, the same as the spirit in an atom; it enters into the atom, and becomes a substance?

A. Well, you do not know, because atoms do not begin their life at the time you commence to investigate them. Atoms have always existed in some form of life. So God, the Spirit, has always existed, and the spirit that comes into the finite form has always existed, and we believe has always existed in some form of life—different from your life, but still a form of life, because spirit must for ever work, even as atoms work; and God expresses himself in every world and every uphers, so that spirit may not have inhabited the human organization before, but still has heen advancing, or perhaps coming down from the Infinite Mind, and fitting itself for the habitation of earth.

Q. 5.—Has the human spirit existed in any other organized form before it enters the human body, as, for instance, in a flower, a grain

of wheat, etc. A. The human spirit could not occupy a flower, or grain of wheat, but always must have been of the same nature that it now is. If it had previously been a flower, or grain of wheat, it must again become a flower, or grain of wheat, and not spirit. The spirit that is in the flower, or grain of wheat, has always been in a flower, or grain of wheat, or in some form Coffeedongii been there, else it would have been different from what it is—would have been a combination, and therefore destructible.

Q. 6. Do I understand you to say that matter is simply organized spirit? A. You understand me simply to say that the elements of matter have not been found,

but that I have found in my investigations one element, and that is spirit. I do not, therefore, say that matter is spirit, but that the primal elements of matter have not been found. Q. 7. Is matter essential to the expression of spirit? Can spirit express to spirit?

It is certainly essential to the expression of spirit in the material form. No spirit can express itself to you without the agency of matter. While you are embodied there is need of matter. Q. 8.—Can there be an individualized spirit

without matter? A. Most assuredly: i. c., as you understand

Q. 9.—Is not the material organization that surrounds the spirit and is developed from the material body, that which renders the spirit individualized?

A. By no means. In that case, when the body died there would be no individualization. That was my belief on earth; but I see now that the reverse is true; that the spiritual is not an emanation of the external body which makes the individual; it is an entity from eternity, but expresses its individuality in the human form. Q. 10.—I have heard other mediums sav

that the human body is of a triune organiza-tion; that when it leaves this earth, it is of dual form, and that it is the body which it has cast off that renders it individualized, and by which it expresses itself.

A. When it goes into another sphere, since the spiritual body is of no use while it remains in the atmosphere surrounding the earth, it has to take on a form adapted thereto, but that form is not immortal. It is only the spirit in its identity which is immortal.

Q. 11.—Can you tell the object of life?
A. Can you tell the object of the whole creation? It is not for us to tell the object of

existence. We find it; that is all. Q. 12.—It seems to me, from what has been said, that there are several degrees of spirits in the Spirit-world,—those which are comewhat material, and those which are spir-

That is quite true; and thus you must consider, when spirits come here into your atmosphere, they assume in a degree the material form. I do not mean, now, those that are made palpable in a physical sense; but at all times, when the spirit enters your atmosphere, is takes on sufficient of the emanations of earth to make it somewhat like yourselves; and those spirits that inhabit the immediate spiritual world surrounding your earth have a per-manent spiritual body, that corresponds to yours, only a finer structure. The highest spirits have not that same body, but have another elemental body, that is composed of the nature of the sphere they inhabit; and so on, until you come, to the realm of pure spirit, which does not require a body for its mani-

festation. Q. 13.—You are able to visit the other planets in the solar system. Can you tell me whether the inhabitants of those planets tran-

scend those on this earth? A. The inhabitants of some of the planets transcend yours. Those within my range of knowledge, especially Venus, have an intelligence and spirituality that far transcend anything on your earth; so much so that were you presented to the inhabitants they would take presented to the limitation of the body, tend to the you for lower forms of beings. If you had an instrument sufficiently powerful, you could discover that they are already aware of the No, sir (or rather "aur"); the odor of the been controlled from the first by a spirit tak-

approaching transit of Venus, and have erected strong light-towers in order to attract the attention of the scientific men of earth; and if you had a sufficiently powerful telescope these lights would be visible to you; and a system of interchanging lights and signals could be carried on between you and that planet. This may seem like the vague shadow of a dream, yet it will prove to be correct. Make you a telescope sufficiently powerful to discern an object such as a city, and you will find these towers and elemental lights already prepared for you to see; for they know you are struggling yet in rather an Egyptian darkness.

Q. 14.—How do you distinguish between

good and bad spirits? A. On your earth I always trusted to my wife's intuition. I had no intuition and did not know, but now that faculty has become developed I trust to that, and it is an unfailing guide. Because, just as dark objects impress the eye with darkness, and light ones impress it with light; just as some peculiar orders of beings have bristles, and by these things are

determined; so individual spirits have their own atmosphere of light or darkness, and when it reaches you your intuition is aware of it. But, to my utter amazement, I did not find any spirits so bad as I thought, and I did not find myself so good as I supposed. It is a strange fact in human nature that there is no way of drawing the line, because there is no one wholly bad, nor anyone wholly good; and in the Spirit-world I have not found it very different. The real unfortunate ones may come to you sometimes, but it is rather for their improvement than to do you harm.

Q 15.—Is the intelligence of the inhabitants of the planets governed at all by their relative distance from the central sun?

A. No. it depends on the age of the planet; although the nearness of the sun and the acdelerated motion augment the development of the planet. Your earth is undergoing a change which will give place for a higher order of beings; not that you will be destroyed, but that there will be gradually eliminated higher organisms; and the spirits that inhabit those bodies will be much more fortunate than you are, as you are more fortunate than the cephalopods that came thousands of years ago.

Q. 16.—I think you said that every organism maintains that same organism for ever? A. We did not say that every organism re-tained its organism. The organism is changed, but the spirit is the same. Your spirit may not be like your body, because your spirit is quite a different thing. It is the expression of the spirit. In a higher state you are developed into something quite different, but as you advance you still bear a resemblance, and there is the same innate inner spirit that never changes.

Q. 17.—There are different kinds of animals and plants, and so there may be different kinds of living beings. For instance, this is a low planet, and there may be others superior to it; atill you say we shall never get out of the par-

ticular sphere we are in?

A. We did not say you would never get out of a particular sphere. You forget you take this planet along with you. You think this planet is the only place. The soul itself stays here but a little while, but the planet remains. The soul is always absolute—of the same nature and element, but its organization is varied. There is an equal chance for every

living spirit.
Q. 18.—Is there a central sun, as Andrew Jackson Davis says?

A. There are many central suns. There is a central sun for this and other solar systems, revolving in the same direction, and within the same radius. There are in space hundreds central suns: for the distant nebulæ that were once supposed to be infinitesimal particles of stars, are in themselves systems of stars; and your solar system is but a speck in the great universe of systems, each one of which belongs to a larger system, each one of which has a central sun. We do not know of any central sun that occupies a particular centre of the universe; if we did we could know the circumference.

Q. 19.—Is intellect perfectly valueless in the next state?

A. No: it is very valuable. I said my intellect stood in the way of my intuition; but I found it very useful afterwards. It is useful without intuition, but it is like a body without a soul. Intellect is but the mechanism of the Spirit, and the difficulty is, we have tried to make it serve instead, and that will never do. Q. 20.—Has the distance of the planets from the sun anything to do with the intelli-

gence of their inhabitants? A. We said that it has something to do with it, inasmuch as the rapidity of the revolution and rays of light act upon the organism. But this is not the chief reason, which is the age of the planet—the time since it has been thrown off from the sun. The planet is not formed as was once supposed. Each sun has eliminated or evolved from itself the planets which revolve around it, and the oldest is the most advanced. But this enters into too wide a realm for one evening. Some other evening, when the circle of intelligence is favorable, I shall be glad to have you ask further questions.

A CHAT IN THE DARK —AN. AMERICAN MEDI-UM IN ENGLAND. A Sunday evening or two ago, after listening to the inspirational outpourings of Mrs. Tappan at Cleveland Hall, England, we wended our way, under the kind guidance of a friend, to No. 3, Torrington Street, Bussell Square, in order to make our first acquaintance with Mrs. Hollis, late of Louisville, Ky., and her mediumship. Although we found the and her mediumship. Although we found the lady somewhat exhausted from having already during the afternoon and evening held two seances, she, nevertheless, kindly consented to officiate in her mediumistic capacity once more. We were six in all, counting the medium: three ladies and three gentlemen. It will be doubtless known to the readers of the MEDIUM (which, by the way, ought to be dubbed the "Medium Militant"), that at Mrs. Hollis's seances the spirit-voice is obtained through the instrumentality of a tube, made of tin and of about two feet in length. We six having formed an irregular circle—it was, In fact, a kind of rhomboidal circle,—this tube was placed in our midst, the medium taking her seat opposite to it. The gas was then turned off, leaving us of course in total darkness. Scarcely three seconds had elapsed before a deep and rather gruff voice saluted the company with, "Good evening, friends," immediately afterwards commencing and carrying on, for several minutes, a running fire of humorous sayings and banter. This the spirit finally brought to an end with the caution: "But I hope you won't put this in the Madi-UM" (we having come provided, and having obtained permission to Pitmanize a few of the quaint sayings of the control.) The spirit then seked if he could be of service to anyone present by answering questions; whereupon our friend—we will call him John Knox—said there were several things he should like to talk about, one of which was cremation. What effect, said he, has destruction of the

body on the spirit? None whatever, replied the tubal voice.

Does the preservation of the body, or the slow decomposition of the body, tend to the continuation of the earth associations of the

decomposing body keeps away the spirit. It would be of very great benefit to the earth if all bodies were burned.

[Our notes here have become so inextricably mixed—forming, as it were, a pictorial representation of a rayeled dandelion-stalk chain—that it would take a very good "seer" to see through them; so that we must skip a couple of questions and the answers thereto.

The next question was, John Knox still querying: Has a spirit in the spirit-world got organic development, as we in physical life?

if so, of what use are they?

They have organic development, and they are of the same use as yours here. They cat fruit just the same as you do. Do all spirits, then, require food? query by

Yes; food and clothing, and rest, and even sleep, responded the tubal voice with considerable emphasis, as if wondering how anyone

could ask such a question. Are there not, however, different degrees of organic existence in the higher life in which these physical necessities are gradually modi-

fied? (Knox interrogator.) Oh, yes; in the higher spheres. There the essences necessary for the sustenance of the spirit are held to a great extent in solution in the atmosphere, and are taken in and incorporated with the body. (A little more of the entangled dandelion chain-work.) In the higher spheres the spirits actually inhale more than they eat.

I want to ask you about that. Then there will be waste matter exhaling from the body, as in earth life?

Yes, sir, the same as now. You know the Hindoos talk about a higher ophere—Nirwana—where the spirit has no care and anxiety and no fear: this has always appeared to me a state in which physical conditions were overcome? (Knox interrogates.)
Yes, sir; he has passed into such a state that

he is not onger influenced by earth. We re-ceive manifestations from these. We have spirit-circles, and they give us answers to questions, and many of these answers we transmit to earth.

Hereupon followed a number of questions

and answers of a nature not sufficiently general and interesting to be reproduced; we therefore pass over a couple of pages of notes, when we light upon the following:—
I tell you, Mr. Knox, you have not spirit-

identity enough. Spirits very seldom come back among you and identify themselves. John Knox: In private circles they do more; but there is a lack of that, though a

most interesting form of mediumship.
Of course it is; but English people show themselves so exclusive that there is no getting at them. This state of things has great effect on the spirit-world. Sometimes a spirit comes who would give test after test if the sitters would allow it; but they will demand proof, and their first question is: Who are you, and what do you want? That shakes the spirit more than if a flash of lightning were to pass through it. It is the same as if somebody, from whom you were expecting spiritual consolution, were to say: Well, Knox, how are you getting on with your money matters? That brings you down from your highest flights. I cannot manifest in England to the best advantage; there is not the pimosphere. Ledy: There is not inspiration.

American gentleman: There is no brain force; it is all physical. Control (per in tube); That's so.

What does that imply? It implies, this, that the atmosphere of this island does not allow of as high inspiration as the American atmosphere. Is that because it is mistier? asked John

It is because everything is more heavy and I notice the American mediums are more

mervous. They are strained up to a high key, Is there not danger in that? (Knox inter-

Yes; the mind is too magnetic. The at-mosphere is as light as it is dense in England. The Indians also have that quick active temper. The Americans have gathered their inspiration from the ancient Indians; but they

run through life like lightning.

Question (querist not noted): I think mountain countries produce better brain qualities than those that are flat? That is true.

There are a great many undeveloped spirits, are there not (by lady querist)? There are a great many in England.

When persons form a circle, how is it that these undeveloped spirits come? asked Mr. Knox.

It is because they are so confoundedly religious, replied the tubal voice, with great energy. How is that?.

You show me a man who prays long and loud, and as sure as he sits for communications he will find some spirit who will put him through. I would advise people not to have invocations and prayers: just let them com-mence. If all sitters would do this we should not hear so much of interruptions by undeveloped spirits.

John Knox: That is curious. I have known heretical persons form circles, and they have never got thus humbugged.

That's so." A person once put on a surplice and had all the church service—hymns and prayers and all—gone through, and you bet if he didn't have all the undeveloped spirits on the other side.

How would you advise a circle of investige tors to proceed? Just to sit down like a number of children and communicate as they would with their friends on earth.

I mean every fresh circle. Do just so; and have nothing to do with that praying system, and you will not be bothered with cheating spirits. I knew a German physician that was subject to such influence, and he thought that God controlled him, that Jesus controlled his wife, and that the twelve apos-tles controlled his children.

John Knox: We have spirits who come and say they are Gabriel and Michael. Do not believe it: it is merely to play upon some weak-minded praying individual. Then we have others controlled by Job and

Jeremiah. Well, I should think they would be. It is just like they are in America; we have no end of controls by George Washington and Andrew

(We here come to another illegible part of our notes, and must necessarily make an hiatus in the consecutiveness of our report. I do not believe, observed our namesake of the Scottish divine of undying fame, one-half

of controls are genuine. That's so: you are perfectly right there. always discountenance this kind of thing. John Knox: Some time ago a man came and told me that in some investigations he had pursued, the Nazarene had controlled. Since hen I have learned that the circle has been broken up by evil spirits.

Control: Did they drive out the Nazarene? Oh! I thought the Nazarene was whipped

ing the name of the Nazarene. No such person controlled him.

There is a great deal of fudge in all this.
You are right, sir. They ought not to lose their individuality in a circle. If a person comes along and give a big name he is at once believed. There is no comes along and give a big name he is at once believed. believed. There is none of that about me. I say straight forward. I am Jim Nolan; was raised on a farm, and served three years in the army. I am neither the Nazarene nor Tom Paine, and I hope when I do come back to earth I give some sensible ideas.

The company assented, and he continued: People make a fatal mistake when they give up their individuality either to men or to spirits. It is a very silly plan to do anything simply because a spirit tells you to. Mediums are not obliged to do just what the spirit suggests. Let the spirit explain itself and give a consible reason, for what it advises.

Some spirits always give a reason for what they say? remark by unknown person.
And so they ought, said spirit "Jim Nolan," in his usual terse, emphatic style, and when-ever a spirit comes and says he is God, tell him to go away, that you will have nothing to do with him. God never does control any man. If God controlled a man, he would be an individual. -

After a few more remarks of an uninteresting nature, the control was brought to a close the spirit, who was "raised on a farm," apologizing for the exhaustion of the medium, which prevented him from making the evening of a more interesting nature. The reader must judge as to whether this self-depreciatory style was merited. If, however, this control was not at his best when we heard him, and can do better, we hope to have the opportunity of giving the readers of the Medium the chance of testing for themselves. We came away with an invitation to go again, which we intend to do. Of one thing we feel cer-tain, that if "Jim Nolan" keeps to his present track he will bid fair to knock a great many of the self-styled Gabriels, Michaels, Sweden-borgs, etc., etc., quite "out of time," to use a phrase perhaps more terse than elegant.

SPIRIT PHOTOGRAPHS AND DRAWINGS.

An Artist in spite of Himself-The most Remarkable Phenomenon yet Brought to Light.

[From the Leslie (Mich.) Herald.]

B S. Gifford, our Leslie photographer, is becoming celebrated. Last Winter he found himself suddenly taking spirit pictures, in spite of himself, his photograph plate would become covered with every description of heads and shapes surrounding the one sitting for a picture. This was a very singular phenomenon, look at it how you will. Mr. Gifford was interviewed, and explains that these pictures came while he was in a certain state of mind which came of its own accord. Finding this was injuring him in his physical organization, causing him many sleepless nights. he resisted the state of mind, and refrained from taking pictures when they were upon

Estely the phenomenon has taken a new phase; we have examined his pictures, and was just taking pen in hand to write an item on the subject when we met the following in the Jackson Patriot of Monday morning:

A professional gentleman who is temporarily making his home in this city, and who has been visiting in the village of Leslie for a few days, sends us an interesting communication that place. Much of it relates to the manufacturing interests of the village, the schools, churches, etc., and as it is about the same in substance as appeared in these columns a few weeks ago, we omit that portion of the communication, and give place to his statement concerning a "spirit" artist who has created a considerable sensation thereabouts. He says:

The most remarkable institution of the place is the picture saloon of Mr. B. S. Gifford. About three years ago as the operator and owner was taking a picture for a customer, a young man, there was another picture of an old man behind that of the young man which puzzled and annoyed the operator. He laid it aside however, to examine at his leisure, and told his customer to call again. But he insisted on seeing it, and when he did look at it he said the old man was his grandfather, some time since dead.

Mr. G. not having any belief in the spiritual existence of any one, was not tinetured with ancient or modern Spiritualism, and was therefore surprised beyond degree.

The phenomenon, however, continued so that he could hardly take a picture without its being supplemented with others, and sometimes with a great many. His wife being a religious woman, and a bitter opponent of Spiritualism, and this seeming to favor it, she set her face against the whole thing. As it was difficult for him to get a lone picture, those who did not want such, dropped off, and as he had no sympathy with Spiritualists, he was ungracious to them, and I may say to everybody else. As a consequence his business fell off so that he found himself going to the bad, so far as property is concerned, and had to sell half his interest in his galfery to Mr. Chas. W. Humes, who can take pictures with-

out spirits interfering.
But most wonderful of all, this power, what ever it may be, is bound to have its way with Mr.Gifford, for about five weeks ago, as he was figuring up some matters with his partner on some wrapping paper with a pencil, his hand began to be used by some power very strangely, and apparently to no purpose, but in a short time pictures of human faces and heads were formed in various positions and with more or less distinctness, but all very crudely. Ever since then, with no skill or practice in drawing, he has been used whenever he would put himself in a position for drawing pictures, and as his family harmonize with him in this new gift the improvement is actually in and as his family harmonize with him in this new gift, the improvement is astonishing in the excellence of the make-up of the work. When I saw him last Wednesday he had fluished some eight or ten, evidently of a historic character. Some have Grecian faces, others French faces. One I noticed Indian, white and mixed, and one with date 1860, has white and black, the whites height different name. and black, the whites being in different parts of the picture; and what are not represented dead, are in great commotion. The blacks are in the middle of the picture with collars about their necks, dividing the two companies of whites. They seem quite interested in the agitation of the whites, but are calm. Some of the pieces have mottees in letters that I could not read nor could the maker tell. Thus Mesars. Editors, I have given you a truthful account of this wonderful manifestation. What may come of it is more than I can guess. I will say, however, that Mr. Gifford has given up his dark idea of endless sleep in death.

Our correspondent further says that he witnessed one of these operations of pencil drawings, that the artist seamed to be having a fit, and that the hand twitched and jerked nervously over the surface of the paper, and that no trickery whatever was resorted to.

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## Meeting at Appleton, Wisconsin.

The Spiritualists of the city, pursuant to call of president, met at Council Hall, for the purpose of discussing the Social Freedom question. L. L. Randall was chosen secretary of the meeting. Miles Brown, George Knowls and L. L. Randall were appointed committee on resolutions. Committee reported the following:

Whereas, Mrs. Victoria C: Woodhull, Moges Hull and others calling themselves Spiritualists, have publicly taught the doctrine of Social Freedom, and ignore the sacredness of

marriage, therefore,

Resolved, That we, the Spiritualists of Appleton, Wisconsin, discountenance and protest against all such teachings and practices

Resolved, That we believe monogamic marriage is the basis of the family relations, and the great safeguard of good society and progressive government.

Recolved, That we will not invite to our city public teachers, who are known to teach or practice the social doctrines of Mrs. Wood-

Resolved. That we offer these resolutions for publication.

Mr. Clark onened the discussion, avowing his fidelity to the laws enacted for the protection of the marriage relations, and approving of the penalties imposed upon parties violating the same, not excepting the claims of the

higher law.
L. L. Randall.—History informs us these would be luminaries in the social firmament, are reflecting the light of past ages and teaching the lessons and practices of society in a barbarous and semi-civilized state, and call it progression, claiming that we cannot fathom the depth of the profound wisdom that leads them to such "wise" conclusions. We reply, reducto ad absurdum. If their theory and practice will bring less unwelcome visitors to this world of ours; if there will be less of weeping, heartrending and anguish, because there is only the poverty-stricken mother to feed, clothe and provide for the little ones, then they have the argument; if not, they abandon it, as they do these little ones—to the merciless cruelty of a cold and selfish world We love our country—not alone for its broad. rich prairies, its towering mountains, its crystal lakes, and the variegated autumn scenery, that challenges the admiration of the old world, but we love it for its institutions, and dearest to the heart of these, is the marriage relation, and he or she who abrogates the same, is guilty of treason. A man at the head of a bright, intellectual family, as he leaves his business and winds his way through dark and dimly-lighted alleys to the God forsaken portion of the city, reasons to himself, "If I provide for the comforts of my family, it is no one's busi-ness how often I visit this degraded portion of the town, if my inclinations and tastes lead me hither!" Why this reasoning? Because the virus of the Woodhull and Classin literature, has produced friction between two ideas, causing his brain to ignite, burning out all the nobler impulses of his soul, leaving only the dross of his former self.

Mr. Blanchard.—They speak their sentiments fearlessly and freely, ready to applaud everything that proves their side of the question. We, say, "let us speak ours." Oh! no, no! It will produce inharmony. It will break us all up, and we do not wish to hear it discussed! They have forced this question atter driving good none pure-minded men and women from the lead, by the looseness of their teachings, "like birds of a feather they have flocked together," and placed this theoretical queen of harlots upon the throne! We must either endorse her theories or repudiate them. The president of the National Convention is a representative woman, and this society of Spiritualists is auxillary to that, having had a delegate representative and to remain silent, we are committed to it. To repudiate it by resolution, we absolve all allegiance, and heaven, earth and the angel world will approve of our action in not giving support to this monster, that has sought to invade the social sanctum for the last quarter

of a century.

Mr. Pratt.—I do not like to hear the question discussed. We can find something more interesting. If this is the sentiments of Spirit-

ualists, they had better go to Salt Lake.

Mr. Knowls.—They will not go there, for there they have to support and father their own children. We can learn a lesson of wisdom from the animal kingdom. Whenever birds mate, both build the nest, provide food and care for the young, and when they roam promiscuously, the male is relieved from all care; and just in proportion as the male is relieved, in the same ratio is the mother's care and burdens increased. If they want to ameliorate the condition of peor suffering woman, their theory is illy chosen.

Mrs. Hunkerford.—I stand up for Mrs. Woodhull, for I believe she is in favor of wo-

man's rights; rights equal to men's rights. If a man has any rights, I want a woman to have the same, and this is what Mrs. Woodhull is in favor of. I felt hurt when the president read from her paper, and when he reads again, I want him to read all in connection with the

Mr. Blanchard.—I read all in connection with the question at issue. I laid the paper upon the table. You or any other person can

read all you choose.
Dr. Shafer.—I believe Mrs. Woodhull is right in the main, and if she is right, she is bound to win. I have come here to night to the rescue of woman. I have been a practicing physician for nine years, and there are thousands of women all over the land that are suffering from the brutality of their licentious husbands, and when I have been ministering to their wants, they have told me so. I have heard of a case where the husband placed a loaded pistol under his pillow and threatened to blow his wife's brains out, if she did not grant him indulgence. Spiritualism is moving with tremendous power; it is moving like an avalanche. Woman has a right to choose who shall be the father of her children. There are thousands that are leading lives of legalized

prostitution. Mr. E. Warner,—She has a right and exercises that right when she stands before the altar with her hand clasped in that of her betrothed, and in the presence of his and her friends as witnesses, she makes that choice. "A woman has the right to choose who shall be the father of her children," is a slang phrase that originated some fifteen years ago with a person of questionable reputation.

Mrs. Knowls.—Silly flirtation is the great cause of the mischief, and like the drunkard, they do not realize they are drunk, even though they are wallowing in the slough of Woodhull degradation. One flushand gets a notion that another man's wife is a little prettier or more intelligent than his own, and can shine in the presence of silly admirers where his own cannot, and he becomes uneasy and serious, and finally concludes he is a great sufferer and martyr to old fogy notions. Then, again, a woman gets a notion that her husband does not appreciate her many brilliant accomplishand and any person who has told you that I am a

elixir of social life, patented by Mrs. Wood-hull. It always so happens (accidentally of course) if there is a lecture, a social, or any-thing of the kind, they always meet at the first crossing, and so amiable the two appear, any one would think each of their homes a perfect little paradise. If each husband and wife would try one-half as hard to please each other, as they do to please some one else, I think it would be quite as good for the neighborhood

as Woodhull preaching.

Mrs. Mucum.—I am in favor of woman's rights. I ask no man to come to my rescue, unless he approaches with a clear head, and when he comes with his brain fired by intoxicating liquor and the passions perverted by atimulants and tobacco, I only say, "Get thee behind me, Satan!"

Mrs. Chubbuck.—I am decidedly in favor of woman's rights. I do not think much of that woman who would tell a man of her sufferings, from such a cause, saying nothing of the pecu-liar regard I have for a physician that would betray a woman in any matter of his profes-

Mrs. Parkhurst.—Let the father educate his son and the mother educate her daughters; teach them that purity is the only safeguard against the evil influences of this social demoralization. They must be armed with yirtue and honor, and well disciplined, in order to repel the encreachments of so powerful an

enemy to society and human progress. L. L. Randall.—Dr. Shafer is right as regards Spiritualism moving like an avalanche, and one was never known to rise from the gorge into which it plunged itself. Spirituaiism has ever maintained a free-platform. The consequence is, almost every person that has been arraigned for licentiousness, either before civil or ecclesiastical tribunals, have sought refuge amongst the Spiritualists, asking them to pitch into these tribunals who have dealt with them according to their just deserts. The consequence has been, "sink or swim," with a mill-stone about their neck. When the National Convention of Spiritualists last fall elected their president, more than five millions honest, intelligent men and women, sat in judgment, and pronounced the verdict "dead," claiming that it stinketh worse than Lazarus did, and no savior will ever bid it come forth! Truth crushed to earth will rise again," and it will permeate the moral and ecclesiastical elements of society and be as welcome as the warm sunlight of heaven; neither will it be considered derogatory to the wisdom of God or the teachings of his children, and that truth will be the communion of the mortal

with the immortal world.

Mr. Blanchard.—I have been watching this great evil that has been threatening us for the last fifteen years. Although I have an undying love for the truths of the Harmonial Philosophy, I am glad to free myself from this mass of corruption, and that is why I have called this meeting to-night, to pass resolutions abrogating the doctrines and teachings of these dregs of moral disease and death. care not what name they assume, be it Spiritualists, Progressionists, Free Love, or Free Lust! We must resolve, showing we have no sympathy or fellowship with them, else by virtue of having a representative delegate to that convention, we are committed. If a ma-jority see fit to vote the resolutions down, why, do so—it is your right; but as for me, I will not subscribe to their vile teachings.

Mr. Patton.—Society is moving forward and progressing, and the idea that society will go back to the customs of Abraham and Lot, is impossible. All must admit there are many evils connected with the marriage question. There are persons who are in earnest to correct

these many evils. They may make mistakes.

Mrs. Hussey.—I am glad there is one little woman that can produce such a commotion in the world. I hope she will go on and turn and overturn and continue to turn and agitate, for society is very much in need of it. If I had a chance to marry, I would just as soon live with the man without the sanction of a clergyman, as with it. I think I could love him just as well, and be just as good. Then if I should become sick of him, and want another, I could get rid of him without having to pay a lawyer fifty or sixty dollars for procuring me a divorce. Resolutions called for and adopted.

\_\_\_\_ JAY BLANCHARD, President. L. L. RANDALL, Sec'y.

Letter from Dr. C. P. Sanford.

Brother Jones:—In your remarks to the "Iowa Spiritualists," in the Journal published for March 28th, I notice you say that "The resolutions of the last convention at Des-Moines, although intended by the people to be against sexual freedom, yet the modified tone was about as diluted as milk and water-ninetenths of the latter. We might mention the missionary who supervised the dilution." And, "If you would have your State Association follow and share the fate of the Northern Association of Illinois, continue to allow a Moses-Woodhullite Missionary to modify your resolutions until they are insipid and of no effect, as he did at the Des Moines Convention.'

Now, as it happens, at that time I was the only missionary for Iowa, and I was appointed one of the committee to draft those resolutions, and, of course, your aspersions must be aimed at me. Now, to correct your mistake, I will assure you that I did not write nor mod-I will assure you that I did not write nor mod-ify them, but I did vote for them, and sup-posed them at the time, to be against the social freedom platform, and I think so yet; and to correct another mistake, as to my being a "Moses-Woodhullite," I told Brother Joel P. Davis and others, before the convention met, that if the Woodhull platform should be adopted at the State Convention at Des Moines I would not consent to go out as its State I would not consent to go out as its State Missionary again, if the convention should reappoint me. For I was not a Woodhullite, and I would not go before the Spiritualists of

Iowa, under that flag. The resolutions were adopted. I was reappointed, and was grateful for the confidence reposed in me, as thus expressed, and for the recommend the convention in this act gave me, to the Spiritualists of Iowa. I immediately entered upon the duties assigned me, and I have been traveling and lecturing ever since, and at every place where I have lectured, I and at every place where I have lectured, I have plainly, fearlessly and publicly said that free-love was no more a part of Spiritualism, than it was of any other of the isms of the world; in fact, that it was no part of Spiritualism, for true Spiritualism is the demonstration of the fact, that departed human spirits have in time past, and can, and do, at the present time, communicate with mortals, and this is all there is of Spiritualism.

All other things, free-love woman's suffrace.

ments, and she gets all in a pucker of woful | Woodhullite, or that I even lean that way, disappointment, and finally they discover the | they simply lie, (that is the mildest way I can express it). I concede to Mrs. Woodhull the right to speak and write, if she can find hearers and readers, but at the same time I claim the right to demur to her social freedom doctrines as being a part of Spiritualism, or morally correct.

I wish the Spiritualists of Iowa and the world, to know my position upon this subject. and all those who may read your remarks may be led to believe that I am "milk and water" upon that doctrine. In justice to myself, in the position I am appointed to fill, I want them all to know that I am, or try to be, a true Spiritualist, and that the Moses Hull-Woodhull doctrine, to me is no part of true Spiritualism, and in order that the Spiritualists of Iowa may not, from your statement, misjudge my true position, will you please publish the above, and very much oblige.

DR. C. P. SANFORD,

State Missionary, I. S. A. of Spiritualists.

Iowa, March 25th, 1874.

With pleasure, dear Brother, we publish your article. Not long since we received a letter from a "sexual freedomite," saying that the Missionary we referred to, was an entirely different person from yourself. He knew that the Missionary we and he referred to, was a *true blue Moses-*Woodhullite, and all the better for it.

Well, if the subject gets ventilated fand the Spiritualists of Iowa attend their convention and place that state so emphatically upon the record that there can be no misunderstanding upon the subject, the ventilation will be of immense importance to true Spiritualism. ED JOURNAL.

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JEFFEESON, MILLS, N. H., March 21, 1812:—Prop. Parton Spence:

DEAR SIM-WOULE 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 Leper is cleaned. I had the Leper power for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phiegram and Cough. The Rhoumastisms in my muscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Paim 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, se that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calonnel. Her limbs were swelled 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 Spence's Positive Powders the night before: It eased all her pain, and she slept like a page. He said he never saw two persons so elated in his life. Please send me Bix Dozen more Boxes.

A. H. KNIGHT.

## WHAT DOCTORS SAY.

in the course of a large experience with the Positive and Negative Powders, I have found them almost imfallible in all acuse diseases, particularly Fovers of all kinds, such as the **Hillous Inflam**matory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in **Howel Complaints** and Nerve ous Headache. I have also proved the Cintment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years, standing: Mrs. E. Claffin was cured by the Negative Powders of Numbress, or Falsy, of 13 years' duration. The Powders cured Mrs. H. Classin of Nouralgia. They also cured a lady of Painful Dicustruction when given up aspast cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.

I myself have been afflicted with Hingumatisma and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rhenmatism is gone and the Heart Disease much relieved.

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

MIRS. DR. GARRISON, Newton, N. J. In Ague and Chills I consider them unequal-

J. P. WAY, M.D., Bement, Rt. Your Positive and Negative Powders seem to be quite a mystery-no marked action-yet they cure. I have some patients who cam't live without them, as nothing else has ever benefited them.

C. D. R. KIRK, M.D., Fern Springs, Mes. They are peculiarly adapted to the female con-

DR. E. HAMES, Ciceró, N. Y.

## Consumption,

SCROFULA AND CATARRH

Cured.

Jane Worley was cured of Scrofulz of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORRIX, New Petersburg, Okto).

Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofule. —(B. Morea, Fay-siteville, N. (I.)
The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Kyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ereshe had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Rozeer Thomas, Osseo, Minn.)

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

Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofuls. with 3 Boxes of the Positive Powders.—
(Emma Princip. Beaver Dam. Wis.)

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

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

Triumphant Victory

# Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for you people and Indigestion. If she are a spece of apple as large as a hazelenut, she would not sleep a particle all night, but be very weary and narvous. She is entirely well now.—(A. G. Mowers at, Sicolton, Mins.)

Four years ago I used half a Box of your Positive Powders, which took all the Edyspepsis ont of me, root and branch.—(Josh C. Rhadders, Hartland, Wis.)

Your Powders have cured me of Byspepsis in two works. I used but one Box of the Positives. My Dypepsis was chronic and of 30 yesters attanding. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. Helland, P. M., Maple Springs, Wis.)

When the sufficer from Dyspepsia for mear 30 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 mest, or anything that was sessoned with it, for many years. Three Boxes of the Positive Powdors relieved me of all my symptoms of Dyspepsia. I now estanything that is common without suffixing any inconvenience whatever.—(REV. L. SULIAN, M.D., Branchville, Ark.)

## WHAT WOMEN SAY.

Awoman in this place has used the Positive Powders for Falling of the Womab, and is high in praise of them.—(Mrs. J. Gilmorn Jones, Falmouth, Mass.)

My daughter, Matha, has been cured of Supporters.—(J. Cooper, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womab of one year's standing. The tendency to Dropsy was inherited.—(Mrs. Rama Mrs., Brooklyn, N. Y.)

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

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irself and Spring, Iowa)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irself and Spring, Iowa)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irself and Spring, Iowa)

My wife is nothing as good as your Powders.—(W. H. Krarp, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years standing, also a case of Rheumaham, a case of Falling Sickness or Fits, and a case of Dysentery.—(Powerl Hallock, Yorkville, Ill.)

Miss Lens Austin was taken with Stoppage of

Miss Lens Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.

# No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgis for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(Lineau G. Barbert, White Hills, Conn.)

I have been suffering mearly 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. Earley, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(Jacob S. Ritter, River Styr., Ohio.)

When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years standing; also Diabetes, Sciatica, Hheumsatisms and Edrysipelas. 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 there had been almost a miracle wrought with her in a terrible case of Neuralgia, with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. Huwvier, North Richmond, N. H.)

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CHICAGO, SATURDAY, APRIX 18, 1874.

## The Dark Side of Life, or What is Evil ? NUMBER FIVE.

William B. Astor is indeed wealthy. His

vaults are loaded down with gold, mortgages, leases, notes and greenbacks. While luxuriating in his immense wealth, reposing in stately majesty in his palatial mansion, and enjoying the sight of his glittering treasures, we blame him because he does not inaugurate magnificant schemes to ameliorate the condition of the suffering ones of earth. If he so desired, he could rear massive structures to afford chelter for those whom poverty has pinched, pickness made micerable, and misfortunes oppressed—structures that would perpetuate his memory and add additional lustre to his name, with each expiring decade. But not within the cold walls of his own selfish soul, where lofty emotions never bloom and the sublime thoughts of benevolence find no entrance, he lives dumb to the piteous wails of the outside world. We know another personage, who, too, possesses untold wealth. As we glance at his vast possessions, touching every nook and corner of the inhabitable globe, our mind is filled with emotions of delight! He has constructed mighty rivers, sublime water-falls and cataracts, vast lakes, bubbling springs, and extensive flower gardens. Vast ranges of mountains lift their towering heads towards the skies and caressed by the rippling streams, ornamented with festoons, of flowers that exhale the sweetness of nectar, they afford a safe retreat for the sweet warblers of the air, and s pleasant home for the mountain goat and wild gazelle, and in their lofty grandeur, they seem to utter praise to their mighty owner.

This personage excels all those of earth. How grand his thoughts, and how comprehensive his intellecti. That sage whose eyes are brilliant with the radiations of knowledge within his soul, whose countenance is animated with holy, philanthrophic emotions, and whose long flowing beard falls in rich profusion over his bosom, will bear no comparison, if reports be true, with the individual we are describing. All nations, kindreds and tongues have an intimate acquaintance with him. You, puny child of earth, may form a rose, give it beautiful tints, and make it pleasing to the eye, but he makes the original flowers, impregnates them with nectar which they constantly exhale, and he impresses on their leaves such tints that no artist can correctly imitate. You may build a canal, on which a puny boat can float; but he constructed an ocean and makes it the highway of nations. On all sides we see evidence of his greatness. The eculptor may carve from Parian, marble, an image of the illustrious ones of earth, and his name be recorded high on the niche of fame, and as he looks at the results of his ingenuity, he may feel proud of his labors; but this personage. the Mighty. One to whom we are referring, can form the original, animate it with life, imbue it with intelligence, and make it the principal actor in the drama of life.

The artist may feel proud as he delineates on canvas the beautiful landscape, but when he 8893 this Ingenious Mechanic constructing the original, he feels his insignificancel.. Indeed. there is no end to his power. The earth, the glistening sun, the starry orbs, the vast belts of nebulous matter,—in fact all things point to him as their covereign! His wealth is really immense. The mines of Golconda, the vast ledges of gold-bearing quartz in California and other parts of the inhabitable globe, are his. All Astor may boast of his wealth; may point to his six hundred houses; his vaults crowded with gold, diamonds and valuable papers, but they are as nothing when compared with the possessions of the potentate we

are describing. Well, who is this individual, so mighty, so grand, so powerful? The Mahometans call him Allah; the Chinese, Josh; the inhabitants of India, Brahma; the Christian, God; the Indians, Great Spirit, and each one ascribes him all-power! Some asy he has a hundred heads; some affirm that he has a thousand

with a buckler and shield; the Brahman asserts that he is living in the body of a white elephant; the Mahometan affirms that Mahomet is next to him in power. Some ancient nations declared that he turned himself into a dove; others, into a swan; others still, into a bull; while those who lived in remote times, declared that he became a Holy Ghost, made love to Mary and begat a son. The Bible affirms that he was a most skillful surgeon, and that he took a rib from Adam, and made therefrom a woman; that he took off the legs of the serpent; that he became a tailor; that he dined with Abraham, wrestled with Jacob, sent ten plagues to afflict the Egyptians, put Job in care of the Devil, deluged the world, and sent forth lying spirits. We don't know whether those statements are true or not, as we were not there. Generally he is looked upon as the greatest personage that ever lived, possessing more wealth, greater power, and more extended knowledge. We desire, however, to inform him, that, wherever he is, in whatever clime he may reside, that he is accused of being the cause of the existence of the "dark side" of life, and that he fails to relieve the suffering thereof.

Possessing unlimited wealth, he allows the inhabitants of Bengal to starve-to die of excruciating hunger! The widow's moons and orphan's sighs ascend in beautiful waves of silvery light to his throne, and touching his coul, they rebound to earth, conveying only a mocking response to those who originated them. The little innocent child, whose heart knows no guile, extends its tiny hands towards him, and utters tender appeals for a crust of bread, but, they, too, are returned only in deriding whispers. Then again, he possesses unlimited power. He reared those tall mountains, excavated the basin of the ocean, constructed that beautiful valley; made all the celestial orbs, yet there are millions of his suffering children that have no good to cover their heads.

Will you blame the wealthy for not relieving the suffering of humanity, when this Mighty Personage heeds not the cries and piteous moans of the unfortunate?

Astor is not responsible for suffering—he did not originate the plan of creation; he did not inaugurate this system of life; he is only attending to his legitimate business:

Only a few years ago, the suffering ones of earth were calmly sleeping in unconscious matter, and must we look to him who awakened them into life, to relieve their wants?

At one time during the past winter, there were 30,000 starving Sloux Indianathat threatened to make war on the peaceful, innocent citizens of Nebraska, if not relieved at once.

Dr. Hunter, a valuable authority, says that in Bengal two forthings make the whole difference between a famine-warning and actual destitution, and three-and-a-half farthings per pound the whole difference between a time of borer carns 9 cents per day, and upon this sum an average number of three persons have to be supported. Usually, four pounds of rice may be bought for 3 cents. In famine years the price rises to 6, and even 10 cents at the pinch, which is a cent over the total earnings of one-fourth of the families in Bengal. The result may readily be appreciated. A resort is had to roots and various sorts of green food. The children and weaker persons die, and, as Dr. Hunter grimly expresses it, "the rural population enters a famine as a frigate goes into battle, cleared of all useless gear and inefficient members."

Look, too, at the famines of ancient times, and see the disastrous effects thereof.

The distinguished king of Israel, Jehoram, was intercepted by a woman, one day, who stated that another woman had broken her engagements with her. It appears that she was driven by hunger to desperation, and had made a proposition to another to kill and eat their children, which was accepted. Each of them was blessed with two.

What a horrible proposition, that! What mother of modern times would for a moment entertain such a method to alleviate hunger? The arrangement was carried into effect at once. The two children of the one who made the proposition were killed and eaten, and then the mother of the other two, becoming conscious of the enormity of the offence, would

not carry out the terms of the contract. There is a list of 10,000 famines that have occurred and left their deathly trail on the pages of history, presenting scenes of misery and suffering that would cause the strongest heart to pale.

Where was that wealthy ruler, that Mighty Architect, the Josh of the Chinese, the Allah of the Mahomedans, the Brahma of the Brahmins, the Jehovah of the Jews and the God of the Christians, during all this time?

Ten thousand famines, yet all-power, omniscience, and infinite mercy, the attributes of this Great One to whom we have been referring!

We wonder if he saw the terrible destitution of the Irish; which is thus portrayed by the poet Spenser in his "View of the State of Ireland:" "Out of every corner of the woods and glynnes they come creeping forth upon their hands, for their legs can not bear them. They looked like anatomies of death; they spake like ghosts coming out of their graves; they did not eat carrions—happy when they could find them, yes, and one another soon after," etc.

The modern famine of Persia is still fresh in the minds of our readers. A writer in the New York Times says that in April, 1872, the people began to die in the streets of Teheran, the capital, and in Khorassan, a vast sandy province stretching along by the eastern boundary; they died at the rate of 300 per day, while in most places parents were selling their children to the Turkomans, who would at least save their lives. In Ispahan men were found

camels, and other catable animals were sold. The foreign residents were those who took notes of these things and sent them westward; for the Persians did not see the use of such an exposure, looking on the whole matter as kismet, or destiny, a truly Oriental word that serves them in a vast number of perplexities. Of the 120,000 inhabitants of Meshd, the Mecca of the Khorassan, two-thirds perished, and the other third left the place. In Ispahan 27,000 persons died. A great number of such ghastly items might be gathered from the newspapers of the day, the whole indicating that about 500,000 of people must have perished in that visitation. Persia, the ghost of its own magnificent self, stands greatly in need of some change like that which has come so signally to China, Japan, and other parts of the east; and the Shah, who could lately contrast the civilization of the west with the somewhat primitive and patriarchal condition of his own country, sees the need of it very probably.

Oh, Josh, Brahma, Allah, Vishnue, Jehovah, Jove, God, we ask you if you withhold rain and the genial influence of the elements that famine may follow? If you, each of you, or all of you caused these famines, what a fearful record—dark, damning, and condemning, rises up in fearful magnitude against you. If you did not cause them, some one else must, and against him humanity will hurl the shafts of their censure and criticism. Or are there hidden laws of the Almighty that we do not understand, that cause reverses and so shape events in the material realms as to cause intenes suffering? We will see.

TO BE CONTINUED.

## The Necessity of a Radical Reform in Spiritualism.

The following article is from the Chicago Times, and every rational Spiritualist will recognize the fact that it expresses a deep truth:

In a very able lecture delivered to the Free Religious society, at the last session, Professor Vander Naillen alluded to the well-known fact that scientific men, as a rule, refuse to investigate the phenomena of what is termed Spiritism. This is true; and it is a condition not at all creditable to scientific investiga-

Spiritualism or Spiritism, as it is now more frequently designated, has precisely the same claims to examination that has any occurrence, or science, whose phenomena are curious, novel, and well established with reference to their existence. To ignore them, to sneer at them, forms no argument whatever against their value,-at least, until such a time as careful scientific examination has demonstrated that

they are worthy of no better fate. It is true, among the believers in a spiritual origin of the phenomena of Spiritism are some of the brightest intellects in this country and Europe. These believers include lawyers, judges, professional scientists, essayists, and others belonging to the higher professions. The adhesion of this class of men carries weight. The mere fact that they believe these lienty and a time of famine. The Bengal la-things, although not conclusive as to the truth of the spiritual origion of the phenomenal developments of Spiritism, goes, or should go, a long way toward giving them a value in the estimate of thinking men. Why, then, is it that Spiritism is so persistently ignored by men like Tyndal, Huxley, Agassiz, Darwin, Hitchcock, Spencer, and others, who repre-

sent the advance guard of scientific progress?
The reason of this, THE TIMES is inclined to think, is not at all beyond discovery. The reason that will explain the very general ignoring of Spiritism, by scientific men, will also explain why it is regarded with distrust by thinking men who are not engaged in scientific

The principal fact of this explanation is to be found in the character of the greater part of the people who profess to be the exponents of Spiritism. It is a fact not to be denied that Spiritism includes in its followers more disreputable people, more ignorance, charlatanism, quackery, and humbug, than any other professedly-respectable science in existence. Es pecially does this apply to that licentious ele-ment of harlotry, self-styled "free love," which has succeeded in identifying itself so completely with Spiritism that a good many people have fallen to think that the two are identical and therefore inseparable. Scientific men have a disinclination to befouling themselves by touching anything which has such a close apparent relation to the bagnio. They are disgusted with the assertion that the truth of the theory of the intercommunication of embodied and disembodied spirits necessarily implies that lechery is reputable, and harlotry

a religious virtue. The fault lies, in the main, with Spiritualists themselves. They permit an alliance with that unclean trinity, Woodhull, Blood, and Claffin. The more respectable elements repudiate this alliance, but still it exists, and its abominations affect the entire class of believers. In addition to this disreputable connection, Spiritism is cursed with the adhesion of every lunatic not sufficiently mad to be incarcerated in an asylum, but yet sufficiently un-sound to cast discredit upon any belief with which they are connected. One man perambulating a city with long hair floating down his shoulders, and claiming to wear it thus because a Spiritualist, will create—the suspicion that he is an ass, and that the faith he claims to represent is a humbug. Moreover, every peripatetic fraud, who travels as a clairvoyant, and whose business is to humbug stilly girls out of their dollars, and to act the parof procuress, claims to be a Spiritualist; and, as a matter of course, her iniquities react up on the faith she pretends to represent. The city of Chicago is full or ignorant tricksters. who having mastered a ring-puzzle, and two or three other feats of legerdemain, set themselves up as spiritual-mediums. They are ig-norant, trivial, contemptible, to the very last degree. Occasionally persons of sense drop in upon them, honeatly desirous of investigating their operations; they witness their allly and transparent tricks; they listen to the bal-derdash which they utter as coming from the spirits of once intelligent men and women; and then they go away in utter disgust over the contemptible clap-trap they have witnessed, and conclude that Spiritualism is a gross humbug. Let respectable, honest, conscientious spir-

itualists cleanse this Augean stable. Let them kick out these long-haired asses who misinterpret Spiritualism in their manners and demea-nor. Let them repudiate at once and indignantly the harlotry of Woodhull, and the loathsome teachings of her class. Let them throw out of their temple the mountebanks who, in the guise of priests, are pretending to transmit the oracles of spirit-intelligence. neads; some amrin that no has a thousand | digging up newly-buried persons, and it con- | Let them purge themselves of quackery, of | the price very considerably, and all arms; the Romans declared that he was armed | tained a number of shops in which dogs, cats, | frauds, kumbug, and ignorance. When this | procure them. See advertisement.

shall be done, they will be entitled to a hear-ing; and they will undoubtedly secure it. Now the beautiful doctrines of Spiritism are alloyed to an extent that renders them offensive. When they shall have been purified, they will receive popular attention, and will secure the rank and consideration to which they are entitled.

## Sex in Spirit Life.

BROTHER JONES.—I would be glad to see an answer in the Journal, to a question that I hear asked by many: "Why are Mess's. Stebbins, Tuttle, W., and others, discussing a question that could be settled so easily by asking the spirits themselves?" I have heard it remarked, and I have remarked it myself, that a person reading such discussions would conclude that those gentlemen had never had a Spiritual communication. Is it possible that none of our great mediums can settle such simple questions in one word, "yes," or "no;" or have those gentlemen no confidence in the spirits and mediums. spirits and mediums.

I had a paper handed to me a few days ago by a skeptic, which contained a good many questions about spirits and the Spirit-world, and was asked, "Why don't the Spiritualists' make these things plain." I told him that if he would read the Journal for one year, he could obtain the information desired; but I am afraid that if he should see such discussions as Tuttle's, Stebbins' and W.'s, he would not be satisfied.

B. F. Adams.

Nashville, Tenn. REPLY:-Your questions are very pertinent. If we have communion with spirits at, all, we certainly ought to know whether cex contin-

ues upon the spiritual plane of life, as here. For our part we should as soon expect to be deprived of any other organ, or all, as those which define the sexes upon this plane of

But for the evidence from observations: we see men and women upon our streets, and do not hesitate to testify that we saw them and know them. In like manner we see men and women who have passed to the spiritual plane of life, at our cabinet seances. We know them and can testify with the same certainty that we did in regard to seeing men and women on the streets.

We converse with spirits, and they tell us that no faculty nor organ of the human being is lost, nor changed by the casting off of the physical body; as we have a physical body so shall we have a spiritual body in every, particular corresponding with the physical. Indeed, the spiritual body exists in, and per-

meates, the physical.

We are now in spirit life as much as we ever shall be. We are clothed upon with a physical body, which blinds and renders obtuse our senses. At death we are freed from the gross matter, but the real man and woman remains with his or her organiand powers of thought unimpaired. "In each number of the Little Bouquer, we publish an article upon the Philosophy of Life. In those articles (thirteen of which have already been published), we treat of genus and sex at length. Our inspiration teaches that the germs of all creatures, human and brute, are eternal in their existence, never having been created can never die; that see and genus are eternal without beginning or

The writers referred to by our correspondent may be inspired to write as they do for the agitation of thought, which is said to be "the beginning of wisdom."—ED. JOURNAL.

## "Life's Morning and Evening.

Is the title of a beautiful picture which we have just received from the publishers, Messrs. R. H. Curran & Co. It is the work of the celebrated steel engraver, J. A. J. Wilcox, from an oil painting by Joseph John, who is so favorably known as the painter of The Orphans' Rescue, Dawning Light, Guardian Angel, etc. Life's Morning and Evening is an allegorical design. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea-an emblem of eternity-reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like life's Evening," fitted for the "crown of immertal worth."

A band of Angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful Pilgrims on the shore, "Be Kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God to Love " Just behind sits a humble waif, her face radiant with innocence and love, as she lifts the first letter of "Charity" "Faith" and "Hops," being already garnered in the backet by her side. Over the rising ground we read, "Lives of Psalm of life," lifts the veil, and we read be-Great Men," and Longfellow's poem, "A youd the limits of the picture,-"all reminds us we can make our lives sublime." Further on to the left, "So Live," admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the bost, is the song of the heavenly messenger: "Gent ly we'll waif him o'er."

The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

This picture, embodying such exalted sentiment, combined with the beautiful in us. ture, should occupy a favored place in every home and school where children receive instruction.

Owing to the great demand for the beautiful photographs of the Anderson Drawings, Bro. Winchester has been enabled to reduce the price very considerably, and all can now

## WAR IN THE WOODHULL CAMP.

Dr. Joseph Treat, the Editor in Fact, of Woodhull & Classin's Weekly, lifts the Slimy Vell.

Corruption, Deceit, Fraud and Licentiousness Most Foul, Exposed,—Dissipation Denounced-Disease and Death Shown as the Effect of "Sexualfreedom.99

Dr. Treat having become so completely overwhelmed with the horrible scenes enacted in his presence, could no longer forbear to expose the turpitude of the Moses-Woodhullites, with whom he has so long been associated. Ho came out with an address to the multitude assembled at Robertson's Hall, New York, on the 24th of February last.

The title of his address is, "Victoria C. Woodhull, Tennie C. Classin, and Col. Blood, unmasked."

We have no space for publication, nor have we a taste for the mastiness exposed in the address by an adherent to the doctrine of the infamous clan.

Suffice it to say that this adherent to the Social freedom" party, goes down deeper into the private lives, and exposes more infamy and devilishness than we supposed it was possible for them to practice, and not go to a worse place than the "Ludlow Street Jail" of New York. Rake "Five Points" with a fine-tooth comb, and every "gutter rat" there caught, would feel diograced to be charged with their infamous conduct, as exposed by Dr. Treat,

formerly one of their most cherished friends. .The paper is sent by mail on receipt of tem cents. Address,

JOSEPH TREAT, M. D., P. O. box, 1235, N Y. City.

"Startling Facts in Modern Spiritualism."

The public estimate of this invaluable book by Dr. Wolfe, continues to be shown by its rapid sale, and the appreciative notices the press bestow upon it. It is doing a great and good work wherever it finds untrammeled and intelligent readers, and particularly among our Materialistic friends, who require no uncertain testimony of the reality of the after-

The following notice of the work, we extract from the Ackley (Hardin Co., Iowa,) Independent, of a recent date, a paper that has seldom spoken a good word for Mcdern Spiritualism.

A NEW STANDARD BOOK.

Dr. N. B. Wolfe, of Cincinnati, has published a large book of nearly 600 pages, which he entitles, "Startling Facts in Modern Spiritualism." It is a full and closely written record of 25 years spent in investigating spirit phenomena among spirit media in the United

States and Canada.

We have read the book carefully, and have no hesitation in cheerfully recommending it to our readers as a book that will do them good to read. It will lead you to think freely and independently of all creeds, and will add to your knowledge of truth more than any book we know of. The sweet assurance that one can draw from its pages that when life's scenes are ended and the night comes, we shall meet with the loved ones over the river, who have gone before, is worth more than the price of thousands of books. In it everything is portrayed so clearly and conclusively that the reader can not help but say to himself at

its conclusion: "Those I counted as 'loved and lost ones,' are yet near and dear to me.'" "Over the river they beckon to me," and say, "we shall

meet again." We hope that "Startling Facts" will have a world wide circulation. A general perusal of the book would do more to spread "peace on

earth and good will toward men," than anything else we know of.

## Remarkable Works of Art.

R. Butterfield, Esq., of Sacramento, Cal., has kindly placed in our art gallery, two large photographs from Anderson's Spirit-likenesses of Mrs. Butterfield.

Mr. Butterfield says these pictures have made him a confirmed Spiritualist. He also appends the following certificate for publica-

This is to certify that in May, 1873, I applied to W. P. Anderson, Spirit Artist, then n Sacramento, for a picture of my wife, who died at Nevada, Cai., twenty-two years ago, and of whom no picture had ever been taken, to my knowledge. I gave him her name and age only. The picture I obtained is a correct likeness, not only perfect in every feature, but true as to organization, temperament and position. The dress, pin and collar are perfect, the latter being one she made with her own

After this picture was in my possession and where Professor Anderson could have no ac-cess to it, I requested a duplicate, and obtained a second picture, a perfect copy of the first, with the single exception of the dress and collar, which were changed for others more usually worn by her and equally familiar to me. I was not present when either of the pictures were taken.

Witness my hand this 2d day of June, A. D., 878. R. BUTTERFIELD
I hereby certify, that the above described pictures were taken as purported, under spirit control, and independent of my own will or knowledge of art.

W. P. Andreson, S. A.

Dr. D. P. KAYNER; by request, of numerous citizens of St. Charles, delivered on Saturday evening, April 3d, in the Congregational Church of that city, to a large and intelligent audience, a scientific lecture on temperance, Although the Doctor was greatly fatigued by previous professional duties, he succeeded in deeply interesting his audience who gave him a hearty vote of thanks for his efforts in the good cause.

Time Supreme Court of the United States has recently decided the suit of the Florence Sewing Machine Company against the Singer. Grover & Baker, and Wheeler & Wilson Sewing Machine Companies, involving over \$250,-000, in favor of the Florence Co.

## Indignant.

Eunice A. Lacy, of Lapeer, Mich., complains that she has been deceived by the most contemptible tricksters, and offers \$500 for the reading of a card which she will hide, or a sealed letter, without opening it.

We know nothing of the identity or responsibility of Eunice. Perhaps mediums who possess such powers will advise Eunice to put up her "spondulicks" before she goes very far with her bluff—\$500 proposition.

We can say to her in all truth (and she need not peril even her small change) that we have seen a scaled letter copied, word for word, in our presence, by a mechanical writing medium, no one present knowing anything of the contents of the letter until it was copied; then the seal was broken and the letter found to be copied word for word.

Now, let this lady save her money (this advice is doubtless unnecessary, as she will not cend it to us to hold on condition that it shall be returned if her letter is not answered), and ait down with a good medium, and a sincere desire to get into communion with her departed friends, and she will soon fully realize that there are stranger things that her mother can. and will do for her, than the copying of seal-

## Spiritualism in the South.

We notice that many strange manifestations are occurring in the South, particularly at New Orleans. George W. Kendall, a prominent Spiritualist of that place, gives the following in the New Orleans Times:

Reading an article in the Christian Advocate, published by Robert J. Harp, in this city, entitled "Singular Phenomena," (dated, March 12, 1874,) wherein is stated "a large plow was seen to rise up and settle on the top of the house, and stands there yet," I send you a piece of seaweed which was brought into my parlor on the evening, or rather about 12 o'clock at night, by the "invisible" power, who informed us that Adolphus B. Cook was lately drowned in the Pacific Ocean, near Acapulco. I do not know, nor did my family ever know, any person of that name. We were told that the weed was brought as a test, and also to show what it and also to show what it was possible for the spirit to perform. As I have taken pains to preserve the weed, I would like some person, a member of the Academy of Sciences, to examine it for the purpose of discovering whether this secured is peopler to the Parific Coast this sea-weed is peculiar to the Pacific Coast only, as there are a number of shells apparent ly growing, or rather sprouting from the vine.

## Extraordinary.

In the death of that distinguished Statesman, Mr. Sumner, the country has met with a loss that will be keenly felt. His crudition, strict integrity and devotion to the rights of mon, has endeared him to all classes. It was, indeed, a happy thought on the part of the illustrious chaplain of the Senate, who, in one of his salaried invocations, requested God to see to it that the proper arrangements were made at Boston for the funeral of Mr. Sumner. The world should be thankful that he called his attention to that, else he might, while carefully and critically attending to the machinery of creation, or counting the hairs of some of his children's heads, for they are all numbered .have neglected to make such preliminary arrangements for the funeral, as the ccountry seemed to demand. Under the circumstances, God will get all the praise for satisfactory arrangements for the reception of his remains, while the Boston people, who did all the work, are entitled to no commendation whatever. Why can't the God of this Chaplain, be induced to feed the starving settlers of lows? They would appreciate assistance on his part.

## Thirty-nine Hearers.

E. V. Wilson, "The Gentle," failing longer to get his usual calls to lecture to true Spirit. ualists, hired a hall in Chicago and went it on his own hook last Sunday morning, to thirtynine hearers—many of whom were apparently ashamed of their presence; others left in disgust, saying, "I did not come here to listen to Woodhullism."

His whole soul seemed to be wrought up to a high pitch of excitement, in glorifying Woodhull, Moses Hull, Dan Hull, and the "hull of 'em," the "Gentle Wilson" not excepted.

The Religio-Philosophical Journal, which so long furnished him with an "advertising corner," was not forgotten, when he turned the corner, and let fly his anathemas.

Poor Wilson! Why does one so "gentle" find it necessary to preach so much about his virtue. Is he suspected, or has he read the fable of "Poor Trayt" Perhaps Mrs. Capt. Severance will rise and explain.

## Day, Colchester's Fund.

All money donated to the above named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

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Mrs. S. Jennings, Chicago, Ill	2.00
Spiritualist, Iowando, Ps	.60
Richard Walker, Hopedale, Mas	1.00
Unknown, West Randolph, Vt	.25
wm. Skinner, Lyons, Iowa	, .50
Unknown, Illon, N. Y.	.60.
W. Z. Hatcher, Norfolk, Va	.80
Thanks to all,	

A TAIR of Eternity and other Poems, by Gerald Massey. Price \$2 00; postage 20 cents. For sale at the office of this paper. ELIAS D. STRONG, of Albany, N. Y., will

answer calls to lecture. Address him at the

above named place, box 318.

Middle Men Defended.

It is stated by a knowing cotemporary that a venerable preacher of the Christian persua sion was holding services in his church which is in the heart of a Grange community. In the course of his sermon he became eloquent, and exhorted his hearers to come to Christ; and insisted on personal and direct communion with the Father, declared that all other means were as "useless as middle men in trade." The next day he went to his butcher's to buy some meat, and was thunderstruck to be denied. "What!" he exclaimed, "don't I pay for what I get?" "Yes," coolly replied the butcher, "but I can't sell you any more meat. You must go to the steer for your steak, and I am, going to Christ for my religion. I don't want any middle-men around me.".

Moses-Woodhullism in a Nut-Shell.

Such has been the unprecedented demand for the above named pamphlet that our friends will have to manifest their patience for a few days, whill we get a new lot from New Hampshire, where they are published.

We understand that there will be a valuable appendix added to the new edition. Send in the orders—first received first filled. Price 10 cents. Address, Religio-Philosophical Pub-LISHING HOUSE, Chicago, Ill.

The Little Bouquet-Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay

Amount previously acknowledged......336 72 A. McCollough, Burnside, Pa....... .50

Who will next be inspired to a similar deed of noble charity. We shall report.

E. D. BARTLETT, of Wyhoff, Minnesota, writes: We of the spirit order, and as many others as wished, have had the pleasure of listening to a heries of five inspirational lectures delivered by R. Hoyt Winslow, at Preston in this county. Bro. Winslow is acknowledged by all to be a representative man of his profession. He dealt telling blows to the "infamous free loveites," in his modest way. Mr. Winslow informed me that this was his first visit to this part of the state, and he speaks in high tones of the section, and is anxious to return again at no distant day. May he come often.

DR. C. D. GRESS, a late convert to the Philosophy of Spiritualism, from the Congregational Church where be ended his journey of 40 years through the wilderness of orthodoxy, and who for the last eight months has been doing missionary work in preaching this new gospel by the way side, now offers his services to the liberal in thought, and will answer calls to speak and give readings of his ooms, in Michigan, Indiana and all places of easy access. Head-quarters at Kalamazoo.

D. E. EMRY of Canton, Ill., says "this makes about twenty-five dollars that I have collected and forwarded to you in less than a year for the Jouenal." If all of our old subscribers would take a like interest in circulating the Journal and Little Bouquet, Spiritualism would in one year become the dominant doctrine throughout the United States. He and all others who have done so much to promote our cause have our sincere thanks.

The following named persons have written to this office but neglected to give post-office address: M. Frilds, Mrs. M. E. Bells, F. Fletcher, W. L. Gillmore, Mrs. A. J. Handy, W.Langdon, Mrs. N. Bundles, L. W. Ransom, W. M. Gage, S. M. Potter, Mrs. H. M. Allen, J. Tomlinson, Sarah S. Sawlew, W. M. Jones, W. Nash, Mrs. M. Rugor.

BABBITT'S HEALTH GUIDE, now ready, for sale at the office of this paper; price \$1 00.

B. F. Underwood has been lecturing at Madison, Wis.

PHOTOGRAPHS of Spirit Drawing; large

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## Spiritualism in England.

In a London Journal we find an article which corresponds so closely to the best manifestations of materialization that have occurred in various places in this country, that we append a brief extract therefrom.

A private medium, a Miss Cook, of London. gave numerous scances in that city, at which several spirits came out; "Katie,King, a pretty face, with a strong general resemblance to the medium, but rounder and with lighter eyes. Then came a male face with black beard and moustache, and then a dark face, like that of a Parsee. Speaking of the manner of materialization, Katie said, 'she took more or less power from every person in the circle.' She was asked whether she would cut off and give away a piece of her head-dress, which resembled a sort of turban of white cloth. 'Yes,' she said, 'give me a pair of scissors quickly.' These were handed to her, and we saw her distinctly cut off a piece of the substance, about two inches equare, which she handed to the writer, Mr. Henry M. Dumphy. It has since been submitted to several well-known drapers, who have failed to discover of what material it is composed. It is not linen, calico, cambric or muslin. It has not been found possible to-match it."
"In October last a seance was held in the

drawing room of Mr. Luximore, 16 Gloucester Square, Hyde Park, London, England, fourteen persons assembled. There was a bright fire burning on the hearth, and a lamp was burning so that every thing could be

clearly seen. "The back drawing room was in perfect darkness. We examined it and locked the door. The doors, instead of being on hinges, slid out from the wall. They were drawn out so as to leave an opening about two and a half feet wide, by some twelve feet high, and in the front of the opening thus formed, was hung a curtain. An arm chair was placed just behind this, in which Miss Cook was firmly secured with cords fastened

and sealed at the ends. "In a very few minutes the accustomed voice of the apparition was heard speaking to the medium, who went into a deep trance. The figure then appeared and spoke to us recognizing several of the circle, and asked the names of one or two whom she did not appear to know. She then went back into the room, and returned immediately, carrying a large China bowl and placed it on the carpet in the front room. There were two of these bowls on the table in the back room. She afterwards brought out the other and some other ornamental objects. She carried on a lively conversation for a considerable time, and when a hymn was sung, joined in, in a awest contralto voice, somewhat different from that of the medium. She allowed a lady who sat close to the curtain to touch her, and she put on a diamond ring which I handed to her. This she afterwards dropped into one of the bowls, observing that she liked to look at gems, but had no need of such things.

"A Russian gentleman present asked her if she would turn round, on which she made a regular pirouette, observing naively, Will that do for you?"
"She remained on this occasion about an

hour, and at the expiration of that time said. 'My medium is in a very uncomfortable po-sition, her head has fallen over the arm of the chair, let some one come and put her right."
""Who is to come," asked Mr. Luxmore.

Oh, any one, but come at once, was the re-joinder. I then ran through the opening, and found Miss Cook exactly as described. I looked in vain for the apparition in the snow white robes and naked feet. I neither saw nor heard her.

"Miss Cook was in a deep trance. I moved her in a more comfortable position and returned to the circle. Katie then re-appeared; bidding us good night, and calling each per-son by name. The duration of this seance was one hour and five minutes. "At another seance I asked Katle what be

came of her when I went into the room to place Miss Cook in an easier position? The answer she gave me was that she could become invisible and intangible at will. Then how long do you take to materialize yourself?' I asked. 'That,' she replied, 'depends upon circumstances—sometimes five minutes, and sometimes ten minutes.'"

Spiritualism in England has prevailed more extensively, we think, among the higher classes than in this country. The writer whom we have quoted above says, "The witnesses of these phenomena includes peers, members of parliament, diplomatists of the highest rank, judges, barristers, physicians, clergymen, members of learned societies, chemists, engineers, journalists and thinkers of all sorts and degrees."

We rejoice to know that Spiritualism has reached these, but we are more happy in the knowledge that it is most beautifully adapted to all classes and conditions of society, and that its glorious gospel will reach all humanity, and be the means of feeding all our Father's children at his own bountiful table.

## Please Attend To It.

Those who have so kindly secured trial subscribers, will very much oblige by securing as many renewals of that class of subscriptions as they can under our very liberal propositions for such renessals. Prompt and energetic action will cause a renewal of nearly every one.

Our readers are familiar with the Wilson-Taylor matter at Odell. Dr. Taylor's lectures there made such a stir among the dry bones, that the Orthodox sent for a Prof. Cook to come to their rescue. He did; and the Spiritualists challenged him for a discussion. He accepted, and Dr. Taylor was telegraphed to come and meet him. So he did, and during this week, reason and philosophy play with dog matism and superstition.  $\Lambda$  report of the discussion will be given soon in the Journal.

DR. SAMUEL MAXWELL has removed to 400 Randolph Street.. He has nest commodious roomsthere, and he extends a cordial invitation to the friends, to call and see him.

STARTLING FACTS in Modern Spiritualismprice \$2.50, for sale at the office of this paper.

That clerical ass. Fulton, was given a cake of soap by somebody the other day, and wrote back this cauting acknowledgement: "I have used your soap with profit and pleasure; but best of all. I have held pleasant converse with you concerning Him who washes all our sins away." LOOK TO YOUR ACCOUNTS.

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In case any of our subscribers in arrears are laboring under any especial misfortune which deprives them of the means to make such payment hefore the first of April, they will be honorably dealt by, if they write and make proper explanations, with reasonable assurances for payment at no distant day.

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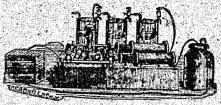
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A Letter to Elder Leech, of Reedsburg, Wis.

I take this method of requesting you to give us some information out of the redundance of your (to us) unaccountable knowledge se forth in your funeral sermon at Mr. Senogles recently. You made so many strong assertions that history does not recognize, that we might suspect your opportunity for investigating the subjects you so stoutly asserted to be true, but did not prove, had led you to take the stand you did. As investigators of new truths within our capacity to reach, please give us your authority for saying in substance (I quote from memory), that had it not been for the Bible we would not have known that we had a soul, that it was immortal, or that there was a God, when Rollin assures us that Socrates, a Pagan Pailosopher, four hundred years before Christ, died a martyr for promulgating those truths. Also the Hindoo scriptures distinctly recognize the same ethics throughout, like the following: "The person who performs works without desire of fruition, directing his mind to God, obtains eternal rest, and the person who is devoted to fruition and performs works with desire, he is inextricably involved." A writer on Hindoo mythology, says, "That though the numerous titles of the Deity are all referrible to the sun, yet is only considered as a type of the divine intellect." Geographers have found no nations of the earth or tribes of Indians, however low in the scale of being, that do not expect to live after the death of the body, or believe in some form of a Great Spirit, answering to a Supreme Being. Names are nothing; the substance ultimates in the same thing, and the different ideas of a Deity and future existence, do not vary more essentially among Pagans, than among those who read the Bible. You connected Darwin's Descent of Man with the spiritualistic idea of the soul, and emphatically stamped them as damnable. Was it because the descent of man was founded on Geology, the original words of God written in the rocks, that destroyed the six days of creation of Genesis? And the latter because it ignored the brimstone Hell of the Scriptures, the corner stone in the foundation of your church? Why is it more damnable for me to converse with my friends in the Spirit-world than it was for Jesus and many others to converse with Moses. Elias and the prophets? Is the law through which they communicated made damnable to me? Is it worthy of cursing because I use my senses to discover my own soul and its immortality, by placing myself, in condition to do so, instead of relying upon the rather vague statements of more ignorant generations? Is it offending our Father and the precepts of Jesus, to use our spiritual gifts that are conferred upon us, and that Christ encouraged the use of? With your profound learning of Bible literature and roaring eloquence, with which you demolish a Darwin, a Tyndal, a Beecher and Spiritualists generally, you will not fail to enlighten us more particularly upon these momentous ques tions, as your knowledge of the design and purposes of God, seems to be so unlimited that you easily discover the exact and only path by which his dear children can escape his eternal

True, you have given your own experience as an infallible pattern, and are as sure that your "Mother also is in peace, as you are that God exists," please tell us by what knowledge you are sure of either, or whether it is founded on imagination or others' assertions. If there is so much important knowledge in the Bible, and no where else to be found, is it not to be regretted that it has ever been used against all reformers, such as Jesus, Luther, Servetus. and the Quakers?. It has been held in one hand, while death and persecution has been inflicted by the other by its devotees, out-doing all Pagan discoveries of human torture, and

has ever opposed all science when it contra-dicted Bible infallibility.

It is a fact supported by history, that in all nations and communities, among Christians as well as Pagans, that where the priest craft of churches has had the most power, there the most ignorance, darkness and wretchedness prevails, but where their power has been most restrained by just laws, there has been the greatest amount of intelligence, happiness and progressive knowledge, and so willfully te-nacious are such people of their liberty of conscience and liberty of action, that any interference of the clergy in their Legislative halls is watched with eagle-eyed vigilance. If such are the facts, then our liberties and enlightenment exist in spite of those who live in, or nearest to, Bible influence of the undeveloped ages. Nothing can chain down the ever aspiring mind of man, but brute force. When untrammeled by political and religious intolerance the mind being left free, it will soar by the promptings of magnetic attraction to the great positive centre of all intelligence and power, as directly as water flows to its level, and by the same law that it did in the palmiest days of Scripture writers, and as mind rolls along down the corridor of time, assisted by the ever present, it augments its velocity toward intellectual greatness. That mind is truly to be pitied, that by surrounding cir-cumstances, is firmly chained to the dead past; whether it is in mind, mechanics, science or agriculture, it cannot rise to its native dignity in its destined magnificence. And now in conclusion. I will say that to many at the funeral, you presented the lamentable spectacle of a raving maniac, tightly closing your eyes egainst the morning sun, and declaring the world in darkness for the last eighteen hundred years, holding in your hand a dark lantern manufactured by the ancients, of such clumsy construction that you could not open the door of that to receive what little light it contained, stumbling over objects you did not see, declaring the sun did not shine, but had rolled itself up in its own splendor and curtained itself in Heaven.

I would say to you, "receive thy sight," not by anointing with clay, but with a little common sense and the development of the present glorious age. There is no fact of phenomena in the world that is more thoroughly proved than that of a soul and its immortality, outside of the Bible. The history of all nations and people furnish ample witnesses of saints and sinners, rich and poor, young and old, sick and well, seeing and conversing with those that had left the earthly form, but more particularly have these heavenly visitants manifested themselves in the last twenty-five years in proportion to the onward rolling waves of intelligence in all departments of life, and there is no need of exposing yourself in such stupid ignorance, for a neighborhood or even a family is scarrie where these manifestations of light beyond the grave are not apparent. The clairy oyant eye under proper conditions leaps all material barriers into space, and sees the soul burst its earthly cerements at death, beholds it glide away to fairer climes, escorted by friendly angels to the house of many mansions, and again return to meet the mourning survivors with gladdening cheer, a scene that thrills the angelic host from sphere to sphere, and converts tears of grief into tears of joyous praise, for the priceless boon, a truth worth worlds to know and see, which nore can afford

S. MONTROES. Reedsburg, Wis.

THE PHILANTHROPIST.

Letter from L. Day.

Bro S. S. Jones: Seeing a desire expressed in the "Editorial Department" of the Banner or Light, that I would, after getting back the full amount, make public the full details of the case in the Colchester trial, upon consideration I came to the conclusion to do so at once, so far as my feeble state of health permit, and for various reasons. First, if put off until the whole is paid at the rate it has come in for the last two weeks, it will be at least seven months before the report can be given. I am well aware there are many true friends that do not understand the nature of the affair, who would readily respond if they did. I have heard there were some who have insinuated that I was not in need, but had plenty to make me comfortable; others, I have been informed, doubt the communications received, and have requested me to state the facts in public print, so taking it altogether I have concluded to give the details at once.

First, then, I will say, I supposed the circu-

lar would be all that was required, and so it proved to be with those that have responded thus far. Now do not understand me that there are not plenty of others equally true, but for various reasons have not yet added their mite, while there are others willing, but unable to do so. I have received remittances from some, communications accompanying, the reading of which brought tears of sorrow to my eyes. One says, 'I live on two dollars a week; my coffee is made from a burnt crust of bread, but I feel it a pleasure to add my mite in behalf of the prisoner's friend. Noble soul! like many others—the angels will protect you.

A few explanations, and I will proceed to give the details. First, I will say, if Spiritualists feel that it ought to be refunded, now is the time it will do me the most good, and those who are in ignorance of the facts may see and judge for themselves, of the justice of this call. Here I will say, I never did any-thing so repugnant to my feelings; it seems so much like begging. I was in hopes to pass into the Spirit-land with this burden on my own shoulders, but fate has ordered it otherwise. Nothing but absolute necessity has forced me to this. I ask no charity, except that which suffers long and is kind. Let no one contribute a dime unless he feels it a duty. Here I will say, appearances are not always what they seem to be; and, suppose I am not in need, does that lessen the obligation to publish and autolic results. tion to uphold and austain your poor and suffering mediums, and protect them from injustice and confinement in a loathsome prison? Would to God, I could have borne it all in

silence, which I should have done, had it not been for my duty to loved ones here. I can give but a brief statement, as I have already written more than I intended to, still it may be the means of opening the eyes of some to their duty to the mediums whom the spirits use for their good.

STATEMENT.

In the Spring of 1835, Charles Colchester, a true and reliable medium, was arrested in the city of Rochester, N. Y., under authority of the U.S., for refusing to pay for a license to carry on the trade of a juggler. He was put under bonds of some \$1,500, to appear before the U. S. District Court to be held in Buffalo, N. Y., in August following. He promptly gave the required ball, and came to Buffalo, to await his trial before N. K. Hall, their district judge, but now with Colchester in the Boirit-land government had some of the most disreputa-ble witnesses, who swore that Colchester had told them, and that they could do the same things themselves. When put to the tests in open Court, they utterly failed and acknowledged their inability to perform what Colchester did; nevertheless a bigoted jury brought in a verdict of guilty. All was prej udice and bitter opposition toward poor Col chester, who stood his ground like a man, and offered to do the same things in open Court, but was refused the privilege. The sentence of the Court was a fine and cost, amounting to \$550, and be remanded to prison until paid Before and during the trial, the Spiritualists called a meeting and passed resolutions, that Spiritualism—not Colchester—was on trial and that they would stand by him to the end. Resolutions were published in the BANNER OF

SEQUEL:—At the close no Spiritualist stepped forth in that august court, to take the poor brother by the hand and say, "You are free, go your way!" Your humble servant being present, (not a Spiritualist at that time) and having heard all the trial, feeling that the verdict and sentence was cruel and unjust, and believing the Spiritualists would surely fulfill their pledge, he promptly walked to the desk of the clerk, and paid the amount. He received many thanks then, and since, with plenty of promises. The following statement as far as I can get at it, at this time, together with the circular, will explain the transaction.

I paid the fine in 6-per cent. compound interest, U.S. notes, on which two years' interest had become due. The clerk would not allow the interest on them, consequently it should be

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Room-rent and other expenses for Colchester, not here included, I freely give. Hope this may be satisfactory, and that all will act free as their feelings may dictate. I remain yours fraternally, L. Day.

865 Ningara et., Buffalo, N. Y.

A TOUCHING CASE.

Singular Death of a Husband and Wife.

The following is from the *Indianapolis* (Ind.)

Journal, and it will be read with thrilling in terest:

During the last week the Journal has announced the death, at the Hotel Bates, of Thomas L. Salisbury and Eliza E. Salisbury, his wife, the former having died on Monday, the 16th, and the latter on Saturday evening, the 21st. Some of the circumstances attending the death of these two most amiable and excellent persons were not only very touching, but rather extraordinary. They formerly resided in St. Louis, and while there, were called upon to mourn the loss of two fine children, their sole family, who were lost together while skating near St. Louis. They were a young lady aged eighteen, and a lad of fifteen. They ing the death of these two most amiable and

were drowned on the 21st of February, 1864, precisely ten years before the day of Mrs. Salisbury's death.

This double affliction almost broke their hearts, and henceforth they lived for each other alone, concealing their great grief as those only can understand who have been similarly bereaved. Naturally congenial and devoted to each other, their lives grew more closely together by reason of the hard providence which at one dispensation had removed both their darlings from their sight without a word of parting or warning. Two weeks ago when Mr. Salisbury was taken sick, his wife watched at his bedside with sleepless affection. Day and night she ministered to his wants till it was feared her own frame, never wants till it was feared her own frame, hever very strong, would wholly give way. About twenty-four hours before his death, finding him able to converse a little, she asked him if he knew her. He said "yes," and smiling, called her by name. To her inquiry if he was willing to die, he said "yes." She said, "Thomas, you want to go and see the children, do you not?" He answered, "yes." Then she said. "Thomas, I will follow you soon: do said, "Thomas, I will follow you soon; do you wait for me; I will come very soon. From that moment she evinced no more anxiety about her husband. She scemed to regard his death as certain, and her own as soon to follow. Yielding to the advice of friends she retired and slept till just before her husband's death, when she rose and bade him good-by. Immediately after his death she took to her bed and began to sink rapidly. No physical derangement was apparent, but it was a clear case of broken heart, or insupportable sorrow. The doctor did what he could, but it was a case that wholly baffled his art. Her malady was of a kind that no human remedy could reach. The gentle lady was entirely resigned to her situation, and seemed to contemplate her approaching death with entire composure. During the week she steadily sank, until it was apparent that her end was near. On Saturday evening, a short time before her death, her friends were startled to see her face illuminated by a bright smile. It beamed with a light that never shone on sea or land, and told of an unspeakable joy Her eyes gazed into distance, and her hands moved as if to welcome some one. A solemn stillness fell upon the bystanders, and the thought struck all that she was greeting her children. From that moment the lady neither spoke nor moved, but sank away and passed from mortal life with the same eloquent smile upon her face. She kept her engagement with the husband, and followed soon after him to complete the family circle in the land of the here-

# Poices from the People.

SWANVILLE, ME.—Mary Ford writes.—I must say that I heartly commend the course you have taken in regard to the Woodhull theory.

GRAVEL RIDGE, ARK.—T. H. Montgomery writes.—The "Clock Struck One" has had a telling effect in this neighborhood. DES MOINE, IA.—H. Morse writes.—The Journal will live, and thousands will bless you for the light you are sending out to the world

through its pages. IOWA FALLS, IA .- J. O. Bump writes .- We can not get along without the Journal. I will try and secure some more trial subscribers as soon as I become able to go about the neighborhood.

LINCOLN, NE.—S. P. Davis writes.—Your painteresting matter which furnishes me food for argument, and thrusts a ray of light upon the darkened places.

MORRISONVILLE, ILL.—E. Grundy writes.— I for one shall not try to cheat, wrong, or defraud you of a cent of subscription money, for I must ocknowledge that I have received more light since I have taken the Journal, than ever before.

EDINBURG, IND.—A. Downes writes.—The Edinburg circle send their thanks for the continual improvement in your paper. We think the continuation of such high-toned communications as in the last two or three numbers, will melt all

WAYNESVILLE, O.—Cheaterfield Myer writes.
—Our spirit guides have never taught "free love,"
(or "free hell" as they call it) through us. Your
paper has been our banner and our shield. I will
say this to you, Brother, so far as papers are instrumental, you have mainly saved the cause. BRIGHTON, MISS.-D Baxter writes.-It is

now about five years since I first subscribed for your paper, and I am happy to say that it is more pleasing to me than any other paper that I have had the pleasure of reading; in fact, it is one of those papers that grow better every year.

Dear Brother, yours with P. O. money-order of twelve dollars, is at hand. Thanks! It is highly gratifying to read the meed of praise. It is our aim under angelic inspiration to make each succeeding number of the Journal a little better than its antecedent.—Ed. Journal.

BAKER CITY, OR.—A. C. McClelland writes.

—Here I come again with thirty odd names, making over fifty names that I have sent you recently. I will try to send you more soon. I consider your paper the most valuable Journal of the age. Success to it. I have been taking it for years and would not do without it for four times its cost.

ST. LOUIS, MO.—M. McCord writes.—I thank you, dear brother, for your kindness in answering my letters, and in honesty I must say that to you and the Journal, I owe my present beautiful development, that of a trance speaker. I and Father Gallion still hold our meetings every Sunday, 10:30 a. M., and 7:30 p. M.

BUTTEVILLE, OR.—Chas. C. Pillow writes.— The Religio-Philosophical Journal and Little Bouquer are thrice welcome at our threshold. They are doing a great and good work for us. If you will give one or more specific reasons why you persist in calling Mrs. Victoria C. Blood, by any other name than her legitimate one, you will confer a favor on more than one of your nterested readers.

The people know her under the name of Victoris. C. Woodhull. She once claimed to be the wife of a man by the name of Woodhull. She then claimed to be divorced from him. 'Yet they continued to live together in the same family. She then claimed to be the wife of Blood, by the name of Dr. Harvey." She then claimed to be divorced from Harvey under the name of Col. Blood. Harvey, Blood and Woodhull, after the respective divorces, constituted a part of the masculine gender of her household, mutually taking their tea at her table, until Woodhull died, which transpired about one year ago.

To carry out her peculiar doctrine of "sexual freedom," Dr. Harvey, alias Col. Blood, is admitted to her festive board, untrammeled by matrimonial

For further particulars, purchase the little pamphlet published by the New Hampshire State Society of Spiritualist, entitled "Moses Woodhulljam in a Nut Shell." For sale at this office; price

ten cents.

CRAWFORD, KAN.-J. H. Waterman writes.-I have been in the ranks twenty five years; have never taken your good paper before. Am much pleased with it, especially your views on Woodhullism. May good angels sustain you.

DENVER, COL.—B. L. Ford writes.—I used to be a member of the First Spiritual Society or Chi-cago. My wife and self were officers in the Pro-gressive Lyceum, held at that time in Music.—Hall. We have no organization here, but a great many Spiritualists, and many more inquirers after mediums. What we need here now is a good physical and many statements. cal and materializing medium.

LENA, OR.—J. S. Vinson writes.—I am glad to see that the public mind is being exercised in-regard to the large amount of church property in our country that is exempt from any taxation. The question naturally arises in the mind, is it Those neat pews are for the comfort and hap piness of their occupants. Should they be exempt from any taxation, while the cows that give milk for the children of the poor are taxed? Justice says, no! . .

EAST WESTMORELAND, N. H.—Elliot Wy man writes.—Your Journal has such a multitude of readers, its influence for good must be powerfully effectual in purging Spiritualism from the foul stain that its enemies have attached to it, in fonl stain that its enemies have attached to it, in consequence of some Spiritualists having embraced the "Moses-Woodhull free-lust doctrine," which is having a tendency to demoralize the state of society, and also is proving detrimental to the progress or the cause of the true spiritual philos-ophy. I wish every Spiritualist in the whole civilized world could read your JOURNAL.

WASHINGTON, D. C.—Richard Roberts writes.
—I notice in your last issue received yesterday
that friend Erhardt writes that Woodhullism has that friend Erhardt writes that Woodhullism has created a ripple in the society here, causing several members to withdraw, giving names, etc., but I suppose the Journal understands that those who withdrew were not the Woodhullites, and I am glad to know that many who remain are ashamed of Moses-Woodhullism, and would gladly be rid of the odium the section of the society has brought upon it, and to avoid which they are now abandoning the name of Spiritualism, and shielding themselves under the broad banner of Timeralism.

MIDDLEBURY, IND.—8. L. Hixon writes.— Now, friend Jones, I must tell you how this little affair happened. There has been something to work at me for some time, telling me to do some-thing. Well, what shall I do? Why, see how many new subscribers you can get for the good JOURNAL. Bright idea, thought I, and at it I went, and in a very short time, I secured the eight subscribers. I though that I could not do anything being near three score years old, as you can see by my trembling hand. I may continue to try for more, for I feel anxious for its progress. I have read it a number of years, and intend to read it as

Thanks, venerable brother. Good angels prompted you to make the effort, as they are prompting thousands of others.

There was never such an outpouring, of the spirit of inspiration as now. Thousands are daily awakening to a spirit of inquiry into the Philosophy of life.

The Journal leads the way, and only has to be offered to be received by tens of thousands who one year ago would not have a Spiritual paper in their house. The world begins to realize that there is one paper that fearlessly denounces the Moses-Woodhull infamy. That paper is everywhere being sought for.

We hope all other subscribers will listen to the still small voice that is prompting them to spend one day at least in the same work you was so successful in.

PRESTON, MINN.—Wm. M. Taylor writes. PRESTON, MINN.—wm. M. Taylor writes.— Last evening closed a course of lectures delivered by Capt. R. H. Winslow, which was a grand suc-cess, considering the opposition in this small town of 700 inhabitants, with three churches belonging to the Orthodox and the backet that E. V. Wilson gave us when he was here. Friend Winslow closed with honors, and we will be most happy to see his bright and cheerful countenance around see his bright and cheerful countenance around here again when convenient, for we believe him honest and earnest, and know him to be well posted on the "don't understand her policy." Bro. Winslow is certainly worthy, and ought to be supported by every good Spiritualist wherever he goes. He is an excellent speaker, sound reasoner and a gentleman; has the best wishes of all the Spiritualists who had the good fortune to listen to Spiritualists who had the good fortune to listen to him. Enclosed you will find the names of six subscribers for the trial list, which makes forty names that I have sent, which looks very encouraging for so small a place.

WASHINGTON, D. C.—John Mayhew writes.— In your last number, I noticed a letter from F. Erhardt of this city, who states vaguely, "That Woodhullism has caused a ripple" in the Spiritual society here, which has led to the withdrawal of the old members of the society, and with others, myself, leaving it to be inferred that such withdrawals might have been—either that the parties withdrawing were, or were not, on the Woodhull social platform of promisculty. In reply to inquiries received, I desire to satisfy my many friends in the great West, by stating that although the Woodhull social question has divided the society, the adherents thereto have remained, and those who could not by their presence even, assent thereto, withdrew. When a spiritual society may be developed on a decidedly monogamic platform, I shall again be found ready and willing, but not before. I deeply lament that the time should have arrived when those who should uphold chastity and a pure life, should be found coquetting with, and tacitly assenting to, a doctrine so fraught with defilement and ruin to the human family, as social promisculty. drawals might have been—either that the parties

COLUMBUS, PA.—Mrs. Ewer writes.—We have a large society of Spiritualists here, all eager for the truth—not one Woodhullite among them. In times past, Woodhull & Clafin's Weekly was read considerably, being sent free with the Banner of Light, but now it would not be acceptable on any terms whatever. I sent word to Moses Hull that if he sent out any more of his Crucibles, to send a pair of tongs to handle them with. Please tell Mr. Syphers that there is a haunted house in Corry, Pa., that is in a barbarous condition—that one you spoke of in your last JOURNAL, is too civilized entirely to be called a haunted house. We have thousands all over the land where spirits communicate and do wonderful things. This one I speak of has been occupied by five or six differspeak of has been occupied by five or six differ-I speak of has been occupied by five or six different families—all tell the same story—can not remain but a short time, being annoyed by invisible footsteps, opening of doors, pumping water at the pump, noises like a cannon ball falling upon the floor, loud raps upon the doors, etc. I have been there with a company of others and stayed one night, heard and saw enough to convince me it is tenly what you would call a haunted house. At truly what you would call a haunted house. At the present time it is closed—no one will live in it, although a good house and on a pleasant street. HONEY GROVE, TEXAS .- J. A. Rutherford,

HONEY GROVE, TEXAS.—J. A. Rutherford, 75 years of age, writes.—Permit me to quote nine lines from the Religio Philosophical Journal of March 14th, 1874, sixth page, near the middle of the fourth column, under the head, "Voices from the People." "Godfrey, Ill., Mrs. J. Leach writes.—Your paper, the Religio-Philosophical Journal, has been subscribed for, and pre-paid by some one, to be sent to me until May. I wish you to discontinue to send it at once. I will not receive it, and have requested the post-master to by some one, to be sent to me until sixy. I will you to discontinue to send it at once. I will not receive it, and have requested the post-master to put it in the stove as soon as it comes. I am ashamed to have even him know it is addressed to me, and it must be stopped." Now, Mr. Editor, I have counted the "voices" in that number of the JOURNAL. I find twenty-seven in that list; twenty-six of them speak in terms of commendation. They seem to admire the moral courage of the editor, in his war upon lechery, issolviousness, promiscuity, etc. But the twenty-seventh item, the one just quoted above, seems to bewell, what does it seem to be? Perhaps it will do to say, that it seems to be in the wrong place. Now, no doubt, this letter of Mrs. J. Lesch's will be read by from fifty to a hundred thousand people, and what will minety-nine out of ever hundred say of that letter? Perhaps the most of them will say, what a pity! Such a mistake is an effort for reputation. A failure!

TALLEYRAND, IA.—A. A. Noe writes.—Please allow sufficient space in your columns to insert one of the most remarkable cures on record. Horatio L. Beall, near Lancaster, Keokuk Co., Iowa, was taken sick the fore part of Dec., 1873, with paralysis. He became helpless immediately. The skill of seven medical men was completely beffled, and he was given up by them to die. As a last resort, Dr. Henderson (a magnetic healer some afteen miles distant) was summoned, and on his arrival the patient was found in the following condition: His eyes had become glassy and set in his head, and had not winked for some time; his tongue was swollen and could no move; his arms and lower limbs and even his body were becoming cold—death was doing its work; yes, the men was slowly but surely dying, and he told me with his own lips he could not live another day. Such was Mr. Beall's condition when Dr. Henderson arrived and undertook the task of raising a dying man, and that, too, without medicine. Mr. Beall is now able to stand alone a short time, and will, no doubt, soon, be a well, hearty man. Be it understood that Mr. and Mrs. Beall are members of the Methodist Church, in good standing, and claim no afficity with Spiritualism:

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

## Special Actices.

Attention Opium Esters!

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

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

The remedy is harmless, and not unpalatable.

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

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

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

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

Healing Institute and Gymnasium.

244 Wahash Avenus, - - - Chicago, Ill. Chronic diseases incident to both sezen a opeciality. Send for *Health Journal*, mailed free. DUMONT C. DAKE, M.D. and DELLA E DAKE.

A NEW BOOK

## WOMAN, LOVE and MARRIAGE BY F. SAUNDERS.

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

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

319 pages, 12mo paper.

Price—75 cents; postage free.

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

## Moses-Woodhullism in a Nut Shell.

# Read! Read! Read!

The above is the title of a 16 page pamphlet, gotten up by the New Hampshire Association of Spiritualists, showing from Victoria C. Woodhull's and Moses Hull's own writings, just what "Sexual Freedom" is, and to which is appended the protest of Judge Holbrook and others of Chicago, and the resolutions of protest of the New Hampshire Association of Spiritualists.

It contains Moses Hull's infamous letter, glorying in his own shame, his wife's confession of her acquiescence in his vinfamous practice, and Mrs. Woodhull's confessions made at Chicago, and many other places, as well as in "Woodhull and Ulafhir's Weekly," of her practices and the aim and object of the "New Departure" doctrine, "called sexual freedom."

It is a well gotten up pamphlet, and is sent by mall on receipt of Ten Cents. eccipt of Ten Cents.

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## 1874 1847 CILMAN NURSERY

Has a surplus of No. 1 Osage orange plants, apple-trees 2,3 and 4 yr., which they will sell very low; also small fruits, evergreens, ornamental trees, etc. Orders solicited, satisfaction guaranteed. For full particulars and prices address W. H. MANN & CO., Gilman, III.

THA AGENTS wanted in town and country to sell TRA, or get up club orders, for the largest Tea Company in America. Importer's prices and inducements to Agents. Send for Olympias Circular: Address, HOBERT WELLS, 43 Vesey St., N. Y. P. O. Box, 1987. V15522112

AGENTS WANTED!

BILL, direct to consumers, The Groundswell; Or, The
AUTHOBUTATIVE HISTORY off FARMERS' MOVEMENT.

By J. Perlam, Editor Western Rural, Chicago. Complete and Reliable. Written up to January, 1874. S Original Petralis; 100 other Eugenvings. C. This Great Work is ion in prios, and esting by thousands. For terms territors, etc., address HANNAFORD & THOMPSON, 182 E. Washington St., Onleags. CAUTION.—Inferior works, more compilations, are being posted. Do not be imposed on. Mr. Perlam's work is full, methorizative, and indersed by the Great Leaders. None ether is.

## Attention 1 25-Cent Three Months, Trial Subscribersi

The Religio-Philosophical Journal is the only paper published in America devoted to Spiritualism, that openly repudiates free-locs sem, and shows it to be a filthy parasite, and denounces Moses-Woodhullism as debasing in theory, and in practice, and fraught with disease and death most horrible to contemplate.

It is a fact that the inhabitants of the spiritual aphere are making a very great effort to open up a general communication between departed friends, and those whom they have left behind.

Angelic fathers, mothers, brothers, sisters, and children are all rushing forward and using the means now at hand, for communion with mourning friends of earth. They do come and teach us great and valuable lessons.' They tell un cohere the spirit's home is, and the nature of it, their occupations and mode of life.

The recent unprecedented demand for the JOURNAL; by a class of readers who never before took a spiritual paper, induces its proprietor and editor-in-chief, to make the following new proposition to all three months' trial subcerribera.

To the end of bringing this knowledge home to the comprehension of millions who are now groping in darkness, in regard to the next life. we propose to send the Religio-Philosoph-ICAL JOURNAL, broadcast over the world, in accordance with

## 

Hvery three months' trial subscriber whose time is not up, will receive the Journal three months longer for twenty five cents, provided he sends two new twenty-five cent three months! nubscribers. It matters not whether he pays for trial subscribers and donates them to some friends, or gets his neighbors to subscribe and sends their names and money in, as thousands have already done. Secondly, any three months' trial subscriber can have the Journal three months longer for fifty cents, without sending any new trial subscriptions.

It must be borne in mind, however, that this new proposition must be accepted by sending the money at least two weeks before the time is up on the first trial subscription, which can be seen by reference to the colored tags on each paper, which states exactly the time to which the paper is already paid for.

The reason is this, we have every subscriber's name in the regular mail list. If the renewal comes before that is taken out, it costs but little to make the change, and there will not be a single paper missed. But if neglected until the subscriber's name is taken out of the mail list, the expense of doing so and recetting will be increased, and there will be two or three weeks that the subscribers will fail to get the paper.

The sooner the terms of this new proposition are complied with, the better it will be for all concerned.

This new proposition does not, in the least, interfere with the TWENTY-FIVE CENT THREE MONTHS' proposition which has been standing for two months last past, and will remain open for trial subscribers until further notice.

We were never so forcibly impelled on in any work in our life as we are in this. We care not for the pecuniary loss, even if our numbers of trial subscribers are swelled to hundreds of thousands. We look forward to the "good time coming," when the whole world shall realize the fact that, "though a man die he shall live again;" not only that, but Heaven and its inhabitants are within speaking distance, and intercourse is complete between the spiritual and material planes of life!

Come, friends, wake up to the noble work! Roll in the trial subscriptions and the trial renewals, on these most liberal terms, and we will give you fresh news from the supernal spheres. news from the loved ones gone before that shall warm the hearts and cheer the despondent souls of the millions of mourners through the land.

Let the Religio-Philosophical Journal, go to every hamlet as well as to the palatial residences, and all places of business wherever the English language is spoken. A simultaneous effort by all lovers of the truth, will speedily accomplish a mighty revolution in public centiment upon the subject of the after life.

## Little Bouquet.

We have received several letters of inquiry from six months' subscribers to the LITTLE Bouquer, saying that they had not seen it since the sixth number.

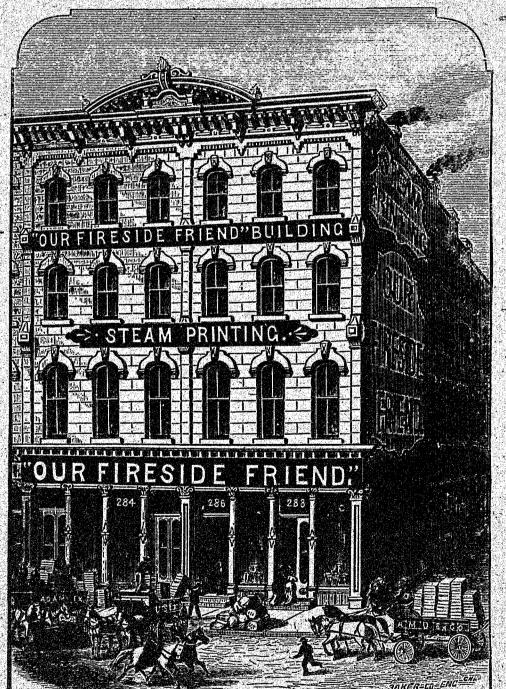
We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty-cent inctalments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

Address, Little Bouquet, Chicago, Illi-

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



OUR FIRESIDE FRIEND.

## A NEW DEPARTURE

For some time past, the publishers of Our Fireside Briend have found their old quarters, corner State and 15th streets, too contracted for their immense and incressing business, and have recently fitted up, with special view to their needs, Nos. 234, 235 and 283 Wabash Ave., a marble front structure, near Van Buren St., which they now occupy as their row home.

We have had the pleasure of looking through this model establishment, which is not only a credit to the publishers, but also to our city and the West.

We give our readers a cut in this number of the Advance, illustrating the exterior of Our Fireside Briend building, and will attempt a brief description of the interior, which comprises four stories and basement. In the basement is the pressroun, 69x80 feet, furnished with a 20 horse power engine: four power presses, one of them athree-revolution Hoe, of the latest improved model; two steam job presses, and small Gordon presses for small jobs; a folding machine, cutting press, etc. The cogine furnishes power for wirking the elevator, which is almost constantly employed in hyletlug affil lowering freight. The floor on the street level is used for framing, packing, and shipping premium chromos, from which are sent to all parts of the Union an average of five hundred daily.

One flight up are the business offices. The front is occupied by the publisher, for his business and private offices, adjoining which are the desks of the two cashlers and the book-keepers. All are fitted up in elegant style and, what is of more importance, admirably adapted for dispatch of business. In the rear of these is an immense room where about fifty male and female clerks are employed, with a well defined division of labor, which, thoroughly systematized, makes everything like clockwork. On this floor is also the malling department. On the third floor are the editorial rooms, four in number, a room for the advertising department, and a large room fitted up for mounting and finishing chromos, with a

capacity of turning out 1,5:0 daily. On the fourth floor is the composing room, one of the finest we lieve ever seen. As a whole, we question if there is a more convenient and better appointed publishing house in the West. It is an institution worthy of the paper, which is the best of its class, and destined, as we believe, to attain the greatest popularity and the largest circulation of any literary weekly. In the country. Our Fireside Friend is in its afth volume, firmly estabilshed, and has attained a circulation of over one hundred thousand, and is rapidly increasing. No literary journal in this country can boast of such pronounced

success. It proves the supremacy of Chicago in this as

well as other enterprises.

\*,\* For sele wholesale and retail by the Heligio-Philo-ophical Publishing House, Adams St., and Fifth Aye.,

## TESTIMONIALS.

Urs. A.: II. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and 4 heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty.

I bereby certify that I have used tobacco over twenty years One hox of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire DAVID O'HARA.

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

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with mo desire or hankering for it. G. A. BARKER. Oswego, N. T.

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

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the disease.

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

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nesses, if necessary, and will answer correspondents if desired M. K. SMITH. Springfield, Mo.

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 ilively as that of a young man of twenty.

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## New Jork Department.

by...... d. babbitt, d. m.

Sabscriptions and Advertisements for this paper re-ordered at the New York Magnetic Cure, 427 Fourth Avenue, by Dr. Habbitt.

The Twenty Sixth Anniversary of Spiritualism in New York.

Although the day was somewhat stormy there was a goodly gathering of Spiritualists at Robinson Hall, on March Sist. The New York Tribune gives a tolerably fair account of this; the sleepy Times didn't seem to know this; the sleepy Times didn't seem to know there were any anniversary exercises taking place; the Herald report was full of ridicule and stupidity generally, being neither correct nor witty, while the Sun, whose report I quote was the most complete of any I have seen, and treats Spiritualists as though they were white people. All the speakers did well. Warren Sumner Barlow delivered his poem with fine oratorical power, and Thos. Gales Forster who is gradually convalescing, made one hit which is gradually convalescing, made one hit which I must speak of. He says, "According to the church idea, Heaven is in some vastly distant place beyond the bounds of the material uni-verse, that according to Herschel, portions of the material universe have been discovered, which are so distant that it would take light, moving on it does nearly 200,000 miles a second, a peried of 1,900,000 years to reach it, consequently the spirit of Adam who commenced his journey towards heaven about 6,000 years ago, according to the popular record, will have to be traveling for 1,894,000 years yet before he can get to his spirit home, in case he moves with the rapidity of light. A gloomy prospect! Spiritualism," continued the speaker, "teaches that the Spirit-world is all around us; that every material world has its spirit spheres, and that the glories of spirit-life fill all space." It seems that the Herald reporter had not sufficient mental calibre to see the drift of this terrible showing up of the orthodox beliefs. These are his words which he gives as explaining Mr. Forster's ideas:—"It would take a soul traveling at the same rate of speed as light 1,900,000 years to get to heaven, which was material universe. This revelation, horrifying as it must be to all who believe in heaven, ended the first part of the programme." Thus does the reporter convey the idea that Spiritunlists believe in such a revolting doctrine, in. stead of putting the shoe on the orthodox foot I quote the admirable poem spoken of:

TWENTY-SIX YEARS AGO.

BY WARREN SUMNER BARLOW. Jewels of light from the star belted shore, Gently were dropped on a poor cottage

Not being quatin the byways of swine, Were carefully clustered by fingers divine; Whose rays lit the verge of the limitless

Reflecting the land of the bright evermore, Twenty-oin years ago.

Truths that were borne on their crystaline beams, Startled the world from bevildering dreams.

The shedowy phantoms of merciless was Wore, melted like mist on a bright morning And despair that had melted all hope in its

gloom. To the era of glory immortal gave room, Twenty-six years ago. The king of all terrors was slain in his path,

While God is no longer portrayed in his And life now is more than a pitiless dream, While death is a placid and silvery stream, And souls in their transit illumine each

Whose triumphs were sounded high over the grave, Twenty-six years ago.

O earthly immortals—all nations and creeds! Less faith, and more knowledge, the world truly needs. May the deaf learn to hear, the blind made to

That religion and science at last must agree, Then banish all discord and ill founded

For the key note of harmony broke on our cars Twenty-six years ago.

Then let us be grateful, what co'r may betide Let charity deepen, and friendship abide; Let liberty, purity, union and love.
Unite us with God, and the angels above, Whose welcome awaits up on evergreen

shores, For the angels proclaimed it through wide open doors, Twenty-six years ago.

## [From the New York Sun.]

The twenty-sixth anniversary of the advent of modern Spiritualism was celebrated by the New York Spiritualists yesterday in Robinson Hall with an entertainment in the afternoon, and a ball at night. The afternoon entertainment embraced a number of addresses and come very fine instrumental and vocal music. The cudience of over two hundred persons sat three hours listening and marking their approbation of the sentiments expressed by their speakers and musical selections given, by fre-

quent and hearty applause. Dr. R. T. Hallock was the first speaker. He read his address with the polished elegance of a scholar, and the eloquence of a deeply-earnest and convinced mind. It was a sketch of the rise and progress of modern Spiritualism and its prognosis of success, emanating as it did from a divine and spiritual source. He was followed by Mrs. Charlotte B. Wilbour, the President of the Sorosis Club, who, in a short and spirited discourse, aimed many a phaft at "the old religions," from the dome of St. Peter's to the Little Church "Round the Corner," and the "crudities of the Vatican," of which she said we (Spiritualists) could well

## afford to be tolerant. AN INSPIRATIONAL SPEECH.

Mr. Howe, an inspired speaker, was introduced by Dr. Hallock. After taking his ceat on the stage facing the audience, Mr. Howe closed his eyes, and while a lady was playing an air on the piano, seemed in a singular state of nervous excitement. His chest heaved, his arms began to jerk, and at last, with a spas-modic motion, he raised his right hand to his forehead. He passed first one hand and then the other over his face several times, drew sev eral deep inspirations, and, when the strain of music ceased, rose and began his remarks in a loud oratorical voice, making frequent and energetic gestures, keeping his eyes closed all the while. He said that "Spiritualism appealed to the reason of humanity, and did not forget that human beings had emotions. The affections and emotions were not to be ignored. Spiritualism appeals to the judgment, but does not forget the emotions. It is a mistake made by some of the older leaders in Spiritualism who say all the work is to be done by the an-

spirits will not help us. As the Christians say, "God helps those that help themselves." He concluded with a panegyric of the joys of a future in the Summer-land as taught by Spiritualism, in contrast with the gloomy doctrines of Christianity on the subject of hell.

WATTING FOR THE SPIRITS.

Mr. Foster, another inspirational speaker was introduced by Dr. Hallock, and welcomed with prolonged applause. He said "he did not know what he would say, as he did not know what the spirits would do with him." After a few minutes, he arose and said: "The history of Spiritualism is unprecedented in the annals of mankind; in the impetus it had given the human mind; in the demolition of old religious and their platform; in its rapid and steadfast progress despite bitterest opposition and persecution. Never was a system so grossly misrepresented and, he verily be lieved, misunderstood as that of modern Spir itualism. But it has charms that will not be ignored. In spite of faraticism on one hand, and atheism on the other, it continues to spread, and grow, and attract all classes of minds in and outside of all church organizations all over the world."

Mr. Foster was followed by Mrs. Maynard. an inspirational speaker, and Mrs. Burnham, a very graceful and impassioned oratress. A poem was read with fine effect by the author,

Mr. Warren S. Barlow.

Among the musical selections given, the flute solo of Mr. J. G. Withers, and the nightingale song of Mrs. Pauline Wieland were admirably rendered. At the close the choir led in "Auid Lang Syne," which was sung by the audience standing.

Judge Edmonds was expected to address the

assembly, but was prevented by illness. The ball in the evening was attended by about 800 ladies and gentlemen. Most of them were in full evening dress, but many were in plain street costume. The dencing was the usual conventional quadrilles; lanciers and round dances

## A SIGN-BOARD.

I will paint you a sign, rum-seller, And hang it above your door; A truer and better sign-board Than ever you had before. I will paint with the skill of a master, And many shall pause to see This wonderful piece of painting,

So like the reality.

I will paint yourself, rum-seller, As you wait for the fair young boy, Just in the morn of manhood, A mother's pride and joy. He has no thought of stopping,

But you greet him with a smile, And you seem so blithe and friendly That he pauses to chat awhile. I will paint you again, rum-seller,. I will paint you as you stand

With a foaming glass of liquor Holding in either hand. He wavers, but you urge him:
"Drink! pledge me just this one!"
And he lifts the glass and drains it,
And the hellish work is done.

And I next will paint a drunkard; Only a year has flown, But into this loathsome creature The fair young boy has grown. The work was quick and rapid; I will paint him as he lies In a torpid, drunken slumber, Under the wintry skies.

I will paint the form of the mother As she kneels at her darling's side— Her beautiful boy that was dearer Than all the world beside. I will paint the shape of a coffin, Labeled with one word—"Lost!" I will paint all this, rum-seller, I will paint it free of cost.

The sin, and the shame, and sorrow, The crime, and want, and woe, That are born there in your rum-shop, No hand can paint, you know; But I'll paint you a sign, rum-seller, And many shall pause to view This wonderful swinging sign-board, So terribly, fearfully true.

## TEMPERANCE.

Two Communications on the Subject,

BRO. JONES:—Not by might, nor by power, but by the Spirit, intemperance is being suppressed. The movement has a spiritual origin, There is in the Spirit-world an organized company of men and women, who are appointed to the work of suppressing intemperance in this country. It is their mission. Woman has been by intemperance, the chief sufferer. It is meet that she should be the medium of "the powers of the world to come," for its removal.

If woman will be content to be the instru-ment, and not aspire to the leadership, in the work, prosperity will attend her efforts—for the cause is of God.

In her hours of trial and doubt, let her look

to God—not to man—and all will be well. Attending a temperance meeting in New York, on the 11th ultimo, there being present Dio Lewis, Gayland G. Clark and other master minds, nothing more favorably impressed me, than the recognition by the men, of the fact, that the women should not look to them as leaders; but rather to their own inspirational

Woman is at school-to-day she is doing the very thing that man had said, for her to do, would spoil her as a woman.

Appearing in public—learning to organize—what shall keep her from the polls? Who may exclude her from the courts of justice, or halls of legislation? What power shall let, or hinder the millennium from being realized through such instrumentalities, and by those agencies, that it is alone possible for God to establish a

millennium? Private virtue is the granite rock upon which the structure of public virtue can safely rest, without fear of settling.

Unless the individual women who compose the praying bands, do, in truth, commence the reformation with themselves, by contrition and repentance, their labors, with others, will be in vain. Not being in the Lord, their prayers will be as sounding brass and tinkling

What we possess, we can minister. When women have suffered and been helped, they can suffer and help others.

"Come not at your wives," was an injunction of the Ruling Spirit of the Hebrews, to them, when they fain would come near unto God, to be indued with power from on high, in order to overcome and conquer the Cansan-

Come not at your Husbands, should be the word in all praying bands, to those women who would prepare—arm, themselves before-hand—to fight the battle of the Lord, against who say all the work is to be done by the angels or spirits. We must help ourselves or the temperance in particular.

Thus can they say: We have set you an example. Follow us in self-denial. We are refraining from things as dear to us as are the things to you, that we ask you to sacrifice; things as pleasing to our lower, sensuous nature.

Then will they speak as having authority— as capable of charity. And they will cast out evils, that go not out, save by fasting and prayer.

When the praying women fast from the lusts of their generative nature, they will be weighty in word, and mighty in work, against

the minor evils of humanity.

Who shall go forth to the battle? The young women of the princes of the provinces.
Let them enlist at once in the effort to overthrow the saloon keepers.

As soon as the mothers have inaugurated the movement in a place, if the young wo-men will take it off their hands, and let the mothers remain at home, in prayer, a double blessing will ensue. At once the spirit will lead the young women to discard many extravagant and false things, about their persons, that now disfigure them, and which disqualify them for active service in their appointed field of labor—of battle.

The time saved from personal disfiguration will be ample for all their public duties. Sexual purity agrees with simplicity and utility in dress, like the verb with its nom-

Also, I would suggest—modestly—that all mourning dresses be at once omitted, and all useless and vain funeral trappings and expenses be abolished, and that the money thus saved be appropriated to purchasing praying dresses for out-door labor. Be ye temperate in all things! Temperance in drink is but one item in the bill of reform

that has now begun to roll over America. If the American women will yield themselves to the influence coming from the higher spheres in the Spirit-world, a new era will begin that will, in its unfolding, be of vast national import.

Let the women be just what they seem to be, and seem to be just what they are—God-fear-ing women—and after the young women have passed through the present disciplinary, pre-liminary phase of education, a portion of them will become good wives and mothers in the new earth, and another portion will arise into the new heavens—the resurrection order—to go no more out forever. By my spirit, salth the Lord, the redemption shall come.

Let woman look, labor and pray for the wisdom from above, not for that which cometh from man—the wisdom from beneath, and by which man has been so largely guided in organizing and conducting all so-called civil government; and, in due time she will vote, with man's consent, and sit by his side in

The millennium dawns! REV. F. W. EVANS. Mount Labanon, N. Y.

courts of justice and halls of legislation.

## SENSATIONALISM—MRS. WOODHULL—PEMPER-ANCE.

Editor Journal:—There are now before us two sensationals, both of whom assume a leadership in reform. One appeals to the sexual instincts, in utter disregard of the authority of virtue, in the natural relations of life. Certain it is, that woman cannot be considered a safe teacher who ignores the source, the foundations of virtue, and when such idiosyncrasies once gain the rostrum, the object is, "a wonderful sensation," as it would be, of course, if she announced herself to be seen, at a given hour, standing upon her head in the streets. And this is her text, in all the lectures she has ever given from first to last.

V. W., will produce a sensation among you despite of yourselves. Men cannot keep away, when I lecture on the sexual instincts. Hence, I am determined to produce a sensation, even if all goes to wreck under my feet."

Dr. Dio Lewis is a sensational lecturer "to the manor born." His appeals are made to the love of the sensational which inheres in human nature, and his sensational measures, are purposely adapted to the predominating love of religious mysticism, in utter disregard of human freedom. Both these persons are ex-tremists, and both evince a diathesis for the sensational. They are sensational or nothing! They swell and "slop over" with sensation, and failing to witness the same sensations in others their gas is quickly spent. They go for the largest sensation, deep and wide, "right or wrong." Failing in this, they instantly collapse, as it is said of Samson when "shorn of his strength"—they become weak like non-sensational sensational men; but, unlike Samson, these sensationals have no force in themselves conaidered, but, similarly as Jesus was, so these modern "wonder-workers" have no power except that with which they are invested by the faith of the people; and faith itself is power, because it is that act which creates the evidence upon which the mind relies without a doubt. This is the power which converts the sinner and answers prayer; it removes mountains and raises the dead.

I have khown Dr. Dio Lewis' ever since he commenced as a gymnast, some fifteen years ago. In 1845 he attended my lectures on Pathetism in Tremont Temple, Boston; and I have long entertained for his hygienic labors a very high estimate, even while he carried than the more as less upon this general production. them on, more or less, upon this same princi-ple, by which he has set the women to vocifer a ting in the west. When he went there last fall, I believe his object was to lecture upon his method of gymnastics. And at the close of one of his meetings, he was, incidentally, asked as to what measures he would recom-mend for the suppression of the rum-shops? When, true to his instincts, the Doctor sugested the most sensational method he could think of, and said:

"Go at them with fire and tongs! Let all the women go together to the rum-hole! Nothing can stand such a sensation as that! Pray, shout, and sing the songs of Zion! No rum seller in the land could stand an assault of the women!'

And so at it they went! And yet there is not a particle of evidence to show that Dio Lewis himself really believes that God has anything more to do with that raid against the rum shops, than he has to do with the mob in Boston or in New Orleans. Hence, it only excites an innocent smile, to see him slipping the fifty-dollar greenbacks into his pocket each day (twenty thousand a year pays); but I say, we smile when we see Dio Lewis hold his greenbacks in one hand, while with the other he dashes off with his pen, a sensational like the following:

"The world has seen nothing like the wo man's temperance movement. Religious re-vivals are often characterized by wild extravagances. These saloon meetings are marked by all the quiet dignity and deep solemnity of the best family devotions. Everywhere weeping beholders are amazed. Thousands usaccustomed to religious thought, exclaim, 'This is of God!' It is sweeping the country like a magnificent prairie fire. The wholesale liquor dealers of Cincinnati have already suffered immensely. More has been accomplished within

heart beats fast. Fifty times a day I thank God I have lived to see the grand uprising of my countrywomen. The women of Ohio send greetings to their New England sisters, and challenge them to the race yet before them, looking ever to the Captain of our salvation. How I long to be with you. In four days I turn my face eastward. May God help us to be wise, patient and determined while we inaugurate the work in New England. Now I augurate the work in New England. Now I am satisfied that Boston can cast off this horrid incubus in less than two months, and Worcester in thirty days."

"Fifty dollars a day," and, "fifty times a day," says the Doctor, "I thank God." And if this be not sensational, I pray you, tell me what is! When the quacks announce the "New Medical Discoveries," they do it in the

style Doctor Lewis is now using.
"The world has seen nothing like it!" Of course not. There never was but one "Adam" and one "Eve." "Nothing like it," before, nor since!

But the sequel has proved the Doctor not a good prophet, for neither Boston nor Worces ter has taken kindly to his suggestion; and it is amusing to witness the comparison which this sensational Doctor has attempted to draw between the wide mouthed vociferations of his infatuated "raiders," and the "wild extrava-gances of religious revivals." The writer of this, himself a revival minister, more than fifty years ago, probably knows enough of religious fanaticism to say that no "wild extravagances" were ever witnessed, not even in the Kentucky epidemic of 1801, which exceeded the spasmodic, the sensational, and disorderly in this "women's raid." And it is easy to see what the Doctor's object was in putting in this disclaimer. It was meant as sugar for the pill, which he desired those Christians to swallow who do not countenance revivals or vociferat ing prayer in the streets. And the Methodists Baptists, and all who assume to tell God what he should do in the premises, seem to be oblivious of the monstrous curses which their God has pronounced against all who "pray in the streets," whom he has declared "hypocrites, deserving the damnation of hell," Matt. 6: 5,23, 30,83.

And do not the rum-sellers know, every one of them—does not Doctor Lewis know—do not all those "raiding women" know, that if the rum-holes are really closed by the act of God, in answer to prayer, there can be no reason for these raids in the streets?

A long and varied experience leaves my own mind in no doubt as to the laws of ideal contagion, and the evils which always result from mental epidemics.

In America, perhaps, more than in any other country, there is a growing jealousy against all forms of compulsion, both in politics and morals. The very idea of a "raid" is repulsive, and the more so, when compulsive measures are instituted by mobs, without legal pro cess; nor is the bitter pill sugared over with the name of God, the solemnity of prayer, and the endearing idea of women all combined. The Jewish legend makes woman a tool when the serpent controls, and however much this idea of woman may have been perverted in support of this "raid," we must bear in mind that in this case the movement was not inaugurated by woman.

And, surely, that man has been a dull scholar in psychology, who has not yet discovered, that all sensational measures which result in contagions or epidemic movements, sooner or later become reactive. The pendulum left to itself, hangs in the centre; but, carried to an extreme in one direction, and then cut loose, its wings to a like automa in an annual and the cut. it swings to a like extreme in an opposite direction; and spasmodic measures are not the best for enlightening the conscience and inspiring love of virtue; and if this be not done in the rum seller, you gain nothing in the long run, by your "raid" in forcing a temporary compliance with your individual wishes. It is compulsion and slavery, even when the chain is made of gold, and fixed upon the limbs by the tender hand of woman; and while these "raids" enlighten the conscience of no one, they do, certainly, excite the combativeness and ill will of all who are thus compelled to yield to mob force; and in that state of mind, a large percentage will, as a matter of course, engage again in the business when-ever a good opportunity offers for so doing. What the rum-seller needs is not raids,

groaning and vociferations, but an enlightened con clence. Instruct him, and let your in-structions inspire his love of righteousness and goodness for virtue's sake. Make him feel that his business does to himself a greater injury than to any one else, and if you can not do this, do not "raid" upon him by vociferating near his place of business. Your duty is done, when you have done all in your power for his enlightenment and instruction.

True, I admit a silver lining to this cloud. This uprising of masses of women can but do something toward preparing the way for trusting the ballot to her hand. If she have power enough to compel the closing up of rum-shops by the dozen, which I hope she has, why not give to her the elective franchise? And armed with that power, who can now say but that it would be wielded for our country's good? Ex-Rev. Laroy Sunderland.

Quincy, Mass.

## Twenty-sixth Anniversary.

On Monday the Spiritualists of Cleveland celebrated the twenty-sixth anniversary of the "Rochester rapping," from which events dates the history of Modern Spiritualism. The exercises began in the forenoon, when quite a large number of ladies and gentlemen gathered at the hall, and spent a couple of hours in social intercourse, interspersed with music, etc. Brief speeches were made by several persons, appropriate to the occasion, but lack of space precludes the possibility of an extended report. One of them said he believed Jesus of Nazareth to have been a very good medium, one of the best of ancient and possibly of modern times; like other mediums, sometimes failing in important points,

but generally very correct.

The principal speeches were made by Hudson Tuttle and O. P. Kellogg, two prominent Spiritualists. Their femarks were of general and congratulatory character. They reviewed the progress of Spiritualism, both in this country and in England, alluded to the increased attention that is being paid to the subject in the scientific world. Both gentlemen strongly denounced the "free love" idea that certain persons have sought to ingraft into the doctrine and practice of Spiritual-

A good portion of the afternoon was devoted to an exhibition by the Children's Progressive Lyceum. In the evening a very pleasant dance was enjoyed by a large assembly.

All I can add to the above is that the pro gramme was well selected, and the whole affair passed off, if possible, more happily and pleas-antly than on any previous occasion, for this object. The dance in the evening was well attended, and not only added materially to the fund of enjoyment, but to the finances as well. It is justly due, and I take pleasure in stating, that this important celebration was announced ten days than during the previous fifty. The hour has struck. The grand American people will shake off the yoke of intemperance. My

from being dead in Cleveland, was never in a more healthy condition. D. A. Eddy. Cleveland, Ohio.

## Death of Judge Edmonds:

Just before going to press the telegraph brings us the news of the departure from mortal life of the renowned brother, J. W. Edmunds of New York.

The name of Judge Edmonds is familiar in every household throughout the country. He, like ourself, commenced the investigation of Modern Spiritualism immediately after the announcement of the so-called "Rochester rappings." The high position which he occupied in the judiciary of our country, gave his name a national celebrity, and he was a tower of strength to the new philosophy. He was not a mere nominal seeker for the truth of a demonstrated immortality, with the power of continued communion with friends remaining in earth life, but he became at once a zealous worker, an author and an ardent promulgator of the great truths he had received.

While he was everywhere esteemed as a jurist and a man of the strictest integrity, the religious element of the country was aroused, and he was estracized, so far as that power went, on account of his belief. At the expiration of his term of office he failed to be reelected Judge, for the simple reason that hawas a Spiritualist.

Nothing daunted, he resumed his duties at the bar and has ever maintained his standing among his peers as a first-class lawyer.

In the controversy that has been going on among Spiritualists during the last three years, in regard to that most infamous doctrine, "sexual freedom," as all readers of the Religio-PHILOSOPHCAL JOURNAL Know, Judge Edmunds has ably supported us, not by private letter alone, but by sharp pointed articles, which we have from time to time published, denouncing the doctrine as infamous in conception, pernicious in theory, disgraceful and terrible in practice.

We feel that it is due to his memory to record these facts in this brief obituary notice, that the thousands of new subscribers to the Journal may know how this distinguished veteran in our philosophy stood upon this all important issue; and not only that such new investigators may know the exact position he occupied on that question, but that the future historian who shall write up the history of Modern Spiritualism, may see that he as a towering landmark, standing head and shoulders above the great mass of Spiritualists, lived and died a true man, ever advocating and practicing purity of life, as the highest code of moral ethics that civilization and enlightened reason dictates to mankind.

We shall say more upon the subject of Judge Edmonds' death, when we learn the particulars. We now have the simple announcement of his death only, and unlock our forms and remove other matter to give place to this notice.

# Passed to Spirit Pite.

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

ALBERT RENEST JONES, aged 26 years, son of Mrs H. S. Jones, widow of H S. Jones deceased, passed to spirit-life, on Friday, March 18th, 1874.

This young man had long been a sufferer, both mentally and physically. About four weeks before his death, he was removed from the Insane Acylum at Elgin, to his mother's residence in Eleroy, Ill. About two weeks previous to his death his reason returned; he appreciated his condition, and with calm resignation and hope of immortal life, he looked forward calmly to his death. Just before his death be said, "Mamma, papa, has come for me; he will take me home with him."

His father who passed to the higher life some six years since was a firm believer in the Spiritual Philosophy, and the same remark is applicable to the mother of ALBERT. To her it is a source of great consolation to know that her beloved son was restored to his right mind before the great change came, and that he could calmly contemplate it, looking forward to it as a blessing that was to relieve him from that unbalanced brain that had been the cause of so much suffering to himself and sorrow to his widowed mother, and brother and sister. In his death was further evinced the fact that loved

parents in spirit life are ever watchful to do all that is in their power to guide and guard those of earth-life, and when the hour of change comes, to be near to welcome the new born spirit to its sunny home.

Passed to spirit-life from Syracuse, N. Y., on Feb. 8th." 1874, Mrs. May Jones, widow of Caleb E. Jones. Our sieter, the widow of our deceased Brother, survived him about 44 years, and has now gone to join the companion of her youth, who passed to the land of sunshine and beauty at the age of 33 years.

The guardian care of this Angel Brother has for many years been most apparent to our censes, and since the companion of his youth has joined him, both together have visited us with algos of cheer and friendly greeting. —[Ed. Journal.

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