



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

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

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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'rripened on the plain, That seemed to wait the lightest breeze To loose their hold from barded trees.

And as the wind came singing on, O'er fences and o'er faded lawn, All through the sordid solitudes, That drowsed within the red'ning woods, The noises crept of rustling sheaf, And piping reeds, and shaken leaf.

Then to the village graves it crept, Where flowers their death-wild 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—all, Thy bed where never storms may fall.

Thy sleep no anguished dreaming mars; '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 defense. Blest Sleep!—'tis well!—for bitter fray, From tempest 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 charlatanism). He is of the Von Vleck school of Spiritualists, and is here as an exposé, and 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 exposé 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 exposé, and then without ever having seen a manifestation or attended a Spiritual seance, they gave the professor a testimonial under their official signatures as pastors of their several churches, that the exposé 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 exposé of the tricks and frauds of so-called Spiritualism in our city, by Prof. S. S. Baldwin and Miss Sallie Cooper, (a former medium) desire hereby to bear testimony to the fact that Prof. Baldwin's "exposé" 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 preacher's 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.

Editors 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 exposé of the tricks and frauds of the so-called Spiritualism in our city, by Prof. S. S. Baldwin & Co., and that the exposé 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 commend 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 exposé 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 exposé. 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 flattering unction 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 swallowed 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 case is that he put it there before the disease had 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, don't 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 its 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 legdemania 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 don'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 "as noo this which I'm gussae tell ye is nae ghaest 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 employes 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 stated 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 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—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 of 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, 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 end or benevolent purpose. Is it rational that they should ring bells? The delusion 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 exposé 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 adjuncts—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 ablest articles of our exchanges, which we are receiving from all parts of the inhabitable globe.

SOULS AND SCENES IN SPIRIT LIFE.

BY FANNY GREEN M'DOUGAL.

[From Brittan'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 wider 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 insincerity 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 sure," must be irrevocably lost, we should carry something better than gold-headed canes and diamonds, feathers and founces, 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 reappearance 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 is really 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 the truth. Still it stands unshaken, like a grand statue, towering up to heaven, immaculate, impenetrable, and indestructible; and in the fiercest 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, and with the laws that govern them. Not by my own unassisted 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 outward, or onward pressure, was arrested, giving me 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 novice, 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 afoeh, 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 and perceived the tide of great thoughts, as it flowed through him, till my yet unpracticed eyes fell, blinded with 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! I, in my own right, an immortal—would any dead matter, though it be in the form of quickest fire, swallow up me—or take me from myself—or control my actions—or shorten my will? No, never!

The Sage had withdrawn to one side, reabsorbing himself, if I may so speak, that I might be left wholly free from his influence. He smiled on me with a deep, serene smile, and after a little he came forward and blest 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 omak' potency, 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. The 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 to reserve itself."

This was followed by an expressive and eloquent silence; and then he added: "Could the mechanical value 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 fact-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 radiated 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 inculcating 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 fantasmata 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 or falsehood 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 have spirits 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 bare theories 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 cogily 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

Figurative, to represent the development of the innate capacity, and the spiritual instrumentalities of volition and motion.—Ed.

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, "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 aside 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 if 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 ennobling 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 sold 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 usurer 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 so 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 misgoings, 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 unpeppable. Prison shadows, dark and cold, fell around them; and the work-house, hardly less pestilent and horrible, frowned from over the way. In their miserably 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 outbirths 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 Christendom. 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 boy?" 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 national happiness."

(Concluded on 8th page.)

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Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

“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-lust 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 in what 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, woe unto them by whom they cometh,” 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 Social Evil.—This is a great question; one of the kind of questions that claims the attention of the wisest, purest, noblest, best of men and women; and I do not hesitate to say, or at least would not, if I were not opposed to the use of pulpit slang, that he that recommends promiscuity as a remedy for this evil, is a damp phool, or a vile wretch, full of lust and evil passion, and would cover his own shame, like the fox that got his caudal appendage cut off in a trap,—called a council of foxes and recommended that it was a nice thing to have no tail to drag in the snow and dirt, and offered a resolution that all foxes have their tails cut off; so, it is said, some of these lecherous foxes—goats, rather, recommend promiscuity as a cure for the very thing that has developed the social evil. How is that for logic? How are you *similibus curantur*? This is hard logic, but still worse on homopathy. I suppose the solution is only found in the fact that to all general rules there are exceptions.

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 inclosed 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-lust question. I also inclose a few remarks by Mrs. Maria Clark, that were placed in my hands to have 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-lust, 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:—Is it 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 shy 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 god 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 flauntingly true 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, Aubry, Kansas.

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GREAT EXCITEMENT AT JEFFERSON MILLS, NEW HAMPSHIRE. THE BLIND SIDE! THE LAME WALK! THE LEPER IS CLEANS'D.

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 my shoes to see how my arms looked, and to my utter astonishment the scales would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They dried 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 off any way. I now travel quite easily. By overeating 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 at all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I 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 colic. 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 I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. He had a Box. He went to Mr. Bowles that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was with Mr. Bowles in the morning, and saw Mr. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it eased all his pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes. Yours truly, A. H. KNIGHT.

WHAT DOCTORS SAY. WHAT WOMEN 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 Billous Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

A woman in this place has used the Positive Powders for falling of the Womb, and is high in praise of them. (Mrs. J. GILSON JOHN, Fairmount, Mass.) My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders. (J. COOPER, St. Johns, Ark.) Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited. (Mrs. EMMA MIST, Brooklyn, N. Y.) A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next pregnancy all right. (O. HANAY, Sand Spring, Iowa.) My wife is now all right in her monthly periods. As I said before, she had endured a great deal from Irregularity and Flooding. She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders. (W. H. RAY, Smith Creek, Mich.) Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing, also a case of Rheumatism, a case of falling sickness or Fits, and a case of Dysentery. (POWELL HALLORIE, Yorkville, Ill.) Miss Lena Austin was taken with Stopping of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered. (Rosa L. Gunn, Pardeeville, Wis.)

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

No More Headache, Neuralgia, or Rheumatism.

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. WAY, 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. C. D. H. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female constitution. DR. L. HARKES, Chocoma, N. Y.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache. (LINDA G. BARNETT, White Hill, Conn.) I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time. (Mrs. M. A. KALEY, Huntsville, Ala.) My wife is now a slave of the Neuralgia. She was treated with your Positive Powders, and she is now well. I stopped it in 10 minutes with your Positive Powders. (JACOB S. RITTER, River Stiz, Ohio.) When I commenced taking your Powders, I had spinal complaint of nearly 30 years standing; also Rheumatism, Sciatica, Rheumatism, Liver, and Erysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that she had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success. (M. HUNTLEY, North Richmond, N. H.)

Consumption, SCROFULA AND CATARRH Cured. Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders. In three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body. (MARTIN WORLEY, New Petersburg, Ohio.) Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula. (R. MOIRA, Fayetteville, N. C.) The daughter of Henry E. Lepper was afflicted with Scrofulous Sore 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 a Box of your Positive Powders, but eyes to all appearance, were well, and have remained so. (ROBERT THOMAS, Oaso, 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 PRINCE, Beager Dam, Wis.) Mother had the Catarrh in her head so bad that, when lying down, she could hear it drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also. (Miss E. M. SHAYES, Burlington, N. J.) I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nettle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man. (G. W. HALL, New Haven, Ind.)

Triumphant Victory OVER Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a 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. MOWBRAY, Stockton, Miss.) 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. REANAN, Hardsand, Wis.) Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of 30 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. MILLER, F. M., Maple Springs, Wis.) I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog 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 know everything that is common without suffering any inconvenience whatever. (REV. J. JULIAN, M.D., Swantonville, 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 illumine 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.

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 mountains" and the Abyssinia did not come down, as usual, the valley of the Nile, from the cataracts to the Delta, could reap no harvests. 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. Those 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 CHASTLY LIFE.

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 1208, 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, Hedjaz, 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, Misr, 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 Misr 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 Misr 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 carcasses, and a number of men and women were drowned in Tigris by the Khalif's order, for having made *nukhadji*, 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 *stiva indignatio* which he ever felt against the mismanagements 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 foreshows 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 Himalay ranges as by the rains, and dotted by a vast number of shallow lakes called *jeets*, traversed by the rice cultivators in their boats, or *budgerous*; 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 *seemindars* or landlords, and the peasant 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 low levels, 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 rain 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 death 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 famine, pestilence, 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 licentious 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 workmen 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 corporeal 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 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 even called upon to resign his office as judge. For a year he was roundly 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 preconception or 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 professes 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 Henry Clay, and Pennimore Cooper among his new friends, and was encouraged by them in frequent messages to bear up against public censure. Elias Hicks told him to "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 in 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 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 unswerving 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, 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 that is 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, 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 in eternity. Another notable experience which he professed was an interview with Lincoln and Wilkes Booth, in which their experiences in "the Summer-land" were described with minuteness, and they expressed themselves as thoroughly reconciled. A series of dissertations on 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.

RELIEVING 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 renomination 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 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 aforesaid 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 dress 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 this 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 publishers here, and through them 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 of legal restraint. The faculties of acquisitiveness, combativeness and destructiveness, from the abnormal or overaction of which proceed cheating, defrauding, brawls and murders, occupy a higher position in the brain than amativeness, 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 perambulating 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-house in the base of the brain, and proclaim that their god is holy and should be free from legal restraints, 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 sail 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 the 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, denouncing the editor, and to the utmost of their ability inducing subscribers to discontinue the JOURNAL, the secular press see their false pretences and expose them, as justice and truth demands.

Let every true Spiritualist take courage, and lend his or her influence and aid in "cleansing 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 3000 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 interested 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 falteringly replied in the affirmative, but said she used it for sacramental 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 consistent.

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 cussedness.

FRATERNALLY YOURS, LAWRENCE VOUGHT.

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. Ashby, 216 West Randolph street. We know Mr. Ashby, and can recommend him as an honest man.

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B. F. UNDERWOOD speaks to the Free Religious Society of Chicago, Sunday, April 19th.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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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 unclear 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 rapt seasons the voice said to our sister Jennie Leys, "Brighter than the stars of heaven is he that doeth the will of God and falereth nor 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 had 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 creeds, 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 Life.

Passed to the higher life, from Horicon, Minn., Jan. 17th, 1874. WM. S. WALKER, aged 52 years.

Another of our noblest and purest has gone from earth and an ether is added to the beautiful host in the Summerland.

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. ALBERT GREEN, aged 25 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 6th 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.

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An Essay on The Past.

BY AN H. DARROW.

Our planet, the immense globe on which we live, is a living thing. It feels, thinks, eats and digests; it breathes and moves. Swinging its majestic bulk unceasingly round its orbit through the azure vaults of heaven, bowing to no superior orb, and scarce pausing to bid adieu to him who derived his name from "The father of Gods and King of men," this earth may seem to be chained to the Car of Fate, or watched over by the vigilant care of some untiring Deity. But a further reflection will convince us that the earth is not thus blind to its surroundings, or insensible to the convulsions that devastate its surface. From huge mounted telescopes of almost fabulous magnifying power, the myriad eyes of earth look forth beyond the "weary waste," and "scan the heavens," whose starry treasures leap forth to meet their gaze. Unnumbered jewels whose beds were made in the blue sea of unfathomable ether, shake off their dross as argus-eyed earth approaches, and glitter again with added lustre; and the sensitive ether vibrates to its centre with joy as the cry goes forth, "A new planet found."

Tell me not that the earth is blind. If not blind, then she is sensitive. She starts with rapture at the opening day. She loves to linger where the magnetic influence of the masculine stars are felt; and as during the Summer solstice she nears her father's house, like a dutiful daughter she puts on her brightest robes, and wears a smiling face.

The giant forests, fed by the falling rain and nourished by the solar rays, sink into earth's bosom, and constitute her daily food. Each day of the life of our earth, we count three hundred and sixty five evenings and mornings. And when the "wintry winds" of autumn shriek through the stern old forests, she "wraps her mantle about her," and seeks repose beneath a covering of pure white snow, and when her brief rest is over, she wakes to new life and energy. The rose-bud tints her cheeks with the scarlet derived from the oxygen of the air, and her lungs send forth their carbonic acid to help Ceres, the god of vegetation, muster his gallant train.

So the earth is not an inanimate lump of matter, but it lives, moves, eats, sleeps, breathes and feels. But does it think? Yes, it thinks not in the brain of man alone, but in the monkey that imitates; the horse and the dog that obey the will of the master; in the bee that constructs its wonderful mechanism with such superior skill; in the spider that by cunning, entraps the unsuspecting fly; in the vegetable that having its top destroyed, stops the current of nutrition till she has bound up the wound, and then sends it on to build up more fibre, and to create a new stalk in the place of the one destroyed—all these things are evidences of the existence of a thinking, planning power within nature, that constantly moves all things, man included, on to a higher plane of life, and manifests itself in a higher or lower degree, according to the amount of development; in short, mind and matter are not separate, but co-existent and eternal. All the vegetable and animal world is in motion, and motion is a product of mind.

The less animate earth—the mineral, too, is not at rest, but the atoms that compose all bodies constantly rotate around each other; and mind only can produce motion. We boast of our faculties, our sentiments and affections, as though we possessed them exclusively. In this, however, we are mistaken. All are derived from the vegetable and the mineral.

Of all the human sentiments, love may be said to be the primitive, and principal one. The inspired Nazarene commanded his followers to "love one another," and our apostle says, "love is the fulfilling of the law." Whence originated this affection? It is as "old as the hills," for it can be traced to the mineral, if not to "primeval chaos." The law of gravitation, which is synonymous with that of attraction, is the most primitive exhibition of the law of love. In matter, it is gravitation; in the vegetable, it is instinct; in the animal, it is lust or attraction; in men and women, it is love.

Start two balls rolling in a parallel course, and as they move onward they will gradually approach each other. The atoms of bodies hug each other in a long embrace, as if possessed by an undying affection. Should we try to detach them, and fall, we might philosophically say, "Behold how these atoms love." But these, as in the human, love will not admit of too great familiarity. "Familiarity breeds contempt," and develops the combative propensity. When atoms are too much crowded, they resist; heat is generated, and the atoms will separate, fly apart, and become divorced from each other, rather than allow the love which prompted their union to be carried to excess.

This "law of love," when its genealogy is traced back to primeval matter, is the key to the history of our planet. Most of the mighty wars that have deluged the earth with blood, and laid low its kingly heads, have originated in domestic broils, and so, all the mighty convulsions in the material universe, that have lifted rugged mountains to their present hoary height, depopulated vast provinces, and changed the geographical aspect of continents, can be shown to have originated in those circumstances which tend to disturb the equilibrium between the earth's internal heat and external cold, always necessary to its tranquillity.

If the first glimpses that we obtain of man after he had emerged from his inferior surroundings and taken his place as the type of a superior race, we find his faculties (little developing then to be called God-like) entirely subverted to the dominant sway of the two most primitive passions, hunger and love, the one essential to perpetuate his existence; the other necessary to the preservation of the species. To afford gratification to these two ruling passions, the other faculties were required to toil unceasingly; and every exhibition of cunning, of intelligence, of skill, or of energy, was made only for the purpose, either of obtaining food to gratify the sense of hunger, or of conquering a supremacy over some rival, or to the affections of an attractive female. Man being by nature the strongest, and being in his infancy (as a race) ruled by a predominant amative propensity, polygamy was the inevitable result. As it has been humorously remarked, that Cain, observing the rapidity with which the race was disposed to multiply, and the scarcity of dwelling-places, hurriedly dispatched his brother Abel, and then ran away to the land of Nod, to build a city to contain the remainder of the family.

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 no characterizes him in his most perfect state. But in 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 trespasser's palate, obscured his mental perceptions by every fog which ignorance, stupidity, and intolerance could devise, and blackened his character with every crime and

vice which affords gratification to a perverted nature.

After this succeeded ambition, and lust for power, dominion, and gaudy display became the ruling passion of man's nature, to which all his other organs yielded implicit obedience, and exerted themselves to obey its mandates with all the zeal of willing subjects. A world proved to small too satiate Alexander's thirst for conquest, and the wealth of taxed (oppressively) provinces and depopulated cities, the hard-earned-money wrung from even Roman citizens to replenish the over-flowing coffers of Rome's illustrious (7) princes, was found inadequate to satisfy the luxurious tastes and the expensive habits of the Roman rulers and their train of satellites. Their taste for luxury, wealth, display and dominion, though at first only imbibed by the leading classes, soon permeated the sluggish natures of the lower order of society, fixed itself as a permanent rule of action in their previously more wayward and irregular lives, has guided and moulded society for centuries, and is far from being eradicated to-day.

But its influence has been at length greatly modified by other sentiments of a more humane and ennobling character, which have crept into being, gathering strength during man's maturity, till, like the giant oak that spreads its majestic foliage above sinewy limbs and a massive trunk that bids the gathering storm defiance, they have conquered that supremacy over antagonistic elements which forever establishes their perpetuity, and secures to mankind liberty and happiness.

Thus we perceive, in tracing the genealogy of man, how much he is indebted to the inferior orders of creation, and even to the earth itself, for the derivation of his faculties. We see that the inharmonious conditions through which he has passed, have each severally aided in the development of his character by supplying the basis for a superior instinct, or in some measure stimulating to action some feeble or dormant faculty. We see how veneration has been fed by the wild superstitions of every savage nation, until the intellectual faculties were capable of supplying better and more normal objects for its gratification.

The images of Moloch and Baal, though pernicious and detestable to us as objects of religious worship, do not seem so when viewed in the light of anthropological research. As the child is fed by milk before it can eat bread, or as faculties of the infant require to be furnished only with the simplest truisms, before advancing to the complexities of science, so the human race, in its adolescence, crept before it was able to walk, ruminated on foolish fancies before it imbibed sound philosophical principles, and worshipped in turn fire, water, wood, stone, malignant Jehovah, and impossible divinities of every conceivable pattern, before it was enabled to comprehend the true cosmological theories, which demonstrate to-day upon immutable principles the divinity of nature, and the mythological character of all created gods. From the excessive stimulus with which favorable circumstances have crowded forward certain faculties in advance of others, we have as a result all the rapine, cruelty, sensuality, debauchery, megalomania, eccentricity, conceit, vanity, bigotry, and other deplorable evils which invariably account why an uneven development of the cerebral organs.

Some are striving for wealth, to the exclusion of every other object. Others are equally devoted to the gratification of the palate, and equally careless of the means of obtaining it. While others, again, are ready to sacrifice wealth, health, conscience and friendship, to obtain the dominion, the pomp, the applause and the display, coveted by their ambition. That these evils may be remedied, and these inordinate propensities moderated, humanity needs much wholesome instruction, and constant association with or another upon terms of equality. But to each of these they are as much averse as to the abandonment of their false and ruinous customs and objects. The most ignorant think they know enough, unless a greater degree of knowledge might perchance add to their facilities for sensual enjoyment. A knowledge of what saloon keeper keeps the best beer; what grocer furnishes the strongest tea; what milliner and dressmaker can most thoroughly distort nature, and destroy health by her idle inventions; what doctor can with brazen-faced impudence administer the most violent poisons, or what politician can harangue with the least sense and the most bombastic hifalutin; all this species of knowledge might, perhaps, be received with genuine delight and appreciated as valuable acquisitions by the illiterate masses; but anything appertaining to the higher nature; anything designed to improve the moral tone of society; anything calculated to instruct us in the laws of our being;—to make us wiser, better and happier as individuals and as a people—all this they despise, treat with indifference, or view with wonder as an improbable dream. In their associations, they preserve all the caste distinctions of ancient times, added to many evil customs of modern invention. Society is divided into classes with difference to degrees of affluence preserving a constant antagonism of interests, which is carried into the midst of the several classes themselves, arranging each individual against all the others through jealousy and envy, and making it one of the main objects of the association to learn something of each other that will damage the third party in the telling. So the two main avenues of improvement are thus closed.

What should be done, will be discussed hereafter. How man came to be what he is, is the theme of the present essay. Man stands before us to-day, a creature unbalanced in his wants and perceptions, out of harmony with himself, and out of sympathy with his surroundings. Like clouds during a thunder storm, that are tossed hither and thither, some surcharged with electricity and others negatively charged, and by their strife establish an equilibrium, dash with violence against each other, or "sending their lightning bolts with lances rivet," to spread carnage throughout brief areas of animated nature; so man in the tumult amidst the unbalanced forces of his nature, experiences the anguish of conflicting powers, constantly striving for the mastery, as though "each at the head, levelled this deadly aim, their fatal hand, no second stroke intended," making the person whose mind furnishes a battle ground for these contending demons to exclaim: "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 acquisitiveness against conscientiousness; and all against reason, their rightful sovereign, and in vain does Christianity appeal to them to cease their strife. Biblical revelation is so notoriously unreliable in its accounts respecting man's origin, that we are encouraged to hope a more correct view of the 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 original-

ly pure, but fell from this exalted state, became utterly corrupt, and acquired that prostrate, irredeemable condition from which nothing can save him, except the blood of Christ, thus directing us to an outside exterior source for comfort, consolation and salvation, and making our improvement to rest not on our own efforts, but upon those of another being in no way connected with us. It teaches the possibility of the infinite retrogression and degradation of angelic beings, thus blotting out the idea of progression; and making our characters mere arbitrary signs for the expression of deific or satanic impulses. It proclaims that from an immeasurable height of grandeur and perfection man has sunk to the lowest depths of infamy, and from having possessed the character and attributes of divinity, he has substituted those of the Devil in their stead, retaining at present but a feeble spark of that divine nature at first bestowed upon him. From this belief we can reasonably derive but little hope for the future of humanity, for since its course thus far has been one of retrogression, we can only infer that it will continue to be so, except for the promises given through an uncertain scripture that mankind will be finally saved and redeemed, a conclusion contrary to experience, not warranted by a survey of the doings of the churches, which are daily losing ground, and directly opposed to the church doctrine of increasing depravity.

But science teaches us a different story, throws open for our inspection a hitherto unread volume of history, upon which are inscribed the names of our ancestors, and clears up the mysteries which theology has "worse confounded" concerning the origin of man and the derivation of his faculties.

By its aid we are enabled to destroy the fable of the Adamic creation, and man's primeval innocence, by tracing the footprints of humanity along the "sands of time," way back in the remote past, when the soil of which God made the subsequent Adam had not yet been worn away from its granitic bed. A hundred centuries before the Jewish God conceived the possibility of creating such a being as Adam, a creature of celestial mould, "animals in human shape," and possessed of language, mechanical skill, religion and political government, roamed over the eastern continent as is proved by the mechanical and agricultural implements, the idols and the dwelling houses they have left behind them. The average rate of elevation or subsidence of any portion of the earth, subject to such changes, is but one-half inch per century, and the time required for the growth and decay of a luxuriant forest, is many thousands of years.

Yet beneath three successive forests of oak, beech and pine, and covered by an alluvial deposit of a score of feet thickness, there have been found human dwelling houses, and other evidences of the existence of man at that remote period. After the caves were deserted, thousands of years were required to sink the land to the depth it attained when washed by the waters of the sea. Thousands of years more were needed to complete the deposit, another decade of centuries must have elapsed ere it could again rise to its present height. To these three immense periods must then be added time requisite for the growth and decay of three successive forests (at least 10,000 years), and we have a total period since the inhabiting of those caves by human beings, that cannot be shortened to less than twenty thousand years. This is but a single chapter out of many that establish the almost fabulous antiquity of man. Those proofs, however certain and demonstrative, are too extensive to be transferred to the limited space of this essay. Suffice it to say that man lived many hundred years before Adam; therefore Adam was not the first man, consequently the Biblical account of creation, and of the origin of our faculties is false. We now come to inquire what kind of beings our ancestors were, and here again we tread upon solid ground, that carries us further away from the theological swamps that we were compelled to inhabit when the light of developed science had not yet opened to our gaze the beautiful landscape around us. Instead of man's being originally good, and now evil, he was at first brutal and sensual, but is every day growing better. Instead of the human race, beginning with Adam, being placed upon the top-most round of the ladder, and he is gradually tumbling down, step by step, for 60 centuries, the truth is he has ever advanced, ever moved onward and upward, has been ever ascending, and never descending.

Science pictures to our eyes the first man as a creature but little elevated above the brute creation around him, as possessing a broad, low, thick head, immensely animal and scarcely at all human; a ferocious cannibal, and a beastly glutton; skulls resurrected from their aged tombs, demonstrate how nearly these people resembled the gorilla and the ape; and their characters must have corresponded to their craniums. But man has advanced; he has moved onward and upward so far in every respect, save in honesty, that he is now ashamed to acknowledge his pedigree, or stand up for his natural origin. Because his nerves are paralyzed with alcoholic stimulants and narcotic poisons, and his faculties perverted by a diabolical and dreary theology, he imagines that he has always been going backward. Anxious to believe that he was once better than he now is, he invents a foolish story of a fall from original perfection. Though dragging with him the same faculties that the swine possesses, he indulges the pleasing reflection that he was once not unlike the Gods. While manifesting the entire nature of his dog, Bruno, he consoles himself that he was once but a step below the angels. If this is so, how much lower will he descend? Not so! He is climbing upward, and those faculties that lift him above the brute, he may well be proud of. They are his own. No God has bestowed them upon him, and no God will ever take them away.

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

PETALUMA, CAL.—C. P. Hatch writes.—We are highly pleased with the position you have taken in regard to the Woodhull free loveites, feeling that the division line, which should long ago have been drawn, will strengthen our cause more than we can tell.

FT. HALL, IDAHO.—John Garrett writes.—Although comparatively, we are shut off from communicating with the busy world in these mountains, yet we are visited by a great number of spirit friends, with whom we counsel and commune almost daily.

MAGNOLIA, ILL.—A. E. Doty writes.—I feel ought to drop you a line in reference to the seances of Bastian and Taylor enjoyed on Sunday evening at your seance room. Without giving particulars, I can recommend persons from all parts to visit them and witness for themselves the wonderful manifestations.

LUMBERTON, N. C.—H. J. McDuffie writes.—I have seen several copies of your JOURNAL with great satisfaction. I admire it for its morals vs. Woodhull prostitution, and will endeavor to get more true subscribers. We are in the dark in this region, in regard to the truths of Spiritualism, and I am sure it only needs to be understood and appreciated.

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FREDERICKSBURG, IA.—T. C. Moore writes.—The Spiritual Philosophy is a demonstrated fact. I find that there are scores all over the country that are willing and anxious to hear from their spirit friends, but they have been taught to believe that they could get no communication, only from the Evil One, consequently they have not dared to think of the subject.

ADDISON, N. Y.—E. Talmadge writes.—If the Woodhullites think you force the correspondence under the head of "Voices from the People," you can tell them that I am one who don't ask any forgiveness for me, for I detect their sentiment as I would the rattlesnake, and they can always find me to sanction what I here say at all times.

ASHEVILLE, KAN.—J. W. Engle writes.—We highly prize the JOURNAL, and look for it every week with as much anxiety as a hungry man would for his meals. We bless the JOURNAL and its editors, and hope it and you may be sustained in the course you have taken against the rottenness of your persecutors in the Woodhull case.

WATSEKA, ILL.—Wm. Miller writes.—I have read a few numbers of your paper, and I think it is just the one that every Spiritualist requires to help him through his earthly life, to that beyond. Again, it doesn't take any stock in the Hull and Woodhull rotten concern; it is a noble and fearless advocate of the high and holy principles of the pure Spiritual Philosophy.

SOUTH CLIXAM, MICH.—J. Overholt writes.—By the way, Bro. Jones, I would like to make some inquiries about spirit pictures on windows. I would ask those that have seen them, whether the glass is first or second quality? In an adjoining town one of the school-house windows is all covered with "colors," such as we see in soap-bubbles—a sort of a blending of all the tints of the rainbow.

TALLEYRAND, IA.—A. A. Noe writes.—I am free to say that in the presence of Bro. Mott, of Memphis, Mo., the grandest and highest Spiritual manifestations were witnessed, and I am glad to learn that he is going to travel, that many of the denizens of earth may have the glorious privilege of seeing and communicating to loved ones, now basking in the sunlight upon the evergreen shore of the bright Summer-land.

OTTO, N. Y.—Phipp Lake writes.—As to the JOURNAL, every lover of the human family should rejoice that it is issued, and to its editor they should give thanks, his memory should be engraven on every heart, and Spiritualists should do all in their power to sustain it. He has through its columns, removed the great stumbling block to the advancement of the cause of humanity, by the bold stand he has taken in regard to free love.

LOUISBURG, KA.—R. Hopkins writes.—About a year ago there were but two or three Spiritualists in this place, but now there are many. The people are getting tired of the old croakers of Christianity. There is too much priestcraft, hell and damnation mixed with them. Humanity can not digest such food. Bro. Haughey, from Pauls, Ka., was here lately. He took a bold standpoint, and showed that Spiritualism in the past was the same as at present.

CAMDEN, N. Y.—Ada C. VanDuzee writes.—The Children's Mechanical Lyceum No. 1, of Camden, meets at Mechanic's Hall, cor. of Fourth and Spruce Streets, at 2:30 o'clock p. m. Mrs. E. N. Daugherty, Conductor; Mr. A. J. VanDuzee, Assistant Conductor; Mrs. Mary Grindle, Guardian; Mr. Thomas Rogers, Assistant Guardian; Mr. E. N. Daugherty, Treasurer; Mr. E. J. Daugherty, Musical Director; Mr. E. A. Vernon, Librarian. All friends of the Harmonical Philosophy and progression, are cordially invited to attend.

STILLWATER, MINN.—Joseph H. Soule writes.—We of Minnesota are in doubt as to the status of E. V. Wilson on the social question. His cordial invitation to Mrs. Woodhull, and the unanswered letter of Bro. Shaw, in the JOURNAL, charging him with playing into the hands of the free lovers, needs explanation before we are entirely clear as to employing him in the future. Will you post him a letter, and let us hear from you, ancient or modern, neither by Hull or Woodhull, or by any of their ilk.

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

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Sixteen Thousand Years Ago, While they, with some hundreds of other Atlantians, were on this continent engaged in mining, and other pursuits. These intermarrying with the native tribes—the Tascans, the Astes, and the Yulles—introduced the civilization of the parent continent, and became the progenitors of

THE MOUND BUILDERS OF THE MISSISSIPPI VALLEY, and the architects of the long-barred cities of Central America, whose true history is soon to be written. This continent was called by them the NEW ATLANTIS.

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"The faces are very different, and present a curious study to an artist. As Pencil Paintings they are worth the attention of Art critics. * * * No doubt the Exhibition will attract crowds of people, for it will be well worth a visit."—E. Daily.

"I am delighted with this beautiful collection of Pictures and regard them as the finest I have ever seen."—T. B. Taylor, M. D.

"Spiritualism is producing of late some fine specimens of art, and among the finest of these are the Pencil Drawings of the Andersons. Photographs of which are now before us, executed in the highest style of art and producing the most pleasing impression, as well as astonishment, at the skill of the Spirit-artists and photographer. Bro. Winchester deserves the greatest success in his endeavor to place them in the hands of the people."—RELIGIO-PHILOSOPHICAL JOURNAL.

"We have been favored with a sight of photographs of these MARVELOUS PICTURES, and consider them a valuable and very interesting curiosity in that line which most any one would desire to possess."—Daily Evening News, Gold Hill, Nevada.

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"THEY ARE GRAND!"—W. B. Wood, Cocheton, Ohio.

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N. B.—For sale by the Religio-Philosophical Publishing House, Adams St. and 5th Ave., Chicago. v1dn184w

Voices from the People.

WAUKAU, WIS.—Mrs. M. Hill writes.—Battle for the right and I am sure good angels will help you.

DELPHOS, KA.—D. J. Fowler writes.—I admire the stand you have taken against the Woodhull infamy; also your outspoken and independent position in favor of the true gospel of Spiritualism.

WALTON, IND.—D. Eagler writes.—I would say to you that my house is open to all true reformers. Our little village numbers nearly 500 inhabitants, and is a thriving little town in a good rich country.

LAPEER, CITY, MICH.—J. B. E. writes.—I love my children as a parent should, and if it 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. Booth writes.—I am reading your paper, receiving it as a present from a friend. I am a member of the Methodist Church—never have patronized your paper, neither do I persecute the devotees of Spiritualism. There are many beautiful truths advanced by you, and I hope we will find them true in the hereafter. The course you have taken in the free love battle is commendable.

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 Gene 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 angel 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 keen old philosophers was one of the pleasantest and most profitable occasions of my life. I have an idea that some of those wisecracks 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 which 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 notables 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 D. Ten, and Mrs. Eleanor Kirke.

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 PALL BEARERS

selected by ex-Judge Edmonds some time before his death, viz: Samuel J. Tilden, Judgeutherland, Judge Monell, William Caldwell, Thomas Allison, Dr. John R. Gray, Judgearker, J. L. Goelling, W. H. Fields, C. P. w. C. H. Kitchell, S. G. Jelliffe, and Nancy Childs. Behind the pall bearers the was borne, and after it walked theers. The last included daughters and children of Judge Edmonds, and a brotherly.

Episcopal funeral service was read by the choir of boys singing, and Dr. ne making the responses prescribed congregation. In a brief but warm of the dead Spiritualist, Dr. Tyng dwelt purity and nobility of character. could not like to part with his body," without giving utterance over it to nal feeling. Before the death of my and beloved friend I received from eest to officiate on this mournful oc. Although for several years I have met occasionally, I never saw him but I was with a genial, tender, sympa-riend. There are aspects of character an be understood only after intimate l contact." The venerable speaker ed his close relations with ex-Judge ds in the work of succoring slaves in years of the war, and continued, "The as and persevering nobility of his nature my unqualified confidence, and I reed his high moral and intellectual pow. When we come to a standard of character this is far above all our little divisions.

I do not feel called upon, nor shall I come to speak of the personal religious ews of Judge Edmonds; but it is with grati-ation and delight that I speak of him as a an."

A LAST LOOK AT THE DEAD.

After the services the coffin was open, the assemblage passed by it to look upon the almost unchanged face. The body was robed in white satin. All having seen the corpse, the procession was re-formed, and the coffin was borne back to the hearse. On the way out a niece of Judge Edmonds fainted, 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 steambot Edwards, to be taken to Hudson for interment according to the Judge's own directions, written on the seventy-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 death destroys.

BEECHER.

Beecher and his church seem to have out-manuevered Drs. 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 us 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 misfortunes open 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 only 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 unfortunates 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 positives and all negatives 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 mere 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 hells."

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. Henkle, 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 can'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 I 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, where magnetized papers were used. I have 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 believing 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 Winwood Reade. 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, Alexandria, 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 Infidel, 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; is in favor of war, famine, pestilence, 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 till 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 Spiritual, 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 wall where the effect of both frames and pictures, will attract the attention of all visitors.

MRS. ABBE N. BURNHAM 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 Kent, 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:—"Were he 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 HEYDER 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 price 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. STEARNS is at present laboring in Tioga 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.

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

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

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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 sufficiently 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 far removed from the ascetic morality which would condemn a man for divorcing that a flower was a rose because it grew outside of his own garden as from that fence which would pluck a rose, no matter where it grew, because it is sweet. Mrs. Corbin seems 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 long expected and eagerly awaited, we gather that, while the author holds somewhat advanced views concerning the relations of the sexes, she stoutly maintains the supreme sanctity of the marriage institution, and claims that it is equally binding upon all who take upon themselves its holy vows.

The bearing of modern spiritual phenomena upon the content between faith and reason, is also discussed.

[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; is, in fact, religion. In illustration of this theory, she has constructed a story of singular intensity and vigor. Her conceptions 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 sexual 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 novel and attractive theory which it enforces, and the earnestness with which it makes to the very limit of conventional proprieties, it must inevitably command general attention.

[From the Daily Tribune, Chicago.]

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See D. S. HEFFRON'S advertisement April 18. v16n611

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This remarkable and powerful story dealing with the events of the French Revolution, begins in THE NEW YORK SEMI-WEEKLY TRIBUNE, March 27, and will be continued regularly in that paper. THE SEMI-WEEKLY TRIBUNE is \$3 per year, or 30 cts. per month (8 numbers) for single copies; \$5 50 per year, or 25 cents per month (8 numbers) in clubs of five or over.

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