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ROMANCE AND GENERAL REFORM

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

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NO. 6.

THE WIND ON THE VILLAGE GRAVES.

BY MRS. CORNIE LAWS ST. JOHN.

The Autumn wind, one golden morn,
Came singing down the aisles of corn;
Came singing like some happy child
Into daisied paths beguiled;
And shook the flowers that o'er the fence
Leaned in careless indolence.

The sun had just reached out and kissed
The tree-tops, from his cowl of mist;
And, spreading far as eye could gaze,
There rose a tender sea of haze,
That made the landscape dim, but fair,
As gauze more sweet makes pictures rare.

On fields where late the sickle played,
A new-born verdure softly laid,
And, round their cool and dewy brims,
The creeper wove gay, scarlet rims;
While, through the lichened meadow-bars,
The aster thrust her golden stars.

And all the world was ripe and fair;
And, on the sweet September air,
There hung the breath of golden grain,
And fruits o'erripened on the plain,
That seemed to wait the lightest breeze
To loose their hold from burdened trees.

And as the wind came singing on,
O'er fences and o'er faded lawn,
All through the somber solitudes,
That drowed within the redning woods,
The notes crept of rustling sheaf,
And piping reeds, and shaken leaf.

Then to the village graves it crept,
Where flowers their death-watch softly kept,
And shook their tears of gold-lit dew
Upon the sod and trailing yew,
And broke the grasses, low and still,
In many a rift and chasing rill.

And thus it sang, now wild, now low,
Through grasses waving to and fro:
"Slumber sweet, O happy dead!
For Summer's song and blooms have fled,
And leaves are falling everywhere,
And signs of death are on the air."

O! warmer far a bed of loam—
O! sweeter far the silent home—
O! brighter far thy starless night,
Than coming Winter's chill and blight,
Yes, warmer, sweeter, brighter—
Thy bed where never storms may fall.

Thy sleep no anguished dreaming mar;
'Tis but the blank between two stars—
A mystic pause 'tween Heaven and Earth—
A mortal's death—an Angel's birth.
God's loving hand but shades thine eyes
To fit them for a glad surprise!

Each shining lance of living sense
Is sheathed in slumber's calm intense.
Blest Sleep!—"O well—for bitter fray,
From tempests wild, is on the way,
Thy folded eyes no sweets shall miss,
Nor weep o'er ruined realms of bliss.
Like dumb, cold seeds in silent earth,
Sleep on, till waked in brighter birth!"

TERRE HAUTE, IND.

Spiritualism Making Rapid Advancement
—The Shyster Baldwin—The Clergy, etc.

LETTER FROM JAMES HOOK.

Bro. S. S. Jones—The Spiritualists and the public generally have been having a lively time here the past Winter. There came to this place during the fore part of the Winter an individual who announced himself as Prof. S. S. Baldwin (what he was professor of we have not been able to discover unless it is clairvoyance). He is of the Von Vleck school of Spiritualists, and is here as an exposé, and as this place has been somewhat noted for Spiritualism, this pseudo-professor thought he might turn to good account for himself the prejudices of the churches and their adherents. He has found here very green pastures in the shape of financial picking from the churches and the opponents of Spiritualism. They furnished him with full houses and good pay, and were greatly rejoiced that he deceived them with some tricks that he called an exposure of the so-called Spiritual manifestations. He is about the same caliber of Von Vleck mentally and morally. His associates here were among that class that would very naturally attract such characters. The pastors of the churches were so elated at the prospect of demolishing Spiritualism, that they advertised him from the sacred desk, and advised their flocks to go and see this Devilism exposed, and some of them participated in its exposure, and then without ever having seen a manifestation or attended a Spiritual séance, they gave the professor a testimonial under their official signatures as pastors of their several churches, that the exposure was full and complete, as witness the following:

A LITTLE TESTIMONIAL.

TERRE HAUTE, IND., Feb. 17, '74.

To all Whom it May Concern:

We, the undersigned, pastors of the several churches in this city, having witnessed the recent exposure of the tricks and frauds of so-called Spiritualism in our city, by Prof. S. S. Baldwin and Miss Salis Cooper, (a former medium) desire hereby to bear testimony to the fact that Prof. Baldwin's "exposure" was fair, thorough, complete, and most satisfactory. His work here has been of great service to the interest of truth, morality and religion in our midst, and will be in any community where Spiritualists abound. Mr. W. H. Fisk

has also been associated with Prof. B., and we commend them to the confidence and patronage of all with whom they may have to do.

[Signed.]

N. L. BRAKEMAN,
Pastor Centenary M. E. Church.
ALEX. STERRETT,
Pastor First Presbyterian Church.
C. R. HENDERSON,
Pastor First Baptist Church.
J. C. REED,
Pastor Asbury M. E. Church.
E. FRANK HOWE,
Pastor Congregational Church.

The preachers testimonial was published in the *Evening Gazette*, a paper that was the mouth-piece of the professor and the bitter opponent of Spiritualism, taking all occasion to publish its falsehoods against Spiritualism. In the next issue of that paper the following appeared:

THE BIGGEST JOKE OF THE SEASON.

Editor Evening Gazette—In your issue of yesterday, appears a memorial certificate, little testimonial, or pronouncement to all whom it may concern, and the balance of mankind, from the reverend pastors of their several churches of this city, whose names, in an official capacity, are attached to that little testimonial in which they state and certify: "First, that they had witnessed the exposure of the tricks and frauds of the so-called Spiritualism in our city, by Prof. S. S. Baldwin & Co., and that the exposure was fair, thorough, and satisfactory. Secondly, they certify that his work here has been of great service to the interests of truth, morality and religion in our midst, and will be in any community where Spiritualism abounds, and they commend W. H. Fisk and Prof. B. & Co., to the confidence and patronage of all with whom they have to do. That command will answer for joke No. 1.

Joke 2. These five reverend pastors of the several churches of this city with all due solemnity, in their official capacity, sign a statement that the exposure of Baldwin & Co., of the tricks and frauds of so-called Spiritualism in this city was thorough and complete, when not one of these reverend pastors had ever witnessed a manifestation or trick, as they term it, to enable them to judge whether the tricks of Baldwin & Co., were tricks to gull the unwary and catch their money, or as they certify, an exposure. Reverend gents, we leave you in the hands of a discriminating public, "and may the Lord have mercy on you."

Joke 3. Baldwin & Co.'s services in the interest of truth, morality and religion in our midst, and in any community where Spiritualists abound. Ha, ha, ha! Well, my reverend friends, that's the biggest joke of the season, and ought to be well preserved. It shows how well you are posted and what excellent service you might render a professional certificate-maker with your official certificates; but pray don't push your investigation too close on the truth, morality and religious part of your certificate, or you might spoil all the poetry of it, and turn out like the old woman's soap—most of it (lie) lye.

Joke 4. That five reverend pastors of their several churches of this city should come to the front in their official capacity and solemnly declare that in spite of all the united efforts and prayers of the saints that the wickedness of the wicked prevailed, and that truth, morality and religion was at a low ebb in this city until this demon, this church disturber, was put to rest by Baldwin & Co., and they have certified to its interment. What a commentary on their usefulness.

Joke 5. That these reverend gents, or rather, pastors of their several churches, should become such swift witnesses to testify to something they did not know, shows their zeal in this cause, if it does not make a very good showing as to the profound knowledge of what they were certifying to, and they must learn that it will not do to carry the joke too far, or rely upon their cloth to shield them from criticism. That day is past, and they will have to come to the front, and answer, be they priest or be they laymen, and if their zeal has outrun their judgment, and the truth has suffered at their hands, at the bar of public opinion shall they answer.

Joke 6. That our reverend pastors should lay the flatteringunction to their souls that Spiritualism is either exposed, dead, or dying. Had they believed that as a fact, they would not have come to the front with that wonderful testimony, but would have had a general jubilee. But we must not enter too harsh judgement. It is said that all great men have their weak points, and it may be that certificate making is a weakness of our reverend pastors. Should this one prove not satisfactory, try again; you may have better success next time.

Yours for the right,

JAMES HOOK,

One of the Spiritualists of Pence's Hall.

The Rev. gentlemen did not come to the front again, until the Rev. A. Sterrett, pastor of the 1st. Presbyterian Church, gave the following to a small audience:

I take the report from the *Express*.

THE PHILOSOPHY OF MODERN SPIRITUALISM.

A small audience assembled at the First Presbyterian church last evening to hear the Rev. Alex. Sterrett upon the subject of "The Philosophy of Modern Spiritualism." The speaker handled his subject well and was deserving of a full house.

The following is an outline of the lecture, which occupied about an hour in its delivery: LADIES AND GENTLEMEN: This subject is one which has largely interested the Ameri-

can people for nearly twenty years; it has been subjected to the most severe tests; it has been exposed again and again. It has been defended and abused. It has been cried down and it has been cried up. It has a similar philosophy to that of mesmerism, which preceded it in existence.

I believe in spirits. I believe that there is a God who is a spirit. I believe in angels holy, devils damned, and spirits dark. I believe in spirits of men, possessing powers to perform great and good works. I believe all this because the Bible teaches me so. The phenomena of the universe is inconceivable by me without such belief. Thus you see I am a Spiritualist; so far so good.

Second, I proceed to say that it is very probable that some of the more occult laws of nature are not understood by us. This is not at all unreasonable. The time was when men knew very little of the subtleties of nature which they now understand. We don't yet understand the philosophy of magnetism—animal magnetism, electricity, etc. Animal magnetism is a strange power which one person has over another.

There may be some natural agencies of whose very existence we have not yet been apprised. Thus it has been human nature in all ages to ascribe any unaccountable effects to supernatural agencies; so when eclipses took place the ancients said some God had allowed the sun or moon for the time being; or in speaking of remittent fevers they would say that some dragon in the bowels of the earth controlled them. So at the pool of Bethesda where the man waited for the waters to be troubled in order that he might be healed; this was said to be supernatural, and it was said that an angel from heaven came down and troubled the waters. Or you sometimes hear of a man being cured of the rheumatism by carrying around in his pocket, a piece of brimstone, when the fact of the cure is that he put it there before the disease and left him. So some things unaccountable to us now may be explained when we understand nature better.

Third, I may be permitted to say that some men may possess faculties of which the mass of mankind can form no conception. Suppose for example the mass had been endowed with but four senses instead of five, and one person in fifty millions with five, what a prodigy he would be. If the fifth sense with which he was endowed should be hearing, he could tell a great many things which were going to happen, because he could hear the signals which were given.

Now suppose one person in one hundred millions was endowed with a sixth sense of faculty, such as clairvoyance or second sight, do you see what a prodigy he would be? What is clairvoyance? It is something which cannot be accounted for. Then a well authenticated instance of it; for example, the writing of a letter and the clairvoyant telling you the contents; not in a manner in which it was performed in Dowling Hall, but in cases where the contents could not possibly be known to any one but the writer. Is it not possible for man to be endowed with second sight? There is what is called the Scotch seer, or the power of prediction, when the old Scotch believed in this power of telling that which was going to happen.

Then again there was the power of recovering lost property. It is well authenticated that people have lived since the Revolution who had this power. It has been told of a person who lost his ax, that he went to this person and was by him directed where to find it, and did find it there. Now, these persons lived miles apart, so there could be no chance for legend or trickery.

Again some have the power of healing man and beast by a certain power which they possess. Since I have lived here I have heard of a person who could cure chills and ague by having the person afflicted sit down beside him, and converse for a short time, and then go away and not be afflicted again; and I have heard of men who could stand beside an animal and thereby effect a cure by taking him off to feed. There is nothing impossible in the supposition of the existence of such occasional extraordinary faculties.

Fourth, We don't know whether there is a vast gulf between this and the spirit land, or whether the boundaries of the two overlap each other. That they do so overlap each other many strange things seem to say. We cannot tell where the boundary line is. To illustrate, there are presentiments—a feeling of something going to happen. There are wraiths—Scotch wraiths—as for example, a person looks out of the window and sees her brother-in-law who lives twenty miles away, coming down the street dressed for a visit, with his carpet sack in his hand; she prepares to meet him, but he doesn't come in; she looks out, but she sees nothing of him, and when she investigates she finds he was not in town on that day, and two months after she learns he is dead. Such things are too well authenticated for us to disbelieve them, and we are bound to say there is something in them which we can not understand. If you wish to read something interesting upon this subject, read Hugh Miller's legends of Scotland, or the prodigies related by Josephus. Or take the case of Julian the apostate who endeavored to prove the fallacy of the prophecies of the Old and New Testaments, by undertaking to rebuild Jerusalem; he gathered together a great force of men for this purpose, but a great ball of fire came down in their midst and destroyed their work.

You have all doubtless heard of the manner in which the Scotch preface a remarkable story with the words "an' noo this which I'm gae tell ye is nae ghaist story," so I will preface something remarkable which I am going to tell you. I once had an uncle Sam who was one of the Scotch-Irish dissenters,

and a firm disbeliever in ghost stories. He was a very powerful man physically. He once worked in a blast furnace in the city of Pittsburgh, and it was his duty to relieve some one at the furnace at midnight and on his way from his house to the furnace he had to cross a small stream which was bridged by a foot-log; in going to his work one night, with the furnace light shining full on the log, he saw a figure of a man come across it and go out into the darkness; he distinguished the form and the dress, and that it was without a head, which circumstance made him look at it closely, and caused him to speak of it to his employer next morning, who begged him to say nothing of it as he feared his men would leave him on that account, as some of them had hinted at seeing the same thing. The only solution of the mystery was the fact that one of the employees at the works was at one time killed by being caught in the machinery and having his head torn off.

At another time this same uncle was driving his team along a country road, one dark night, and was riding one of the three horses which comprised the team, for in those days three-horse teams were quite plenty in Pennsylvania, when he distinctly heard a voice come from the rear of his wagon, say, "Gee Tom!" soon he heard the same expression again, and the horse of that name had actually followed the direction, so he had to pull him back to the beaten track. These two events in his life he never could explain.

But I will come down to a later date. You have all doubtless heard of Gen. Hovey, who served in the army during the late war. When he was practicing law in Evansville, I once stopped at his house; during a conversation the subject of Spiritualism came up, which caused him to relate the following incident which happened within a few miles of Washington, in this State. He said he was then attending court when some one told of a house, which was haunted, a few miles from town, so he concluded he would investigate the matter, and together with a judge who was there at the time, procured a buggy and visited the premises. They stayed to the occupants the object of their visit, and were kindly received. They heard nothing for some time, but about midnight were startled with a noise as of a terrible wind-storm, which kept up the noise throughout the remainder of the night, and when they inquired of the neighbors about the storm next morning, were informed that they heard no storm. I have told you these three incidents and I as firmly believe their truth as though I had seen them myself. These are some of the strange things which lead me to believe that the boundaries between this and the other world overlap each other. There is a book written by Robert Dale Owen, entitled "Footfalls on the boundaries of another world," which may throw some light upon this subject—it is not a bad idea, but I have never read it.

Now, the territory along this boundary line must be a terra incognita to us, and after we have swept away the ghost story, and all that may be justly ascribed to overheated imaginations, disordered fancies and terror—there still remains a considerable amount of phenomena for which our philosophy is unable to account. In the language of poetry, "If it ain't spirits what is it?" And echo answers, "If it ain't spirits what is it?"

These things doubtless belong to the unknown and unknowable. But these phenomena afford no countenance whatever to modern Spiritualism, for they are perfectly independent of human machinery of all sorts. I will take the liberty of saying that the devil's influence and power in the world is very great. The Bible so teaches—observation demonstrates it—his main object is to induce men to believe delusions, and to accomplish this he is permitted to use indefinite power; he smote Job with boils to make him curse God; he helps men to hang themselves—so the tradition runs.

I come now to an analysis of modern Spiritualism.

First. It may be safely set down that four-fifths of its phenomena everywhere, and all of it here, consists in trickery.

Second. The other one-fifth part of the phenomena is a mixture in unequal parts of three things. First, the result of the possession of extraordinary faculties—such as clairvoyance, etc. Second, a little better than common knowledge of some of the occult powers of nature, such as animal magnetism. Take for example the trick of Planchette, or table-tipping. And it would be just like that old scoundrel, the devil, to lend a helping hand in a bad business.

This analysis is sufficient to explain all the phenomena, and it is an axiom in philosophy to assign no more causes for phenomena than are necessary. But further, how are we to know that modern Spiritualism is not what it claims to be? Because the proof is wanting. The assertions of the Spiritualists won't do—they have been convicted of so many tricks that their testimony is worthless.

It is enough to bring the whole thing into suspicion that the conditions are always such as to favor trickery—cabinets—darkness, etc. We are bound to reject such pretensions until established by sufficient evidence.

It is incredible but that if the spirits of the departed should communicate with us it would be for some rational and or benevolent purpose. Is it rational that they should be mediums, or benevolent that they should ring bells? The question confutes itself. One of its principal dogmas is that spirits are constantly making progress upward through the spheres. But when a great man or woman is called back, the performance never rises above the capacity of the medium, even though that borders on idiocy. The doctrine of the different

spheres after death is thousands of years old and has been borrowed from the Pagans. The delusion is an old one under a different name and circumstances. If it is suppressed in its present form it will break out in another place, and next time it may take upon itself a worse shape.

In the following issue of that paper the annexed notices of his lecture appeared:

MR. STERRETT ON SPIRITUALISM.

Ed. Express.—In behalf of free inquiry permit me, through the columns of your journal to thank the Rev. Mr. Sterrett for his valuable contribution, in the way of adding his testimony to our widely increasing spiritual literature. Mr. S. should be the more honored for this, as he shows an independence of thought which in this time-serving age might almost be called brave. It is a strike in the right direction, and if some of the rest of the clergy of Terre Haute would only follow his example, there would surely be found a very different state of things among the members of their respective congregations. This lethargic stupor which is so much lamented by all true Christians, would be soon driven away, and in its place would come a revival of Christianity pure and true, which will put to blush the coldness which is so much complained of. No, Mr. S., let your people once understand that the future world, to which we are all hastening, is so near this that they overlap each other, and that our absent ones are very near us,—I say let this great spiritual truth be fully realized, and there will be a zeal and ardor manifested that will cause us all to go forward with renewed energy in good word and work. By placing this communication in your paper, you will gratify an unknown and humble

FREE LANCE.

ANOTHER COMMUNICATION.

Ed. Express.—An impromptu meeting of some of the Spiritualists of this city was held to-day at Roster's Corner, on Sixth street, and after a brief discussion of the report in your paper of the lecture of the Rev. A. Sterrett, pastor of the First Presbyterian Church, of this city, on the philosophy of modern Spiritualism, the following preamble and resolutions were adopted unanimously:

WHEREAS, The Rev. A. Sterrett, minister of the gospel and pastor of the First Presbyterian Church, of this city, notwithstanding the prejudice of the people against Spiritualism, although superinduced by superstition and ignorance, and in the face of that plain, full, complete and satisfactory exposure of the tricks and frauds of the Spiritualists of this place by that benefactor of society, in his support of truth, morality and religion, Prof. S. S. Baldwin and his associates—amidst this array of adverse circumstances, this Reverend pastor comes to the front, and in the face of his flock and a frowning world, declares that he believes in clairvoyance, clairaudience, mesmerism, and in the stories told by his Uncle Sam and General Hovey, and would believe more if he could understand them, in such an unequivocal way that marks him a moral hero. And

WHEREAS, The dark thorny pathway hedged in by the sloughs and quagmires of old theology, through which the pilgrim in his journey after light and knowledge has to work his toilsome way, cause many to falter or faint by the way, but there is such an exodus from the region of darkness, that the way is becoming plain, and many, like Brother Sterrett are beginning to see a glimpse of the brighter day.

Resolved, That Brother Sterrett has the thanks of the Spiritualists for his manly outspoken belief in Spiritualism in so far as he understands it.

Resolved, That we have full confidence that if Brother Sterrett continues his investigations and will read R. D. Owen's "Foot Falls," and his "Debatable Land," with Dr. N. B. Wolfe's investigations; "The Clock Struck One," by the Rev. Watson, of Memphis, and "Old Theology Up Side Down," by Rev. T. B. Taylor, he will be able to see how this and the Spirit-world overlap.

Resolved, That Brother Sterrett's lack of Christian charity in the use of epithets towards that old veteran, the Devil, for doing what was predestined that he should do from the beginning, reflecting on the power that created him and made him an adjunct to biblical theology, causing the heathen in his blindness to ask why God did not kill the Devil, we appreciate.

I also enclose your notice of one of the meetings of the exposé, so-called, from which you will see that we have had a lively time here, and while the opponents of our cause are blowing that Spiritualism is dead and buried, we know that the cause never stood so firm or had so many advocates or so many that are asking how they shall be saved from the dogmas of old theology, and are anxious to know more of the phenomena and philosophy of Spiritualism, and there is probably no place where the Spiritualists hold their opponents better to the work, and give them a "Roland for an Oliver," than in this place, and they are beginning to learn that fact, and hence their anxiety to cripple us and bring the cause into disrepute, but they can accomplish nothing. We are gaining all the time, while they are losing their grip on the intelligent people in the community.

This great exposé, Prof. Baldwin, is preparing for a raid on other places, and the unwary should have notice, and the Spiritualists not be deceived or taken in by him, but let the churches foster him, and pay him as much as they please—the more the better—and they will be the sicker when they have found how nicely they have been humbugged, as they deserve to be, for encouraging such charlatans. Terre Haute, Indiana.

Extracts from our Exchanges.

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

SOULS AND SCENES IN SPIRIT LIFE.

BY HANNY GREEN M'DUGALL.

[From Britton's Quarterly Journal.]

Among all the subjects that engage our attention, there are none that come to us with such absorbing interest as the conditions and relations of the human soul in other states of being. All people, in all times, have had their speculations and their theories, their heavens and their hells. These are generally in accordance with their respective degrees of enlightenment,—rude and undeveloped nations having crude ideas on this, as well as all other subjects. Everywhere man makes God after his own heart, and in the image of his own character. Heathen or savage nations have savage, puerile, or brutish gods. The ancient Jews conceived of Jehovah as a capricious, cruel, and vindictive being; and though it seems to be a strange exception in the case,—marked by these same characters intensified and fixed in attributes of eternal terror,—still appeared within the period of our remembrance—the Orthodox Christian God, demanding love, but addressing chiefly the passion of fear; or, in a higher sense, only the supreme selfishness of mankind.

But it is rather more than questionable whether there is, at the present day, any belief in literal hell-fire, in undying physical torture, or even a very sincere faith in any unlimited punishment. Scan them closely, and you will find that all the Christian churches have, in this respect at least, unconsciously outgrown their faith, and now only await the time when they shall be true and brave enough to know and say so. How such a faith could have existed so long in a world of fathers and mothers, friends and neighbors, husbands and wives, and comparatively just men, is one of the problems that yet remain to be solved. Indeed, there can be no stronger proof of the immaturity of all faith in this cardinal doctrine of the old creeds, than the fact that people affect to believe it and yet are happy. If we really thought that every soul that goes out hence, without having made—in the sense implied by the church—its "calling and election pure," must be irrevocably lost, we should carry something better than gold-headed canes and diamonds, feathers and fancies, to St. James and Trinity. We should go clad in sackcloth and ashes, and wear the pavements with our bare knees in unceasing prayer for mercy.

It is often asked what good Spiritualism has done. It has done this, and if it had done no more, it would still be an infinite good. It has bridged the abyss of death, and demonstrated the continued conscious existence of the human soul. This it not only has done, but continues to do, daily and hourly. It may here be observed, in passing, that all the direct and absolute evidence on this point, which the bible contains, is of the same character and based on the same principle—the capability of re-appearance in spirits that have left the earth. It is a remarkable fact that the Christian world does not perceive the truth of this, that any attempt to overthrow Spiritualism is a blind thrust at the very corner-stone of its own faith.

The teachers of Spiritualism only share the fate of all advanced minds that have led the ages on in the eternal march of power and progress. Socrates, who flourished in the very zenith of Athenian power, for teaching the immortality of the soul, was made to drink poison; and Jesus, who called men away from the locked caverns of myth and mystery, where all light and learning had been hid, to be reached only by the few, and favored, and taught the multitudes on the mountain and by the sea, was crucified, mainly because he made teaching free. If he had talked only with rabbis, priests, and doctors he might have lived on to a quiet and happy old age.

When Galileo constructed his wonderful telescope, claiming that it demonstrated the Copernican system, all the University Doctors and other hoary representatives of the scholastic learning of the times refused to look in it, stoutly declaring that there was nothing there. And this is precisely the behavior of many at this day. They refuse to look into our celestial telescope, constantly affirming that there is nothing in it. But if this really is so, why do they give themselves so much trouble to denounce and put it down? In this view of the case, an attack on Spiritualism would be as airy and unsubstantial as Don Quixote's famous raid upon the wind-mills. Better reason for fight, and better argument, have they who see under the lens the familiar features of their satanic prime minister. But no denial, no persecution, can overthrow this truth. Still it stands unshaken like a grand statue, towering up to heaven, immaculate, imperishable, and indestructible; and in the secret collision sparks are called forth that shall yet kindle the watch-fires of the world.

But the present object is not to discuss creeds, nor yet to describe what may be called the physical or external appearance of the Spirit-world, but rather to unfold the states, conditions, and experiences of the soul itself—its various modes of being and action, with the laws that govern them. Not by my own unaided reason should I dare undertake subjects so vast, or themes so grand. But by inspiration of higher power I give, as I believe, the actual experience of a noble and heroic soul, who not very long ago passed from our midst. I give it, verbatim, with all its dramatic features of character, incident, and diction.

This account of experiences in the Spirit-world was given me by Gen. Baker, the soldier, poet, and statesman, who is here almost an object of idolatry. It was written with almost inconceivable rapidity, giving birth to unfamiliar trains of thought. For three months or more after its production, I lived on terms of daily intercourse with this noble spirit; and during all that time never, for one day, did he fail to come to me in the morning. After the article was finished the spirit said, "We will revise it." A day was appointed for this purpose, and we sat, with closed doors. I then read slowly and thoughtfully, and at the close of each succeeding section or paragraph the portion last read was commented on, and was either approved or criticised, and alterations proposed. The presence and power of the spirit, during the time occupied in this revision, was as real to me as any presence could be. After having described his own terrific transit from the field of battle, with the interposing rest, waking, and reunion with friends, who came to greet him on the farther shore, he thus continued:

The period of earthly probation being at length complete, by the Sage, Swedenborg, I was led away to be instructed in the real aspects and conditions of Spirit-life. As we passed along it seemed more as if the scenes were approaching us than we them. I had observed this phenomenon several times before, and I confess it puzzled me.

The Sage perceived the silent question, and thus responded: "Dost thou remember the childish illusion of flying shores, and hills, and road-sides, while the boat, or carriage, that was really in rapid motion, seemed to stand still? This phenomenon is owing to the same cause, the rapidity of our own motion, which we can perceive only as reflected from surrounding objects."

While he was yet speaking, a certain onward, or onward pressure, was arrested, giving much the same feeling that a sudden check of speed, whether physical or mental, did in the earth-life. It was a sense of revulsion, as if a strong tide were turned suddenly back upon itself while yet pressing hard headward. Until this I hardly knew that we moved at all.

"It is even so," said the Sage, as I staggered under the pressure of the inverted power. "Transitions are always more or less difficult and painful, and even here we can offer no exception to the established rule. In every change from state to state, we must enter in the position of a novitiate, to try all things, and determine for ourselves. The true human soul must always be an experimenter. That is, it must learn by its own experience. Without this never was there made a single step of progress. But look more closely, my son, and tell me what thou seest."

"I perceive that not only we are moving, but the objects we approach are moving also. Are the trees and hills, the objects and scenes of nature, really unfixed and floating? What is this new wonder? Speak, I beseech thee!"

"This," he answered, "is the common attraction of like to like, as of thought to thought, or will to will. It is maintained by the presence of a reciprocal power, or action, and is chiefly due to the principle of spontaneous emanations. Thus, when I desire to approach you, I send out an aroma, which, if your organism is sufficiently fine and delicate, will find a thousand avenues of entrance, and inform you of my desire. If there is kinship between us, the power sent forth attracts you; and, in return, you send out a response, which attracts me. And thus we spontaneously come together. This power is present, if not active, in all things; though not yet always manifest to thy inexperienced spirit."

"Ah!" I exclaimed, joyfully, "I now see how and why thoughts so truly respond to each other. And this also accounts for the miracle of spirits sometimes being so suddenly present when we had imagined them far away. But, as it appears to me, it wholly fails to account for the effect on material things, as this moving landscape—this magnificent panorama which really seems inspired with life."

"And, truly, seeming is," answered the Sage, laconically. "Know, then, that after their degree and kind, all things have life. This life is always twofold. That is to say, it has an inflowing and an outflowing power. The first is magnetic and conservative, the second electrical and diffusive. These are the bases of all power and the parents of all motion. You will find magnetism in the mineral; magnetism and vitality in the plant; magnetism, vitality, sensation and voluntary motion in the animal; magnetism, vitality, sensation, motion, intelligence and individuality in the human; and of all these the corresponding outflowing power is an emanation, which is more or less potent and refined. In free, or perfectly natural conditions, the attraction operates according to the degree of its intensity and composition or state. But when any intelligence governs the movement, the will power takes the helm; and the grosser or more material conditions are thus brought into obedience, or at least partially overcome."

"And hereby hangs a secret for the people of earth. When magnetism, with its essential relations of positive and negative, is thoroughly understood, men will learn to establish corresponding points, the positive here, the negative there, and to maintain between them all kinds and degrees of motion and power. But we are touching on deep and inexhaustible themes. The time will come for these also; but not yet."

As he spoke, his whole being became suddenly luminous. I looked on, and perceived the tide of great thoughts, as it flowed through him, till my yet unpracticed eyes fell, blinded by the brightness.

After a little he said more quietly: "Look yonder," at the same time stretching out his arm toward seemingly immeasurable depths of ether. As he did so, banners and curtains were furled away, aerial doors were opened, and the illimitable heavens appeared in view. Group within group, system beyond system, they were all seen, shining through the pure crystalline, and evidently in rapid motion. This was the first time I had witnessed the actual movements of the heavenly orbs. My heart heaved, and my brain whirled with a strange, ecstatic sense of delight, not unmixed with terror. For a moment it seemed as if I should be drawn into the profound vortex of fire in which all attraction centred, and toward which all motion tended.

It was but an instant, when I felt the strong reaction of my human power. I stood erect, growing taller and stronger. I, a son of God! I, a brother of angels! In my own right, an immortal—would any dead matter, though it be in the form of quickest fire, swallow me—or take me from myself—or control my actions—or shorten my will? No, never!

The Sage had withdrawn to one side, each absorbing himself in free from his influence. He smiled on me with a deep, serene smile, and after a little he came forward and blessed me silently. And this blessing was a new baptism of the consciously human being.

"Behold," he said, pointing to the radiant and rolling spheres, "the law of reciprocal emanations on a grand scale. Science may tell you that it is merely a balance of the centrifugal and centripetal forces, and that, too, imposed by some foreign power. Learn, then, the wisdom of a truer science, that leaves nothing suspended without a consistent and sufficient counterpoise. Behold the higher omnipotence, and the truer omniscience, of a Creator who works by laws. Know, then, that these moving forces are in the constitution of the planet itself, and belong to every particle of included matter. This sphere is the first and simplest organic form; and the power that determines it is inherent and vital. As a plant puts forth stem and leaves, or an animal its proper organism, so does an earth sphere itself, and for the same reason. The particle, which may be termed the manifold germ of the sphere, is itself endowed with the forces that must so ultimately themselves. And this is the true God-power that puts into everything all that it may need, to develop, to maintain, to reproduce, and preserve itself."

This was followed by an expressive and eloquent silence; and then he added: "Could the mechanical wave of magnetism only be known, men might move mountains, navigate the air, write speeches, lectures, and even books by telegraph; dissolve the earth, and draw forth pure its hidden and disguised gold."

"But I have other teaching for thee now," he said, turning abruptly from the subject. "Know, then, that the spirit that has not entered consciously into the sphere of progression, has power to reproduce its own experience, and so to invest itself, that this ideal character or equipage becomes for the time an objective reality."

As he spoke, he led the way toward a group in the distance. On approaching them I felt a cloud pass over me. And directly I saw what I had not perceived before,—a large town, in the midst of which we suddenly stood. At first the place seemed wholly unknown, but directly, on looking through the minds around me, I perceived it was the city of Manchester, in England.

It was a cold, gray, foggy morning in early summer. The factory bells were calling to work; and I saw multitudes of shivering, deformed, and half-starved creatures hurrying to and fro, with haggard and anxious looks, especially after the bells had ceased tolling. As their eyes turned toward me in passing, they had a vacant, stony stare, or a kind of glassy insane light. "What is this?" I asked. "Are we really returned to earth, its heavy cares and its intolerable wrongs?"

"You see only thought-pictures," he replied. "These people are still bound by the material necessities of the first estate, simply because they have not yet grown out of them. That is to say, they have not acquired strength sufficient to liberate themselves. Elsewhere thou hast been shown that the human spirit can only advance by its own efforts, intelligently and freely. Here that great truth is demonstrated. We cannot transport the soul beyond its own power of flight. It must make its own wings; and dark and hopeless as it seems, wings are being woven even here."

"Look," he added, pointing to a group of spirits, from whose white forms radiating lines of light, beneath which the shadows were gradually melting away. Tracing the luminous lines, I perceived that wherever they fell they woke a kind of discontent in the present, and the aspiration for higher and better things; yet even these changes appeared to be of the same material type, and on the same material plane.

Beyond one group, for instance, I could see landscapes, pictures which I recognized as different scenes in America—cities, towns, wharves, canals, railroads, and especially farming operations, where everything seemed to go on more freely and cheerily. By this I saw they had heard of America—that there food is cheap and labor high; and especially that the very peasant may there become a lord of the soil.

"You read aright," said the Sage. "The higher spirits, unknown to them, are incultivating these ideas; for, strange as it may appear, only by these material processes can they be brought out of their present state. This you will more easily understand when you reflect that all genuine progress is a result of voluntary motion, or of effort and growth, and is never a forced or arbitrary transfer from one point to another."

"These spirits have been operatives in the cotton-mills of England. They have lived in such a state of deformity and dwarfhood that they could no more conceive of the duties and rights of a free human soul than they could conceive themselves possessed of a royal pomp and power. They must change their state and come into better material conditions before they can progress spiritually. After a while they may have an ideal emigration to America, or something equivalent. Then they will have the idea of better wages, and more time for self-improvement."

"But they know, at least, that they are in the Spirit-world," I ventured to say; "and if so, all these fantasies must appear the height of absurdity. Is it the office of wise and good spirits to cherish these illusions? Nay, is it consistent with a strict regard for truth?"

"I answer thy last question first, because it is often asked, and has never yet received the full and broad answer which its importance demands. It is not so much literal fact as the spirit of things that constitutes truth or falsehood. How should it affect science to know if Newton founded his theory on the fall of one or two apples? The principle involved is the only important thing about it. And precisely in this way heretics have been accused of lying when they have given as much truth as could be understood or accepted. It is conceded by all liberal moralists that the intention to deceive constitutes the lie. By this rule you will find that intelligent spirits are never guilty of the imputed wrong. And yet the points of view are so different between the giver and receiver of instruction, that occasional misconstructions are not only probable, but sometimes inevitable. But this will be treated more at length when we come to speak of evil spirits."

"To return to the more immediate subject of our discourse, I ask, What could such darkened minds conceive of the Spirit-world? By their cruel and scanty religious instruction they have been taught only of a hell of endless and infinite woe, and a heaven of vague and pointless pleasure. And when they find neither of these, skepticism necessarily intervenes, and they are thrown back on their own resources. These, with very few exceptions, are essentially groveling and material, and they always bear a more or less strong and complete resemblance to the earth-life. This is natural and inevitable. The human mind is never at rest, and it must always work with whatever material and power it has. Neither do heretics satisfy the soul. There must be always demonstrative proof, and both this and the principle itself must be measured by the capacity to receive and appropriate."

"Take a little child and explain to him the philosophy of the diurnal and annual revolutions. Tell him how the first makes day and night, and the last brings the beautiful change of seasons, and all the corresponding ministries of the year. And if he be a child of thought he will be amazed, terrified, almost paralyzed with a sense of the inconceivable. But the ordinary child will coolly tell you that he knows better than that. Pointing to the West, he will say, 'There the sun sets. When he gets tired of walking so far, he comes right down the hill quick, and goes to bed. But he doesn't sleep all night. When he has rested himself he gets up. He can see in the dark; and he goes round, away under the ground till he comes there, pointing to the East. And then he gets up and walks away, high up in the sky, till he begins to get tired; and before night he goes down to his bed again.'

"Now I submit that this theory is better than anything the philosophers can give him. Just as soon as he wants a better he will have it. It is the part of wise teachers not to deprive the simple mind of anything it possesses, until something better can be given it to rest upon. They should simply watch the wants of the Soul, and administer accordingly."

"Do you not feel the truth and reason of this, or something like it?" he resumed, as he perceived that my incredulity was slowly giving way. "You cannot," he continued, "prove this or that to be a better state by simply asserting it to be so. You cannot enlighten the benighted—you cannot make men spiritual by simply declaring that they are in the midst of darkness and error, and must come out of their evil and wicked ways. Even if this could be achieved there would be in it no genuine progress. Every particular step must be unfolded by the Soul itself—out of its own needs—out of its own desires—out of its own aspirations. When it is once well awakened to the sense of want, to the necessity of

change, the future progress becomes more easy and rapid. It is the apathetic and insane contentment in these low conditions that is most to be dreaded, because it is most nearly impervious to higher influences."

"This is horrible!" I exclaimed, in a burst of almost despairing thought. "And yet," returned my Guide, "in a burst of almost despairing thought, 'hard as it appears, this is an essential step in the progress of Humanity. In the grand march of the race, all phases and conditions of being must be represented. And hence, every human creature, however exalted he may be, has either in himself or his antecedents passed through them all."

"This atmosphere is gross and stifling. It distresses me," I said. "How, then, can the highly refined beings who preside over these spheres, escape the ill-effects of pernicious effluvia which I now perceive in the cloud of corrupt emanations?"

"They are guarded as you are not," he responded. "If your spiritual sight were more expanded, you would see that all these shining ones are invested with a shield, composed of a substance that seems, so far as we can examine it, intermediate between fire and light. It is an emanation from the heart and brain of Love and Wisdom, and it is the most potent of all material things. These two potencies mingle and unite in the rays they form; and their finely tempered edges cut or turn, and the less potent rays from below. If these Guardians should so far relax their care, even for a single moment, as to become negative, they and their charge would both suffer for the neglect. Strange as you may think it, only very high Spirits are intrusted with these important and responsible positions, or could maintain them as they were."

"Yet how wearisome this watch must be!" I exclaimed. "How hard and heavy must seem the leaden-footed hours, with only this dull routine before them!"

"If you think so," returned the Sage, "you know not the genuine inspiration of humanity for its own sake. But you mistake in supposing their life to be an idle and vacant watch, without variety and without relief. They pass their time in the most absorbing and delightful employments, in cultivating and enriching their own powers, and in fashioning good gifts for those who need. They also frequently relieve each other; for were not this the case, even the highest Spirits would be exhausted by this incessant strain on their vital forces. They must frequently go back to the fountain-head of Love and Wisdom to endow others and enrich themselves with inexhaustible supplies."

It might be my own consciousness, but I thought his expression was verging farther into rebuke than I had felt before. By a rapid glance I saw my own course. I saw how often I had bartered away principle for policy—how I had trampled off truth and right—how basely I had betrayed my trust and gold myself for a mess of pottage. It seemed to me then, that I had been willingly and wilfully disloyal.

"Think not so," returned the Sage. "Every man is the result of all that has made him what he is. As your sphere of observation widens, you will see that the partisan is no more accountable for his ambition than the usurper for his greed, or the poor man for his poverty. They are all, either in themselves or in their state, diseased; and by enlightened spirits they are no considered. A truer and more philosophical observation of men will teach you that the pure instincts of human nature, spite of all its temptations, its wrongs, its misdoings, and its misgivings, almost always draw us toward good. Capability of judgment and freedom of choice being given, men will seldom volunteer on the side of wrong. Hence, they are always just about as good as they can be. If we could see all the motives, all the forces and materials, that go to make up human character and action, we should look at it much more leniently than we do. The morbid craving for popularity and power, in the office-seeker, is no more voluntary than the appetite which compels a hungry man to steal a loaf of bread."

"But we must extend our observation," he continued, after a little pause: "for you will return to earth as a teacher."

Thus saying, he led the way to a distant scene. It was darker and more repulsive than the other. But what at first appeared very remarkable was, the guardian spirits were brighter and more beautiful than those we had before seen.

"This, you will perceive, is necessary," said the Sage, replying to my thought, "because the greater the resistance, the greater must be the controlling power."

Approaching the nearest groups, I saw in their dreadfully depraved self-consciousness, pictures and scenes of drunkenness and profligacy too horribly gross to mention. They seemed surrounded by the emblems of punishment, poverty, misery, filth, and woe unspeakable. Prison shadows, dark and cold, fell around them; and the work-house, hardly less pestilential and horrible, frowned from over the way. In their miserable thought-pictures were foul ditches, crowded courts, slimy cellars, yawning graves, and homeless streets. And in the midst of all black and high, towered the Gallows, a specter with an evil charm, which, spite of his horrors, drew the forlorn ones unto itself, and multiplied the wrongs it was sent to punish.

Sometimes these unfortunates tried to put on a false gaiety; but many of them appeared sunk in a confirmed despair. They had lived without hope, died without hope; and now it was difficult to make them believe they could be led out of the long, dark shadow, ranker than death, that enveloped and bound them. But there were healing rays penetrating even there. And by means similar to those made use of in the former instance, they were to be led forth into the broader beams, and the higher plane of a true self-consciousness.

I need not repeat; but we passed in review many groups, including criminals of every degree, character and kind. These were all the outbirth of civilization. Not a barbarian, nor even a savage, appeared among them. Mortifying it was to see that the lowest, foulest dregs of humanity are deposited in christiandom. The heathen world can furnish no parallel to this horribly depraved selfhood. But in and around them all shone rays of love, and mercy; and wisdom, in the ministry of higher spirits."

"Where, then, are the Hells?" I asked, as we returned to the beautiful bower where the noble spirits we had left still reclined.

"What hast thou beheld, my son?" answered the Sage. "Certainly not the Hells." I responded confidently: "For we have not yet left the Heavens. Nor do I see anything like the tortures which the accepted christianity has led us to expect; and even in the most deplorable places we have seen the most beautiful spirits preside."

"That word, place, is misapplied in this case," he rejoined. Heaven, or hell, is a state, and not a place. Take any one of these poor benighted beings, and transfer him anywhere, and he will still be the same. No mere change of locality can bring light or intelligence to him. He must expand into a truer measure before he can either appreciate or enjoy a rational happiness."

[Concluded on 8th page.]

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"Where Do You Stand?"

BRO. JONES:—Such is the inquiry often made in letters reaching me from different parts of the country, since your first kind notice of me as a lecturer, about to take the field in that capacity. It is not remarkable that it should be so. People are more than ever inclined to know beforehand what they are about to purchase, before they close the contract. This is a good move. The young-robin period is passing. The mouth is not thrown wide open, and everything swallowed without tasting, as heretofore. Of course this inquiry stands in connection with the Jones-Wilson-Moses-Woodhull controversy; or in other words the Free-Love promiscuity business.

It is but justice to myself that I should say, I have taken no interest, or part in the angry disputes between the contestants; not that I have no interest in the social problem, but I have seen no possible solution to it; and for this reason I have felt no disposition to "pitch in" to the general melee, when there was no certain good to be reached. And then again, I have no disposition, as a gentleman of refinement of feelings and common modesty, to write for the eyes of other people to read what I would not talk about in a general way, in my own family circle. I am inclined to regard the modesty of other men's wives and daughters as sacred as that of my own wife and daughters. To be constantly blurring and flaunting the iniquity of other people in the face and eyes of decent people does not suit my tastes in the least.

As for the parties that have been prominent in this controversy, I know but little, except what I have seen in print, and do not take for gospel all I see there, unless it be in the original manuscript over the signature of the party writing. Then I venture to accept it as genuine—genuine truth or error as the case may be. Mrs. Woodhull I never saw more than once or twice; never exchanged a dozen words with her; and am not prepared to say that I am familiar with what she has written, for it is only occasionally that I have seen the *Weekly*, and have not read her books carefully, but I have read, I have found some things that I endorse heartily, as good, wise and true; while on the other hand I have found many things that I regarded as false, as error of a most dangerous character to the social status of society.

As to Moses, his "Question Settled" is a valuable acquisition to our theo-philosophical literature; but his "confession" published in the *Weekly* was rather too promiscuous for an ordinarily modest stomach. May not all these "sinners" retrace their steps and come back to the true fold of our beautiful philosophy and prove themselves true philosophers, instead of wild, willful fanatics? Come, friends, I pray you, and let me, or some one else, pour a few drops of oil on this "troubled sea." "But if offences must come, we owe them by whom they come," says the Nazarene. But I will close this article by a specific statement of views on two or three points.

1. *Free Love*.—All love is free; that is, not forced, not compulsory. No one can be compelled or forced to love another. As for example, we say, love should be the ruling element in forming the matrimonial alliance. But can a young gentleman or lady love where there is nothing lovable? Take this case: A young man wishes to marry a certain young woman, and to that end proposes to cultivate the love principle. But the said young lady can see nothing to love in the character of the young man. He is homely, ignorant, awkward, lazy, vile, drunken, good for nothing. She cannot be compelled to love such a man. She may be compelled to marry him, but to love him, never! So I say all love is free. One cannot love what is not lovable, nor can he help loving that which is lovable if he has the ability to appreciate the lovable.

2. *Free Lust* is a damnable heresy. That's all.

The foregoing must be taken as my general answer to the general question, "Where do you stand?" T. B. TAYLOR, M. D.

No. 345 West Tyler Street, Chicago.

Voice from Lapeer, Michigan.
BRO. JONES:—The enclosed resolution was presented and adopted by the First Spiritualist Society of Lapeer, at their annual meeting, February 14th, 1874, which we would like you to publish. We wish to show to the world where the Spiritualists of Lapeer stand, in regard to the free-love question. I also inclose a few remarks by Mrs. Maria Clark, that were placed in my hands to have been published. Mrs. Clark, let me say, is a most excellent woman and medium. She was first elected vice-president of our society, but by the death of O. E. West, president, it became her lot to act in his place soon after the election of officers, which she has done in an able and impartial manner.

RESOLUTION.
Resolved, That the First Spiritualist Society of Lapeer, utterly reject and repudiate the principles of free-love, or promiscuity in the sexes, as taught by its advocates.

MRS. CLARK'S ADDRESS.
Brothers and sisters, as we have reached the end of the year in which I have officiated as an officer among you, it becomes my duty and privilege to look over the past, and glance at the situation of the society at the present time, and note the progress which has been made during the year past.

You are all aware that circumstances made it necessary for me to preside at your meetings soon after the election of officers. This I have endeavored to do to the best of my ability, in an impartial manner, and having the best interests of the society at heart. It is gratifying to see that the cause of Spiritualism has advanced among us during the past year, though our numbers have not increased very rapidly; yet, good results have been obtained in an increased interest, in developing new mediums, and in drawing the attention of the public to the great truths contained in our beautiful philosophy.

There is a wide field open for earnest workers in the cause. The attention of the masses is being drawn towards the subject, and many are earnestly seeking to know the truth, and it is our duty to afford them so far as we are able, the means of investigation. Because we know that if people will investigate earnestly, and with a sincere desire to know the truth, they will sooner or later, be fully convinced that our belief rests upon a surer foundation than any creeds or dogmas taught in the Evangelical churches of the present day. We are confident that by the promulgation of these principles, humanity will be raised to a higher standard, man will be truer to himself, and consequently truer to his neighbor; that suffering and misery will be ameliorated, and that the human race will become nobler, purer and happier. It is true, that some differences of opinion prevail among us; and there is nothing strange in this, for our surroundings and associations are different, and our ideas are formed and our minds biased more or less by these surroundings and conditions. As we advance towards a higher plane of life, our ideas will become more in unison, until eventually, let us hope, all will be in unison and harmony. In the meantime, let us each have charity for the other, and respect the opinions of all. In this way we can advance much more rapidly, become free from envy and jealousy, and fill far more satisfactorily the stations for which we are designed.

In leaving the chair, I have to thank you, my brothers and sisters, for your kindness and encouragement to me. Trusting that my successor may be cordially sustained and encouraged, and that prosperity may attend all your efforts in the good cause, I now bid you adieu.

Letter from St. Louis.

BRO. JONES:—It is not deplorable in the extreme that the true and earnest side of Spiritualism, can not be made as plain to the human senses, as the false side? The same energy expended by the propagators of the repulsive features (now being presented as legitimately belonging to it) in holding it up in its true character, would go very far toward removing a misconception on the part of the skeptical, of the entire plan of Spiritual workers, and place them in a clearer light than they now stand, pending the fermentation and dissatisfaction in certain quarters, in regard to it. Spiritualism, like everything else of value, has its counterfeit, and it, like all shams, is pushing its way to the front, assuming to be authority in everything pertaining to it. The true has to suffer in consequence, and hide its face in very shame and dread of being classed with the spurious, while it is hoisting the colors and sounding the cry of the faithful (which actions and speech fail to verify), at the same time openly proclaiming a newly-discovered pathway that is leading into darkness, instead of the glorious light that all true Spiritualists find.

Let all beware of false leaders, and refuse to follow the slippery road mapped out by those who preach a licensed immorality, saying it is divine! "Free love" and "affinities" are outgrowths of such teachings, and as eagerly grasped after by those on the sensual plane, as the holiest truths are by the good and the pure, who are compelled to come under ban, by the carping, critical looker-on from the world (apart from Spiritualism), who see nothing but this side of the subject, which is hauntingly thrust before the public paints it accordingly, choosing rather to believe it as representative of the entire body, than to look for what savors of the genuine, which is in danger of being thrust into the background, or overshadowed by this "Upas" of "affinities"—a word legitimate enough, if not used in an odious sense. One may have an affinity for good, as well as for evil.

There is truth, however, underlying all of this rubbish, which will, in time, be swept aside to make room for the former. The air, purified by tempests, will give a healthy tone to its inhalers, causing them to see things in a new light, and come up upon a higher plane. Let the true Spiritualist be encouraged—these overhanging clouds and conflicting winds will soon shift their course, leaving the sky clear and serene. This is my faith in the time coming, believing that, "out of chaos there will come order," making an open, unobstructed way for the Progressionist and Reformer.

At present, there are contentions and diversified aims among many who, sailing under the banner of Spiritualism, are yet tossed upon the bosom of its troubled waters, which do not respond to the cry of "Peace, be still!" because of these angry waves.

May the time speedily come when all error will melt away, as the mist before the morning sun, and truth erect her standard in every heart, unfurling her capacious folds, waving with a mighty power over the length and breadth of the material universe, until, as with one voice, all nations shall sing the glad song of freedom and emancipation from the wrong teachings of bigoted zealots and blind guides.

Yours for truth and right,
SUSAN E. CALDWELL,
St. Louis, Mo.

Spiritual Science.
BRO. S. S. JONES:—Spiritualists are a peculiar people. When a child I used to hear my Methodist friends pray, "Oh, Lord, make us a peculiar people, zealous of good works!" To-day, I would add to the above assertion, "the prayer."

I saw an article in the *JOURNAL* from Bro. Wm. F. Peck, in which he speaks of a project to organize and locate a colony somewhere in Kansas, Texas or Colorado, and saying that "none will be received who are in the least degree tainted with the doctrines of Woodhull & Co." Now, this is as it should be. I recollect among the first communications that I ever received coming in this dispensation from the Spirit-world, one like this: "There are seven spheres in the world of spirits, one above the other," and then went on to state that these spheres were peopled by different classes of mind; each class, or sphere representing similar degrees of comprehension, or powers of intellectual, moral, and physical development. Now, Mr. Editor, these spirits of different spheres have been coming back, and they have developed mediums all over the world. They have approached persons to whom they were drawn by some class or kindred capacity, and instructed them in their peculiar faith, but here in this state of being, there has been separating of spheres, as in the land of souls. All have tried to mingle in one great body, and work with one ideal, but it has proved impossible. Time and again have we tried organization in unitary movements and in many other ways, and failed, and as I conceive for no other reason than the commingling of spheres. The people had no common centre around which to revolve; some acknowledged one sphere of spirits as head, and some another; there was no one common class of principles by which to be governed. One sphere ordered one class of work, and another sphere suggested another class, and disintegration was the legitimate result.

Spiritualism has spread, however, and everywhere over our beautiful earth the knowledge of immortality has descended like dew upon the thirsty soil. Now the separation has come

—at least, in one degree. Let it be distinct; let the two bodies organize upon their own distinguishing merits, and let them carry out their principles, for the progression and elevation of the race, and then the world at large will have the benefit of their proof-sheet. Prove all things and hold fast that which is good. Let the social freedom party come together somewhere, separate themselves from the people at large, work out their freedom theories, and give us the results of twenty years of growth by themselves. We want to know if there is enough integrity among them to hold together one year. I do not say there is not; perhaps by themselves they may work harmoniously; let them try it. One thing I do know, their presence has broken up more than one society, which would have been otherwise prosperous; so let all who wish spiritual society, carefully find their own loved order of social life. Then we may look for good results.
Mrs. M. P. HENDERSON,
Aubrey, Kansas.

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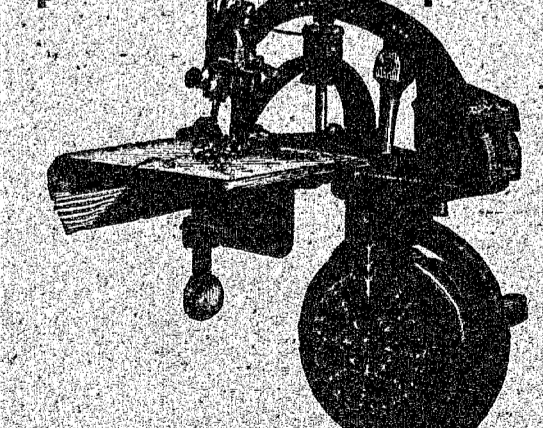
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JEFFERSON MILLS, N. H., March 21, 1873.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy 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 arms to see how my arm looked, and to my utter astonishment the scales would cleave off easily and leave all smooth; and now my arm and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only walk with difficulty got off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powder had got it all right. Several years ago, from overeating one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I 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 calomel. 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 that night, and after much persuasion got Mr. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mr. Bowles out on the piazza at the place at which he was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain, and she slept like a pig. He said he never saw two persons so glad in his life. Please send me Six Dozen more Boxes.

Yours truly,
A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Bilious Inflammation, Typhoid, Congestion of the Lungs, Scarlatina, Etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the statement recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DR. W. E. JENKINS, formerly of North Adams, now of Amherst, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. B. Claffin was cured by the Negative Powders of Numbness, or Palsy, of 13 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Pains in Menstruation when given up as a case. In cases of Parturition (Child-birth), I consider them of great value.

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

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

DR. A. J. COREY, Great Bend, Pa.

I think there is no medicine in the world like the Positive and Negative Powders.

MRS. DR. GARRISON, Newton, N. J.

In Ague and Chills I consider them unequalled.

J. P. WAX, M.D., Belmont, Ill.

Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else ever benefited them.

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

The daughter of Henry E. Lepper was afflicted with Scrofulous Sores Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. She had taken 2 Boxes of your Positive Powders, and the eyes to all appearances were well, and have remained so. (ROBERT THOMAS, Orem, Minn.)

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

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders. (EMMA PATRICK, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down, she could hear the water running. Your Positive Powders cured her. They have cured my Catarrh in the head also. (MRS. E. M. SWAN, Burlington, 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 at work on a well man. (G. W. HALL, New Haven, Ind.)

Triumphant Victory

OVER

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now. (A. G. MOWAT, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch. (JOHN O. REMBERT, Hartland, Wis.)

Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positive. My Dyspepsia was chronic and of 20 years' standing. 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. F. MARZAN, E. M., Maple Springs, Wis.)

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

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CHICAGO, SATURDAY, APRIL 25, 1874.

The Dark Side of Life, or What is Evil?

NUMBER SIX.

Amid the dark dismal scenes of life, it is indeed refreshing to see noble acts of benevolence illuminate the horizon, like an oasis in an arid plain. While the east has its Wm. B. Astor, whose untold wealth is securely locked in vaults, and whose heart is never actuated with philanthropic emotions, the extreme West has its James Lick, a resident of San Francisco, and one of the noblest of men! Through the instrumentality of his grand schemes of benevolence, he is rearing for himself a magnificent monument, more enduring than Parian marble, more beautiful than the bronze statues that perpetuate the memory of our noblest patriots and statesmen,—those that are enshrined in the hearts of the American people. The *Bulletin* of San Francisco, says "that his wealth amounts in all to several millions. He has wisely concluded to execute his own will as far as possible, in his lifetime. Unconsciously, too, he is building his own monument, for these benevolent institutions will exist for ages, and his name will be inseparably connected with them. The amount required to carry out the plans which Mr. Lick has matured can not be certainly ascertained, but we judge that they represent from \$2,000,000 to \$5,000,000. The Observatory, the Academy of Science, the School of Technology, the Asylum of Aged Women, the Orphan Asylum—these are some of the noble uses to which a wealthy citizen proposes to devote his means in his declining days. It is the most comprehensive scheme of practical benevolence which has ever taken practical shape in the United States."

But what are these philanthropic enterprises compared with the scenes of suffering that present themselves on all sides? The dark side of life is ever surrounding us, while only isolated cases of philanthropic measures to improve humanity, exist. The world never seems to be free from famine, and to more fully illustrate the dark side of life, we make copious extracts from an article on Famines, Ancient and Modern, that appeared lately in the *New York Times*.

THE EARLIEST FAMINES.

mentioned show that the most fertile countries must have been subject to them; Egypt, for instance, where they forced upon the Pharaohs and other rulers the policy of providing means to prevent them. The Nile, making Egypt a garden, was no surety against them; for if the washings of the central "Moon mountain" and the Abyssinian did not come down, as usual, the valley of the Nile, from the cataracts to the Delta, could reap no harvest. Hence that policy of preparation, such as we find described in the book of Genesis, the storing of corn in good seasons to meet the chances of bad ones. These Pharaohs did not wish to leave matters to "the course of trade," according to the policy of the present viceroy of India, and of Lord John Russell in the trying crisis of 1846; and their precautions seem to have made Egypt a very prosperous and civilized country. The same high-handed style of "cornering" the harvest did as much, no doubt, for that other Delta or Shinar of the Tigris and Euphrates, so renowned for its ancient civilization; since these ancient records that mention so many of the Babylonian and Assyrian disasters, do not tell us anything about famines. Elsewhere in the wilder and rougher parts of the world, where water was less plenty, the famine must have made great havoc.

A GRIEVOUS LIST.

Of the 10,000 famines made deadly by the want of human foresight only a few can be mentioned. One of these is a visitation that devastated Egypt 1201, A. D., showing that the Arab rulers of the country had forgotten the good old policy of their predecessors and made no preparation for the imperfect flooding of the Nile. In the year 1200 the river did not rise; and a curious account of the results have been handed down to us by an Arab, Abd. Allatif, who wrote in 1203, and described

things like an eye witness, or one who had got his facts from eye-witnesses. The nourishing of the Nile alarmed the people who must have had some experience of such a failure, and vast numbers of them went away in caravans and parties toward Syria, Hadjas, Yemen, and Mauritania,—just as a great crowd of poor *ryots* set out from Bengal the other day, with the intention of reaching Burmah—an intention in which they were baffled, as the recent telegrams from the East inform us. Egypt was soon parched, and the imperfect harvest scraped up and devoured, after which the inhabitants ate up all of their domestic animals. They then sold their children into slavery, that is, gave them to those emigrating to Irak or Arabia, in order to preserve their lives. In a short time the people of the Delta, at Alexandria, Minar, Cairo, and other places

BEGAN TO EAT HUMAN FLESH.

and Abd. Allatif says he saw the remains of children that had been roasted. Such food was at first disgusting, but after a time people became used to it. He saw a nice plump child at the door, and when he advised the mother to take care of it, she told him a story of some prowlers that she could see watching an opportunity to take it. He states that thirty were burnt at Minar for eating and trading in human flesh, adding that the men were as bad, but had better means of escaping punishment. He says he can not tell all he knew and heard, fearing he would not be believed. He saw a woman who had eaten part of her own dead husband, (one-third, very probably,) and who excused herself by saying she thought she had a better right to eat him than anybody else had. There were wretches who made a trade of procuring corpses for food, and occasionally killing people for the purpose; and our author tells us of a bookseller who was of a full, portly habit of body, and whose life was a burden to him on account of those he saw watching him every day as he went about his business. Such was the state of things in the whole land of Egypt. Emaciated dead bodies lay unburied in the cities and strewn along the road leading out of the country, east and west, while Minar and Cairo especially were cities of the dead rather than of the living. The mortality of the year 1200 hindered the harvests of 1201, and this year also and the following were years of suffering. Allatif estimates that 110,000 persons died in these years. In another famine that occurred at Bagdad, the people devoured human carcases, and a number of men and women were drowned in Tigris by the Khalif's order, for having made *sukhaji* or stew, of several young children.

IRISH FAMINES.

From the foregoing one would be apt to conclude that the Orientals have, or had, a special turn for cannibalism. But men are pretty much the same everywhere, and the recorder tells us that the Westerners would also eat human flesh in extremity. That they have done so in modern shipwrecks is sufficient to prove the fact, though people will deny it in the case of their own nationalities. It was a charge against the ancient Irish that they were cannibals on occasions. But it came from Latin ecclesiastics who wished to see the authority of the English Catholic church extended over an island that still kept a good deal of its old Paganism and did not care to pay "Peter's Pence," and was probably an exaggeration. At the same time it may be admitted that ever since the invaders went into that country from the larger island the Irish were often hungry enough to eat any Englishman with satisfaction if they could conveniently cook him. The turbulent condition of the country, in the strife of natives, Normans, and Saxons, hindered pasturage and tillage and made

FAMINE A CHRONIC DISEASE.

in almost every part of it for centuries. The poet Spencer, in his "View of the State of Ireland," describes a famine that accompanied the struggle between the Irish chiefs and the queen's generals, Essex and Carew.

In 1741 there was another deadly scarcity, and it was known as the

"YEAR OF SLAUGHTER."

The burial grounds could hardly afford room for the dead; and if Dean Swift had his senses then (four years before his death) he must have lost them in a fit of that *stout indignatio* which he ever felt against the mismanagement of Ireland, foreign or domestic. In the year 1838 the Duke of Wellington stated in the house of lords that ever since 1805, when he was secretary of Dublin castle, he did not remember a year without an Irish scarcity and a consequent appeal to parliament—a brief way of putting the case, and emphatic, as coming from such a matter-of-fact authority. But the chronic disease of agrarian Ireland was destined to become acute in a very terrible manner, and the years 1846 and 1847, taking the case of that fertile and misgoverned island out of the British parliament, laid it, so to speak, before the world at large, and brought upon the wisdom of civilized England, much of the reprobation or contempt of the other great nations. The history of that "peeling and scattering" of almost a whole people is sufficiently remembered. But it may not be generally known that the atmospheric influence, whatever it was, which produced such effects in the British isles, first showed itself in Maine and Canada in 1845 and 1846, when there were failures in the potato, the wheat, and the rye crops.

BENGAL.

The latest famine under public notice is that of Bengal, a paradoxical region, at once the most fertile and the most afflicted by famines in the world. For over a hundred days of 1873 that cloud has been gathering, and now it seems to have settled darkly over the whole horizon of the country. Latest accounts say that the people are beginning to suffer already. The chief cause of the threatened calamity has been the want of those periodic rains so necessary to the growth and ripening of their rich harvests, due in the February of the present year, 1874, and for the last three months the fields of that broad Gangetic alluvion have almost everywhere shown the withered look that usually foreshadows disaster. Bengal is about five times as large as New York, with an estimated population of 40,000,000—a level country, naturally stimulated by the two grand influences of heat and moisture, those elements of growth that have made the wealth and history of the other chief deltas of the world, spreading round the Nile and the Euphrates. In the beginning of the wet season (May and June) the land is saturated, as well by the freshets from the Himalayas as by the rains, and dotted by a vast number of shallow lakes called *yaes*, traversed by the rice cultivators in their boats, or *budgeries*; and the business of sowing is carried on everywhere. Bengal has a land system which may be described, in a general way, as somewhat like that of the British Isles, consisting of *zemindars* or landlords, and the peasantry under them called *ryots* who have their little holdings and pay rent for them, or work on plantations for wages. Three custo-

mary crops are gathered in the year, and to a foreigner, reading the various reports from the presidency, the statements about them are, at times rather puzzling. There are, in fact, two sorts of agriculture—one belonging to the higher grounds of the country, and the other to the lower and more watery levels, both carried on simultaneously and often in the same neighborhood. On the high grounds of Bengal, culture begins in March and April, and in about 90 or 100 days there is a harvest of "little crop" of rice, pulse, vetches, hemp, and a variety of vegetables. After this, on the same ground, follows another crop, called "the cold weather crop," yielding, towards the end of the year, the strong cereals, wheat, barley, rye, potatoes, peas, etc. Meanwhile the lowlands, have their one great crop of nearly ten months' growth; and this is the vital rice crop on which depends the prosperity or life of Bengal. The people begin to sow it in or before the rainy time of May or June, when the waters are all abroad and the ground is in a saturated condition; after which the general prayer is that just so much rain will fall at intervals, as will bring up the plants, without overflowing and drowning them when they are only a few inches above soil. Sometimes the crops are damaged in this way. In good seasons the plant gathers the strength of the sunshine during July, August and September; and then, in October another powerful rain-fall is necessary for the salvation of the crop. When it comes in the usual order of nature, Bengal is safe, and the people look forward to a good harvest in the coming February. But if there be no rains in October, the country anticipates dearth or famine; and just such a failure last autumn was the cause of all the trouble now agitating the minds of men in that presidency. The two high-level crops already mentioned are not at all sufficient for the needs of that population of 40,000,000, or even more, as some authorities have estimated it.

The condition of the physical world, resulting in famines, pestilences, etc., has a peculiar effect upon the physical organism and mind, and restrains humanity, in the aggregate, from advancing only in a certain ratio.

If earthquakes and cyclones are an absolute necessity,—unavoidable, resulting from the physical condition of the earth, are not contagious epidemics (killing outright thousands of human beings), that result from poisonous germs in the air, equally a necessity; and if a necessity (which they seem to be), can we consistently say that *action* resulting from any cause in nature, is of an evil tendency? And if the physical world is so organized and so acts that death and misery result to human beings, actually murdering them,—for murder is murder whether resulting from a stroke of lightning, or a blow from a club in the hand of a ruffian,—is it at all strange that human beings, who are a microcosm of the Universe, are so organized that agitations occur within them, resulting in their death from unbalanced conditions, and often leading them to commit heinous acts?

TO BE CONTINUED.

THE LATE JUDGE EDMONDS.

The End of an Eventful Life—From the Supreme Bench to Spiritualistic Seances.

The following account of Judge Edmonds, we clip from the *New York Sun*, of April 7th. Ex-Judge John Worth Edmonds was a month more than seventy-five years old when, on Sunday afternoon, he died at his residence in Irving place. He was born in Hudson, N. Y., and in 1816 graduated at Union College. Four years later he began to practice law in his native city, where he soon gained local distinction. In 1831 he sat in the assembly for Columbia county, and in the next year he was sent to the state senate, where during four years he held a leading position, and identified himself outspokenly with several schemes of workingmen for their betterment. Upon leaving the legislature in 1836 he was sent on a federal mission among the Indians, living with them two years, and learning several of their languages. Coming east again, he settled down to his profession in this city, and lived here until his death. His next public position, after leaving the Indians, was that of state prison inspector, in which he secured note by infusing reformation into his work. He changed the system of discipline in the prisons, mitigated the severe corporal punishment which had long been in vogue, and secured the passage of advanced laws on the subject. His agitation of the abuses of prison management was one of the main reformatory topics of that time. In 1845 he was made a circuit judge; subsequently a judge of the supreme court, and in 1852 he took his seat on the bench of the court of appeals, retiring to private practice and rather opulent leisure in 1853. Old lawyers speak of him on the bench as sound, ready, and courageous, and in private life he was reputed honorable, intellectual, cultivated, and amiable.

A LEADER IN SPIRITUALISM.

During his last twenty-three years Judge Edmonds was a believer and advocate of Spiritualism, attaining note, equalled only by Andrew Jackson Davis, as a champion and expositor of that faith in this country. He was converted in 1851, and being a supreme court judge and a man of considerable fame, his acceptance of the new and unpopular faith brought upon him much criticism and derision. In the early months of that year he was out of health and greatly depressed in spirit. He spent his leisure with an almost monomaniacal persistency in reading on the subjects of death and future existence. In that frame of mind he saw those first forms of Spiritualism known as "the Rochester knockings," and resolved to give them a thorough investigation. For four months he regularly devoted two evenings of every week in experimenting with the phenomena, keeping elaborate records of all he witnessed, and reading everything that professed either to prove or disprove the honesty of the manifestations. He traveled from place to place to meet the mediums, and studied the current topic in all the crude phases in which it had then been developed. He held out against belief, until, in his opinion, he had deduced conclusive proofs that the spirits of the dead really did communicate with the living in the way of rappings and table-tippings. In his investigations he associated with himself several scientific gentlemen, some of whom were and some were not converted. Once convinced in his own mind of the truth of Spiritualism, he was not the man to flinch from the public avowal of his belief. He was at once assailed with general ridicule, and was called upon to resign his office as judge. For a year he was soundly abused, in 1853 he published a book in which he recounted what he had seen, defended the new belief, and to meet the assertion that his views were not in

accord with his oath of office, aimed to harmonize Spiritualism with the blind doctrine of God and Revelation.

AS A MEDIUM.

Judge Edmonds, soon after his acceptance of Spiritualism, became a medium. He said that while reading in bed he was touched all over his body with spirit hands, and was surrounded with rappings. A little later he was impressed with the notion that he must go to a certain man, personally unknown to him, and receive a spiritual communication of a higher order than he had so far experienced. He went, and received what he firmly believed to be a message from a dead friend. It was said, and the assertion was left uncontradicted by Judge Edmonds, that in the last year of his judicial sitting, his decisions were largely influenced by the intercourse which he believed he had with the spirits of the dead jurists. He often averred that while delivering an opinion from the bench he plainly saw the forms of these ghostly advisers around him. His powers of mediumship were first brought out at a seance to which five mediums were drawn, as they said, without preconceived intention, but simply by obeying impressions brought to bear upon them by spirits. He went to Central America in 1852, and the circle of which he had been a member, professed that they were miraculously kept advised of the events of his voyage simultaneously with their occurrence, and afterwards he verified the accuracy of the reports by comparison with his diary. Among the things of which he was accustomed to tell as proofs of the soundness of his belief, alleging them to be occurrences of his first year of mediumship, was the spiritually conveyed information of a grandson's illness in Canada; an announcement of the death of his friend, Isaac C. Hopper, before he received the news in an ordinary way, the foretelling of the destruction of the steamer *Henry Clay*; and frequent warnings against perfidious associates and coming evils. His daughter also became a speaking medium, delivering messages in languages of which she professed to have no knowledge.

NOTABLES OF THE SPIRIT WORLD.

Early in his spiritualistic experience, Judge Edmonds believed that he had intercourse with many of the distinguished dead. He counted his new friends, and was encouraged by them in frequent messages to bear up against public censure. Elias Hicks told him "be not afraid," and William Penn said: "Thy mission is an arduous one, and it is thy duty to fulfill it truthfully and faithfully." Believing himself thus encouraged he devoted much time to self-development as a medium, and became firmly established as an unshaken faith. He wrote letters to the newspapers in exposition and defense of Spiritualism, and the standing of the writer secured them a wider and more serious reading than the subject could have commanded in ordinary hands. In these early years of his assiduous investigation he formed a close alliance with Dr. George T. Dexter, at whose residence most of the circles were held. At first the meetings were held twice a week, but later the Judge received what purported to be communications with spirits at all hours and in all places. Swedenborg and Bacon occupied much of the time of the circles with a series of articles, written through the mediumship of Dr. Dexter, which were subsequently published in a large volume. Further along in his unwavering adherence to the faith, Judge Edmonds became a forcible public speaker and profuse writer on Spiritualism, and his experience as a medium was enlivened by communications from other distinguished men in the other world. Gen. Scott described his reception by the spirits; and Martin Van Buren, in whose law office the Judge had once been a clerk, appeared at his bedside the very night after death.

A MIDNIGHT VISION.

"My father had died thirty-six years before," the Judge said, in telling of his vision, "and he and Mr. Van Buren had been friends in life. When I saw their spirits my father was standing in the middle of the room, on my left. He had an alert, cheerful look, and was easy and unconstrained in his attitude. Mr. Van Buren stood against the wall on my right, near me, and six or eight paces from my father. He had a puzzled look, as if he did not comprehend his condition. He recognized me and my father. He knew that my father was dead and that I was not, and that he, too, was dead. I did not observe what first took place between them. My attention was first particularly attracted by Mr. Van Buren's saying: 'I don't understand this. I know I am dead, but I am the same I ever was. I am on the earth yet. There are my family, my home, my country; and the matters that interested me in life just as near me as ever, yet removed from me! Can this be the death I have thought of so long, and this to be my life after death for ever?' This thought seemed to goad him into action. He had felt a strong but undefined attraction toward his right hand, and he turned in that direction, and bending over, began with great activity, as it were, to pull up weeds that grew in his path, and thus worked his way slowly away from me." At the time Judge Edmonds published a long description of Van Buren's spiritual progress to eternity. Another notable experience which he professed was an interview with Lincoln and Wilkes Booth, in which their experiences in "the Summer of '64" were described with minuteness, and they expressed themselves as thoroughly reconciled. A series of dissections of the political economy by George Washington were a feature of his mediumship in 1854, and very lately Judge Peckham, through him, described the *Ville du Havre* disaster.

BELIEVING TO THE LAST.

Judge Edmonds' wife and brother died many years ago, and with them he conceived that he had companionship up to his death. He said they often sat and talked with him, and he described their looks and recited their words to his friends with minuteness. His wife, especially, he believed to be constantly with him, and during his fatal sickness—a culmination of a very painful chronic disease—he talked much of her faithful ministrations and consolation. He said that his bed was surrounded with spirit-forms, and that upon joining them, by reason of entering their sphere in already advanced state of spiritual development, he would at once be able to send back such proofs of the truth of Spiritualism as could not be doubted. His faith did not waver to the end. Although giving so much of his time to Spiritualism, Judge Edmonds did not neglect his large law practice until the infirmities of age compelled it. His partnership with William H. Fields was maintained until his death, and his advice was often sought in the gravest cases. Although his belief cost him his place on the judicial bench, his renunciation in 1853 being defeated by a threat to legislate him out of office if elected—he never lost social and business respect. He was the first president of the Union League club, and was among the first and most active advocates of the emancipation of the slaves in the early stages of the Rebellion. He retained the friendship of many influential men who differed with his religious views. Among these was the senior Rev. Dr. Tyng, and in his church—St. George's—the

funeral ceremonies are to be performed at 3 o'clock this afternoon. The body is to be taken to Hudson for burial. The courts adjourned yesterday in respect to the ex-judge.

JUDGE EDMONDS HEARD FROM.

[From the New York Sun, April 10.]

At 10 o'clock yesterday morning a reporter of the *Sun* called on one of the most noted spirit mediums of this city to learn whether Judge Edmonds was ready to speak to his friends. The medium ushered the reporter into an extension room back of the spacious parlors, and said that spirits were not generally able to communicate much so very soon after being disembodied. He took off the cover from the table, leaving nothing on it but two slates; and the reporter and medium sat down at adjoining sides, the medium requesting the reporter to look underneath to see that there was nothing but an ordinary table, and that the slates had no writing on them. The reporter, obeying directions, saw an ordinary black walnut table; only that and nothing more; saw that nothing was written on the slates; laid his hand flat on the table, and when the medium did the same, nearly covering the reporter's fingers, there instantly came little knocks, regular and faint, like the ticking of a watch. Then they grew louder, and were heard on various parts of the table and against the chair of the reporter. The table swayed. When the table was still, the slates on it thumped up and down. A Gothic chair, heavily upholstered, violently slid out into the room and back whence it came. Then it quickly drew up to the table, stationing itself on the side opposite the reporter. The double slate that was folded together by hinges, with a bit of soapstone inclosed, rapidly slid over to the side of the table by the foremost chair. Then the sound of rapid, fine writing was heard for several minutes. As it ceased the double slate slid aside, knocks were heard beating under the four hands still outspread; the medium opened the folded slates; they were covered with fine neat writing, and the reporter read the following:

"To My Friends: At last my spirit is freed from the gross and clay, and now my joy is complete; for now I have entered the golden gate that I have seen ajar. My reception into the new life was grand and impressive. The first who met me was my dear and faithful wife, who had been a glowing star in my earth-life; and now her sweet and loving influence gives me strength to return, and give my friends the olive branch of eternal life, to prove that I have reached the ever-green shores of that life eternal. I also met my old friends who left before me. It was some time before I could understand my change. For before I passed from earth I had dreams of the spirit-land, and expected to find myself still in a dream. But I find it one long dream that proves a reality. Could you all know and feel the blessings of this beautiful truth, you would give it more of your time, and less time to the abuse of others that believe in its goodness. I shall often be by the side of my friends; but only in spirit will they see me; nevertheless I shall try to bring you all gladness, until sadness and sorrow are no more."

"I can not now say more. I thank my friends for their last tribute to my remains. I am ever a friend to all."
J. W. EDMONDS.

Further Extension of Time.

There has been such a general response to our most urgent call for payment from many who are owing us more than one year, and so many already having made payment, in consideration of the continued hard times, we have concluded to extend the time until June, before we put unpaid demands into the hands of collectors in the respective counties where delinquents reside.

But we most urgently request every one who owes us, to consider the necessity of their coming as near advance payment as is consistent with their pecuniary circumstances.

While we are always willing to give time to those who cannot pay in advance, it is a bad practice for both subscribers and publisher, to allow accounts to run a long time unpaid.

But we are happy to say we have not heard from but very few "dead beats," and for the purpose of allowing others to see them as they present themselves, we will soon give the public the benefit of their *pen pictures*.

The most ungrateful creature living, not to say the meanest, is the person who will take a newspaper on credit and cheat the publisher out of his pay. To this declaration, we know all mankind (with perhaps an exception of one in a million) will say *Amen!*

Heat, Ventilation and Health.

Dr. M. A. Cushing has invented and patented one of the finest devices for heating and ventilating rooms, of modern times. We believe it far exceeds anything of the kind in use.

We have not space to go into details in its description. Suffice it to say, it is an open grate, either set in the wall or in a stove out in the room, by which a large amount of surface pipes receive the hot air from the burning coal, which are so placed that a large amount of atmospheric air is caused to come in contact with the heated tubes, which, of course, heats such air and radiates the same into all parts of the room by reason of the currents thus produced.

It is, of course, to be worth anything, based upon scientific principles. Thus another point is gained for the millions in cheapening the comforts of warmth and promoting health, as it is a most perfect ventilator, as well as heater.

Dr. Cushing is a Spiritualist, and believes that men of scientific attainments in spirit-life, inspired him with the thought embodied in his invention.

The Doctor can be found at his rooms, No. 26 and 27 McCormick's Block, Southeast cor. of Dearborn and Randolph streets.

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 *renewals*. Prompt and energetic action will cause a renewal of nearly every one.

CORRECTION.—In the price list of photographs of Spirit-paintings read, Cabinets 70 cents each, instead of \$1.00.

Spiritualism vs. Social Freedom.

Had Lois Waisbrooker sailed into Fort Dodge under her true colors, we should not have felt called upon to criticize or notice her lectures; but as she chose to impose upon the public, by sailing in under the flag of Spiritualism, and then hoisting the black flag of Social Freedom, we are compelled to briefly notice her.

The Creator, in placing the preceptive faculties at the back and base of the brain, the intellectual faculties at the front, the aspirational, inspirational and benevolent faculties in the coronal region, at the top of the brain, plainly indicates which should have precedence and controlling power, and the theory of progression, adopted by a majority of Spiritualists, teaches that the mental and moral nature should be cultivated, and the animal nature suppressed and controlled thereby, else man will retrograde into a mere animal.

Social Freedom, as a religious theory, has been advocated in various forms, for thousands of years, one sect of Social Freedomites claiming that God and nature designed man to go naked, and only false modesty called for clothing. It has no more connection with Spiritualism than it has with any other church, creed or belief, the Woodhullites to the contrary notwithstanding. Had we space, we would give a list of a dozen organizations started at various periods since the Christian era, on the basis of Social Freedom in some form.

When man shall have so far progressed as to require no law to prevent the commission of crime, Social Freedom, the abolishing of marriage and bastardy laws, will be in order, but as the organ to which it pertains occupies the lowest position, at the base of the brain, it stands to reason that it will be the last prepared to throw off legal restraint. The fixed idea of acquisitiveness, competitiveness and destructiveness, from the abnormal or overaction of which proceed cheating, defrauding, brawls and murders, occupy a higher position in the brain than amativity, and if progression be true, long before laws can be removed restraining the latter, the former will be reduced to the control of the moral faculties.

The pictured abject slavery of the female sex to legal restraint, to-day, is moonshine, and the fact that women are with impunity parading the country and advocating theories generally recognized as subversive of the fundamental principles of society, religion and morality, is sufficient proof of this assertion. Woman occupies a more lofty position than ever before in the history of the world. Liberal divorce laws are in force, and no Judge turns a deaf ear to a woman desirous of freeing herself from the matrimonial shackles of a brutal husband.

Even where the woman has the power, through control of the property, and becomes dissatisfied with her husband, she can manage to procure a divorce. Witness divorces granted to women at nearly every term of court in every State in the Union.

Let every tub stand on its own bottom. Because Lois Waisbrooker, Victoria Woodhull and others have erected their Joss-houses in the base of the brain, and proclaim that their god is holy and should be free from legal restraint, that gives them no authority to interpret other peoples' belief, and is no reason why they should scandalize the millions of Spiritualists of the United States by endeavoring to soil under false colors. If Social Freedom is the pure, holy and renovating power they claim, "high as Heaven and broad as humanity," it does not need the sheltering fold of any other belief to give it success or respectability.

We give place to the foregoing editorial article clipped from the semi-weekly *Fort Dodge Times*, Iowa, that our readers may see that the secular press is beginning to deal fairly with true Spiritualism.

It is a fact that had not the RELIGIO-PHILOSOPHICAL JOURNAL vigorously exposed the foulness of these so-called "Social Freedom" doctrine, and shown that it held no more relationship to Spiritualism than to Methodism or any other church dogma, not a paper in America would have been found defending Spiritualism from the reproach brought upon it by the Moses-Woodhullites.

It is a fact that the JOURNAL alone has done this noble work, while we have been the target at which all of their venomous shafts have been aimed, and no thanks to them because they fell harmless at our feet. It is, nevertheless, a matter that the true Spiritualists of the world should know, that not one word of encouragement have we received directly, or indirectly, from a contemporary Spiritual paper in America, while all but the BANNER OF LIGHT have opened their columns to the vilest abuse.

We say this in no spirit of complaint, but that the fact may be widely known. Our bold and independent course has won not only the admiration of the secular press everywhere, but the respect and gratitude of all true Spiritualists.

Our subscription list has more than doubled during the last six months, and still they come in with greater rapidity than ever before.

While the corruptors of public morals, go about the country in the name of Spiritualism, defaming the editor, and to the utmost of their ability inducing subscribers to discontinue the JOURNAL, the secular press see their false pretenses and expose them, as justice and truth demands.

Let every true Spiritualist take courage, and lend his or her influence and aid in "cleaning the Augean stable," and the work will soon be most effectually done.

The JOURNAL is still continued on the same liberal terms as heretofore, and we ask every old subscriber to send us at least one new trial subscription on reading this article. It will cost but twenty-five cents. Send the JOURNAL to some friend and you will never regret it.

A NEW VOLUME OF *Little's Living Age*, was begun April 1st, and the present is therefore a very good time for the beginning of new subscriptions. The second number of the volume, dated April 11th, is just out, and has a varied and valuable list of articles. With fifty-two such numbers, of sixty-four large pages each (aggregating over 8000 pages a year) the subscription price (\$8) is low; or still better, for \$10, any one of the American \$4 magazines is sent with *The Living Age* for a year. Little & Gay, Boston, publishers.

ROBERT J. WEEKS, of Mahanoy City, Pa., desires the address of his sister, Mrs. Mary E. Weeks, a medium. Will some one respond to his inquiry.

The Crusade.

In some places the crusaders are doing an effective work in suppressing intemperance. From an exchange we learn important particulars connected with the adventures of a praying band in Bangor, Me. It appears that seventeen pious and devoted ladies, made an impetuous raid on the saloon of Mrs. Henry Parsons. The surprise was complete, and Mrs. P. could say nothing in response to the statement that they had come to sing and pray for her, but simply nodded assent. They appealed to her through the instrumentality of hymns and prayers to destroy her intoxicating liquors, if she feared and loved the Lord. But she, calmly reticent, and like an Alpine rock, would not move—would neither append her autograph to the pledge, nor give any reason for not doing so. The ladies repeated their efforts, chorus-like, and soon a crowd of intreated spectators filled the saloon.

When the ladies had become weary by their repeated efforts, and were about to retire to their respective homes, a gentleman present said he would like to have the leader of the band, the most prominent lady in Dover, answer a few simple questions. He first asked her if she had not a little ale at her own house. She flatteringly replied in the affirmative, but said she used it for medicinal purposes. "Haven't you, in addition to ale, a little brandy, a little gin, and some very delicious wine?" "Yes," was the hesitating reply. "And don't you, when you have company to entertain, put your liquors and wine on the table and ask them to partake?" The answer, "yes," was hardly audible. "Then," said the gentleman, "the best thing you can do is to go home and spill your own liquors. It will then be time to come here and demand that this woman, who is a member of the same church that you are, to stop selling ale."

The rebuke given to this ostentatious lady was merited, and shows how religious enthusiasm induces some to make most consummate dupes of themselves. Intemperance is a deep rooted curse in this country, and if prayer can eradicate the same, we wish to see it thoroughly tried. We prefer, however, to see those who are engaged in the crusade to destroy their own liquors first, and thereby appear contemptible.

Our Position.

Mrs. A. F. Smith of Colorado Springs, Colorado, takes us to task on the Moses-Woodhull question, and wants to know if we practice what we preach.

Our reply is, we do. It is our intention, at all times, to hold our passions subject to our highest moral and intellectual faculties. We believe that man is so far superior to the beast, that he is capable of exercising those highest brain faculties, (which the brute is not endowed with) in controlling blind passions. Hence, we teach the best we know. We never condemn the unfortunate offender, who, in his best estate of moral and intellectual thought, would do better.

Our philosophy teaches us that while a man in his normal state would do well, yet when subject to his passions, he would do that which would disgrace even an ordinary biped.

The difference between us and our lady correspondent is this: She apparently would sanction our doing evil, if we would but teach it as our system of moral ethics. Such not being our sense of truth and right, we cannot so teach, and shall ever endeavor to the best of our ability to avoid doing evil in practice. —ED. JOURNAL.

Austin Kent.

BRO. JONES:—Can you tell us why you ask relief for Austin Kent, while he is one of the most radical "Woodhullites" that lives at the present time. I think that there is "virtuous poor" enough for us to bestow our charity upon without helping those "Moses-Woodhullites" in their cursedness.

Fraternally yours,
LAWRENCE VOUCHER.

North Rome, Pa.

Reply:—Austin Kent only has "free love on the brain." He is not one of the big head kind that has changed his love so very often to prevent the consequences that they speak of. (See Moses-Woodhull in a nut-shell.) Mr. Kent has it badly on the brain, but he is a poor old man, who is so fearfully crippled that he cannot move hand nor foot. He is a subject of charity, and charity covereth a multitude of sins, especially when they are mental only, and not executed by overt acts.

It should be further remarked that if Austin Kent was ever guilty of "practical" sexual freedom," it was in his younger days. He was formerly a clergyman! —ED. JOURNAL.

THE undersigned is a disabled soldier, who desires to earn an honest living for himself and wife. Any one desiring any purchases made or errands done, will find him prompt in doing the very best he can for his patrons. Any money remitted will be honestly invested, and directions will be strictly followed. His charges now will be 25 cents only. Address M. G. Ashly, 216 West Randolph street. We know Mr. Ashly, and can recommend him as an honest man.

THE Western Sketch Book is the title of a work to be published in a series of numbers by the Sketch Book Company of La Crosse, Wis. Mrs. Belle French, well known as a writer for literary papers, and as a poet of considerable merit, is editor. It is intended to be a medium whereby the ambitious towns of the West may make known their advantages to settlers in a shape that may attract attention. Those interested will do well to address the Company for full particulars.

B. F. UNDERWOOD speaks to the Free Religious Society of Chicago, Sunday, April 10th.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

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

Moral Lesson.

The truly devoted soul, aspiring after the most strict uprightness and integrity in all things, seeking the whitest purity of the angelic life and love, finds itself frequently in a condition to hold silent communion with its own nature and its God, sacred seasons when no impure or unclean thought can come near to it. On occasions like these the white robed angels from the higher life come and breathe the sweet incense of their love and life not only over us, but into the very depths of the human soul. In one of these rare seasons, the voice said to our sister Jennie Leys, "Brighter than the stars of heaven is he that doeth the will of God and faltereth not fainteth not."

A spirit says to us now, "The two gates, that lead to the inner temple, the heaven of heavens, are wisdom and power; the first in its broadest scope of heights and depths, may be expressed in three words, 'Man know thyself,' the other sweeping through the broad realms of the material and spiritual universes, finds one of its grandest expressions in three words, 'Man, control thyself.'"

"Know then, oh, man, that in proportion as thou controllest thyself, wilt thou learn to know thyself, and as thou knowest thyself so wilt thou be able to control thyself. It was said, 'He that ruleth his own spirit, is greater than he that taketh a city.' He that can say to the angry waves of passion, 'Peace be still,' and to every sluggish and indolent feeling that will not come up to its work, rouse ye and enter upon your labors, and these shall obey him, is a victor grander than all earth's mightiest conquerors."

Spiritualism is the essence of all reforms, looking toward the elevation and improvement of man's physical intellectual and spiritual natures. It means the philosophy of life in its broadest and fullest extent, and in proportion as spirits gain the power over mortals, will mankind rise to higher and purer conditions.

"Spiritualism is the beautiful fountain of truth from whence flow living streams, bathing all humanity to-day, and shall we who have been permitted to see this glorious fountain, stand still and be lost in admiration of it? Shall we not rather go forth among the people and proclaim to them the source whence all goodness and truth come, and as they feel its influence purifying their lives, let us strive to lead them to the fountain." —Miss Jennie Leys.

Gems of beauty lie all along life's pathway, and all that is necessary to enable us to find them is that our souls be free so that we may see them, and become their possessors.

It has been said that if the Pope were to marry, he would soon find that he was not infallible.

A hungry man once stood before a cook shop a long time, and he said to the owner of the shop I have had a good meal, smelling your nice victuals. "Then," said the man, "you must pay me for it." "No," replied the other, "but I will leave it to the first person that comes along." Presently a simpleton came and when he heard the case he said, "It is a very plain case. What is the price of your dinner?"

"Two shillings."

"My decision is that you shall take that amount in your hands and juggle it in the ears of the shop man, as long as you were smelling his savory food."

It is not so important to inquire where a man or woman comes from, or what he or she has been, as to know just where and what they are now. We shall be disappointed if we dig up the roots even of the whitest lily.

Let your ambition always aspire after something nobler and better, and it will be crowned with success.

Hearing choicest blessings, follow in the train of a true life, and each day finds us walking on a higher plane.

The best way to rise is to help others up. We must get up higher to lift those that are around us.

Bitterness and hatred always scatter, while kindness and love ever gather into the heavenly fold.

"We accept liberty with its bounds, but not its bonds." —Samuel Longfellow.

"Truth and her minister reason" should be "the only guides we follow."

"Memory is a patient camel bearing huge burdens over sandy deserts. Intuition is a bird of paradise drinking in the aroma of celestial flowers." —Thos. L. Harris.

"Life is real, life is earnest, And the grave is not its goal; Dust thou art and unto dust returnest, Was not spoken of the soul." —Longfellow.

"Alas for him Who hath not seen in hours of faith, This truth to flesh and sense unknown, That life is ever Lord of death, And love can never lose its own." —Whittier.

"Integrity is the basis of all true nobility and real happiness."

Hypocrisy and deceit are failures both among men and angels.

Men are measured by their lives more than their words.

Vice and crime, in all their forms, can be lived down better than preached down.

Be true to your own highest convictions of right, and the world will sooner or later come up to you.

Never stoop to a mean action in the hope of raising yourself or others; for you will fall.

The path of rectitude and virtue always diverges from that of vice and crime, and every step in the former leads you away from the latter.

True Faith.

Ask thou for faith, which walks in reason's light, Whose worship is not blind, whose clearer sight, Loves not the chains and gloom of human credulity.

Whose works are seen, and felt in loving deeds, A faith biding in love all men as brothers, And which forgetting self, works lovingly for others.

When faith like this, to all mankind is given, Thou need'st not leave thy earth to find thyself in Heaven. —Horace M. Richard.

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Passed to Spirit City.

[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.]

Passed to the higher life, from Horicon, Minn., Jan. 17th, 1874, Wm. S. WALKER, aged 62 years.

Another of our noblest and purest has gone from earth and mother is added to the beautiful host in the Summer-land.

For many years past he had been an earnest believer in Spiritualism, and his daily life showed to those who knew him best, how near he lived to the true pattern of man, husband and father.

Passed to spirit-life, from Plainfield, —, March 17th, 1874, AUGUSTUS GREEN, aged 53 years and 6 months.

He was a firm believer in the Harmonical Philosophy; had espoused the good cause for over twenty years. He leaves a large circle of friends to mourn his absence.

W. L. P. ELMER, of the Township of Saginaw, Mich., passed to spirit life, in company with angels, on the 5th day of March, 1874, aged 25 years, 6 months and 20 days.

She left four young children, and many friends. Spiritualism gave her great comfort during the last four years, convincing her that "God is love," and that love works no ill to any of His children.

An excellent and instructive discourse was delivered to a large audience of attentive listeners, by Rev. J. H. Burnham, of the Liberal Christian Church of Saginaw City.

W. G. L.

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"It is unexceptionable in tone and calculated to be very useful in its advice. We hope it will be sold and read and its counsels heeded." —Congregationalist (Boston).

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"It is elevated in tone, thorough and yet delicate in treatment." —Home Journal, N. Y.

"No parent will fail of reading every line in the book with the most absorbing interest. It is a boon to womanhood." —Hall's Journal of Health.

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EDWARD FRANK.

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W. P. PHELON, M.D.,
259 Randolph St., Chicago, Room 2.

BY A. H. DARROW.

From this cruel and absolute dominion of the animal nature over the moral and intellectual nature of man, he has become gradually and slowly emancipated; shaking from his habiliments at each onward step some of the remnants of his former infancy, and slowly but surely asserting his claim to the possession of those God-like powers which now characterize him in his most perfect state. But passing through these progressive changes he has taken upon himself successively, all the various conditions incident to human progress, has tasted of every bitter fruit known to the transgressor's palate, obscured his mental perceptions by every fog which ignorance, stupidity, and intolerance could devise, and blackened his character with every crime at

claim:
"Aye, now the soul of battle is abroad,
It burns upon the air; the joyous winds
Are tossing warriors' plumes, the proud, white
foam,
Of battle's roaring billows."

Combateness is warring against friendship; destructiveness against benevolence; secretiveness and antisociality against sociality and fellowship; all against reason, the rightful sovereign, and in vain does Christianity appeal to them to cease their strife. Bible revelation is so notoriously unreliable in its counts respecting man's origin, that we encouraged to hope a more correct view of past conditions of man, of the laws of his development and of the origin of his faculties might have a tendency to establish more correct principles, better motives and wiser habits than those now prevailing among men.

Old theology teaches that man was origi-

LAFAYETTE, CITY, MICH.—J. B. E. writes: I love my children as a parent should, and if I were necessary, I would follow them to the very gates of the orthodox Hell in order to save them from the social evil.

PROPHETSTOWN, ILL.—Mrs. Fannie E. Boon writes:—I am reading your paper, receiving it a present from a friend. I am a member of the Methodist Church—never have patronized your paper; neither do I persecute the beautiful Spiritualists. There are many beautiful truths in the paper and I hope we will find the true in the hereafter. The course you have taken in the free love battle is commendable.

ATLANTA, GA.—M. writes.—THE JOURNAL taken a stand which is the hearty endorsement of all Spiritualists in the South. The Standard, in its present course will do more to advance spiritual truths than all other can combined. The doctrines and practices of a fanatic were, vampire-like, sucking the life-blood of Spiritualism. Those who were believers in Harmonical Philosophy would not acknowledge such accusations for fear that "free love" would be pinned to their coat-tails. Let us teach heaven elevating truths in all their purity, fettered by any "ism" whatever. True Spiritualism does not prompt man to base himself in the level of the brute. But notwithstanding all drawback with which Spiritualism has got contend, its progress has no parallel in history. Its truths have produced a marvelous advancement in theological ideas, and it is quite common to find a modified form of the doctrine preached in many pulpits.

1

New York Department.

BY.....E. D. BABBITT, D. M.
Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

Judge Edmonds Gone Home to His Wife.

At last the blessed release has come to the great, the good, and the brave-souled Judge Edmonds, who passed away triumphantly on Sunday afternoon, April 5th, from his residence, No. 71 Irving Place, N. Y. For years he has been a severe sufferer with partial paralysis, neuralgia, etc., and I have sometimes wondered why the good angels did not see fit to lift his spirit from its weary casket into the land of the beautiful which he was already so well acquainted with while yet in the body. It seems that the world needed him awhile longer, however.

Judge Edmonds was one of the most genial of men in conversation. Next to the last time I ever met him, I called at his residence from an invitation of his kindly given me that I might become acquainted with Dr. Gray, so celebrated as a homeopathic physician and a friend to magnetic healing. The conversation with these white-headed men old philosophers was one of the pleasantest and most profitable occasions of my life. I have an idea that some of those wiseacres that look with so much pity upon Spiritualists as an ignorant class of people, would have hung their heads a little if they had been present.

For over twenty years (I think it is) since his beloved wife left his side for the spirit-life, she has been his bride still and their intercourse has never ceased. How touching are the accounts in his works of his spiritual journey to her spirit-home where she met him with the tenderest affection, and showed him the beautiful rooms she had fitted up and adorned with objects and mementoes, such as he loved, and were one day to greet him after he had left the earthly life. When he was so abused and slandered for being a Spiritualist in those early days when the people were more bigoted than now, and when he would at times feel despondent, the indescribable glories of the higher life would be presented to him and he was made to feel how insignificant were the earthly affairs compared with the sublime realities of the eternal existence, and how much more important to live in such a way as to gain the approval of angelic wisdom rather than the poor applause of men, which was so often founded on selfishness and narrowness.

His wife was a Catholic, and the eldest daughter was one also. For some time his daughter Laura was an admirable medium, receiving beautiful messages from the higher life. When influenced by her elder sister and remembering the words of a dearly beloved mother on her dying bed, she was induced to join the Catholic church, to the great distress of the Judge. Under the bigotry of church rule, the messages from heaven were forbidden to be received, and the imperfect counsels of men, professing heavenly wisdom were substituted in their place.

The Judge passed away triumphantly with visions of the dear ones gone before who were waiting for him. The venerable Dr. Tyng, the eminent Episcopalian clergyman, and one of the most progressive men in their ranks, preached his funeral sermon. The Tyngs are mediumistic and inspirational, and have witnessed remarkable spiritual manifestations in their own family. Dr. Tyng has long been a warm friend of Judge Edmonds, and officiated at his request.

The best account of the funeral services I have seen is in the *Sun*, which is as follows:

OUR DISTINGUISHED DEAD.

The funeral ceremonies over the body of ex-Judge Edmonds were performed in St. George's Episcopal Church, Stuyvesant square, yesterday afternoon. Before 2 o'clock nearly 600 persons were seated. Among them were nearly all of the Robinson Hall congregation of Spiritualists, and a few notable of the faith, including Dr. Halleck, Andrew Jackson Davis, Dr. James Briggs, Bryan Grant, Thomas R. Hazard, Charles Foster, Cora L. V. Tappan, Mrs. Miner, Payton Spence, Frederic Palmer, Mrs. Jeannie Danforth, Mrs. P. B. Atwood, Mrs. Mary Towne, Mrs. Seymour, Lizzie Crosby, Wm. Denton, Miss Lizzie Duten, and Mrs. Eleanor Kirk.

An organ voluntary ended with the arrival of the cortege. The body lay in a massive, velvet-covered, silver-trimmed coffin, whose broad top held an anchor, a wreath, and a cross, elaborately formed in flowers. On the plate were the words: "John Worth Edmonds, died April 5, 1874, aged 75 years." At the foot of the central aisle the Rev. Dr. Stephen H. Tyng, Sr., and the Rev. Dr. Peet met the mourners, and thence led the procession to the chancel, Dr. Tyng reading the usual service. Behind them were

THE PAIR BEARERS

selected by ex-Judge Edmonds some time before his death, viz: Samuel J. Tilden, Judge Nathaniel, Judge Monell, William Caldwell, Thomas Allison, Dr. John R. Gray, Judge vices, J. L. Gosling, W. H. Fields, C. P. O. H. Kitchell, S. G. Jelliffe, and Wesley Childs. Behind the pair bearers the was borne, and after it walked the wife. The last included daughters and children of Judge Edmonds, and a brother.

Episcopal funeral services were read by the choir of boys singing, and Dr. Tyng making the responses prescribed congregation. In a brief but warm address the dead Spiritualist, Dr. Tyng dwelt upon purity and nobility of character. "I would not like to part with his body," without giving utterance over it to malice. Before the death of my and beloved friend I received from him a letter for several years I have met occasionally, I never saw him but I was with a genial, tender, sympathetic friend. There are aspects of character that are understood only after intimate contact." The venerable speaker said his close relations with ex-Judge do in the work of succoring slaves in years of the war, and continued, "The good and persevering nobility of his nature and his high moral and intellectual power when we come to a standard of character that is far above all our little divisions, I do not feel called upon, nor shall I name to speak of the personal relations of Judge Edmonds, but it is with gratification and delight that I speak of him as a man."

A LAST LOOK AT THE DEAD.

After the services the coffin was opened, the assemblage passed by it to look upon the almost unchanged face. The body was robed in white linen. All having seen the corpse, the procession was re-formed, and the coffin was borne back to the hearse. On the way out a piece of Judge Edmonds' faded, and was half-carried down the steps. From the church the hearse and carriages were driven

to the foot of Leroy street, where the body was put on board the steamboat Edwards, to be taken to Hudson for interment according to the Judge's own directions, written on the twenty-fifth anniversary of his birth, the 31st ult., as follows:

I wish to be buried in Hudson, in the same grave with my wife—not by her side, but in the same grave—that our ashes may mingle and be one on earth, as our souls will be one in the Spirit-world. In the monument to her memory, erected there by the bar of New York, there are two vacant spaces left purposely for me. In one of them I want this inscription:

JOHN WORTH EDMONDS,
Born in Hudson, 31st March, 1799.
Died in ———, 1874.

On the other I want simply these words:

Death joins the ties,
Which earth destroys.

BEECHER.

Beecher and his church seem to have outmaneuvered Dr. Storrs and Budington in refusing to meet with the National Congregational Council. His church drew up a paper of great ability, stating their policy of independence, and the delegate who took it to the council being an eloquentist, read it with brilliant effect. After sitting with closed doors for awhile they seemed to decide virtually in favor of Beecher's position and also in favor of Storrs and Budington. The city papers gave the council some hearty kicks as they left, advising them next time to stay at home and mind their own business. There is an increased feeling spreading among all the people in favor of individual liberty as opposed to any despotic rule of councils or churches. Thus does the world move towards Spiritualism, not Spiritualism toward the world.

(Continued from 2nd page.)

"I see not the good of coming hither," I exclaimed, yielding to a feeling of momentary discouragement, "if men are to continue the same."

"Do you not perceive," he returned, "that the conditions are more favorable? The pressure of actual physical want is removed; all the pangs of disease are taken away, and there is no punishment, in the common earthly sense of the word. The influence of vicious character and bad example is greatly lessened; and to ignorance—however dark and deep—in due time comes the truest teaching."

"And yet," I said, "the poor operatives still imagine themselves bound to the machinery of a hard, unyielding toil; and the wicked still dream vile dreams of outrage and wrong."

"That is in some degree true," he returned. "But this diseased consciousness is by no means perfect. It is more like what we call reveries or day-dreams. No man, when he starts himself wide awake, believes it wholly. And the evil illusion is but a temporary thing."

We sat silent for a little time, and then he resumed: "In this connection let me pay some attention to the law that governs the action and influence of evil spirits. I perceive that a highly pernicious faith in the power and predominance of these is gaining ground among men. I scarcely need to say, that all the evil spirits, demons, or devils that we know, are simply the undeveloped classes of mankind. You have seen that they are under the care and influence of very highly advanced minds. Hence, it may be inferred that the evil powers are held in very strong check. This is true. And when we note, further, that the most depraved and degraded human beings are looked after and guarded by the highest spirits that visit the earth, it may also be inferred that the poor and ignorant are protected from the demonic invasions they might otherwise suffer. And this is a still higher truth; for while the undeveloped, by the crudeness of their propensities, attract low spirits, by the wants of their humanity, they also attract high and noble ones; for while their misfortune opens the door to the vicious, their nature always invites and attracts the exalted and refined."

"This is a new doctrine," I observed, "and quite different from the theory that the low always, of necessity, invite the low."

"Nevertheless it is true," he answered, with a quiet smile. "You have seen that the highest spirits guard the lowest in the spheres we have just visited. And for the same reason the unfortunate of earth will be in like manner guarded and protected. It is a law in all mechanics, in all science, in all logic, that the greater the resistance to be overcome, the stronger must be the operating force. It is a false notion that prevails with many that high spirits can not enter a gross or corrupt atmosphere. The opposite of this is true. Only high spirits can do so with perfect impunity. Be assured that the nearest to God are brought also nearest to those who most need them. For as the extremes of a circle meet and blend together, so do light and darkness, right and wrong, wisdom and ignorance, love and hate. All positive and all negative approach and unite, or equalize each other."

The aroma of this beautiful truth seemed to float round me as an atmosphere of light; and though my prejudices still clung to some of their old notions the reasoning was so clear I could not choose but believe; and we relapsed into that expressive silence, which, when spirits really understand each other, is always most eloquent and inspiring.

"Take careful note my son," at length resumed the Sage, "and you will see that there are always on the watch over every community, every group, every individual, a sufficient number of good spirits to note all important changes, to take advantage of opportunities, and to ward off, as far as possible, all unnecessary dangers and misfortunes. Were men only influenced by their inferiors or equals, they would make no progress. And for reasons before shown, the worst and lowest must be attended by sufficient guard of the best and highest to prevent any undue encroachment on the part of inferior or evil spirits."

"Much of the wrong-doing that is imputed to evil spirits may be traced to perfectly natural causes, in the follies and vices of present parties. And not unfrequently the evil action is excited and maintained by a simple belief in the power and presence of malicious beings. Or, in other words, the medium is self-psychologized. It often happens, too, that the whole party enter into the same state; and all the follies and extravagances which they commit meanwhile are laid at the door of much-abused spirits."

"There is, perhaps, no more opinion or form of faith more injurious than this. The less men believe in evil spirits, and the more they feel that such can have no power over them, the nearer they will approach the actual truth."

"Is it, then, to be understood that there is no influence of evil spirits among men?" I asked.

"By no means. Such influence may for some good reasons be at times permitted; but of this be assured, it can not exist without permission. There is one good rule that will never fail. Always try the testimony of spirits as you would any other testimony, by itself. Never surrender your reason, your freedom, your individuality, to any spirit in the body or out. These are your own, and

there is no power, finite or infinite, that has any right to infringe them.

"There may be a few exceptions to this in some very peculiar cases and periods of development. But in the main the rule holds good; and if it were adhered to there would be fewer silly and ridiculous things done in the name of spirits than are now witnessed."

"By and by," he added, after a short pause, "there will be no ignorance in the earth; and before the higher intelligence, that knows and claims its own, selfishness will recede. Then there will be no more evil spirits, and no more hell."

A soft, opaque veil flowed around the Sage, and even as he ceased speaking, I saw him no more.

Chinese Camp, Tuolumne Co., Cal.

Spirit Cure.

MR. S. S. JONES, Dear Sir:—I have read so many cures performed by spirit power, that I have concluded to give you a statement of my own case. I have been a sufferer from asthma for twenty-seven years. I am now in my fiftieth year last September. I was taken very bad, and by chance I heard of Mrs. Thelma, a Clairvoyant healing medium, and having tried everything I could hear of, with but little benefit, I at last came to the conclusion to try the spirits. I must confess I had but little faith, but before she got through with the diagnosis of my case, I was convinced that she knew more about me than I did myself. I have taken some medicine from her that has helped me some. While she was in the Clairvoyant state she said that my husband would be developed for a writing medium, and that if we would form a circle at home that we would get written communications from our friends, the spirits. She advised us to sit Tuesday and Thursday nights around the stand. We did so, but instead of writing, they took hold of me, shaking my hands and arms. This continued for some time. Then I took a severe cold which settled on my lungs, and I got so much worse that on Sunday it required all the will-power I could command to keep out of bed. I told my husband we would have a circle that night and see if the spirits would do anything for me. We had not been sitting at the stand but a short time when they commenced shaking my arms in the usual way, which lasted only for a short time, when the influence seemed to leave me, and my hands lay perfectly quiet for some time, I don't know how long—perhaps five minutes, when they commenced shaking again. Then my body was shaken and they gave me a thorough treatment. As soon as the treatment commenced I seemed to be impressed with the idea that it was the spirit of an Indian that was treating me. I don't describe it to you, all I know about it is that before I sat down to the stand, I was wheezing so with the asthma that I could hardly walk across the room, and when I left it was well, and went to bed that night and slept soundly, a thing I had not done for months, and the best of it is, I have had no return of the disease. It has now been six weeks; the treatments have continued three times a week with one exception. I think this almost as good as the Rev. Moses-Sherman miracle, performed by the spirits through Mrs. A. H. Robinson, which the Rev. Sherman claims was performed, by Jesus Christ himself. I am satisfied to give the spirits the credit in my case, not being a clergyman nor bound by either church or creed. Be that as it may, I am very thankful to the good spirits for the benefit I have received. All the cures of which I read have been performed through mediums by prescription, or the laying-on of hands, with the exception of Mrs. A. H. Robinson, of Chicago, who has not used anything of the kind, and know very little about Spiritualism, as I have never had the opportunity to investigate the phenomena. If you or any of your numerous correspondents can explain or give me any light on the subject through the columns of the JOURNAL it will be thankfully received.

Respectfully yours,

SARAH ROBINSON.

The above statement is strictly true in every particular.

WM. JOHNSON.

Macon, Ill., April 6th, 1874.

Nothing new or strange is developed in this case. You put yourself in a receptive condition, and a healing spirit took possession of your body, and cured you. The same thing is being done daily through the mediumship of Mrs. A. H. Robinson. The magnetized papers which she sends to the patient to wear, serve as a medium for her controlling spirits to visit the sick in person, and infuse their own life invigorating element into them. They are thus cured even as the *bettering girl* was cured by touching the hem of Jesus' garment. Spirits reached you without any such intermediate medium.—[ED. JOURNAL.]

New Books.

THE MARTYRDOM OF MAN is the title of a book of 543 pages, by W. W. Wood.

It is a very interesting book, divided into four chapters, and is a running history of the world from the earliest times down to the present. The first chapter is headed "War," in which Egypt, Western Asia, The Persians, Greeks, Macedonians, Phoenicians, Alexandrians, Carthage and Rome, Roman Africa and the Arabs are condensed. The second chapter is headed "Religion," in which the natural history of Religion as connected with all past people, especially the Israelites, Jews, Prophets, Jesus, the Christians, Mahometans, etc., in Arabia, at Mecca, Central Africa are considered. The third chapter is headed "Liberty," in which Ancient Europe, the Germans, Venice, Arab Spain, the Slave Trade, Abolitionism in Europe and America, etc., are considered. Chapter fourth is styled "Intellect" in which the Animal period of the Earth, the Origin of Man, the Future of the Human Race, the Religion of Reason and Love, are considered. The book is written in a very pleasing and original style.

So far as Mr. Reade is concerned, he declares himself to be an old-fashioned Idealist, a Materialist, with no hope after death, no immortality, no future rewards or punishment. On page 523, he says: "The soul is not immortal. There are no rewards and there are no punishments in the future state." He urges the destruction of Christianity as a necessity to the highest development of man. "It must be proved, he thinks, that man is annihilated at death in order that he may grow into perfection; and all the other horrible things that can befall mankind, in order that the weaker may be killed off, and the stronger preserved that a higher, harder race may result."

This is the philosophy of Materialism. When will men become wise and learn to educate, not destroy human life in order to elevate it? We pity Mr. Reade, that he has traveled so far

and read so much and written so extensively; and yet has not found out this one great truth, "In Nature nothing dies." Monads combine into molecules, molecules form into higher organizations, evolution succeeds evolution all individualized, immortalized entities result. The facts of our blessed philosophy prove that Mr. Reade is a mere child, and is guessing at what he does not know.

The book is, however, calculated to do much good; it presents to the orthodox Christian insuperable objections to his belief, which can only be met and overcome by the grand truths and well attested phenomena of modern Spiritualism. The book is on sale at the office of this paper. Price, \$3.00; postage, 25 cents.

HERALD OF HEALTH for April. This magazine, always interesting, is especially so this month, as the enterprising and liberal publishers reprint the celebrated article of William Crookes, F. R. S., entitled "Remarkable Phenomena" relating to the human body—notes of an enquirer into the phenomena called Spiritualism, copied from the London *Quarterly Journal of Science*.

THE Spiritualists of St. Louis meet every Sunday at the South-west corner of Twelfth and Pine streets, at the hour of 10:30 A. M., to give the spiritual experience of each person. At 2:30 P. M., a circle, free to all, is held where people can come and hear from their spirit friends. At 7:30 P. M., a lecture is given by Mrs. M. Lord, under spirit control. Admission free.

R. BUTTERFIELD, Esq., of Sacramento, Cal., President of the Pacific Art Union, has our thanks for a fine set of red-wood frames, designed expressly to hold the beautiful cabinet photographs of the Anderson Spirit Paintings. They will be arranged at once and hung upon our walls where the effect of both frames and pictures, will attract the attention of all visitors.

MRS. ABBY N. BURNEHAM is engaged to lecture in Meriden, Conn., April 26th and during the month of May. She spoke in Brooklyn (Williamsburg District), N. Y., March 22nd, to a large audience. March 27th and 31st she addressed crowded audiences in New York City, and her discourses were well appreciated.

R. H. McKown writes in regard to his paper, saying he has written before, but he fails to give his Post Office address, and probably did so before, and hence his order was not attended to. If he will write again and give his Post Office address, his business will be promptly attended to.

W. W. POWELL, of Dunleith, Ill., writes as follows to the BOSTON INVESTIGATOR:—"Will that garrulous old gentleman, Austin Keat, never dry up?—or if he must write, and you must publish it for him, can he not be induced to tell us what he knows about something else, and let that nasty subject, Free Love, rest?"

PROF. S. S. BALDWIN is traveling over the country "exposing" Spiritualism. The *Democrat* of Washington, Ind., says:—"Where he goes to give another entertainment here nobody could be hired to go. As an exposure of Spiritualism it was a miserable failure. Sometimes we think the Professor is a fraud."

The lovely steel engraving noticed by us in our previous issue, entitled *Life's Morning and Evening*, can be had at the office of this paper. Price \$3.00. We know it will please. We have one hung on our wall which attracts the attention and elicits the admiration of all visitors.

GEO. A. FULLER lectured in Leominster, Mass., April 12th. He will attend the New Hampshire Quarterly Convention in Washington, N. H., May 1st, 2nd and 3d, and would like to make arrangements to lecture anywhere in said State during May.

MRS. S. A. ROGERS HENDER is engaged to lecture during April in Stafford Springs, Conn. Will give psychometrical readings, examine diseases clairvoyantly, and prescribe; also will make further engagements to lecture.

G. A. BISHOP, formerly a Baptist Minister, has become a Spiritualist. He is a most excellent healer, and proposes to devote his time to alleviating the sufferings of those laboring under the effects of disease.

PHOTOGRAPHS of those wonderful spirit paintings, by Mr. Anderson, can be had at the office of this paper. For prices see advertisement, headed *Spirit Paintings*.

MRS. T. J. LEWIS, the reliable Clairvoyant, and Dr. T. J. Lewis, formerly of Chicago, have removed to 1284 Broadway, New York City.

DANIEL WHITE, M. D., has removed from St. Louis, Mo., to Girard, Ill. He is an excellent physician.

MRS. H. T. STREANS is at present laboring in Tigua Co., Pa. Permanent address, Corry, Pa.

The fact that five millions of pairs of SILVER TIPPED Shoes are made a year, shows how those who use them feel about it. They know that they last three times as long.

There is a letter for Mrs. Mattie H. Parry at this office.

WANTED.

A person of good address and business capacity will find an unusual chance to make money in an agency for the House of J. B. Ford & Co. Their method of dealing with the public requires the service of intelligent men and women in all parts of the country. Any one desiring the position of solicitor should address J. B. Ford & Co., 144 Monroe St., Chicago. v16n611

Special Notices.

For Moth Patches, Freckles AND TAN, ask your Druggist for Perry's Moth and Freckle Lotion. Which is harmless and in every case infallible. Also, for his improved COMBODER and FINEST REMOY, the great SKIN MEDICINE for Pimples, Black Heads or Flesh-worms, or consult B. C. PERRY, the noted Skin Doctor, 49 Bond St., New York. v16n612

MRS. CROSS, of Chester, New Hampshire, will answer calls to lecture. She is represented as being an excellent speaker.

Babbitt's Health Guide!

A Higher Science of Life and Health!

A Home Doctor, With Special Treatment For 100 diseases by nature's simple delightful methods which are far more effective than Drugs, including the Science of Manipulation, Bathing, Electricity, Food, Sleep, Exercise, Marriage, etc., etc. It is a little encyclopedia of information on the subject, including the Philosophy of Cure, and a brief but comprehensive summary of Clairvoyance, Psychometry, Stigmata, Healing with directions for violating the material forces, etc. Useful for the scientific and for the learned.

PRICE.....\$1.00

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

A TALE OF ETERNITY

And other Poems.

BY GERALD MASSEY.

370 pages, heavy-thick paper, gilt top. Price \$3; postage 25 cents.

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

A Great Spiritualistic Romance.

His Marriage Vow.

BY

MRS. CAROLINE FAIRFIELD CORBIN.

Author of "Rebecca; or A Woman's Secret," etc.

12mo. Price \$1.50.

OPINIONS OF THE PRESS.

[From the *Tribune*, New York City.]

From a commendatory notice of over a column in length we extract the following:—

"His Marriage Vow," by Mrs. Caroline F. Corbin, is a novel suitably pronounced in its ideas, and strong in its statements of them, to provoke discussion. It purports to be written in the interest of marriage, and yet it is as if removed from the sphere of marriage which would condemn a man for discovering that a flower was a rose because it grew outside of his own garden as from that license which would place upon a mother where it grew, because it is sweet. Mrs. Corbin claims to deal with human nature as it is, striving always to elevate it toward what it should be. It is a book sure to be read and discussed, and to make both friends and foes.

[From the *Evening Journal*, Chicago.]

From a careful perusal of an early copy of Mrs. Corbin's new book, which, the numerous readers of "Rebecca" will be glad to learn, is ready for publication, we gather that, while the author holds some somewhat advanced views concerning the relations of the sexes, she stoutly maintains the supreme sanctity of the marriage institution, and claims that the *quasi* blinding upon all who take upon themselves its holy vows.

[From the *Sunday Times*, Boston.]

This novel, which will be published during the current week, is likely to provoke earnest but various comment. It deals with a phase of that long-expected and apparently insoluble question—the relations of the sexes—which few writers have ventured to treat. The leading idea of the author seems to be to define true love, and to set forth its power in the conduct of life. Love is the cure of all evil, all crime; it is, in fact, religion. In illustration of this theory, she has constructed a story of singular intensity and vigor. Her convictions are earnest, and she records them with a force that is almost vehement. The book is evidently the product of a thoughtful mind and a heart that longs for the adjustment of mutual relations on their true basis. It gives evidence of wide and careful reading, and is written with a nervous strength which is quite impressive. In view of the peculiar and delicate nature of its theme, the direct and attractive theory which it enforces, and the delicate approach which it makes to the very limit of conventional proprieties, it must inevitably command general attention.

[From the *Daily Tribune*, Chicago.]

An exceedingly earnest volume, which every man and woman in the country ought to read with serious care. Sent, post-paid, on receipt of price.

Send for a Catalogue of Liberal and Reform Publications. Address A. E. BUTTS & CO., 39 Dey St., New York. v16n615

EARLY FAVORITE POTATO.

See D. S. HEFFRON'S advertisement April 15.

v16n611

Dr. J. A. Clark,

ELECTROPATHIST.

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199 Clark St., CHICAGO.

OFFICE HOURS—From 9 to 12 A. M. and 1 to 4 P. M. v16n612

The Best of All!

MRS. E. SMITH, 271 Mulberry St., Newark, N. J., answers questions on business or health with spirit communications and tests. Sealed letters \$3. Unsealed \$1. Spirit prescriptions 25 cents. v16n611

PAINLESS PREVENTIVE OF TOOTHACHE.

THE SUBSCRIBER having been for many years a terrible sufferer from some of the worst forms of toothache, was at last relieved by the prescription of an old friend of his. For twenty years he has had no toothache since. Consequently he feels that he can WARRANT THE PRESCRIPTION OF A PAINLESS PREVENTIVE OF TOOTHACHE. I will send the Prescription to any address on the receipt of \$1.00. Address W. R. FRIEL, v16n611

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