

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

NOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XVII. CHICAGO, OCT. 3, 1874. NO. 3

SEEKING HEALTH AND FINDING SPIRITS.

The "Greatest Revolution of the Nineteenth Century"—How the Eddys Materialize Ghosts.

Having become exceedingly bilious, and suffering from a sore brain, and sour disposition, to say nothing of dyspepsia and rheumatism, in a fit of desperation I resolved to get me to the country, that panacea for all the ills that city flesh is heir to. This resolution once formed, it was but the work of a few moments to put it into execution. Gathering together the necessary articles for the journey, such as a clean shirt, brush and comb, a couple of collars of the Byron style, together with hook, line, bob and sinker, and carefully depositing them in my valise, I took my wife by one hand, and my valise in the other, and bidding good-bye to our canary bird and guinea pigs, we were off for the cars, and were soon whirling through green fields and across sparkling streams, fanned by mountain breezes, and enlivened by the sound of husbandry, and cheered by scenes of rural life and beauty. We soon reached

SARATOGA,
famed for its fashion, wealth, water and winning women. Realizing the fact that the flash of diamonds would not bring the glow of health to the cheek, and that lounging in gilded saloons and gorging one's self on the choicest delicacies of the season, even though washed down with High Rock and Congress water, would not remove the dyspepsia, I resolved to keep my seat in the cars until I could revel in the beauties of nature untarnished by the hand of art. I was soon feasting my sight, chasing the cloud shadows as they flitted across the mountain's brow or lovingly lingered along its sunny sides, and my ears were ravished by the songs of birds, the babbling brooks and sounds of waterfalls, and my wife once remarked that she discovered a faint smile of satisfaction flit across my elongated visage when it rounded out into the form of the full moon. This was encouraging, and I felt better. At a little before noon we arrived at

RUTLAND, VT.
After partaking of an excellent dinner with my friend M. K. Hochkiss, proprietor of the Bates house, formerly of the Mansion house in Albany, I resolved to visit the Eddy brothers, the celebrated spiritual mediums, whom I understood resided in the town of Chittenden, about six miles north of Rutland. Procuring a carriage, and after a delightful drive of about an hour, up the mountain, we arrived at the Eddy Mansion. It is an unpretentious two-story wooden mansion, said to have been the first frame house built in the town, and erected about a century ago, and is pleasantly situated in the valley under the shadow of the grand old mountains and surrounded by green fields and beautiful shade trees.

Arriving at the mansion, we were kindly received by the Eddys who informed us that if we could put up with such accommodations as they could offer, the house being very much crowded, we were welcome. Glad to avail ourselves of the opportunity of witnessing the wonderful manifestations, about which we had heard so much, we accepted the situation.

THE EDDY FAMILY
consists of three brothers and two sisters at present at home—two other sisters having married and left the old homestead. Each is said to be possessed of great mediumistic power, which manifested itself when they were quite young. They are plain, frank, unassuming and honest people, and the better you become acquainted with them, the more firmly you become impressed with the belief in their goodness of heart and purity of purpose. The sittings, as they are called, are held every evening of the week, except Sunday, and commence at 8 o'clock and last from an hour to two hours. They are held in a hall about thirty feet long by sixteen feet wide, over the dining room and kitchen, in the rear of and adjoining the main building. Across the rear or west end of the hall is erected a platform about three feet in height, extending across the hall and being about six feet in depth. In the north-west corner of this hall and upon this platform, a small room or closet, called a cabinet, is constructed by studding, lathed and plastered on each side. This room is about three by eight feet, and has an opening the size of a common door, opening upon the platform to the east. This aperture is covered by a thick blanket, hooked upon nails at the top on the outside of the door.

Two plain wooden benches are placed across the hall in front of this platform, and about six feet from the same, to accommodate the guests. At about half past seven the visitors are requested to assemble in the hall, when music and dancing are indulged in by those who wish to join until eight o'clock when those desiring to

WITNESS THE MANIFESTATIONS,
seat themselves upon the benches facing the cabinet. My wife and myself, at the request of Horatio Eddy, examined the cabinet and found it a plain room with a single chair in it, with no trap doors, tools, or other appliances to aid the medium in deception or trickery. Taking our seats, William Eddy, the materializing medium, then entered the cabinet in his every day suit and seated himself in the chair; the aperture was covered by the blanket, and those sitting upon the front seat, at one end of which sat Horatio Eddy, were requested to join hands. This condition is insisted upon, as it is claimed that should the circuit be broken the medium suffers great

distress and injury. The light was now turned down or shaded, leaving sufficient light to distinguish and recognize any one in the room. The audience then join in singing, or a violin or other musical instrument is played upon for a few moments, when voices are heard in the cabinet, and forms, apparently life-like and real, pass out from the cabinet upon the platform, and are at once recognized by some of the audience as those of departed relatives or friends. One gentleman from Albany was requested to take a seat upon the platform, near the door of the cabinet, and upon complying, a female form appeared, sat upon his lap, kissed and conversed with him. He declared he knew that it was his mother, who died several years ago. She appeared several evenings while I was present, in a similar manner. Two evenings in succession the form of my grandfather, who died some three years ago, appeared, and I at once recognized and spoke to him. He made great effort to converse, but was unable to make himself understood.

On two different evenings my wife's mother, who has been dead two years, appeared, and was at once recognized by my wife and myself. She spoke to us on both occasions, using expressions peculiar to her in life. Some of the forms that appeared talked freely, giving expression to the purest sentiments and employing the most chaste and beautiful language. As many as three different forms appeared at the same time, some of children, and some of growing persons, showing conclusively that they could not be personated by William Eddy, the medium. To me it is the

GREATEST REVELATION OF THE NINETEENTH CENTURY.
I write these facts with the full consciousness that skeptics will scoff, and disbelievers deride and pronounce the whole thing delusion and humbug. If they are satisfied I am, I know what I saw, and the facts I have stated can be substantiated by scores of intelligent, credible persons—lawyers, doctors, scientists, men, and others who were present and saw what I have related. I was much pleased with one thing that struck me forcibly in connection with these sittings, it was the unmeasured terms with which the controlling spirit denounced "free lovers." A man appeared while I was at Eddy's, accompanied by a female, whom he represented as his wife. The controlling spirit denounced him and her in the strongest terms, and informed him that he had better go home and take care of his poor wife and children. The spirits made it too warm for them, and they were compelled to leave. It is no place for hypocrites and frauds; their duplicity will certainly be exposed.

Many persons who visit the Eddys are turned away without any cause apparent to visitors, but it is claimed that they are governed entirely by impressions received from their controlling spirit. I could relate many more

WONDERFUL DEVELOPMENTS
witnessed by me, but my letter is too long already. Perhaps on some future occasion other facts may be presented.

During the day my time was pleasantly employed wandering over the mountains hunting and fishing. The streams in the vicinity abound with trout, and the lakes or ponds with speckled trout and pickerel. The game consists of partridges, gray squirrels and bear. I did not capture any of the latter, although I saw several bare spots on the mountain. On the whole I have had a glorious time. My liver now performs its functions; my rheumatism and dyspepsia have disappeared, and I am as gentle and docile as a lamb. I feel greatly refreshed and renewed, and intend soon to return to Sturgesdown, when I expect my friends will not be able to recognize me, I have undergone such a change. I advise all denizens of the city afflicted like myself, to seek the remedy I have, and I am sure they will find relief.

Albany, N. Y. A. B. P.

Materialization not Re-incarnation—A Cure by Spirits.

BY DR. G. BLOEDIE.

We have of late repeatedly met in Spiritualist papers Re-incarnation in juxtaposition with Materialization. This would not be wondered at if coming from persons uninitiated in the theory and practice of Spiritualism, but it is astonishing to find Materialization and Re-incarnation commingled and apparently used as synonyms by men deeply versed in Spiritualism, and justly claiming to be regarded as authorities in our system. So we read in Epps Sargent's excellent treatise "The Proof Positive of Immortality," as follows:

"That a spirit palpably materialized or re-incarnated, could come into the presence of mortals," etc.—BANNER OF LIGHT of August 23d, 1874.
There is no doubt that in this sentence, the terms materialized and re-incarnated, are used as synonymous. This seems to call for explanation; for to our knowledge, at least, materialization and re-incarnation are two entirely different things, and to mix them up by using them as synonyms, would, in our opinion, lead to perplexing error, and a confusion of ideas of Spiritualists as well as Non-spiritualists, much to be dreaded in a cause which requires the most scrupulous establishing of facts, and the most conscientious sifting of truth and untruth. We may presume that most of the readers of the JOURNAL are perfectly familiar with the meaning of the word "materialization." For others we may briefly state, that by this term we denote the glorious facts revealed and established by hundreds of manifestations of the latter days, that

spirits, under favorable circumstances, possess the power of appearing to their brethren in the flesh, in a visible, audible and tangible form.

The process of this wonderful spiritual power over matter, is yet a mystery, and as such, open to human speculation and reasoning (See our indications in our last article on this subject in the JOURNAL No. 24). But it is already established beyond doubt, that these materializations are only transient representations of the own spiritual forms of the manifesting spirit.

The expression for an entirely different "so-called" fact, is the word "Re-incarnation," by which a certain doctrine of the French Spiritists, the followers of Allan Kardec, is designated.

This doctrine consists in the idea that departed spirits have the power or allowance, or by divine ordinance are sentenced to re-enter human living bodies in order to live a second, third or fourth life on this earth, each one unconscious of its predecessors.

It is not our purpose to enter now and here upon a closer criticism of this doctrine, our object being only to show the vital difference between Materialization and Re-incarnation. It may suffice, therefore, to remark that much, that the true Spiritualists, taking facts and nothing but facts as the only foundation of our system, have good reasons enough to denounce this French doctrine as a false one, as an outgrowth of fantastical speculation, not founded on any reliable facts, and not sustained and endorsed by any of the great seers of this and former ages, as Swedenborg and Andrew Jackson Davis (see The Diakks, page 75).

Well may the French Spiritists—and but what we know, they do so—claim on their side the authority of direct spiritual communications for their re-incarnation fancy, and very likely even they may have such. But does not every experienced Spiritualist know that this is not proof for the truth and reality of Re-incarnation? Does he not know that in the Spirit Land as well as in our terrestrial sphere there is represented every variety and shade of opinion, and therefore of error, false notions, superstition, fantastical conceptions, as well as of truth? Why should not the departed spirits of French Spiritists return to our task and like others avail themselves of the chance to impress suitable mediums with a fervor to preach the trick of Re-incarnation, as A. J. Davis calls it? Do very intelligent Spiritualists not know that the voices from the other shore of spirits' existence, have not to be taken promiscuously as oracles, are not to be counted, but to be weighed? Did not St. Paul already lay down this as the principal rule in our intercourse with the spirits?

Now, to return to our object. Does not everybody who compares the above given definitions of Materialization and Re-incarnation, see their vast and vital discrepancy and danger, which, from using the two terms promiscuously and synonymously, must arise for genuine Spiritualism?

A materialized spirit appears in the garb of his or her own spiritual body, an exalted and refined reproduction, as we suppose, of the material one he or she bore on this earth.

A re-incarnated spirit, however, of the French fashion, would seem to be the re-investment of a departed human soul, with a real material human body, being a new individual, destined to the full course of another life on earth.

Materialization is a temporary—nay, momentary condition of spirit, a procreation of the higher faculties and will-power of departed human souls, allowed and performed only for the highest purposes, while re-incarnation—if such a thing existed—would be nothing but the repetition of an earthly career by the same individual.

Re-incarnation can not be the same as materialization, even if we only look at the wonderful process of its formation and dissolution as it has been revealed by Katie King—or if we but refer to the grammatical derivation of Re-incarnation from the Latin word *caro*, flesh.

Materialization gives us the semblance of human form and substance, but no materialized spirit has thus far ever propounded the theory or even hinted at the possibility of its materialization becoming a fixed condition, and of being able to assume the reality of a second life on earth.

These remarks, though they may only present a mixture of truth and error—as all human opinions—and be liable to objections and counter-argument, would at least seem to prove that it is not advisable and may lead to perplexing and dangerous confusion to use the two terms as synonymous.

A CURE BY SPIRITS?

To the *German Daily Gazette* of New Orleans, a journal which is particularly prominent for its thorough-going uprightness and unexceptionable love of truth, we are indebted for the following interesting account of an event, which, as our readers will see at once, can only be understood and justly appreciated by Spiritualists. The said *Gazette* reports:

"In medical circles the following peculiar event attracts much attention, and perhaps one of our men of science will give us some light about it. Major Edward Gathell was on the 23d of July suddenly struck by apoplexy and paralyzed. He has since then been continually confined to his bed, and had only now recovered far enough to be able to walk about in the room with the aid of an assistant. A short time after Mr. Gathell had received the stroke of apoplexy, and of an evening was lying in a quiet sleep, his friends who were watching in an adjoining room, were suddenly called to his bedside by a frightfully dolorous outcry, followed by several utterances of the

same kind. Although completely paralyzed, the patient had set himself up in the bed, and expressed the belief that somebody must have tried to apply a galvanic battery to his body. When he was told, that such had not been the case, he nevertheless persisted in asserting that some one had surreptitiously entered the room and done something to him—he did not know what. His wife and friends tried to persuade him that he was in error, but was convinced themselves that something peculiar must have occurred. The patient now commenced an examination of himself. He slowly lifted up the paralyzed arm and found that it was covered by a phosphorescent glow or glimmer. Keeping the arm in a higher position, an electric light was seen dropping from the fingers like a dew of liquid fire, whilst the whole arm and the corresponding side of the face and neck were illumined in the same manner. It appeared clearly that the patient had been charged with electricity in a wonderful and mysterious way. A peculiar sensation in his left eye caused Mr. Gathell to draw the attention of his friends to this. They found it in its usual nature and condition, but as soon as the light in the room was somewhat dimmed, a bright lustre could be seen issuing from it, strong enough to distinguish by it the figure of the wall paper in the neighborhood. Dr. Thomas Nicholson, the attendant physician, declared, that after this phenomenon the disease had shown a decided improvement."

Now, as to the explanation of this remarkable phenomenon of a patient being charged with electricity in behalf of his cure, for which the *Gazette* calls upon the men of science, we know what we would have to expect of such an explanation, even if it should be attempted. We are satisfied, that for a satisfactory explanation we would have to call on the patient's spirit friends, and upon the assumption that Mr. Gathell has always been a medium, or has become one in consequence of the changed condition of his nervous system.

The Sexes, or Two Principles.

BY S. P. HUNT.

Bro. Jones—I hesitate in giving this article to the world, although convinced of its truthfulness, yet I am also aware of the scoffs and jeers that it will meet with from an uninvestigating and an unenlightened public. It is an old saying that "truth is stranger than fiction," and in no case is this saying more fully exemplified than in the following: That there are two great principles known as the sexes, male and female; that these principles are self-existing; that they come from God, and are God. But I can not better illustrate this idea than by giving a communication which I received while looking at the "comet" that recently appeared in the heavens. I will also remark here, that previous to this communication, I had frequently received from a spiritual source, messages given direct, as if by speaking, in regard to philosophy and astronomy, showing the erroneous conclusions that man had arrived at through his imperfect knowledge of truth, or of true scientific principles. But as I shall probably refer to some of those communications again, either in this article or a subsequent one, I will state that while looking at the comet and wondering what it could be, my attention was suddenly drawn by hearing my control ask, "Would you know what that comet is?" I answered, "Yes." The voice continued, "Know, then, that it is a male world!"

I acknowledge that I was somewhat amused at the strangeness of the idea, but my control continued: "There are two great and true principles, that are everlasting and self-existing. They are from God, and are God. From these two great principles everything is, that is these principles exist in everything; they exist in the lowest material substance; they exist in the highest spiritual element. Separate, they are imperfect; together, a perfection. Man perceives and comprehends this so far as his knowledge extends into the animal and vegetable kingdoms, but no further. Why? His more refined susceptibilities are as yet too morbid to enable him to comprehend that which he can not physically understand, hence his inability to appreciate the interblending of the sexual principle, either in the lowest material substance or the highest spiritual element. Here is a sublime truth that will be better understood and taught as the sun of science approaches its meridian, that it is just as essential that the sexual principles interblend in order to produce what is known as the mineral kingdom, as it is to produce the vegetable or animal. Man, through science, dimly sees the beginning of the unveiling of this truth. Science teaches him that there is one vast connecting chain that unites the three kingdoms. That the mineral was first produced, then the vegetable, and then the animal kingdom was produced. Man sees and acknowledges to a certain extent, this great chain, as it were, of the connection of creation, acknowledges the two great creative principles in the two last named kingdoms, but fails to comprehend them in the first. Were they not all created by the same great creative power, and is not that creative power God?"

God then being a combination of these two principles, it is to be presumed that he would, or even could, create or give to two-thirds of his creation, these creative or producing principles, and fall to do so with the other, without doing that which was foreign to his nature and being? This he could not do without being a changeable God; hence the beautiful truth, that all creation is produced by "and" through the interblending of these two great principles. But, says the querist, "How is this done in regard to the mineral kingdom?" We answer, the comet being the male world, is con-

ducted rapidly through space, crossing the orbits of the different planets or worlds, diffusing its electric germ throughout the realms of space, and the other planets or worlds coming in contact therewith, become impregnated. And here again, is the great astronomical philosophical problem solved, how that it is possible for a comet to fly so rapidly through space, bidding defiance to all known laws of attraction, gravitation, etc., without coming in contact with some one or more of the different planets. In the first place we deny the principle taught that "worlds are held in their position and courses by what is known as the power of gravitation, of attraction, or of the centripetal and centrifugal forces," wholly, but that they are held in their courses by a great power, and that power is spiritual (Here I would remark that we understand that we are sustained, in this theory by the immortal John and Katie King), "that all power is spiritual," and hence spiritual power governs the planetary system. The comet then in its rapid flight through space, is as beautifully guided and controlled as the other planets are.

Hot Ice, and a Frozen Hell.

"Hot ice and a frozen hell," are as consistent ideas as many utter respecting Spiritualism, called by them "the biggest kind of delusion, and its adherents the devil's imps"—such know no more what Spiritualism really is, than a gosling does about raising calves. It is amusing to hear the sweeping assertions made, but lamentable to witness the ignorance and absurdity manifested by some of God's very wise and knowing journeymen—in their own estimation! They claim it as a fact that "God repented, and was grieved he ever made man," destroying humanity by a flood for their great wickedness; that millions on millions that can not be numbered, are reserved for the judgment day, after which they are to be sent to eternal torments, in a hell without a bottom; which, with all things, was made out of nothing! Swedenborg, in his work, "Heaven and Hell," page 339, says, "Opposition to the Divine causes intense cold, a shivering torment—infatuation and blindness," while some hell-fire believers think God is so full of love, that ice is made to be hot, etc., etc. Let us reflect a little. It is said that unnumbered millions at the judgment day, are to render an account of every thought and act during life, which would make a full-grown babel, with all jabbering at once in hundreds of languages; the scene would be beyond description on hearing the eternal fiat—"To hell, to hell, you unbelievers and scoffers at my word and book" (Matt. 11: 31). Bigots seem to glory in the idea of a red-hot hell and everlasting fire and brimstone in another world, as the position of those that question their creed! They seem to exult in their superiority, and as having a safe passport to eternal bliss, by saying "they believe;" and "so do devils, and tremble," says the Book!

According to the text, there is a sin beyond the power of God to save, or the efficacy of Christ's blood if they, yes, beyond the reach of salvation itself to save, if, in an unguarded moment a naughty word is spoken! In addition to this, "Salvation is of the Jews" (John 4: 22); hence is not a lie to preach "the all-sufficiency of Christ's atoning blood," when the record plainly says differently, that, also, there is a step no power can cleanse; therefore, "a reconciled God, an atoning Savior, are not worth the hiss of a goose, when the Holy Ghost can put his veto on all hopes of salvation! What glorious comfort; what sweet consolation; what joyful, glad tidings for all people," the gospel is!

Suppose faith has fair play a moment. God is said to be love—desires not the death of any one; that all can look to Jesus and live, etc. Now if God the Father would save, we must suppose him to have some feeling akin to sorrow for the lost in hell. In imagination he will picture God looking down into hell-pits from his battlements, calling on poor sinners to let them know "he would not have sent them there, neither would his Son;" at which, the Holy Ghost in virtuous indignation, bids God and his Son to "attend to their own business, for he will see the whole fraternity sent to hell before his laws shall be transgressed."

The Holy Ghost don't seem to believe in, or have any regard for, 1 Cor. 13, John 7: 38, which says of a believer in Christ, that "out of his belly shall flow rivers of water," which is too silly to believe, or that any believer in Christ can produce the evidence; so also is it silly to think Almighty God the creator of all things, "has horns in his head," a sword sticking out of his mouth; eyes a flame of fire, etc.

If those calling Spiritualism so many hard names, could see communications from the Spirit-world, revealing things unknown to any but themselves, and hear the same which others admit is true, as also see inanimate things weighing two hundred pounds suspended, which the united effort of several could not pull down, that such might possibly cause less of bigotry, and more of a suspended judgment; especially if after seeing a letter written by a spirit control on the inside of a double-plate locked, and the key in your own pocket!

Bigots claim that spir is survive the body and are held in reserve somewhere for the judgment day; some, like old Daddy Job, believe that even the body will be resurrected (Job 19: 26), yet admit there is much to bewilder. A consistent Spiritualist expects to carry his love, or ruling propensities into another form of life and to be rewarded according to merit. Reader, which is the most consistent, to have a conviction that doing good, or striving to do right is a good religion, or striving to believe that if you don't believe, you will be damned and sent to hell?
Columbus, Ind. A. B. CURRAN.

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 various parts of the world.

The Career of Religious Ideas.

We take great pleasure in publishing the following from *Iberian Nature*, a Magazine published in England; in reference to the distinguished author and seer, Hudson Tuttle:

Hudson Tuttle is a guest so welcome to the readers of this magazine, that no apologies are necessary to prepare the way for his introduction, however frequent the visits. Whenever he does make his appearance, he is found laden with rich presents. Indeed, the man himself, as an intellectual phenomenon, and one of the many fruits of the present wave of inspiration which is being showered down on our world, is a possession of incalculable value. We have already been told the story of his intellectual career by that worthy sister, Miss Emma Hardinge. See *Human Nature*, Vol. V., p. 97. A glimpse of Mr. Tuttle's labors as an author was there afforded; and, latterly, we have been made acquainted with one of his recent and most practical works, the "Arcana of Spiritualism." He has also written a group of works on religious and theological topics, familiarly called the "Career Series." "The Career of the God Idea," and "The Career of the Christ Idea," have been published in America some time ago; and a third volume, "The Career of Religious Ideas," has just been issued in London, with the view of making the author more intimately known to the readers of progressive literature on this side of the Atlantic. To our thinking, this last volume is the one which ought to be studied first, as it takes up the general question of Religion, and thus prepares the way for the special investigation of those departments of the subject comprehended under terms of "The God Idea" and "The Christ Idea."

Religion is a peculiarly attractive theme for discussion, but one which, withal, when so treated, generally leads to very unsatisfactory results. Few of the millions who treat the subject ever think of placing it upon a scientific basis. The multitude of eager authors and sectarian apostles are content with bandying terms, with the origin or meaning of which they do not take the slightest trouble to acquaint themselves. We need not discuss the position of the popular religionist, which has been deemed untenable by all thinking minds in every age of the world. With oracular assurance one reform party enforces the adoption of a moral code, at the same time shrinking from a consideration of the intellectual department of the question in which ideas and conceptions, called "religious," demand a place. Unless sustained by an enlightened view of life, this bond of duty is exceedingly elastic, for that which is the beauty of holiness to one mind may be intolerable grossness to another. The popular scientist is but little help in the matter. Unable to apprehend from his position man's religious needs, he impatiently throws them overboard, and relapses into the fractional sphere of an intellectual specialist, too often filling up the void with paltry ambition, or degrading sensuality. The grand mistake has been, that hitherto Religion has been discussed outside of an adequate knowledge of the nature of man. It is only a few years since man became an object of scientific inquiry. The experiments conducted under the terms "Mesmerism" and "Spiritualism," have recently added what may be called a new hemisphere to human existence, and, founded on a more complete sphere of facts, scientific deduction is now able to give a much more satisfactory account of human duty and destiny. This is the burden of Mr. Tuttle's brief but comprehensive preface, he says: "It is time science be heard in the discussion of man's moral relations here and hereafter. Having driven metaphysics from the field of matter, it essays to enter the realm of spirit, accounting the mental and moral results by the unvarying law. Over this mysterious domain exact knowledge extends away. If there is a spirit existence, it must be evolved out of physical life, according to determined methods; and all moral principles must have their basis in the constitution of the world."

From this elevated outlook Mr. Tuttle commences his survey by stating the relative positions of Religion and Science. The first declares that, "Man was created a perfect being, in a perfect world, by a direct and miraculous act of an Infinite God; and, disobedience, brought sin and death into the world, thereby becoming estranged and lost from God." On the contrary, Science affirms that "Man was evolved from lower forms of being, and has progressed from the lowest estate to his present civilization by inherent growth." Agreeable to the sequence of these propositions, and the principles expressed in the latter, our author begins with man in his lowest estate, observing the actual dawn of the religious idea as a fruit of the inherent working of the human mind. The lowest savage has no religion at all. In a higher stage of progress, the personification of objects and animals develops into a larger conception, in which the system of nature is personified as a being who has to be feared and propitiated. Hence the questions, "What is obedience? How am I to know the will of God? What duties do we owe him? What is piety?" The answers are varying, for "to be religious is to observe the methods of worship of one's country." "Religion is the worship of a god-stick—not for ourselves, but to please God."

Tracing the religious element to fear an unknown, and therefore mysterious power the author gives a historical review, beginning with Fetichism, and tracing its universality even in the highest forms of so-called religion at present in existence amongst men. On Fetichism is theology based. "It is encouraged by Catholicism in holy relics—the cross, rosaries, and amulets; and by the Protestants in holy days and books. The metaphysical philosophers, when they assign a soul to Nature, and lose themselves in a bewildering Pantheism, return to Fetichism."

Mr. Tuttle's exhaustive and perspicuous application of the Fetich idea to the machinery of religions, ancient and modern, furnishes an analysis of their essential elements, of great value to the student and reformer. The origin of the gods thereby rendered apparent, and the necessity for a priesthood shown to be indispensable to religious systems. Unenlightened by science, the priest, under Monothemism, is as diligent an opponent of progress as his brother who sponsors Polytheism—indeed, "Fetichism, Polytheism, Monothemism, are but the expressions of one religion, differing only in degree." All make their duty the counterpart of themselves. "The Indian loves tobacco, and he thinks the Great Spirit does so. The priest hates reason and knowledge; he thinks his God must hate them too. No; Fetichism has not passed, so long as Christian Churches in their most sacred communion imitate the cannibal in their worship. He sacrifices the captives seized in war, and afterwards sits down to a horrid repast with

his comrades. They meet, and in 'love feast' break and eat the body, and drink the blood of a crucified God!" This is a severe analysis, but when sustained by conclusive reasoning and numerous examples which occupy the middle chapters of this work, it appears as an incontrovertible fact, that the mountain peaks of our boasted progress are only the summits of the grossest forms of idolatry.

Mr. Tuttle does not abuse one religion to give preference to another. As religions, they are all akin, and the sworn enemies of science, liberty, and reason. "Christianity has assisted human advancement in the same manner that a brake assists the progress of a locomotive. Its fanaticism forms a page of history unequalled in demonic cruelty—in foul and malignant venom—in that of any other faith."

The chapter on the "value of the Old and New Testaments and sacred books as authorities," presents, in a compact form, a crowd of information of great popular value. Our Scriptures are only a fragment of the ancient literature, and related to the things lost, and preserved of other dead races. The different and manifold versions and renderings once extant, the difficulties attending translation and interpretation, are clearly presented. Then we are, from historical data, led to the conclusion that, in the early ages of these "miscellaneous writings, they were simply read for instruction, but were not considered divine." Hence, without any impiety, the right of private judgment. "History reveals the human origin of the books themselves, and exposes the superstition and arrogance of those who collected them, and compelled the acknowledgment of the divine character of their work. They were simply men, often ignorant, always prejudiced by their religion, and the only right they had to sit in judgment was their own conceited bigotry." Given a faint knowledge even of historical facts in connection with sacred books, customs, and ideas, and what a wide gateway is opened through which to march to intellectual freedom!

The work commenced by Luther can not be finished till all restrictions are removed from man's mind as to what is authority, and what is true in connection with religion. The present position of Protestantism is self-contradictory and illogical. It only removes a few fantastical girdles which bound the human mind once, so completely, that a darkness of a thousand years covered Europe with a pall. These dark ages were the direct result of that system which progress has to fight against in the present day. Christianity burned libraries, repressed learning, decried science, and rendered it necessary that the seeds of knowledge, which now fructify so richly amongst us, should reach us through Arabic channels.

After tracing human progress to the diffusion of knowledge, and consequent intellectual growth of mankind, and not to Christianity or other religious systems, Mr. Tuttle explores the great theological problems—the origin of evil, the nature of God, and the future state—and concludes: "The future state thus considered is no longer a part of theology, but a portion of knowledge, and its religious and moral bearing is radically changed." The fable of the fall of man and orthodox scheme of redemption occupy a position prior to consideration of "Man's position—fate, free-will, free-agency, necessity, responsibility." This bagful of philosophical nuts is cracked in a very few pages, the author, in his curt, compact style, saying clearly in a few words that with which many writers perplex the reader through ponderous volumes. His religious system, if we may so call it, is comprised in the chapter on the "Duties and obligations of man to God and to himself," and its results in the last chapter on the "Ultimate of religious ideas." Taking a last glimpse of the priestly systems, Mr. Tuttle exclaims, "Duty! In that one name more crime has been committed, more misery created than in any other. All the persecutions of the world have been carried forward to compel man to obey God." Then he presents the positive side. "Obedience to God can only mean the observance of the laws of our being. Here we can not mistake our duty. If we obey, we at once reap the reward; if we fail, we at once incur the penalty. Our obligations to God are not prayer or praise, but the fulfilling of the laws which created and sustain us." Knowledge, gained, it may be, by sad experience, is the only true guide to religion, which must begin with the body. "The spirit touches the material world through and by means of the physical body. Hence physical purity is a condition of spiritual growth, and its perfection the rhythmic harmony of all physical and spiritual functions. It is not bestowed by miracle. It is the serene calm of a lifetime of spiritual dictatorship, wherein all the untoward promptings of mental desires have been subdued by the supreme power of reason." In short, "religion, if in this new sense that term may be employed, is the ceaseless effort for purity and integrity of being, and harmony with the order of the world."

Mr. Tuttle is of opinion that a final conflict between reason and superstition will have to be endured. "The various battalions of churchianity have waged many a hard-fought battle amongst themselves—have looked upon each other with spiteful hate—for slightest difference of opinion have condemned each other to a place it is almost profane to mention; but now, under the pressure of the accumulating power of Rationalism, they send their bugle-blasts down the gale, calling their scattered hosts together, and wheeling their plant subjects into line. Old and New School Presbyterians on the right; Episcopalians in the centre; Methodists, Baptists, and scattered divisions of various sects on the left, a picket line of Swedenborgians; while the whole is supported by the solid columns of Roman Catholicism, lumbering on with its heavy armor, its racks, gibbets, fagots, and dungeons." And here are the fruits to be gained by the contest—"The Church, with its hollow shams, shall perish; but morality, freed from the gross idolatry which has perverted it, shall, under the conduct of intellect, achieve a nobility of character unknown before. When faith in the doctrine of vicarious atonement, fear of offending a relentless God, the tortures of hell-fire, the authority of a book or a caste, shall pass away before the certain light of man's true relations, then will begin a positive development of morals, and man will become noble and true for the sake of truth and nobility."

The work is so succinctly written that it would be impossible to give a fair notice of its contents without a thorough perusal. It is one of the most instructive books that has yet appeared in the whole realm of progressive literature, and most valuable it is to the reformer. With ordinary intelligence and a mastery of its contents, almost any of the knotty problems of theology may be discussed with success. It is, indeed, a handbook of natural religion, exploding as it proceeds all the absurdities contained in the antiquated priestly systems. We urge the friends of progress to give it as great a circulation as possible. If they do their duty in that respect, it will not be the last of the series which will be placed within their reach.

\$1.50 pays for this paper one year, to new trial subscribers.

Further Communications from the Spirit calling Himself an Egyptian.

Sir:—A day or two since Thoth came again, and gave me further information concerning himself. It was as if his voice spoke it, whilst I rapidly wrote; but except a feeling of sickening sadness came over me at times, and that I saw the blue Isis, I had no other intimation of the presence of the spirit. Perhaps I was not in condition to bear it, or he was not permitted to approach nearer.

I have returned to communicate with you again. I am brought for the purpose of doing good. If I depict the horrible consequences of a life of evil, it will awaken reflections in the minds of men which will be of service to them.

"Never in all my existence since I can remember, did I feel an emotion of love. Perchance as a babe (in answer to your thought) on my mother's bosom, I may have felt some love; but I remember no further back than a time when I began to exercise power, which befel me at an early age, for my father had slaves over whom I was permitted to dominate. From my infancy I commanded obedient slaves to torture, if I was so minded, for my amusement. So that I grew upon the love of power and hatred, and was a monster in childhood. As a man I knew no pity, no compassion, no regret; only lust, desire, passion. To heap up about me sensual pleasures and gratifications, to satisfy my lust for dominion, was my only object. Love I had none for any object or being. I only hated, and those who were more powerful than I, were only hated with a greater intensity. I did not believe in the gods of the Egyptians.

"I could see through the subtleties and duplicities of the priests and magicians. I practiced sorcery myself, and the spirits I drew about me in the exercise of the arts of magic, gave me more power. I both saw and heard spirits; they came at my call and behest, and I learned that even over them my dominant mind could reign. But there were limits to this. I learned that there were minds in that world of theirs, over which I could hold no sway, and this enraged me. I was made whilst in the flesh to feel their power, and I learned at length to avoid offending them; but it was merely bending before a might greater than my own.

"When I entered this world I sought again only to exercise power, and leagued myself with those who ravaged the earth to subject men to themselves. I hated goodness, purity, innocence, and sought to destroy it wherever I found it, merely because it was in opposition to me. At times I was hurled down by a power I could not resist, and held enchained as it were in the dark, drear abodes, where, with others like myself, we raved and fought, each one striving to get the supreme place. Only when most powerful reigned was there any peace. At these times voices of gentle music would be heard, chanting the praises of the Supreme Being. This affected us in various ways. Sometimes the hearts of the least violent would be softened, and disappeared from our midst, how, when, we knew not, nor cared. Our torments at these times were various. Sometimes looking up, we beheld glorious forms looking down at us with compassion, and a voice would be heard exhorting us to turn and worship to one they called God. This enraged many of us still more, and we resisted with scornful laughter, with blasphemies.

"After a period our sufferings would be mitigated, and we found our way to earth again; but the remembrance of our torments remained with us, and things which we had done before we did no longer. After each incarnation in these drear abodes there was a slight mitigation of evil work; but where nature is very hardened, reformation of any kind is of slower growth, and for every act of evil re-committed, torments were sure to be the consequence. There are natures so dark they are very seldom let out of hell. When they are it is for some object of mercy in connection with their own state, for the hells are under the government of angels of the highest wisdom and glory, who dispense the mercies of the Most High. God never forgets any; all receive what is essential to their spiritual life, and those who have wilfully perverted the stream of life from Him, and deformed their own souls are led mercifully out of the foul pits of their own seeking at last. The pure, health-giving air of heaven, the loving influence of the angels, which is an embodiment, as it were, of the breath of God, is permitted to reach even the souls of the damned. Hence even the most wretched perverts are permitted to leave their hells at times in the merciful furtherance of their ultimate restoration to a state of spiritual health and harmony.

"Whilst you write these words of instruction and wisdom concerning the other life, I am assisted in the dictation by a radiant spirit standing at your left. His gleaming robes are as if wrought of threads of gold, woven into a rich pattern of flowers and tendrils; his face, calm and noble, send forth a radiance also, so that his very presence is a shining light. Such are the sons of God. I, the poor Egyptian, who never worshiped anything until now, am dark, dark. I feel my own darkness. It eats into my very soul. It is gathered about me in tangible atmospheres, more thick and oppressive than your earthfog. I know this is the outward expression of my spiritual state. You are protected from it. Wrapped in my clouds I am invisible to you. I know you could not endure the sight of me, and this is now a pain to me. When you saw me on a former occasion, I was wearing the form I generally assumed upon earth, concealing my real deformity. We have the power in the spirit world of assuming deceitful appearances, by which the weak, ignorant, and unwary are the more easily lured to evil.

"The radiant spirit at your side sheds a comforting light upon me. I breathe freer from his presence. To be permitted to approach you, and give you these words for the instruction and uplifting of that human race I have always hated and wished to destroy, that is, to make them demons like myself; to be permitted to do this is like being uplifted for a time into heaven. I am in a state of comparative happiness—the happiness of well-doing. From the proud, overbearing, cruel, hating spirit, I have become humble, grateful, anxious to serve; and look up with a yearning reverence to all that is high and good-like, and open my soul to receive of the love of heaven. I have to go below, however, to contend with the evil; to mingle with those that are hateful, deformed, repulsive. Looking upon their hideousness—knowing it fully—my soul sickens, because it has tasted a little good. A light from heaven pierces my soul, and I see the why and the wherefore in the past lives of those I am with for the time of all their hideousness. I reason with them; I teach them; I exhort them. They turn and read me in their hatred, and eject upon me vilest filth. I suffer; and read within myself lessons from my own past. Repose assails me. I weep—as you heard but now—and my soul, heavy laden, can scarce perceive one ray of comfort. But there are states of remission

from pain, and I repose in some higher place, gaining more wisdom, purity, and strength from God's ministers of grace, to fit me for more struggles with the damned. Such must be my life in the spirit for some ages, for the whole man must be re-made: good can only be gained by working for it.

"I am now made to see the mind God gave me—one of great power. Had I lived for good, I might have become one earth's Saviours; but I perverted my high gifts and became a devil. It was not easy to win me, because of my undaunted fearlessness, boldness, and audacity—my perfect self-sufficiency. I was self-sufficient unto myself, and believed in myself only. I could not be made to believe that there was a God. Any power greater than my own enraged and filled me full of the bitterest hate. Consequently I was surrounded by a wall as of adamant against the divine mercy—the wall of my own self-sufficient strength and power. But God was greater than I, his love untiring. The greater the enemy, the more earnest the endeavor to save. By many subtle processes, concealed from me by the gross darkness of my own selfhood, he has, through these long ages of my opposition, gradually worked upon me. I thought it was myself, but I now see it was his spirit working in healing love and mercy upon me. The last act was to bring me to you. When I read in your heart that tenderness of love for a human being, merely because I was a human being,—when I saw you loved me, and saw it was inspired by a higher nature watching over you, or that you would instinctively have shrunk from me,—it awakened within me an intense hatred and loathing of myself. Seeing the beauty of love, and that spiritual loveliness surrounding your guides, who, in company with other bright spirits were gathering tenderly about you, I saw myself a hideous monster burthening the face of nature. Then for love's sake I bent at your feet—the one I dared more nearly to approach—and renounced myself. The wall of adamant crumbled to dust before the breath of God, leaving only the dark shadow of itself as a Nemesis, until by repentance I cleanse myself of myself, and pass through the joy of a new birth.

"You ask me of my former life while on earth, of the ancient people so long passed away. I can better tell you of those ages hence when I return more fully into those states which marked my existence then. I have lived out of that old time. I could better tell you of a time nearer at hand, and of the part I have played lately in the world's history. I have been the instigator of many foul crimes, murders, and deeds too horrible to mention. But your soul draws back horrified. I am warranted to say no more.

"Heed, kind one, whilst I paint a scene of the old past to remove all unpleasant impressions from your gentle mind: a reminiscence which flashes brightly out from the shadows over that long night, as a dream or vision may start forth upon the mind which has labored with nightmare during the hours of sleep. It may interest you.

"In one of our ancient temples devoted to the worship of Isis, a priestess (whom in these days you could call a medium) was kept in sacred seclusion, that the unseen powers might pronounce their oracles through her lips. No man's eyes but those of the old priest might look upon her. Her food was fruits, milk, honey and bread. She had her female attendants and companions; other women who served in the temple. But the fame of her beauty got abroad and reached my ears. I determined I would rob the temple of its treasure. I cared not for Isis. I knew she was a myth, the indication of times and seasons; the representative to the people of the knowledge possessed by the priests, much of which had been handed down from the earliest periods of the existence of man. I cared not for any power. I knew I could buy the favor of the priests, but as the prophetess was a treasure they would not easily consent to part with. I determined I would possess myself of her by stratagem. I bribed one of the female attendants to introduce me on a certain night into the private gardens within the enclosures of the temple. In those old days we took care to surround our priestesses, or mediums, with all that could soothe, elevate, or inspire the mind; flowers, beautiful trees, mountains, birds, and innocent children were to be found in the gardens of the temples, from which the sounds of cheerful laughter and music could be constantly heard. Here, whilst away the time in any light occupation, or in teaching the children, the priestesses passed their time, except when engaged in the duties of their calling. Spirits of great power watched over these temples, and directed the government of the country as far as it was allowed by the king, who frequently perversely sought to sway the very oracles themselves. There were times when the priestesses stayed in the trance for days. I had information that Isis (as I will call her) was in one of these long trances, and my intention was to carry her forth in her unconscious state to my own palace, for I was a rich and powerful noble. The woman whom I had bribed led me quietly at midnight to Isis's chamber, where, like a beautiful statue robed in white, she lay upon a couch. A single lamp burning at the foot of the couch, and lying there as still as a corpse, she looked as if ready to be transported to a higher world. All was quiet as death; only the fountain waters could be heard leaping and dashing into their flower-crowned basins. The guards of the temple slumbered at a distance, feeling sure that all was secure. The full moon overhead, at times hidden behind clouds, at others beaming brightly forth, cast deceptive shadows, favoring concealment and robbery.

"A sense of awe fell upon me when I stood within the door of the chamber, looking at the beautiful white-robed figure. For an instant a cold shiver ran through my frame, and I stood motionless; but the demon of desire rose in my heart, and I approached the couch, intending to bear Isis away to the litter I had in waiting. As I approached her a convulsive thrill ran through her frame, and instantaneously a flash of light struck me to the ground, whilst a loud, stern voice forbade my approach, and Isis herself floated up into the air, as if borne by invisible arms, above my head. The woman who had come in with me shrieked, and in a few minutes guards and priests rushed in and, surrounding us, hurried us out of the sacred presence. For a moment or two I felt benumbed all through my frame, as if lightning had struck me; but my mind retained its audacious fearlessness, and I attributed the whole occurrence to the sorcery of the priests. They indignantly demanded who I was, and how I had dared to desecrate the temple. I defied them, and, proudly showing them a badge I wore, threatened them with the vengeance of the king if they did not suffer me to depart. Scowling with baffled rage, they summoned attendants to lead me forth, and I left them questioning the woman I had bribed, whom no doubt they tortured afterwards.

"I walked out through the beautiful gardens under the brilliant moon, then completely unclouded, into the air loaded with perfume of flowers, the rage of baffled power swelling my heart, and struck down one of my litter-bearers, leaving him senseless, whilst I leapt into the litter to be borne away. But the

vision of pure Isis lying there in her beauty has never died from my memory, and has appeared again and again, like a white stone washed up in the dark waves of a turbid stream, and making you wonder so clean a thing could exist there. I think now, as the lovely vision appears to me again, and I have dwelt upon it with a new pleasure, instead of shutting it away angrily in some dark mental cavern as I have been wont to do, I think that this has been one of God's secret ways of dealing with me too; that He has kept this memory green and fresh in the carrying out of some merciful purpose in my existence. These things are not accidents, and though we may think to escape His eye, it is not so; the whole complicated web of existence is known to Him, and remedies applied where needful. Praise be His name!

"To come into the presence of your guides is to breathe wisdom and love, if I may so term it; it comes into my soul as the breath of life; hence I express sentiments which astonish you as coming from me. Thus am I blessed, taught, and strengthened by coming to you. Such may be the work of mediums at this day, and such it should be. Farewell! when Eiros sees that good can be done, he will call me again, and I will come. Wrapped in my clouds, I sink from your sight to go to my other work, a happier and better spirit."

CATHERINE WOODFORD.
41, Bernard-street, Russell-square, W. C.

Special Notices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in 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.

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

The remedy is harmless, and not unpalatable.

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

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

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

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

AGENTS WANTED for the NEW MONOPOLIES and THE PEOPLE. Money GRANTED! It is original and genuine. Address for terms, to QUAKER BROTHERS, CO., Cincinnati, St. Louis, or Muscatine, Iowa.

AVILUDE OR GAME OF BIRDS



The only Game ever published in the Interest of Science.

Amusing, Entertaining and Instructive, to Young and Old.

It is the best incentive to the systematic study of Natural History possible, and the most entertaining game in the market. No one tires of it as a pastime, old and young alike say it with unabated enjoyment, while children pass hours in looking at the pictures of Birds and studying their descriptions.

"The method of play is new and exceedingly interesting, while the valuable information afforded by the fine engravings of birds on one-half the cards and the accurate descriptions printed on the others, form a highly interesting chapter in natural history. This game of Avilude is an excellent addition to our home amusements, and the very reasonable price at which it is offered, must insure for it an immense sale."—Christian Union.

"We fully and cordially endorse the above."—Rev. Phil. Journal.

Price, 75 cents, sent free by mail.

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

Unprecedented Demand for a new and greatly enlarged edition of

MOSES-WOODHULLISM IN A NUTSHELL.

BY THE SPIRITUALISTS OF NEW HAMPSHIRE. WITH AN APPENDIX.

Containing Reviews of "Social Freedom," by Mrs. M. J. Wilcoxson and Warren Harris, and an Exposition of the True Character of Woodhull, Claflin, and Blood, by Dr. Joseph Treat, formerly Associate Editor of Woodhull & Claflin's Weekly. This work contains 43 compact pages fully showing the doctrine of "Social Freedom" as taught and practiced by Victoria C. Woodhull, Moses Hill, Tennie C. Claflin, Col. Blood, and others of their faith as declared and published by themselves. To which is appended reviews of the pernicious doctrines, by Mrs. M. J. Wilcoxson and Warren Harris, and an exposure of their terrible conduct, by Joseph Treat, formerly Associate Editor of Woodhull & Claflin's Weekly. Everybody should read for the book, and read it, and as declared and published by themselves. To which is appended reviews of the pernicious doctrines, by Mrs. M. J. Wilcoxson and Warren Harris, and an exposure of their terrible conduct, by Joseph Treat, formerly Associate Editor of Woodhull & Claflin's Weekly. Everybody should read for the book, and read it, and as declared and published by themselves. To which is appended reviews of the pernicious doctrines, by Mrs. M. J. Wilcoxson and Warren Harris, and an exposure of their terrible conduct, by Joseph Treat, formerly Associate Editor of Woodhull & Claflin's Weekly.

IOWA CAMP-MEETING.

The Great Spiritualist Gathering at Iowa Falls, Iowa—Immense Gathering from nearly all parts of the State, and also from Nebraska, Kansas, Illinois, Indiana, Wisconsin and Minnesota—Five Days in Camp—The Crowd Swells to Three Thousand—The Meeting a Grand Success—Spiritualism Triumphant.

Iowa Falls is located on the Illinois Central railroad, Iowa division, at the crossing of the Iowa River. The Camp-meeting was held in a beautiful grove nicely fitted up for the occasion; and while the broad prairie adjoining spread out in delightful prospect, the picturesque scenery of the Falls and other beautiful landscapes on the river, gave a grandeur and a charm to the meeting which were only paralleled by the sublime glory of the sun and stars over our heads.

The friends of Iowa Falls did all that mortal men and women could do to make the Camp Meeting a success. And now that it is over, and the glorious fruits of victory have gone out, filling many hearts on earth and heaven with joy irrepressible, the wisdom, judgment and foresight exercised by Dr. C. P. Sanford, the chief projector of the enterprise, becomes apparent to all.

Modern Spiritualism is now about 27 years old, and while many great camp meetings have hitherto been held in the East, this is the first ever held west of the Alleghany Mountains. Spiritualism, though wide-spread in the West, is nevertheless in its infancy. Dr. C. P. Sanford, of Iowa City, is the State Missionary, and by his great physical endurance, invincible will power, noble purpose in life, and long continued labors, has already done a great work and achieved a noble victory for the cause of Spiritualism in the State of Iowa. He has traveled and preached the New Gospel in all parts of the State, and his words of wisdom, uttered in the power of the spirit, have sunk deep into the hearts of the people, and made a permanent and lasting impression.

For one man to assume the responsibility to select the location, devise the means, invite first-class speakers, and agree to pay them liberally for their services, and announce by large hand-bills, sent in all parts of the State, a great Spiritualist Camp Meeting, and then make it a grand success in every feature, evince a mind to conceive plans and adapt means to ends, and a power to execute, of no ordinary character.

But, Dr. Sanford knew the Spiritualists of Iowa, and better still, he knew the power of the Angel world, and he trusted them.

Nor has he been in anywise disappointed. His friends did not forsake him, nor did he forsake them. They came, in wagons with their tents, and large supplies of provisions; and they came on the cars also in large numbers from all parts of the State, swelling the congregation from day to day until it reached at least 3,000! And although there was much rain and mud, the enthusiasm of the meeting was unabated throughout. I have attended many great meetings, political, religious and social, but I have never attended a better meeting, a more orderly meeting, and a more triumphant meeting than the Iowa Spiritualist State Camp Meeting of Iowa Falls!

The speakers present were Dr. C. P. Sanford, Mrs. H. Morse, Dr. E. G. Woodcock, Robert G. Eccles, formerly of Kansas City, Mo., but now of New York City, Judge E. B. Holbrook of Chicago, and A. J. Fishback, of Sturgis, Mich.

The meeting was ably presided over by Dr. Sanford, and the principal speakers were Robert G. Eccles and Mrs. H. Morse; but opportunity was granted to all the speakers—either in conference, or to deliver regular discourses.

Sister Morse, who is also Missionary, sent out by the State Association, not only sustained herself as a first-class inspirational speaker, chaining the large audience with her eloquent thought and sublime utterances, but has been doing a great work throughout the State. Since the 5th of last October, when she was appointed a State Missionary, she has traveled extensively and delivered two hundred and thirty-six lectures, and has been everywhere successful. But now wanted somewhat with missionary labor, she proposes to go East this Winter, and will be glad to receive invitations to lecture in Illinois, Indiana, Michigan, Ohio, Pennsylvania and New York, on her way.

Robert G. Eccles, whose headquarters here after are to be at New York City, delivered several discourses during the meeting, which were listened to with marked interest. He is, young yet, but with naturally a good mind, and, added to this, eminent scholarly attainments, his success as a thinker, writer, controversialist, and speaker has been unrivaled from first to last.

Mr. Eccles, in addition to his Theological subjects hitherto spoken upon before societies East and West, has a new generalization of scientific data in which immortality and spirit-communion are proven a necessity of nature, that he is presenting before the people. Taking the facts of molecular and molar physics, in combination with the laws of universal evolution, he claims the universe to be an elastic plenum in which force plays through an infinite series on every point of space, while our consciousness is only adapted to the finite range that interferes with our senses. As evolution is perpetual motion in this finite range, so he claims it must be in and through the whole series, thus producing to every organism eternal consciousness; loss of adaptation here, proves growing adaptation there. His course of lectures is illustrated with the grand experiments of Tyndall and Helmholtz. He burns water; uses ice as a match to fire a metal; shows Tyndall's "ice flowers;" performs many chemical experiments; shows the spectra of the elements, and many other wonders. He is meeting with great success in presenting these truly scientific lectures.

But, in writing up the account of this great Camp Meeting and the speakers present, I must not omit to say that the two lectures delivered by Judge E. B. Holbrook of Chicago, were pronounced by all to be solid, logical and practical. The Judge seems to look upon the glorious truths of spiritual intercourse, and the light thereof, as bearing the same relation to the moral world, that the sun in the heavens bears to the physical world, and therefore brings all his facts and arguments to this one central truth. Besides, the moral tone of his lectures was excellent, and their effect ennobling, elevating, and harmonizing.

Dr. C. P. Sanford delivered the closing address on the "Struggles and Triumphs of Modern Spiritualism." It was a grand oration, pronounced with great power. The Doctor speaks by inspiration, has the gift of seeing and describing spirits, is a noble man, high-toned in his morals, and a success wherever he goes. And in his well-planned and persistent efforts to propagate clear Spiritualism in the beautiful State of Iowa, we wish him Godspeed.

In conclusion, Bro. Jones, allow me to say

that since I came to this State I have had all the work I could do, and even more. The harvest is truly great, and the laborers few. I commenced my labors in this State on the 17th of July, and up to this time, Sept. 14th, have delivered forty-four lectures. I have spoken in Coarition, Melissa, Osceola, Afton, Decatur City, Leon, Abbia, New Sharon, Waverly and Iowa Falls. In July and August the nights were excessively hot, but my audiences were usually large and enthusiastic. I meet the RELIGIO-PHILOSOPHICAL JOURNAL wherever I go, and those who take it, so far as I have heard an expression, invariably say, "We appreciate the JOURNAL highly, and can not do without it." The good that the JOURNAL has already done for our noble cause is incalculable. No wonder the angels have sustained you. Go forward, be firm, "Be thus faithful unto death." You are fighting a battle not only for your friends, but for your enemies. Indeed you are fighting a battle, and gaining a triumphant victory for all men and for all coming ages! I repeat it, "Be thus faithful unto death," and may the good-angels ever guard, protect and sustain you.

Truly Yours, A. J. FISHBACK.

To All whom it May Concern.

TO FRIENDS OF PROGRESS EVERYWHERE GREETING: As there are at present here in Chicago several families of us who intend to go as a Colony to settle the valleys of South-western Utah; not as a community, society, or co-operation, but as individuals, capable and willing with heart and hand to work our own way, and as liberalists, without binding obligation, endeavor to help (when there) those needy and worthy of assistance, with a helping hand.

This is not a personal or speculative enterprise, but simply designed to place ourselves beyond the ravaging hand of greed, in a climate congenial to all, and for the unfoldment of individuality through nature's grandest stewardship—a free and healthy atmosphere, and where a man need not be a slave to conditions but individually free!

By combining in a colony, the C. B. A. R. R. offers to take us (not less than ten car loads) from Chicago, Ill., to Denver, Col., for \$12 per capita luggage included, and \$250 per car load (20,000 lbs) for freight. As we will yet from there have about 250 miles to go by our own conveyance, we must of necessity either procure teams of our own or else hire; but whatever articles we do not immediately need, we may deposit at some safe place at Denver or Georgetown until time and opportunity permits its removal to the valleys. A span of horses can be procured at Southern Utah at from 60 to 75 dollars.

Those valleys are nearly the only unoccupied sites for a colony on this side of California, in the same latitudes. Their resources are numerous: precious metals are found in many of adjoining mountains; its wheat crops can not be surpassed on the continent, its seed time is in the month of February, all semi-tropical fruits will flourish beyond description, and of which many grow there at present in a wild state; the water supply along Grand and Green rivers can not be excelled; the land needs no fertilizing for the first ten years, and if ploughed sufficiently deep, perhaps not for a lifetime; cattle can gather their own food during the whole winter season, and old settlers have seldom seen the thermometer rise above 85 degrees in summer.

Privileges: The land is owned by God, but for certain reasons Uncle Sam holds the deed on it, but for a small sum besides paying for surveying, which latter can be paid in labor, he will give to each man of age 160 acres, with the condition that some yearly improvements must be made; and under the same condition a single lady can own 80 acres, providing that they have not heretofore taken up land under the pre-emption or homestead acts.

Mr. P. Shiras, one of the main projectors of this movement, has for the last twenty-three years resided in that Territory, and from him as well as from many others who have traversed those valleys, have we the most glowing accounts.

Present plans: City site, 10,000 acres, one acre per house lot; ten 1/2 per acre, one lot only to be given to each family who will within two years build a neat, substantial dwelling for themselves, and who are not well able to pay; of those who are able, a small, reasonable amount will be demanded for the liquidation of expenses for surveying city site, etc. Those city lots which may not be taken up at once, shall not be held as monopolies, but shall be given on the same terms as above, to other needy and worthy persons who may be with us in the future. The ownership of a city lot does not interfere with the right of holding a homestead as close to city limits as the number of claims taken will permit, and agreed upon by a majority.

Advantages for support are numerous; there are fish in abundance in the rivers; wild turkeys, prairie chickens and grouse in the valleys, and mountain sheep and antelope in the mountains. We must not destroy unnecessarily any of the above-mentioned animals, as such a course would eventually drive them beyond our reach, but catch or kill only what is actually needed for self-support. At the settlements, one hundred miles westwardly, butter, honey, etc., can be bought cheap; flour is three dollars per hundred pounds.

Energetic and well-souled men and women will find friends in our ranks; no matter of what persuasion, worldly possessions or professions they are, only they be true men and women, the rest we will leave to themselves and their gods to defend and decide.

None with lustful or debased natures need solicit correspondence, nor those who have but the aim of entire selfishness in view. If such should perchance come into our ranks, we shall with kind words and deeds endeavor to live down such pre-acquired habits. I have here in a condensed form stated exactly what resources we may expect, without exaggeration, and our object in sending you this is first, to gather together as many liberal and energetic men and women as may favor our project; secondly, the larger our colony is the cheaper the railroad rates will be, and those who get there at the start, consequently will have a better opportunity to locate their claims. We solicit none to favor our project but those who are naturally attracted by the candor of this call.

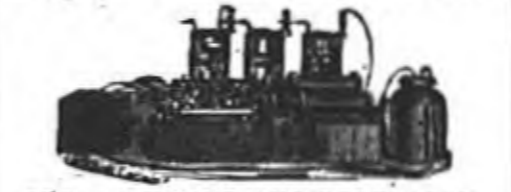
We expect to start from Chicago on the 16th of October, 1874, and all who desire any further information pertaining to this subject, please write, and I will endeavor to give you all the information I have and can obtain. Write brief—to the point—and with stamp inclosed for answer.

For the Colony, by request, C. J. JONES, 217 5th Ave. Chicago, Ill., Sept. 12th, 1874.

THREE-MONTHS 25-CENT TRIAL SUBSCRIPTIONS are always discontinued when the time is up, unless renewed under our very liberal offer to such subscribers.

MOSES WOODRULLEN in a NUT SHELL, with an Appendix—48 page pamphlet for ten cents, by mail. Everybody should read it. Address KELLOGG-PATRICK, P.O. Box, Chicago, Ill.

Hall & Chamberlain's Magnetic and Electric Powders.



GREAT NERVE AND REGULATOR. A Complete and Reliable Family Medicine. PURELY VEGETABLE.

For the Cure of All Diseases that can be cured by Medicine, Opium, or Electricity.

Magnetic and Electric Uterine Wafers! Local Treatment for Female Diseases.

Mailed Postpaid: 1 Box, 1.00; 3 Boxes, 3.00. At these PRICES: 1 Box, 5.00.

AGENTS WANTED EVERYWHERE.

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

Address HULL & CHAMBERLAIN, 127 East 16th Street, New York City.

PROBIE C. HULL, Annie Lord Chamberlain, Magnetic Physician, 150 Water Avenue, (Near Union Square, New York.)

Office, 127 East 16th St., (Near Union Square, Chicago, Ill.)

For sale wholesale and retail at the office of this paper.

Chicago, Ill., Sept. 12th, 1874.

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

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Chicago, Ill., Sept. 12th, 1874.

Medium's Column.

DR. WEAVER, located at No. 426 East Twenty-first St., New York, will give special attention to the treatment of diseases.

SAMUEL MAXWELL, M. D., Clairvoyant and Magnetic Physician, 409 West Randolph St., Chicago Ill.

MAILED LETTERS ANSWERED BY H. W. FLINT, 274 West 3rd St., New York. Terms \$3 and three cent Postage—Stamps. Money refunded if not answered.

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

Drs. Peck & Andrews' OFFICE, NO. 13 W. FAYETTE ST., SYRACUSE, N. Y. CLAIRVOYANT and MAGNETIC PHYSICIAN. Also use Electric Medicines, consultation and prescription by mail \$1. Send lock of hair in a letter written (copy) by patient. Drs. Peck & Andrews.

Mrs. O. H. Johnson, Business and Test Medium, 217 5th Avenue, near Adams, CHICAGO.

Spirit Manifestations. CANADIAN (Near Moravia, N. Y.) In answer to numerous correspondents, we would state that our Circles are kept up with excellent Spirit Manifestations in the dark, and good Materializations in the light, with good accommodations, conveniences for heating and bathing, with reduced rates.

W. L. JACK, M. D., Clairvoyant Medium of Philadelphia Circle of Light.

Diagnose diseases of all kinds, carefully prepare medicines under spirit control. Business letters answered, examination by lock of hair. General examination, \$1 to \$5, by hair, \$2. Address with stamp, W. L. JACK, P. O. Box 11, Haverhill, Mass.

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

MRS. BLADE & MRS. CAREY. Extraordinary spiritual manifestations. Cor. Madison and LaSalle Sts., (Major Block), Rooms 44 & 46, Chicago. Spirits with their own.

MATERIALIZED HANDS write messages, give tests, and advice on all kinds of business, etc. Diseases diagnosed and magnetic treatment given, also medicine when required. Hours: 9 a. m. to 7 p. m.

W. A. Flanders, M. D., Practical Healer & Physician for Chronic Diseases, is now located at No. 196 W. Madison, cor. Halsted St., Chicago. His success in cases of Epileptic Pile and Gravel, is unequalled in the practice. His cures being most always certain. He sends proof of his startling cures in circulars to all. The Doctor also examines, by a lock of hair, only requiring it to be sent off sent him in one dollar and handled by none except the patient, state age and sex, and give name and address, write plainly, and address as above.

E. D. Babbitt, D. M. VITAL MAGNETISM, ELECTRICITY AND BATHS. BABBITT'S HEALTH GUIDE sent post paid for \$1. Great inducement to Agents. Mag netized alkaline paper for inflammatory conditions sent on trial for free. Magnetized acidulated paper for rousing and warming dormant organs, the same.

The Well-Known Psychometrist A. B. SEVERANCE. Will give to those who visit him in person, or from autograph or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the treatment of children, hints to the inharmoniously married, etc.

THE INFLUENCE OF Christianity on Civilization, BY R. F. UNDERWOOD. In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all his authorities are cited and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irrefragable, on many points.

PROGRESSIVE SONGSTER—COMPILED—By Wm. H. Westcott. Completes a collection of some of the best and most popular selections of the day, (over 300 pages) arranged for the use of Spiritualists for the Lecture, Circle or Lyceum. These "Gems" are adapted to familiar melodies, and the Songster is intended to take the place of more ponderous music books for general use, and has met with hearty approval from all who have seen it. Every Spiritualist needs a copy. The following are a few of the SELECTIONS:

SWEET BY-AND-BY. STAYING FOR THE RIGHT. BEAUTIFUL RIVER. MOTHER KISSED ME IN MY DREAM. DREAMING TO NIGHT. HOME ABOVE—(Air: "Home Again.") HOME OF THE ANGELS—(Air: "Star of the Evening.") LOVE AT HOME. NATURE'S CALLS—(Air: "Nellie Lee.") HOME SWEET HOME. SOMETHING SWEET TO THINK OF—(By Ordway.) WAITING BY THE RIVER. NEED MY GOD TO FLEE. ERROR'S TEACHINGS SHALL MOULDER IN THE GRAVE—(Air: "John Brown.") SWEET SISTERS SPIRIT COME—(Air: America.) DO THE SPIRITS OF LOVED ONES COME "ROUND US"—(Air: "D. They miss me at Home.") A LIGHT IN THE WINDOW. MESSENGER'S ANGEL—(Air: "Star Spangled Banner.") I HEAR THE ANGELS SINGING—(Air: "Star of the.") Bound in Cloth, per copy 50 cents.

Prof. Liberal discount to Lyceums and the trade. For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

Religio-Philosophical Journal

M. M. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. H. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance \$3 00. At the end of the year 3 50. Three months on trial, to New Subscribers 50.

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

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office... 2. If any person orders his paper discontinued, he must pay all arrears... 3. The courts have decided that refusing to take newspapers and periodicals from the post-office...

In making remittances for subscription, always procure a draft on New York, or Post Office Money Order, if possible. When either of these can be procured, send the money, but always in a Registered Letter.

Those sending money to this office for the Journal should be careful to state whether it is for a renewal, or a new subscription, and write all proper names plainly.

Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrears is made, as required by law.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, SATURDAY, OCT. 3, 1874.

Blood as a Sin and Disease Extirpator.

In our previous article we alluded to the fact that Cain, the illustrious first-born on this planet, was slighted by God when he, with good intentions in his heart, presented him his golden-colored pumpkins, Irish potatoes, summer squashes, and sweet-scented onions, delicious rutabagas, turnips, and parsnips, believing that they would be acceptable to him.

Really, it is not at all strange that he became insane, as God only glanced at his vegetables with one corner of his eye, scarcely giving the illustrious young man a recognition. Having toiled all summer, anticipating joyful commendation from God, and then being treated so coldly, it was too much for his keen sensitive nature.

Finally, becoming emotionally insane, he laid the cornerstone of the Christian religion, by shedding the blood of the sheep and goat herder Abel. Ever since that memorable event, blood has been held in high repute by all classes of religionists.

The shedding of Abel's blood by his insane brother, seemed to infect the very air, and God himself became bloodthirsty, demanding the sacrifice of goats and bullocks that he might satiate his taste by seeing the crimson blood of their veins. Cain also established the custom, which before his time was unknown, of killing those that one happens to entertain an antipathy for. Christians have followed his example, destroying the lives of those who appear to entertain opinions not in harmony with their own, and shedding blood enough to make a large lake.

The Jews crucified Jesus, and now in this enlightened day and age of the world, religionists claim that through blood, the sins of the world can be washed away! Ministers of the gospel, with minds crammed full of traditional lore, make his blood their exclusive stock in trade, and the excited manner in which they call upon the sinful to advance to the altar and have their sins, though as scarlet, made as white as snow, is interesting to those who know that every word they utter is false.

It is amusing to attend a theatrical performance, where the drama is a lie from beginning to end, and witness the tears that are shed over the fictitious presentation; and it is no less entertaining to attend a first-class revival meeting, and see those heaving with emotion, step forward and desire an application of the blood of Jesus to their sins. They do this because they do not know any better.

The world would be far more prosperous if ministers of the gospel would all combine and reject that part of the scriptures that refers to blood as an atonement for sins, and then unite on a system of moral ethics, based on the use of blood as a remedy for the ills of flesh. As a plaster for sins it is a perfect failure. A Porous plaster, by the Porous Plaster Company, will draw a person to heaven and into the arms of loving angels far quicker than all the blood that tingled in the veins of Jesus. To talk about blood as an atonement for sins is a useless expenditure of breath. To allude to it as a remedy for the ills of flesh, is sensible.

The first primitive telescope reversed the appearance of objects—it was the result of ignorance in its structure. So in the application of blood—it is ineffective when applied to the morals; as a plaster for sins it is worse than useless—it is a positive evil. Applied to the ills of flesh, it acts as a charm, being highly efficacious in many diseases. Now if the ministers of the gospel will reject their erroneous conclusions in regard to the efficacy of blood as a sin extirpator, and establish a new religion based exclusively on the removal and complete annihilation of the ills of the flesh, through the potency of blood, they will then be instrumental in doing great good, and hundreds will flock to their standard.

The man who discovered how to amputate a limb without shedding blood, is a far greater savior than Jesus. His "sermon" is relished by the wounded soldier and those who require the amputation of an arm or leg, and he will

have a higher place in heaven than that old, crazy loon, John the Baptist.

Religion should become practical. Baptism should give way to Turkish baths, and daily ablutions followed with friction by a good brush and towel. The minister who would expatiate on the efficacy of a vapor bath, explaining its dynamic qualities, would do far more good to society, than continually ranting about blood that was shed two thousand years ago. Churches should have attached to them their bathing rooms, supplied with soap, towels, cosmetics, brushes, etc., and ministers instead of baptizing the members should be compelled, to rub down, at least once a week, each male member of his congregation. His wife should attend to the females, somewhat reversing the usual custom. This would render religion practical, and ministers useful. Instead, too, of having works on religious subjects connected with churches, we would have them all converted into paper for the RELIGIO-PHILOSOPHICAL JOURNAL, thus partially atoning for the evil they have already done, by disseminating the Harmonial Philosophy. We would supply their place with scientific works; Graham's book on coarse bread, is far better than the "shedding of the blood for the redemption of sins." "How to Exercise," by Dr. Lewis, will result in far more good than Baxter's Saint's Rest. In fact, we would change the church throughout. We would make ministers useful as well as ornamental. A sermon on the excision of an arm, without shedding blood, would be far more instructive to humanity than a stale sermon in reference to the blood of Jesus. We will say parenthetically that Prof. Esmarch, of Kiel, has invented a process by which all superfluous bloodiness is to be avoided and surgical operations rendered as pleasant as Sunday school picnics. His mode of operating is to wrap around the limb about to be divided, just above the point of amputation, elastic bands of silk and India-rubber. The pressure will completely empty the blood vessels. Then an India-rubber cord will be tied around the bands, and the latter will be removed, leaving only the ligature. On cutting into the flesh, it will be found dry, and the operation can be concluded with increased care, deliberateness, and cleanliness. The patient will lose not a drop of blood, and will therefore have on hand rather more than his system requires, and will thus hasten back to convalescence without having to make up a loss. A sermon on such a subject as this would be interesting; would be of great benefit to humanity.

The time has arrived in which a great change is demanded. The question may well be asked, is not the church a positive evil? Take the same from ministers, and at once they are shorn of their greatness, and how little, how insignificant they seem. Their knowledge is of no practical use, and with it, even, they can not be considered great.

That minister of the gospel who is bold enough to repudiate the use of blood as a saving ordinance, and establish a plank in his religious creed, whereby its transfusion shall be practiced for the ills of flesh, will immortalize his name. Just think of it, blood, pure blood sparkling with vitality, and containing no traces of wine used at the communion table, is brought into requisition, as related by the St. Louis Times, as follows. Dr. McMaisters was the physician.

"The present subject of the operation, Mrs. Campbell, who is twenty-six years of age, was brought from Cleveland, Ohio, some three weeks ago. When the first operation of this kind took place upon her she was in a very weak condition, scarcely able to walk. To-day she takes a daily walk of from sixteen to seventeen blocks, sleeps well, and has a good appetite.

"Yesterday the second operation took place, at which a reporter of the Times was present. It consisted in uncovering one of the large veins at the wrist, raising it, and through a light incision introducing two ounces of pure, healthy blood taken from the arm of her husband, Mr. Frank Campbell.

"The operation is an exceedingly delicate one, and was most successfully performed. The time occupied in all was about thirty minutes, while from the time of taking the blood from the arm of her husband, to the completion of the transfusion, about ten seconds only transpired. Shortly after the infusion of the blood the patient, which had been placed upon the arm of the patient, near the shoulder, was loosened, and the new blood began to permeate the system of the lady; she trembled perceptibly, a result of impression of the new blood upon the nervous centers. The lady stood the operation with true heroism, considering its necessarily painful nature. Another lady, who is under the doctor's treatment for the same complaint, and who is preparing herself for the operation, stood by and witnessed the proceedings.

"As was stated above, the theory of transplanting blood from one person to another is no new one; but Dr. McM's theory, that the blood thus transplanted grows as any other graft does, supplied by a nutriment of fluid into which it is thrown, is claimed as purely original.

"This is the seventeenth time Dr. McMaisters has performed this operation, and the seventh patient he has treated in this manner. The first one recovered after three operations, and is now working on his farm near Toronto, Canada, from which place the doctor comes. The second subject stood three operations and gradually recovered. The third was operated on four times before any important change took place, but gradually recovered and is now in Florida. The fourth was a lady named Coppin, of Toronto. She showed symptoms of recovery after the second operation and finally recovered after the fourth.

"A significant fact in the operation yesterday was that upon opening the vein of the patient, the blood showed quite a different appearance from that developed on the first operation. Yesterday it was florid and healthy looking; on the first occasion it bore a strong resemblance to muddy claret wine. The husband of the lady, who thus generously divides his life's blood in order to preserve if possible the life of his wife, is a strong, well-built, muscular man, the very personification of strength and manhood. He parts with the invigorating fluid with a smile, as he has firm confidence in the efficacy of the treatment.

\$1.50 pays for this paper one year, to new trial subscribers.

Laboring Under a Misapprehension.

When the minister tells you, that the blood of Jesus can wash away the sins of the world, he is laboring under a misapprehension; when he deserts his family, seduces some buxom member of his church and clandestinely departs for other climes, anticipating forgiveness for his heinous defection, he is working under a serious misapprehension, and will "wake up" in the Spirit-world, with a load of sin on his shoulders somewhat difficult to remove; when he tells you that there is a bottomless pit where God thrusts all sinners, to torment them forever and ever, giving them no opportunity to reform, he misapprehends the divine will. However, one of the most lamentable cases of misapprehension, occurred in a Bavarian town, in which the predominating element was the most pronounced Catholic orthodoxy. A priest, rather heterodox in his notions, in one of his sermons said:

"The Old Catholics are so vile that they will all be cast into the pit, and if what I tell you is not true, may the Devil take me now on the spot!" Just then he knocked his book off the desk, and an American sitting near with a negro servant told the latter to return the book to the priest, who, perhaps, had never seen one of those sons of Ham in his life. The negro at once obeyed, and as he mounted the lowest of the pulpit steps, the clergyman repeated his wish that the Devil might come and take him if what he had said against the Old Catholics was not true. Although the negro went softly, the preacher heard his footsteps, and turning round, saw a black object solemnly, steadily, and surely approaching him. He looked at him with terror, and believing that he would be the next instant collared by his satanic majesty, he cried out with trembling voice: "It is, after all, possible that there may be good people among the Old Catholics." Turning then around to see if the object had disappeared, he saw it still steadily approaching. The perspiration burst out on his brow, and full of despair he called out, "There are very many good people among the Old Catholics." Thinking that this would suffice, he turned round, but what was his horror to find that the object was close at hand. Imagining himself in the very grasp of Beelzebub, turning partly to the negro and partly to the congregation, he cried out, "May the Devil come and take me if all the Old Catholics are not better than we are!" The terrified priest fainted from the fright.

All this resulted from a most laughable misapprehension. "Misapprehension" permeates every nook and corner of the tenets of the church, resulting in the promulgation of the most absurd dogmas. When will this misapprehension cease? When will the world comprehend aright the divine will of God? Not so long as the Bible rules the world.

Mantua, Ohio.

The Spiritualists at the above named place have lately had a most glorious meeting at Atwater's Grove, in compliance with arrangements made by Mr. Joel Gilbert. Solid and substantial, as well as rich and dainty food and "seats," were spread in profusion around, while choice selections by a Silver Cornet Band, added to the charming improvisations of Mrs. Dr. Underhill, lent the harmonizing effect of music to increase the pleasure and happiness of all present. But the crowning part of the feast of good things was the lecture of O. P. Kellogg, of East Trumbull, Ashtabula county, one of the most celebrated speakers in the ranks of Spiritualism. His address was a splendid effort, a mixture of "the grave and the gay, the lively and the severe."

On Sunday the grove was again filled by a multitude, even greater than the day previous. A refreshing shower that cooled and purified the atmosphere, so that "God's first temple" was indeed, then and there a fit place for worship. After a couple of songs including Longfellow's beautiful "Psalm of Life," Dr. Underwood, of Akron, gave one of his characteristic addresses, on the subject of Progress, which means aggression.

He was succeeded by Mr. Kellogg, who occupied the stand both forenoon and afternoon. His speeches were replete with concise and effective arguments in favor of the Harmonial Philosophy.

Mr. D. M. King also gave an address, which was very acceptably received. Throughout the whole time, the utmost good feeling, good order and harmony prevailed, so that the meeting was pronounced a decided success, and the announcement was then made for a similar gathering at that place in September, 1875, to which time and place the adjournment was made.

Messrs. Bastian and Taylor's Seances.

"These mediums," says the Medium and Day-break of London, "have now removed to No. 2, Vernon Place, Bloomsbury Square, quite near to the Spiritual Institution. Great success attends their seances, which are held on each night in the week except Tuesday, Friday, and Sunday, at 8 o'clock; admission, 5s. each person. On Tuesday and Friday they are open to special engagements. We have described their manifestations already so that a detailed account is not necessary. We may, however, remark that a medical gentleman from the provinces who has been a Spiritualist for the last twenty years, had his first and only seance with them the other evening. This gentleman, though he had been a Spiritualist so long, never had seen any phenomena, not having had the opportunity to sit in seances. In the dark seance the spirit came and shook hands with him. He asked a mental question, which the spirit answered by the touches suggested in the doctor's mind. At the same moment Mr. Taylor described the spirit as the doctor's father, mentioning certain features which were characteristic of the deceased gentleman. The description of Mr. Taylor agreed with the test given in answer to the mental question, so that the doctor was satisfied that he had shaken hands with his own father. Then a 'corner seance' was held in

the light. The materialized spirit-hand handed a ring to the doctor and again returned it, the act being plainly visible to him. These simple facts are but a fraction of what takes place on one evening, and we can recommend all to patronize Messrs. Bastian and Taylor."

A Victory for Clairvoyance.

According to the statements of the Dubuque (Ia.) Times, a victory has been won for clairvoyance. At Des Moines, Ia., on the 18th of June, John Johnson was murdered. Three days later the Des Moines Leader published the result of an interview with a clairvoyant, which, now that the murderer has been discovered and the facts in the case elicited, turns out to be startlingly true. The Leader reprints its article, and it is certainly a most remarkable transcript of actual facts as discovered within the past fortnight. To show the improbability of its all being happy guesswork, the clairvoyant said that a man—whose name the clairvoyant could not give—got into an altercation with Johnson; that both were under the influence of liquor, that the murder occurred in a house; that the killing was unintentional; that others were present; that the murderer and another carried the body out intending to deposit it in the river so that it would be supposed that he drowned; that while on the way the two men became frightened, thinking that somebody was coming, and dropped the body in the street; that an hour afterward, thinking the man was not dead, but only stunned, and if so might recover, and if so would bear witness against him, they returned with a hatchet and crushed in the dead man's skull in several places, every statement of which, with others, circumstantial as they are, have been verified to the letter, while not a solitary statement made by the clairvoyant has been disproved.

An Earnest Appeal.

We have already informed our readers that we are erecting an expensive publishing house. It requires many thousand dollars to complete the edifice. The small sums ranging from one to twenty-five dollars past due on subscriptions from single individuals, if promptly paid, will carry us safely through our work. Come, friends, let us deal justly with each other and see what a united effort will do for Spiritualism. Let each person that is receiving the JOURNAL on credit reckon up and remit our dues without a day's delay. Not a few persons will be surprised, when they figure up, at the length of time they have withheld just dues, while we have had a continual struggle to give them a good paper, never failing to make our weekly visits even under the trying calamity of the great fire of three years ago!

Is there a single subscriber, in view of what we do to publish the JOURNAL, that will again complain of hard times as an excuse for not paying his honest dues? We trust not. Remember "hard times" are felt as keenly by us as by you. Half the effort on the part of each subscriber that owes us bills, that we make each week to get out our paper, will clean up our books, help us pay for our publishing house as we go along and above all, make our patrons and ourselves free from debt and happy. Try it just for the good it will do. v17n3if

The Spiritual Scientist.

The above is the name of a paper just started in Boston, devoted to the Harmonial Philosophy. It is neatly printed on fine tinted paper, and is conducted in an able manner. E. G. Brown is the editor. We wish it abundant success.

The Scientist alludes to the convention held in Boston in pursuance to the call of Victoria Woodhull, as follows:

There is a convention now being held in Parker Memorial Hall, and before it closes its object will probably be made clear. At present, however, it is a little obscure. We supposed it to be a convention of the National Spiritual Association (so-called), of which Victoria Woodhull is President, and Moses Hull, W. F. Jamieson, Lois Walsbrooker, Cephas B. Lynn, Benjamin Todd, Marion Todd, E. V. Wilson, Warren Chase, and others of "social ideas" were attendees. We had the impression that the original call was made under the auspices of this association. But not all Spiritualists, Materialists, Free-Thinkers, Free Religionists, Societists, and Infidels are invited; and not only invited, but when there declared a part of the convention. Nevertheless the planks composing the ship are there, all but the figure head, and the name composing the committee sound natural. But to complete the mystery, the Chairman declares "it is not a Spiritual convention." We fall to see, then, how it can with propriety take cognizance of any of the matters proposed in the preliminary meeting, or how it can be considered as in any way representative of Spiritualists, either as a body or in ideas. We await the result with interest.

Spiritualism and Insanity.

The Supreme Court of Maine has been called upon to decide a curious will case, arising from the fact that the maker of the will believed that her dead husband's spirit appeared to her and dictated or indicated his approval of the will. The main issues were whether or not the testatrix was of sound mind when she made her will, and whether or not she was unduly influenced in its preparation. A jury sustained the will, and when exceptions were taken to the verdict the Supreme Court overruled them, and ordered judgment on the verdict. The Court refused to say that a belief in the appearance of a spirit was such a proof of insanity as to void a will, and further said: "If the testatrix was so influenced by others that the instrument was in fact their will, and not hers, it is void, for undue influence, but mere advice, opinions, or arguments, however persistently and strongly urged, will not amount to undue influence if the testatrix re-

tained her own judgment and free agency, so as to be governed ultimately by her own will whether she followed the advice given or rejected it; nor does it make any difference whether this advice came from living persons or was supposed to come from one deceased, if she regarded it simply as advice or opinion."

DEATH, or the Pathway from the Earth to the Spirit-world. Everybody should read it. Particulars next week.

Persecution of Catholics.

The recent persecution of Catholics said to have taken place in China appears to have been in Anam, a feudatory Kingdom, having a distant relationship to China. In the province of Tou King, with a population of 20,000,000, there are four Catholic dioceses. The Western and Southern are in charge of the French; and it is here that the late massacres have occurred. The Western Diocese, in a population of from 6,000,000 to 8,000,000, has 140,000 Catholics. The Southern, out of nearly 2,000,000, has 7,000 Catholics. Persecution may be said to have its home in this country. During the whole reign of Menk Menk, whom Abbe Durand styles the "Negro of Anam"—1820-47—persecution prevailed, foreign priests and natives were put to death and the converts to Christianity dispersed. During the reign of his successor, the present monarch, Tu Duc, the state of affairs has not been much better, despite French armed interference. The present severe persecution is said to have commenced Feb. 25, 1874. It appears to be a popular movement against Christianity, and is conducted in part by insurgent chiefs, though the Government winks at the offenders. A number of Christian villages have been burned, and their inhabitants have perished in the flames or by the sword. Five parishes, with about 10,000 converts, are said to have been completely blotted out. Several villages have been blockaded for the purpose of starving the inhabitants. In the Southern Diocese large numbers have been driven from their homes into the mountains. Here they are hunted down with dogs. One village, Xa Doai, having 12,000 inhabitants, has successfully defended itself with arms.—E.

In these persecutions the Catholics are having a taste of their own hideous persecutions. Their own acts have "Come home to roost."

DEATH, or the Pathway from the Earth to the Spirit-world. Everybody should read it. Particulars next week.

A Mohammedan Missionary.

We welcome him to this country. We extend to him the right hand of fellowship. We think his efforts, if successful, will do a great deal of good. Who ever heard of a Mohammedan minister seducing one of his parishioners, or leading a licentious life? His efforts will be directed to converting Christians to his faith. Spiritualism being far in advance of Mohammedanism, he will not direct his attention to believers in the Harmonial Philosophy. A reporter in New York called on him, resulting in the following:

"That you want me to tell for publication exactly what I am here for," he said, "is an encouraging indication that the public will be interested in my mission. I have been sent here by a wealthy Mohammedan of Constantinople, who made his fortune in trading with England and America, and so became somewhat familiar with Christian countries. He was struck with the energy of the Christians in spreading their religion, and being intensely devoted to his own faith, he became convinced that counter measures ought to be taken. He formed my acquaintance in London. Much of our leisure for months was spent in discussing Mohammedanism, and the result was that I became a convert to his views. It would not interest you nor the public to follow the operation of my mind all through this radical change of belief, but I assure you that I am now a firm and conscientious follower of the glorious eastern religion. That religion is not understood in Christian countries. If it was, it would make converts rapidly. As a beginning of the work of spreading its teachings, I have undertaken this mission. Why, sir, you have probably no adequate estimate of the extent of Mohammedanism. Its followers number nearly two hundred millions, and are spread over half a dozen eastern countries."

Spiritualism in Mexico.

The Democrat, a Mexican political paper, has the following: It is a matter of regret that Spiritualism in Mexico has been treated with so much ignorance and intolerance, because it shows that, with all our boasted civilization, the spirit that is cultivated amongst us is more worthy of the middle ages than this enlightened nineteenth century. Although we ourselves know little of the reputed facts, and for this cause decline to judge it, yet we maintain Spiritualism claims a more candid attention than has yet been accorded to it by the press and the majority of the people. If the spirits can demonstrate, not only in theory, but by the weight of incontestable facts, the immortality of the soul and a continued existence after death, then they will yet work a more transcendental revolution than any the world has yet seen. Those who, while recognizing the reality of the phenomena, ascribe them to the agency of the Devil, know not what they say, as is proved by the fact that every new theory or fact or invention has always been delegated to His Satanic Majesty. The great question that Spiritualism pretends to solve affects not only the individual, but has an important bearing upon the modes of thought and belief of all the human race. We hope, therefore, that this momentous question will ere long be impartially and scientifically investigated by our illustrious colleagues.

\$1.50 cents renews trial subscriptions one year.

The Governor of Nebraska on Grasshoppers.

His Excellency, Robert Furnas, Governor of Nebraska, has had close inquiry made as to the condition of the crops in that State, and has issued a proclamation to the people embodying the results. He says that information derived from several counties (as well as extensive personal observation) warrants the assertion, that though the crops are shorter than for several years before, there is not a failure, and no ground for serious alarm as to the general prosperity of the State. The droughty agricultural year, which has affected the whole United States, and the greater part of Europe, has had its effect on Nebraska; and small grain, therefore, not yielding as was expected at the end of June, are only an average in yield and quality. The small grains were harvested before grasshoppers appeared; but, as in the States North and South this year, the grasshoppers have done damage to the farmers to a considerable extent. Happily for Nebraska, however, very little but corn has been subject to their ravages; and corn is by no means destroyed, but will range from a half a crop to (possibly) almost an entire failure in a few places. The fruit crop of Nebraska is more in quantity than ever before, but, as a rule, the fruit is inferior in size, and taking the whole range of agricultural products—hay, grain, vegetables, roots and fruit—the State has never before produced so great an aggregate crop. No cases needing relief are yet reported; but at a number of points on the extreme western border, help will be required by the poor settlers, who have but recently come to Nebraska, whose farming operations, therefore, were not extended and not varied, and who were depending on their corn crop alone for subsistence. Even those who may have to suffer, however, show no disposition to abandon their homesteads. They need employment, and in the case of the homesteaders, have to quit their lands for a time to work in the towns. Say Mr. Furnas: "The more fortunate of our own citizens will meet the former emergency by accepting employment, and Congress, which alone possesses the power, will no doubt, promptly meet the second emergency."

DEATH, or the Pathway from the Earth to the Spirit-world. Everybody should read it. Particulars next week.

Magnetism.

According to the statements of Dr. Sherwood, travelers in eastern countries describe paintings found in the temples of Thebes, and other ancient cities, which represent persons in a sleeping posture, while others are making passes over them. The priests of Chaldee, of Nineveh, of Babylon, of Judea and Jerusalem, and the priests and physicians of ancient Greece and Rome, practiced magnetism in their temples, and in the healing art, long before the Christian era.

Aristotle informs us that Thales, who lived six hundred years before Christ, ascribed the curative properties in the magnet to a soul, with which he supposed it to be endowed, and without which he also supposed no kind of motion could take place. Pliny also affirms the magnet to be useful in curing diseases of the eyes, scalds, and burns; and Celsus, a philosopher of the first century after Christ, speaks of a physician, by the name of Asclepiades, who soothed the ravings of the insane by manipulations; and he adds, that his manual operations, when continued for some time, produced a degree of sleep or lethargy.

A Jolly Old Priest.

A jolly priest has come to grief in Kentucky. His name is Father Carl Ezel. A little more than a year ago, Father Carl was sent to Mullen's Station, on the Kentucky Central Railroad, to preside over the Catholic Church at that place. Father Carl, being a lover of the good things of this world, and Mullen's Station being a lonesome sort of place, he looked out for himself in such manner as to have things comfortable for him. First, he compelled his flock to build him a new house. Second, he sent out the female members on begging expeditions until they had accumulated enough to furnish it handsomely. Third, he took a buxom widow for his housekeeper to keep him from being lonesome. Fourth, he levied contributions on his flock every Sunday to keep him and the widow in wine and beer. The flock stood it as long as possible and then complained to the Bishop, who has locked up the church and taken possession of the books; and jolly Father Carl and the widow are left lamenting.

Letter from M. T. C. Flower.

Bro. S. S. Jones:—Our Annual Convention has just closed, and without exaggeration, I may say, it was the best ever held in the State, and in every particular a success. The speaking was of a high order, refined and cultivated, and would bear the scrutiny and criticism of the most profound critic and moralist. I may further add that a more intelligent or dignified body of men and women were never assembled within the State of Minnesota.

Of Dr. Taylor, I may say that he acquitted himself most nobly, bearing out the RELIGIO-PHILOSOPHICAL JOURNAL in the high encomiums passed upon him as a first-class speaker. Of Rev. Potter, it is only necessary to say that the association have again secured his services as State agent for another year, now entering upon his sixth year of service.

The Association have decided to put an assistant to Brother Potter in the field, and as Chairman of the Executive board, would say that authority has been vested in me to negotiate with a suitable person for the position, in consequence of which, I would be pleased to correspond with lecturers with a view of an engagement for the ensuing year. Would respectfully request correspondence with F. L. Cummings.

Fraternalty thine,
M. T. C. FLOWER.
St. Paul, Minnesota, Sept. 16th, 1874.

"Make Humanity Blush."

The Spiritualist Convention at Boston, did, according to the Boston Herald, "degenerate into a glorification of free-love," and was characterized by "utterances that ought to make humanity blush. The speeches are in great part, unfit for publication."

Defense of Shakerism.

MR. EDITOR:—Observing in your valuable JOURNAL of June 6th, an article from the pen of E. D. Blake, purporting to be an exposure of Shaker delusion and hypocrisy, I was impressed to notice a few features of his mournful tale, in which he seems so keenly to regret his misfortune in having been so long enslaved among them. Unlike many who choose to leave us at riper years, not a word of gratitude is expressed towards fathers or mothers who officiated for his comfort and instruction while developing to manhood.

He makes the astounding declaration that he shall utter truths hard to be gainsayed—truths sacred to him, which he was not permitted to utter or enjoy while among us, on pain of being considered a fool or insane. Forty years he was thus duped, twenty of which was spent as Elder (which by the way was only an assistant) and Preceptor, with no opportunity to read and learn anything outside of Shaker theology and discipline.

Here let me say, we are now, and have been for years, flooded with books, periodicals and papers, religious, literary, moral and political. I have never found a people of more inquiring minds after truth, more varied in opinion, nor yet more progressive and condescending in religious views.

We have among us from the rigid Presbyterian to the infidel free thinkers, dwelling in comparative harmony, simply living the pure, honest life which never fears investigation, willing to comply with wholesome community rules, even as it relates to intercourse with outsiders.

We have no Old or New Testament either of Jewish or Shaker production, which we as a body consider infallibly inspired by which we judge anyone. Whatever may have been the productions of early Spiritualism among us, of which we have had an abundance, both of the genuine and spurious in all its different phases, thereby we are learning to discriminate between truth and error.

Neither our ministry, elders or enthusiastic preachers, such as F. W. Evans, G. A. Lomas, etc., advocate, or believe in, an eternal hell of literal fire, or any other, save the hell of society, and the just reward of our works, or their consequence, nor do we consider ourselves the only heirs of salvation, but that all are, and will be, saved, in proportion as they live up to their highest God-given light and intelligence. Let it be here, or in the spirit probation hereafter.

Our leaders claim no infallibility, but ever represent themselves as men and women of like passions, and only leaders of the flock in humility and self-denial, feeling themselves least of all, fulfilling the precept, "He that would be great, let him be your servant."

The term, holy anointed, has only reference to the spiritual baptism experienced by the apostles and all who live the Christ life; a divine inspiration, emanating from a higher sphere, through the agency of purer spirits of just men and women, or angels. This is in exact accordance with Spiritual philosophy, for who are more worthy instruments than those who live in purity.

We profess no divining Spiritualism by which to discern future events of a temporal nature. How silly to suppose, as our critics infer, that our ministry should foresee, or be responsible for unfortunate financing, in either of the eighteen societies under their spiritual charge, or that all the loose conduct practiced by those who are about to leave us, is chargeable to the Shakers.

The writer's exulting insinuations in regard to our union with free-loveism, amounts to nothing, only to show his folly and malignity, as he virtually testifies to his steadfast abhorrence of such practices. If our writers or speakers ever countenanced Woodhullism, it was previous to the full manifestation of her free-love proclivities.

That we are sincerely praying for honest souls to join our ranks, we do not deny, seeing there are thousands whose lives need a reforming influence, such as ours are undergoing. We are by no means sanguine as to great numbers, as the gospel mission is only to save the lost. The foundational principles of peace, purity and love, are eternal, which neither men nor angels can ignore, and all who ever obtain perfect happiness, must yield to their influence, either in time or beyond the vale.

We, as an institution, are in the rudiments of undeveloped community life. We may err in details, but we intend to improve our system of life and discipline, as we advance in wisdom. We feel our dependence upon the power that has thus far sustained us in purity, and while we devote all our time and faculties to the cause, feeling a heart full of sympathy for the needy, we patiently wait, in well doing for aid from a higher sphere, through which agency our founders were influenced to make the sacrifice of all selfishness and worldly ambition.

In conclusion, while we sympathize with Elisha, that his early life and manhood was spent in vain among us, and wishing in our hearts it were otherwise, we see no reason for him to vilify and misrepresent a people whom he is evidently forced to acknowledge are striving to live strictly up to the virtues of honesty and purity.

Are there no more dangerous evils or delusions in society at large, that need correcting by the pen of the reformer? Why attack an institution which is a universally acknowledged blessing to humanity. The truth is plain, there is evidently a persecuting spirit at the bottom, the natural fruits of a fall from virtue.

We would be pleased to make him and all others of the thousands who come and go, rich in silver and gold, and satisfied at heart, yet, should we treat all with that bounty which Elisha claims, our property, which he hold for charitable purposes, must needs be confiscated.

We acknowledge our inability to retain souls in the faith, or more properly to induce them to live the pure life which Jesus lived; and while we choose this life, we would not bring any old or young, under bondage to our stringent discipline.

We are also confident that the unlimited license clamored for by licentious reasoners, would demoralize our institution, as it seeks to corrupt decent society.

We are willing to be seen as we are, by the unprejudiced, whom we invite to examine us for themselves.

Do not be deceived by a slick outside appearance, oily speeches, or novel Shaker Bibles, for we have no confidence in them, farther than they contain truth and promote virtue, peace and pure love.

CHANCY DIBBLE, Shaker,
Watervliet, N. Y.

THE GRASSHOPPERS: The Goodrich set-five hammers and one blade, for one dollar. Set, with one dozen best machine needles, one dollar and fifty cents. The unrivaled machine needle three and twenty-five cents. Every lady should have one. The profits to be given to the grasshopper sufferers. Send name of machine to Mrs. S. O. Matteson, 60 W. Lake St., Chicago, Illinois.

\$1 50 cents renews trial subscriptions one year.

Philadelphia Department

BY HENRY T. CHILD, M. D.
Subscriptions will be received and papers sent by mail, at wholesale or retail, at 95 1/2 Race St., Philadelphia.

The Eddy Brothers.

The subject of materialization, the culmination of the spiritual manifestations, is extending in all parts of the country. Not only are new mediums being developed in many places, but many of the older ones are having their powers vastly increased. We are in receipt of various letters speaking of the phenomena in different places. Two gentlemen of this city, who attended some of the seances held by Mr. and Mrs. Holmes last spring, have just returned from a visit to the Eddys, and one of them has kindly furnished a report of what they saw and heard, which we give to our readers.

DR. CHILD, DEAR SIR:—Enclosed find the account of my visit to the Eddy Brothers in Vermont.

As an investigator of the claims and phenomena of Modern Spiritualism, I desire to place upon record, for the thoughtful consideration of the numerous readers of the JOURNAL, and account of a recent visit to the Eddy family, whose manifestations at their home in Chittenden, Vt., are of so remarkable a character as to possess claims entitling them to more than a mere passing notice. The seances frequently cast by skeptics on the honesty of that much abused class of sensitives known as "Spiritual mediums," doubtless in some cases well deserved, should not prevent the recognition of important facts occurring through their physical or mental organism, when clearly established as genuine by every direct and collateral proof that can be obtained. The writer therefore deems it a duty to assert his confidence in the genuine character of the wonderful spiritual appearances manifested under the mediumship of William and Horatio Eddy, which assertion, however valuable as the mere opinion of an individual, can be corroborated by all who have been afforded a like opportunity for investigating in the home of these gentlemen.

Thoroughly skeptical on all spiritual phenomena, the writer on March 28th, 1874, commenced to examine into the merits of a strange philosophy, which if proved true, possessed an inherent power of stupendous influence on the future of the world, and of momentous importance to each individual. Spiritualists are familiar with the many able writings that have advocated and explained this philosophy from the early works of the lamented and learned Prof. Robert Hare and Judge Edmonds, to the more recent publications of Messrs. Alfred R. Wallace, F. R. S., and Prof. William Crookes, F. R. S., of England, both well known for their scientific attainments. The careful perusal of these works, resulted in a determined effort to satisfy the doubts of one skeptical of the day, and eager to know if possible, of that mysterious future, to which he was hourly hastening. It is however, foreign to this article to recite the numerous convincing tests received from prominent mediums and through private and public circles in this and other cities. The experience of the writer includes conferences with Dr. Slade and Mr. Mansfield of New York, and several months' membership of a circle sitting in this city, with Mr. and Mrs. Holmes, during which the "Katie King" and other manifestations occurred, as witnessed and recounted by Robert Dale Owen, yourself, and other prominent gentlemen. Wonderful as these were, they can not compare in variety and perfection with those forming the subject of this narrative.

On Aug 12th, 1874 we started from Philadelphia to Rutland, Vt., and thence out to the home of the Eddys, arriving there to find the house filled with guests, and "no more visitors wanted." Pecuniary consideration apparently possessed no influence, and only after a determined effort to ingratiate ourselves, did they finally consent to receive us. Our chilling reception was soon forgotten in the pleasant daily intercourse with the family and visitors and in the almost incredible experience that nightly excited our wonderment at the influences which have made the old, plain, and unpretentious farm house, the scene of such strange events.

Daily arrivals and departures, prevented in the nightly seances that perfect harmony attainable where the component parts of a circle remain unchanged, although the adverse conditions were not sufficiently strong to seriously interfere with the operations of the spirits. The seances are held in the second story of the back building in a room recently added to the house, about 40x20 ft., at the south end of which is a small apartment with roughly plastered walls and a board floor, used for seating the mediums. Extending in front and across the room is a narrow platform with railing, upon which the spirits appear. A thorough and careful private examination of the room by the writer and friends, on two separate occasions, failed to disclose any machinery, traps, openings, or appliances foreign to an ordinary country apartment. A few pictures, two long benches, a chart or two, and a plain table containing the musical instruments, rings, etc., constituting the entire furniture.

On the night of Aug. 12th, 1874, thirty-two investigators sat for two hours in this room. Wm. Eddy in the cabinet, during which thirteen spirits in full materialized form successively lifted the shawl hung over the entrance, and stepped out upon the platform. In the subdued light, the faces were at first difficult to recognize, but the great variety of figure, speech and gesture was very marked. The chief actor was "Honto," an Indian spirit, placing her hands against the bare plastered wall, and again from the floor, she would materialize and draw forth fabrics of a web-like texture, in length from six to fifteen feet, and would shake them over the railing, allowing us to feel their substantial character. She would retire to her medium for an instant, and return to the platform for further manifestations. She and the other spirits appeared like human beings. They glided or walked with a light step, the fall of which was not perceptible to the ear. Several, in fact the larger proportion, were recognized by friends in the circle, their names being called with emotion, the intense interest, excited by these denizens of another sphere, being equalled only by their joy at recognition.

Night after night at these seances, the identity of each spirit is preserved, from "Honto" and her Indian friends, among whom is a roan-hair Chief, nearly seven feet high, to the little peepooes who stood at one time, three together, in the entrance of the cabinet!

Three relatives of the writer, including my mother and sister, appeared the third night. As the two latter passed away in my early childhood, no recollection of them remained to test their identity, but the third spirit was the form of one recently deceased, a near con-

nection by marriage. I recognized the form with deep emotion, called the name, and heard from the lips of the figure the words, "God bless you!"

The spirit mother of Mr. P. of Albany, N. Y., long passed from earth, at an advanced age, called Mr. P. met him as he stepped with a cane on the platform, and assisted him to a chair, embracing and kissing him in the act. For some months this gentleman has thus met and talked with one gone before, and in the perfect possession of his faculties, admits of no questions as to these facts. Mr. P. also recognized his nephew and brother-in-law, while on the platform within a few feet of the spirits. The manifestations varied nightly dependent on the conditions. The Indian "Honto" was handed the meerschaum pipe of the writer on Aug. 27th, it having been previously lighted. She smoked it with great gusto and power, drawing upon it until the coal of tobacco in the bowl lighted up her face, clearly defining the red skin and features of an Indian squaw. She would frequently strike a match handed to her, and hold it close to her face, to exhibit her power to resist the antagonism of light!

The pipe smoking occurred three times during my visit. "Honto" allowed a small lock of her hair to be cut for me. It is coal black, as tangible to the sense as the hair of any mortal, and retained in my possession as a memento of the circumstance.

The spirit called the "Which of the Mountain," materialized as in her latter days on earth, aged and bowed, appeared on several occasions. In a tremulous but distinct voice, she gave us a discourse of surpassing excellence, speaking for fifteen or twenty minutes, with occasional retirement to the medium to gain strength. She requested a lady member of the circle to tear from her head a long lock of gray-hair, which was reluctantly done! The spirit bore the act unflinchingly, the pain of which but few living women could have endured without a murmur!

Many ancient spirits came out at different times, some claiming an earth existence 200,000 years ago! The spirit lights, so familiar to investigators, frequently glowed on their breasts and garments. The "Which of the Mountain" opened her bosom, exhibiting a mass of phosphorescent light, with stars of like character on the skirt of her dress. The father of Mr. Brown, the brother-in-law of the Messrs. Eddy, passed away some years since. In full form his spirit stood over six feet in height, in the entrance to the cabinet, speaking in the clear and deep tones of a mortal being. Upon the last evening of our visit, Mrs. Eddy, the deceased mother of the present family, walked on the platform, robed in white. She addressed us in a loud and distinct voice for some fifteen or twenty minutes, urging on her children the necessity of humility and patience under the aspersions and scoffs of skepticism.

It is impossible in a hastily written article, to give the many collateral proofs connected with these appearances that utterly preclude any supposition of imposture. The facts narrated may not be questioned by advanced Spiritualists, and those skeptically inclined can solve their doubts by personal effort. My object now is not to theorize on the subject, but to contribute a trilling share of facts witnessed, portions of phenomena that have now excited the earliest attention of scientists, after 25 years of ridicule, in which the philosophy of Spiritualism has progressed, and its proselytes increased in every quarter of the globe.

I must not omit one of the most astonishing evidences of the peculiar character of these spiritual appearances. On two separate occasions, on Aug. 28th, I witnessed the dissolving or vanishing of two unrecognized spirits. One, the spirit of a lady, walked out, twice changed her position on the platform. Soliciting recognition, stood long unrecognized, and when about to turn to re-enter the cabinet, losing the power of maintaining her materialization, sank into a heap on the floor, vanishing, utterly dissolved, like a snow statue before a blast of fire!

The interesting incidents of other evenings, the dark and light circles held by Mr. Horatio Eddy, form material for another article. To the many visitors to the Eddy family, the names of "Geo. Dix," "Mayflower," "Santam" and other spirits are as "household words." Minute details of their operations, while of value to investigators, possess small interest compared to the "materialization." The facts stated can be easily substantiated by a cloud of witnesses, and were produced under rigid tests of experience and observation. For disembodied spirits to robe themselves in material elements, to speak and act with all the perfection of humanity, is the crowning demonstration of the truths for which our townsman, Prof. Hare, Judge Edmonds of N. Y., and many other prominent, scientific and learned writers suffered the martyrdom of social ostracism, and endured the scorn and ridicule of their generation. They were but the pioneers of the great truths of a natural phenomenon which even now is forcing itself upon the serious and thoughtful attention of men renowned in science, literature and art.

Philadelphia, Pa.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism.

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

A NARRATIVE
Of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and Katie King, given—by H. T. Child, M. D.

CHAPTER XVI.

At the same time that we were producing our manifestations at the Koons' rooms, we discovered the Davenport family, then living at Buffalo, N. Y. Spirits have no difficulty in discovering mediums and distinguishing their peculiar characteristics. We can see them from a very great distance, and on visiting them, readily perceive what will be the character of the manifestations which may be produced through them.

We selected these children, and visited them a number of times before we left the Koons' rooms. We have found it better to move from place to place, not only to spread our manifestations, but by change of magnetism, to increase our power, and to aid mediums in particular localities, in the production of various physical manifestations. In almost all instances, we were obliged to commence with very crude and imperfect manifestations, and gradually improve them. Our first manifesta-

tions with the Davenports were of this character, but in a very short time we began to do better than we had any where before.

The father of the Davenport children was not at all inclined to take stock in our manifestations, and we were obliged to give him some very severe lessons before he was willing to enter upon the great work which he was to do in conjunction with us. We desire you to give some of the statements that were recorded at that time, as made by us.

One night after a circle, five of them, the father and mother, and three children were sitting together, with no other light than the flickering of the wood fire, as they were close together, there came sounds as of a large man in heavy boots, tramp, tramp, tramping, in one corner of the room, and evidently approaching the sitters near the stove; and nearly simultaneously with these ominous sounds, a voice of unearthly depth, power and volume, said, in words as clear and distinct as were ever uttered by man, "Davenport, you're a fool! I'll teach you a lesson you'll never forget. You have yet to learn, that, in spite of death, a man's name all the way from time to eternity, and will be as forever and forever more! You have yet to learn that human beings must talk wherever they may be. They have vocal organs while on the earth, adapted to the requirements of their earthly or carbonaceous existence. So, in the higher life, they have organs adapted to the better conditions, and, when it is necessary to bridge your senses, we can condense material emanations from certain peculiarly constituted persons called 'mediums,' upon our own more subtle and invisible organs, and thus are enabled to address you vocally, just as we are obliged to convince universal man that he is something better than a perishable brute, by hard knocks on a table or chair."

"I will be with you in two weeks from this day. When I return, you shall learn what your mission to the world is to be, like the nature of the great work it is that you and your children are called to engage in. You shall then know what road to take, and at what place to go, in order to accomplish the greatest possible amount of lasting and real good, to the greatest possible number of men and women, the wide world over. Disembodied people do not return and handle matter merely for man's amusement or profit, nor for their own pastime, but they come as oculists, to cure the cataracts on the eyes of humanity, so that it may see, and, seeing, know somewhat of the pure, clear, blessed light of immortality. You and yours are to be agents in this great and mighty work."

"You may haze to tread in thorny paths, but tread them boldly, bravely; for your guardian is sure. I am to be known as 'John King.' My mission is not to the select few, but to the millions; for I intend to demonstrate human immortality and spirit-power to the masses, till my name shall be a household word from one end of this continent to the other, and even across the roaring seas shall it go, until the people of far-off lands shall, in their eager thirst for the waters of knowledge of immortality, call across the deep, crying to those sons of yours, 'come, come!' And they shall go, and I will go with them; and wherever we land, there will we plant seeds that shall grow and blossom, and bear goodly fruit for the healing of the nations, to the end of time."

These declarations were made in 1854. The sequel shows that we knew what we were saying.

An incident related in the life of the Davenports will show our success in materializing that early day. Libbie Davenport was one day sitting as a medium, alone, for several persons who had casually dropped in, her brothers not being present at the time, when a thing took place so wonderful a nature as to almost surpass belief. There came out in the dim twilight of the room, from beneath the table, what looked like a phantom child of about two years old, delicate, small, and surpassingly beautiful and lovely. The gorgeous being flitted hither and thither about the room, upon the floor, and then, by a power inscrutable to man, rose in the air, and alighted like a butterfly upon the hands of the people, spread out, palms downward, on the table. It deliberately stood upon every hand, and then, stretching forth its immortal fingers, its lips wreathed with an angel's smile, and its features glowing with seraphic love and joy, it touched the forehead and cheek of every person present, and smiled most lovingly as it did so. Soon it arose again in the air, sailed majestically over the heads of the people, alighted once more upon the floor, moved gracefully around, and then passed from sight beneath the table.

To those who are familiar with materializations as they frequently occur to-day, this description will be quite satisfactory. In a short time after this we were not satisfied to expend so much labor in order to convince the number who could meet in the small circle which we were obliged to hold in the dark room. We therefore told Mr. Davenport to build a cabinet, which after various modifications was so constructed that we succeeded admirably, and have been able to produce manifestations that have astounded millions of earth's children, and convinced many thousands of their own immortality. The first experiments with these, as with other things, were very crude, but we soon discovered the means of improving them, and the cabinet has come to be used by mediums all over the world. We induced the Davenports to travel over this continent, and also to visit Europe; the manifestations that we have been enabled to exhibit through them have done a great work for humanity, as well as for spirits.

It is not necessary to enter into the details of these. Our labor introduced us to other mediums, and as you are well aware, Katie, aided as she always has been by her father, was enabled to do her work,—the grandest that has ever been accomplished by any spirit, with Miss Cook, the account of which will be published to the world, by Prof. Crookes, in due time. It will be readily perceived by all who have carefully read and appreciate the first communication given through you by Katie, that we are very liable, when materialized, to make mistakes, and that the statements made by spirits under these circumstances must be received with great caution, the conditions of very often interfering with the expression of real sentiments. We are not troubled at this because we know it to be a law; and we know also that when it is understood you will be able to correct the errors that are common to such conditions. Mankind will learn this great truth, that communications from spirits are reliable in proportion to the perfection of the condition, both of the spirit and the medium, at the time they are given. These things will be better understood, as your experience in materialization becomes more extended.

Communications Through Katie B. Robinson of Philadelphia.

A few years ago a lady was sitting with this medium, who had been reading the "Life of Frederick V. Robertson." She and I were very much pleased when we found that I could control this medium, and use the identical (Continued on 8th page.)

Scenes in Celestial Life.

BY MARY M'CRE (SPIRIT) - CURUL MEDIUM

Dear mortals of earth, it is with praise and thankfulness that we come to you again, bringing messages of love and peace...

We thank thee, O our Father, for this grand and glorious highway, and the blessed privilege of bringing to the denizens of your earth the benefits and consolation of angelic ministrations...

Children of earth, this is the grand destiny—the glorious sequel of a well-spent life, when God's laws are righteously observed and obeyed...

Do they themselves believe what they teach to their deluded followers? Let their daily walks—their midnight revels and licentious debaucheries, answer the question...

On a vast plateau, overlooking a beautiful sheet of water, on the border of a lovely lake, we discovered a vast plain, splendidly laid out and decorated in every conceivable form of artistic beauty...

But my mission to earth now is, to describe as near as earth's language will convey it, another scene in one of those glorious celestial spheres that we have recently visited...

We lingered at that magnificent fountain, listening to its soft enchanting music, viewing thousands of beautiful objects and scenery clothed in that soft ethereal golden light...

Soon we beheld a brilliant white cloud with thousands of rays of light, of various colors blending softly together, upon this rich ethereal cloud we beheld a number of exceedingly bright and beautiful spirits, resting, as though upon a sunbeam...

must be seen to be comprehended and appreciated. Seraphs have not the language to adequately describe the scene. While standing lost in wonder and awe, this group of bright celestials alighted just before us, and entered the pavilion...

"Immortal intelligences of this celestial realm, we come from our mansion of light, to meet you in this beautiful court of the temple. We greet you all in God's holy name; our love to all his dear children is unbounded...

Then suddenly turning to our group, he said, "Sister immortal, say this to earth mortals: Behold the grand and glorious influx of angelic teachings to the inhabitants of earth, then contrast them with the cold, erroneous dogmas and formalities of the church of today...

But why dwell upon these enchanting scenes, for mortals can never in earth-life conceive of its rich grandeur and glory, but when mortal shall put on immortality, shall be divested of all grossness, impurities and taints of earth, then, and not until then, shall mortals now in the form behold and comprehend fully this golden celestial land...

On a vast plateau, overlooking a beautiful sheet of water, on the border of a lovely lake, we discovered a vast plain, splendidly laid out and decorated in every conceivable form of artistic beauty; here were groves of trees and shrubbery of every form and variety, from the smallest flowering shrub to the tall majestic magnolia and flowering palm...

We had a bird's eye view of all this beautiful plain; we were softly wafted over this lovely paradise, and finally alighted near one of those gorgeous fountains upon a soft velvet-like lawn. Here the whole scene that spread out before us struck us with astonishment, its ethereal magnificence would befall all powers of description...

Everywhere were seen wide-spread, magnificent trees, with their bright green feathery foliage, soft and very transparent. At each fountain were semitransparent basins of vast dimensions, filled with pure crystal water, upon the surface were often seen aquatic birds of brilliant plumage, gracefully floating; ever and anon could be seen fish, that sparkled and flashed as the light would strike them favorably, making a brilliant and happy display...

Oh! what bliss, what holy joy it brought to our souls to behold this glorious sight! After having been shown through this celestial garden, with its thousands of beautiful objects, we were informed that we should be addressed by an ancient sage that has lived on earth ages in the past, and who now dwelt upon a still higher plane...

bold, firm stand, and say to that clique of free-lusters that their room was needed for other and better purposes. MATFIELD, MASS.—James M. Allen writes,—"In your issue of 29th, L. L. Freeman says, 'We of this vicinity think when we become pure as the higher angels, it will be the doing of a way with marriage...'

Soon there ascended this gorgeous rostrum, a majestic and noble being that had lived many ages in the past, his many forms were perfection, his forehead was high, broad and massive, he seemed youthful his countenance full of benevolence and holy joy...

Before closing his lecture, he drew our attention to those high and glorious thoughts that often originate in those higher spheres, and by a bright and golden chain handed down through the many spheres to earth, that those glorious truths were fast elevating mortals to a higher plane, and yet the thousandth part had not been given that would soon be communicated...

"But beware that ye receive not those poisonous and pernicious teachings brought to your earth under the guise of pure angelic ministry, by those darkened, rebellious spirits, who are ever assiduously laboring to destroy the effects of the grand truths enunciated by those bright messengers of celestial lands for the elevation and salvation of mortals...

As soon as this wise sage had finished his lecture, we were again regaled with that soft, soul cheering music, that none but dwellers on those high and bright planes have ever heard. Then as if by magic we were resected upon that dazzling white cloud and silently, softly, yet swiftly wafted to our spirit-homes. Paris, Ills.

ALTON, ILL.—J. H. Hand writes.—This is one of the dark corners of God's earth where Catholics predominate. There are only a few Spiritualists here, and we generally hold a circle on Sunday evening. I hope the JOURNAL may prosper and do a great and glorious work.

OXFORD, IND.—Judge McConnell writes.—I must say that I am well pleased with the course you have pursued in regard to the Free-love or rather Free-love question. I hope you will persistently continue to give our beautiful philosophy of all excesses until it shall stand forth pure and bright as the noonday's sun, reflecting upon all the beautiful truth of our gospel as given to us from the angel world.

An Investigator writes.—In the RELIGIO-PHILOSOPHICAL JOURNAL of Aug. 29th, I read the article from the London Spiritualist on the subject of the "Divining Rod," and its use at a seance, and regret very much that the writer did not give more facts in connection with the subject. Will you please ask the writer in the London Spiritualist as to the size and material of the rod, and the mode and manner of using it, in so specific a way that others may see exactly how to enter the field of investigation through this means.

BUNKER HILL, KAN.—Aaron Ford writes.—The cause of Christ is gaining rapidly here now, and liberal ideas are gaining rapidly. There are several avowed Spiritualists here, and many have been brought to a knowledge of the truth by reading the JOURNAL. When I came here, I brought nearly all the JOURNALS I had received since my first subscription, and they have been read and re-read until they are nearly worn out. They have induced some to send as trial subscribers. The JOURNAL is not only a welcome visitor at our house, but my neighbors look as earnestly for it as myself. When I have read it, it is sent on the circuit through the settlement.

NASHVILLE, TENN.—M. Merion writes.—This day at 10 A. M., I was suddenly taken with a pain in my side; in five minutes I was so prostrated that I was carried to bed, and there I lay convulsed with pain. Never have I suffered such torment. At the sight of my daughter, whilst suffering the agony of pain and despair, I cried out, "Mary put your hands on my head and neck." She did so, when instantly I was relieved of all pain, and I felt as if a flash of light darted through my head, body and stomach. I related the incident to the Doctor when he came. Of course he doubted it. When my daughter experimented with him, first he got a communication by raps on a table; then by applying her hands on his forehead he felt an influence.

HARVERHILL, MASS.—W. W. Currier writes.—Brother Jones, take courage. There seems to be one more place where the hydra-head of free-love and its damnable teachings are, not tolerated. The Massachusetts State Camp-Meeting Association at Lake Pleasant, Montague spoke in unimpeachable terms to the man of large brain, notifying him at once and for all time, that neither him nor his coadjutors would be tolerated upon the platform of their Association. When the friends of free-love called for Moses Hull to take the platform and speak, he started up the aisle, saying he was willing to go upon the platform if it was strong enough to hold a man, but when he was mounted the platform, the band in attendance had a piece to perform that lasted until Moses probably made up his mind that he was not needed to take part in the exercises of that Association. It seems as though the time had arrived for all societies of Spiritualists all over the country to take a

bold, firm stand, and say to that clique of free-lusters that their room was needed for other and better purposes.

MATFIELD, MASS.—James M. Allen writes,—"In your issue of 29th, L. L. Freeman says, 'We of this vicinity think when we become pure as the higher angels, it will be the doing of a way with marriage...'

SPRINGFIELD, VT.—James L. Webster writes.—The Vermont, Mass., Convention was the most harmonious meeting I ever attended. It was held at Plymouth, among the Green Mountains, in a sylvan vale and was fully attended. The meeting was an organization, but not a word was said on that subject. Mr. Austin E. Simmons, the eloquent lecturer, presided as Chairman, with the grace of a Chesterfield and he evinced the rare tact of infusing his genial soul into all present—even the irrepressible C. Barnes found more than his match in this polite officer, and once Barnes was civil, Simmons spoke twice during the three days' meeting, and such language and such logic as seldom meet the ear of a hearer. It is no wonder that the friends in Vermont almost idolize him...

HARRISON COUNTY, MO.—A. A. Williams writes.—Pursuant to previous notice, the Spiritualists of Harrison County, Mo., met at the Double Oak School House in Bethany Township, the 9th day of August, 1874, to hear one of Brother Castle's lectures, and after listening an hour or more to the stirring truths of Spiritualism, we repaired to the house of Brother Freedley, where a bountiful repast was in readiness for us, and after doing ample justice to the good things, we proceeded to organize a Spiritual Association. A. L. Bliss was chosen Chairman, and A. A. Williams Secretary. A. A. Williams then read the Constitution and By-Laws for the Society, which were adopted by a unanimous vote. The articles of the Association were then signed by each member present. The Secretary was empowered to transfer the articles of the association and the accompanying names to a new roll. The following are the names of officers and directors elected: A. Y. Castle, President; Almond Wilson, Vice President; A. L. Bliss, Recording Secretary; A. A. Williams, Corresponding Secretary; Bradley Wilson, Treasurer; Directors, Mrs. M. M. H. Hill, Mrs. C. A. Williams, Mrs. S. A. Seaborn and Mrs. Wilson. The following are the names of the members that subscribed their names to this Association: A. A. Williams, Mrs. C. A. Williams, A. Y. Castle, Mrs. Jane Castle, A. L. Bliss, Mrs. O. M. Bliss, J. M. Freedy, Cynthia Freedy, Mrs. Mary Hollis, E. J. Castle, Mrs. M. M. C. Castle, Jacob Freedy, Sarah J. Castle, George Seaborn, Mrs. S. A. Seaborn, Bradley Wilson, Benjamin Webster, Alfred Carpenter. I wish to state that there is not one of this society that has the least sympathy with the infamous Woodhull promiscuity doctrine, and all endorse the RELIGIO-PHILOSOPHICAL JOURNAL. May the good angels bless you and the JOURNAL.

GONZALES, TEX.—D. D. Beach writes.—As I was reading the glowing statement of a California Brother in regard to the many advantages that Southern California offered to emigrants of the Spiritualist order, which statements I have reason to believe are true, I was strongly impressed as a duty with your permission to state in the people's journals what I know about Texas as a suitable place for Spiritualists to find homes. The climate is like that of California, bright clear skies, healthy and mild, giving to the brain and nervous system great buoyancy. The seasons are diversified—not monotonous, but mild in summer's heat and winter's cold, the extreme heat of summer being 84, of winter 20. The outlook or scenery is more beautiful, if not so grand as in California. Our lands are all tillable, and are exceedingly fertile, and at the same time can be purchased at remarkably low price in good settlements, say from one to three dollars per acre. But what I am most anxious to say is, that Spiritualists will find but little of that crystallized hard shell religious bigotry here. The inhabitants can be easily taught the truth. I am now at work preparing a plan so that any number of Spiritualists may settle in colonies, in this and adjoining counties. I have now in this county (Gonzales) a tract of good soil containing eighteen hundred acres, four hundred under fence and in cultivation; one hundred acres bearing the Ribbon sugar cane. I propose to divide this land into fifty or one hundred small farms, and furnish seed and cane to each a start in cane growing. The sugar cane is a grand success in Texas, as we have given it a three years test; it is ahead of Louisiana. Here is the result, or product: ten or twelve hundred pounds of sugar and one hundred gallons of molasses per acre; worth, if it is well made, on the farm, \$180. Spiritualists, we can live here near to each other, and yet make a fortune by farming.

TIFFANY, WIS.—Solon P. Best writes.—I have sent you these few lines, with a brotherly greeting of love. I will briefly state that I am a medium. I speak by inspiration. I have been laboring here in the town of Tiffany, Wisconsin, where I reside. I have by the help of holy influences, made much progress. We have organized a society of over fifty members. There are many who are developing as mediums, which promise to be very useful, as speakers, to further the advancement of our holy cause. Now, Brother, this may all appear to you as a small affair, but to us it is a great work, and we are in the "back-woods," away from everybody, as the saying is. The country is thinly settled, but in our neighborhood Spiritualism has made nearly a "clean sweep." But our meetings are more or less disturbed by the Orthodox, who do not look upon them as "religious meetings." We meet every Sunday, when we have inspirational addresses. I am all desirous of extending my labor into other localities. Now, Brother, I see in the RELIGIO-PHILOSOPHICAL JOURNAL that you grant letters of fellowship to certain brethren, which makes them, legally, ministers of the Gospel, and as we need something of the kind here to protect us (and especially myself) against the orthodox intrusion with their "crucifixion element," I apply to you for Letters of Fellowship that I may in the legal sense be recognized as a "minister of the gospel."

REMARKS. THE RELIGIO-PHILOSOPHICAL SOCIETY will with pleasure grant your request. Civilization recognizes legal enactments. Spiritualists have rights which old theology is bound to respect. So long as we do not violate the rights of others, the law will protect our meetings as readily as it does the meetings of the most specious orthodox people.

\$1.50 pays for this paper one year, to new trial subscribers.

BANNER OF LIGHT for sale at the office of this paper.

SEND for a copy of Edwin Drood complete, paper cover \$1.00.

\$1.50 cents renews trial subscriptions one year.

C. O. D. Orders for Books, Medicine, or Merchandise of any kind, to be sent C. O. D., must be accompanied by not less than \$2.00, or of less value, than one-fourth the cost. No attention will be paid to any order, unless these terms are complied with. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Observe Well. Chronic Complaints incident to both sexes successfully treated. Remedies sent to any address. DUMONT C. DAVIS, M.D., P. O. Box 30, Chicago, Ill.

TEAS.—The choicest in the world.—Importers' prices—largest Company in America—stable article—please everybody—Trade continually increasing—Agents wanted everywhere—best inducements—don't waste time—send for Circular No. 60 ROBERT WELLS, 45 Vesey St., N. Y., P. O. Box 1867. v16n1113

Baker & Osgood, ATTORNEYS AT LAW.

TIMES BUILDING, North West Cor. of Washington St. and 5th Ave., near the Religio-Philosophical Publishing House, CHICAGO. B. & O. practice in all the Courts of Chicago. Promptness in the dispatch of business as well as honorable and fair dealing, may be relied on, by all who shall desire their services. Reference by permission to Hon. S. J. Jones, Proprietor, and Col. J. C. Bandy, Secretary of the Religio Phil. Pub. House v16n1117

SPIRITUALIST BOARDING HOUSE.

Spiritualist boarding Chicago for one day or more, will find a pleasant home at reasonable charges at MRS. WRIGHT'S BOARDING HOUSE, 145 West Washington Street, v16n1117

BOOK AGENTS. Will receive and sell all the books, tracts, and papers published in this country, and also those published in foreign countries. Send for sample copies. Orders paid. Agents charges sent in full. Address N. Y. v16n1118

A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this method to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment, or medicinal development. All letters inclosing \$1 and two three cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call, or address me at 160 Warren St. Dr. CYRUS LORD, v16n1113

The Penn Medical University of Philadelphia

Will commence its regular Course of Lectures, on Monday, Oct. 5th, 1874. This institution admits persons of each sex on an equality, and will maintain the integrity of the profession in all the requirements of graduation. For particulars address E. D. BUCKMAN, M.D., 1030 Spring Garden St., Philadelphia. v16n1116

SEVEN HOUR System of Grammar.

By PROF. D. P. HOWE. The author has demonstrated repeatedly that a person of average ability can learn to read and write correctly after one week's careful study of this little book. Thousands have been sold and they always give satisfaction. Price, in paper covers, 50 cents. *For sale at the office of this paper.

ANDREW J. and MARY F. DAVIS. NEW YORK HEADQUARTERS.

BOOKSELLERS and PUBLISHERS OF STANDARD BOOKS AND NEWSPAPERS ON HARMONICAL PHILOSOPHY, SPIRITUALISM, FREE RELIGION AND GENERAL REFORM. Address A. J. DAVIS & CO., No. 34 East Fourth Street, New York. v16n1117

SELF-INSTRUCTOR

Phrenology and Physiology, with over 100 engravings and blank chart, for filling up. Price, 75 cents; postage 12 cts. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

A MOST REMARKABLE BOOK!

STARTLING FACTS

MODERN SPIRITUALISM

By N. B. Wolfe, M. D.

THIS BOOK embodies more wonderful facts of the deepest interest to all, than any work of the season, and is exciting an intense interest among all classes. All the facts are clearly and fairly stated and substantiated by indisputable evidence. Among the witnesses are Col. Don Pratt and F. B. Plimpton, Secy. associate editor (Newstead, Conn.), and many others equally well known. Large 12mo., heavy tinted paper. Elegantly bound in extra heavy cloth and finely illustrated. PRICE—\$1.50. Sent free by mail. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

Hudson Tuttle's Works.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY, WITH PORTRAIT OF THE AUTHOR. Price, \$2.00; postage 24 cents. ARCANA OF NATURE; OR, THE HISTORY AND LAWS OF CREATION. 1st Volume, \$1.50; postage 16 cents. ARCANA OF NATURE; OR, THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT WORLD. 2d Volume, \$1.50; postage 16 cents. CAREER OF THE GOD-IDEA IN HISTORY. Price, \$1.50; postage 16 cents. CAREER OF THE CHRIST-IDEA IN HISTORY. Price, \$1.50; postage 16 cents. ORIGIN AND ANTIQUITY OF PHYSICAL MAN. Scientifically considered; proving man to have been contemporary with the mastodon, etc. Price, \$1.50; postage 20 cents. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

Dr. E. P. Miller's Works.

VITAL FORCE, HOW WASTED AND HOW PRESERVED. Cloth, \$1.00; postage 12 cents. Paper cover, 50 cents; postage 4 cents. Every young man and every young woman, every married man and every married woman should read it. A vast amount of suffering, as well as physical, mental, and moral ruin would be prevented if all were acquainted with the facts contained in this work and followed its excellent advice. Mrs. Francis Dana Gage says: "I earnestly wish that it were read by every mother in the country." It is an invaluable work, and should have a place in every family library. HOW TO BATH, A FAMILY GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND TREATING DISEASE. Price, paper cover, 50 cents; postage 4 cents. PAPER COVER, 75 cents; postage 6 cents. IMPORTANT TRUTHS, BY MRS. E. P. MILLER, A. D. This little work is written in a style adapted to children's minds, and no parent need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'A Discussion between Mr. E. V. Wilson and Mr. J. H. Powell', and 'The Future Life'. Includes prices and authors.

Table listing various books for sale, including titles like 'Koran, with explanatory notes', 'The Future Life', and 'The Spirit of the Bible'. Includes prices and authors.

THE FUTURE LIFE: As Described and Portrayed by Spirits.

Table of contents for 'THE FUTURE LIFE' book, listing chapters from I to LXXIII, such as 'The Holy City', 'The Spirit Echo', and 'The Future of the Future'.

Price \$1.50, postage 30 cents. For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St. and Fifth Ave., Chicago.

STRANGE VISITORS: A Series of Original Papers.

PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NAUGHTY, AND PROFANE. BY THE SPIRITS OF IRVING, WILLIS, BRONSTE, RICHTER, THACKERAY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING, AND OTHERS.

REAL LIFE IN THE SPIRIT-LAND.

BRING LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE, AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY. Given Inspirationally BY MRS. MARIA M. KING.

INCIDENTS IN MY LIFE.

BY D. D. HOME. "Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition." - Dr. R. Chambers.

MICROSCOPES.

We are happy to announce to our numerous readers that we have made arrangements to be supplied with the very best low priced MICROSCOPES that are manufactured.



No. 1655, The Universal Household Microscope. Price \$6.00. The most convenient, complete, and powerful microscope ever offered for this low price.

These wonderful articles were dictated through a clairvoyant, while in a trance, and are of the most intensely interesting and entrancing nature.

Dialogues and Recitations

The above entitled little book is neatly bound in Merganser's cloth and richly embossed in gold. It is especially adapted to children and Progressive Lyceums.

THE KEY-NOTE OF TRUE REFORM.

The book opens with a song of invocation, beautiful indeed, by EMMA TUTTLE. Then follows a conversation between a Leader of a Lyceum and its members.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy to be used as the most speedy cure in the essential object in view rather than to gratify idle curiosity.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL.-For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years.

NEW BOOKS.

WINE LAWN.-Another charming novel, by Mary J. Holmes, author of 'Tempest and Sunshine'. CHARLES DICKEY'S WORKS.-Carleton's new illustrated edition of the famous author's works.

(Continued from first page.)
 words that she had read in the book. Since that I have very frequently controlled the medium and given expression to the thoughts that I desired to utter.
 Spirits are earnestly engaged in presenting positive facts and truths in regard to the spiritual philosophy. The time is not far distant when you will receive your reward. In observing the rapid spread of spiritual truths among mankind, we see that there is a want of harmony and union among the Spiritualists, yet it is not wonderful, for Spiritualism is so broad and free that it stands out independently and speaks whatever thoughts are given to it. The time is coming when there will be more harmony; minds are entering into the investigation of this subject who will aid you in giving it the real dignity which belongs to it—I believe the mission of the angel world, both in your land and ours, will be crowned with success. The prophecies of the olden times are being fulfilled, and the spirit of the Lord is being poured out upon the people. A mighty army is marching towards the earth. I see those who will guide you in the future, through storms and trials. I wish to speak to the people through this medium, and hope ere long to do it. I want to say to them, rise up! be not afraid! go forth, and be recognized as God's children, and then you will see that he loves to come to you—you shall see his spirit everywhere influencing and directing the higher classes to take hold of the lower, and bring them up to a higher plane. Then peace will rest upon all. Higher spirits will be enabled to come to your senses and many shall be blessed by the thoughts that they give forth.
 Oh! thou spirit of love that is in all things, we would come before thee in humility! Almighty spirit of peace that looketh through all things, and speaketh to us thy children in lessons adapted to our conditions, we pray that we may be inspired to give light to the world and that many shall understand it. Father, thou dost see the troubled condition of thousands to-day as they are struggling with adversity. Thou dost see the weary spirit that pervades all Europe to-day, and is drifting silently even unto America's shores. Thou dost stand upon the battle fields, as well as in the calm, peaceful valleys,—wilt thou guide the people, and remove all unkind and jealous passions, and breathe over them a spirit of calm, holy peace. Send thy loving angels to guard and guide us into all harmony. Send thy holy spirit forth that the people may partake more of it. Let the influence of high and holy spirits come nearer to the people of this world, let there be peace, let thy spirit breathe over the people its pure love. Amen.

Oh! thou spirit of love that is in all things, we would come before thee in humility! Almighty spirit of peace that looketh through all things, and speaketh to us thy children in lessons adapted to our conditions, we pray that we may be inspired to give light to the world and that many shall understand it. Father, thou dost see the troubled condition of thousands to-day as they are struggling with adversity. Thou dost see the weary spirit that pervades all Europe to-day, and is drifting silently even unto America's shores. Thou dost stand upon the battle fields, as well as in the calm, peaceful valleys,—wilt thou guide the people, and remove all unkind and jealous passions, and breathe over them a spirit of calm, holy peace. Send thy loving angels to guard and guide us into all harmony. Send thy holy spirit forth that the people may partake more of it. Let the influence of high and holy spirits come nearer to the people of this world, let there be peace, let thy spirit breathe over the people its pure love. Amen.

New York Department.
 E. D. BABBITT, D. M.
 Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 212 East 12th street, by Dr. Babbitt.

Moved Again.
 After having moved to Thirty-third street in this city (N. Y.), I ascertained that the residence which I had taken had for some years been occupied for disreputable purposes and that an Episcopal clergyman had been one of the first to let it as a miscellaneous headquarters, from the fact that he could get a fine rent for it. As soon as I learned the reputation of the house, I secured a much finer mansion at 232 East Twenty-third street, one of the finest streets in New York City, and expect to occupy it for a series of years. Subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, for the LITTLE BOUQUET, and advertisements for the JOURNAL, will be received here by myself, or may be handed in at the lectures.

NEW YORK LECTURES.
 The Spiritualists of New York considering themselves disgraced by the fact that obscene Can-Can dances had been tolerated in Robinson Hall, have taken the beautiful new Opera House on Broadway, between 29th and 29.5th sts., as their Sunday headquarters. I glory in their spirit for doing so. Lectures held at 10; and 14 each Sunday, and Lyceum at 24. Conference meets at German Hall, Third avenue, in the afternoon.

Retrospective Musings on my Seventy-second Birthday.
 On the twentieth of August, 1802, in the landance noted for steady habits, and famous for the manufacture of wooden nutmegs, bass-wood pumpkin seeds, and whipping beer barrels for working on Sunday, on the banks of a small stream, in an obscure town and in a house which latter-day rats would scorn to inhabit, my advent among the bipeds, termed human, was chronicled. Losing both parents: an early age, I came up, or rather, as Topsy said, "spec'd I growed," as most children do under like circumstances.
 As a narrative of my life to the advent of Spiritualism, would only be a recapitulation of incidents common to all, with few exceptions, I leave it with the past. Being of a sceptical turn of mind, I never could reconcile the contradictions of a-called holy writ with my views of right, and concluded that death was the end of all conscious existence. Spiritualism, by evidence I could not ignore, convinced me I was wrong, and that those I supposed dead were still alive in a to me, invisible condition. So far Spiritualism has no more devoted supporter than myself, and did the philosophy sustain the phenomena, I could give it a double amen; but the philosophy that makes the invisible supreme over the visible, when the two are constantly changing places by birth from each other, or, so called, birth and death, is unnatural and unsupported by facts.

For years I have been trying to show that matter and spirit, the visible and invisible, are convertible into each other, but the idea was so far outside or beyond the general consciousness to be appreciated or heeded, but science is fast demonstrating what I have seen so long trying to explain. The eternity of force, or spirit and matter, is admitted. One more move makes them convertible, and my theory is vindicated; and if birth from each to the other does not settle that question, will some one explain what will?
 My musings are summed up in the following:
 The elements that underlie all existence, heat and cold, are represented in magnetism and electricity. The expansion and contraction produced by these elements cause motion and consequent life. All forms and conditions of life are represented in the circles which the interchange of these elements produces. There are as many circles as there are beings and grades of being, all derived from preceding ones, and the circle that embraces all others in its orbit must of necessity govern all; and still derive all its powers from what it governs.
 With this general outline the visible and invisible of our planet become obvious. The

so called material and spiritual worlds constitute a circle, and from center to circumference is a series of concentric circles, each derived from a preceding one with man at the head—the combined essence of all, from which he is derived. Our material and spirit worlds are the visible and invisible, or night and day sides of the same circle, and all grades of being below and including man, its constituent parts.
 The visible and invisible are constantly changing places by birth from each to the other, or, so called, birth and death; birth being a transition from one circle to another by conception, union; death a transfer from the negative to the positive, from the visible to the invisible of the same circle by disintegration, throwing off the outer covering, that to follow and become a constituent of the invisible world by decomposition.
 If our planet or our solar family is embraced in more extensive orbits or circles, they are sure to be absorbed in them till the circle that embraces all is reached, when a return circuit or current takes that which was highest back to the starting point where they meet, and action is balanced by reaction. The new combinations are following the old in endless succession.
 If the falling of an apple convinced Newton of gravitation, is not the evidence equally strong that gravitation is balanced by levitation? If there are exceptions to the rule, nature's laws are no more reliable than the laws of man. The time is fast coming when Materialism and Spiritualism will have to meet this question.
 Respectfully,
 J. TINNEY.
 Westfield, N. Y.

DEATH, or the Pathway from the Earth to the Spirit-world. Everybody should read it. Particulars next week.

More "Discipline!"
 Driven from their mortal bodies by that tyrant disease, a putrid form of *Scarlatina*, at Waukegan, Ill., Luna Bailey, aged nearly 8 years, on the 13th; and Charles Dickens Bailey, aged nearly 6 years, on the 15th of July, 1874.

Familiar with the fundamental truths of Spiritualism, these darlings calmly contemplated the change. Luna promised her mother to return and bless, and smilingly greeted the "boatman pale," while bidding all: "Be of good cheer." Charlie saw Luna, two days after her "new birth," reaching out his little hands and eagerly calling: "Sister! sister!" Asked if Luna had come for him, he replied: "Yes, come, Harry, and go with us." To his mother's earnest solicitation to permit Harry to remain with her, he replied: "Well, Harry may stay with you, mamma."

These were these promising, unusually healthy, and only "buds" of the seemingly unfortunate conjugal affliction of Sada and J. K. Bailey, prematurely transferred to the higher clime, where the unfolding of individual life continues evermore. These are other blossoms added to the fragrant and attractive gardens of the to-be-spirit-homes of the parents of these lovely children, whose father has, now, seven sweet angel-ones bidding: "Papa, come up higher!"
 Oh! why this constant shivering of the sacred hopes and earnest anticipations, for the good and true of earth-life!

Oh! sisters five! oh! sistered wife;
 Oh! mother, father, brother, all—
 Ye scores of friends, in spirit-life—
 Why this constant funeral pall?

Poor Sada! Thy warm mother-heart is thus rudely torn by this sudden, violent bereavement. "Thy well that thou hast thy Harry left thee, to assuage this laceration of thy mother-hopes. And yet thy pen thus records, as thy soul vibrates, a sweet symphony of Spiritualistic hope and confidence—knowledge:

"These lovely buds of promise fair,
 Transplanted in the Spirit-land,
 Will bloom in sweetest beauty there,
 Amid a joyous angel band."

This constant grinding of the "mills of the gods," but transmutes the hopes and aspirations of love's granaries into the golden bread of spirit-life compensation, and evolves the nutrition of consolation within the partaker's soul. In the coming time, all will be well—"OVER THERE" J. K. B.

DEATH, or the Pathway from the Earth to the Spirit-world. Everybody should read it. Particulars next week.

Press Comments on Recent Publications.

Andrew Jackson Davis, "author of twenty-seven volumes on the Harmonical Philosophy," has written a brochure on "THE GENESIS AND ETHICS OF CONJUGAL LOVE." Mr. Davis has no faith in free love notions and no patience with their advocates. He finds the way of life in a wise self-control, and insists that woman shall be mistress of her own person, but that marriage should be courtship indefinitely prolonged. But he favors divorce for the mis-mated, when there is no crime as well as when there is; indeed, it is a crime for persons who repel and irritate each other to continue relations in which each makes the other miserable if not wicked. Separation can be regarded as well as marriage, though if men and women were rightly matched in the first place they would grow together instead of falling apart, all separation would be impossible.—*Golden Age.*

STARTLING FACTS.
 We have recently received from the author, Dr. N. B. Wolfe, of Cincinnati, copies of his extraordinary work on Spiritualism, and were so much gratified by its perusal that we have cordially recommended it to all our friends who are interested in the investigation of Modern Spiritualism. The book is just what it purports to be—a plain record of facts. The author does not try to enforce his own opinions. He gives information, and leaves his readers free to judge for themselves. He neither does he withhold his opinions. He presents them boldly, yet not as if they are to be accepted without question. He does not put them forth for approval; but because they are crystallized convictions of his mind, which in such a work must necessarily find utterance.
 Our correspondent "Medicus," having had much personal experience of the kind related in this work, we gave him a copy for perusal, and here is his report:
 I have read with great pleasure Dr. Wolfe's very interesting work entitled "Startling Facts in Modern Spiritualism." Dr. Wolfe's very careful examination into the qualifications of other mediums, and his readiness to reject all testimony that is not borne out by an exhaustive examination into facts; his original extreme skepticism about the facts themselves; all point him out as an excellent witness, and one who can be relied upon with perfect confidence. He disbelieves in Lizzie Doten and Judd Pardee. The probability is that in their cases as in that of so many other mediums,

the facts are twofold; they are sometimes inspired, and sometimes speak of their own instance, allowing spectators to fancy them under influence.
 Having myself witnessed many of the wonders of Mrs. Hollis' marvelous mediumship, and satisfied myself and a very skeptical friend that all was perfectly genuine, I am in a position to add my testimony to Dr. Wolfe's, and in some sense to be able to confirm his statements, none of which—after what I saw myself—I should dream of doubting; although he witnessed phenomena far more wonderful than any seen by me. The direct writing, performed in a way that absolutely precluded all suggestion of fraud, I witnessed myself, and confirm every statement of Dr. Wolfe on the subject. The materializations repeatedly observed by Dr. Wolfe, surpass, I think, any thing we have heard of elsewhere, except those manifested through Miss F. Cook and the Eddy family.
 The French spirit attendant upon Mrs. Hollis, as all spirits seem to be now declaring themselves—reincarnationists; and among other very singular statements made by them, the most singular are these: That the late Emperor of the French, Louis Napoleon, was not the son of his reputed father, but of Napoleon I, by Hortense after her marriage, and that Napoleon Bonaparte is now about to be reincarnated, will appear in France about 1903, and will free France from obscurity and anarchy. It is true that this was written in very bad French; but there can be no doubt that the writing was done by spirits, and it is reasonable to suppose that the character of any communication, however genuine, is influenced by the ignorance of the medium. This seems to be a law of mediumship, and one as yet little understood. Altogether, Dr. Wolfe has proved himself a very able and competent witness, a careful observer of facts, and one whose word may, I have no doubt, be implicitly relied upon. No more interesting relation of modern spiritualistic phenomena has yet appeared.—*Common Sense,* August 29th.

REV. SAMUEL WATSON'S NEW BOOK.
 Quite in contrast with the remarkable book of Dr. Wolfe is that recently written by Rev. Samuel Watson, author of *The Clock Struck One* etc. The new book is called *The Clock Struck Three*, and it contains many interesting facts, faithfully portrayed, and phenomena carefully described, but the book does not prove what its author attempts, a harmony between the Christian Religion and Modern Spiritualism. In this respect the book is a failure. The author is frank in his admission that spirits, like men, are of all creeds, but when giving what a Christian spirit says, he forgets that nothing is really proved thereby. If he had studied the philosophy of spirit intercourse, he would ere this have discovered that "like attracts like" there as well as here. He is a Christian, and it is really no proof whatever of the truth of Christian doctrine that spirits communicating with him testify thereto. His influence, evidently, was strongly Christian, and only "high-toned" Christian spirits came to speak with him. These stated, with perfect truth, that they meet there only those who were redeemed through Christ. But this proves nothing beyond the mere fact that Christians know each other there, and are attracted together, there as here. Infidel spirits could furnish similar testimony.—*Common Sense.*

DEATH, or the Pathway from the Earth to the Spirit-world. Everybody should read it. Particulars next week.

Spiritual Remedy for the Opium Habit.

Mrs. A. H. ROBINSON, 180 East Adams St., Chicago Ill., Esteemed Friend:—In my last letter of Aug. 23d, I intended to make out a clear statement of the case, embracing the prominent points of your curing me of the opium habit; but in the attempt to avoid making it lengthy, I overlooked two important facts—the length of time I had used the narcotic, and my age. I used opium over thirteen years, and am now nearly sixty-five years of age.
 I received a letter of inquiry a day or two ago from Mrs. Mitchell, of Earlville, Madison Co., N. Y., and yesterday one from Wm. Barker, of Millwood, Knox Co., Ohio. His inquiries run somewhat in this way: As to the length of time I had used the opium, and the quantity I took a pill equal to a large size pea twice a day, and maybe more a year or two ago; but I had reduced the dose since last November to half the quantity perhaps. He inquires, "Did you use any other means while taking Mrs. A. H. Robinson's opium remedy?" and id, "Do you feel certain the remedy was such assistance, and please state how great the difficulty was, and how long you suffered in recovery?"
 I copy these because they give an idea of what the patient desires to know, in some cases.
 I did not follow your directions in one respect—to put the opium entirely out of the way; but then I did not touch it after I began, upon the antidote, though I felt once or twice as if I should have to go so, and start anew, but I did not succumb. I should advise all to put it beyond their reach. One point in the "directions" I may call your attention to, that is, you do not say how frequently the antidote is to be taken, or what interval should elapse from one dose to another. I was a little perplexed myself on this point; but used the best judgment I had. Should not a larger dose be taken by one who uses a larger amount of the narcotic than by one who uses a small quantity? As I said in my former letter, I began taking the opium remedy early in March, conforming to the directions as nearly as I could. For several nights I could not sleep more than an hour on the average, and in about two weeks or perhaps a little longer, I felt myself clear of the opium, I had not taken more than half of the remedy.
 It was Mrs. Robinson's opium remedy and the use of the magnetized papers that she sent me that weaned me of the opium habit.
 E. ALLEN SMITH,
 Moriches, Suffolk Co., N. Y., Sept. 12th, 1874.

Contents of the Little Bouquet for October, 1874.

Lines on the Death of a Lady; To Mamma, by Mrs. A. H. Adams; The Torn Trousers (Illustrated), by Malcolm Taylor; The Magic Stand; Song to the wind; Uncle Tim's Little Circle, by E. K. Hoxford; Sing to Me; The Little Boy's Wonderful Sign; The Hand that Rocks the World; The Red Checkered Shawl; Factory Children; Meditation, by C. J. Johnson; A Bone in Switzerland (Illustrated); A Telescopic View of the Moon; A Novel Mound; Taming the Humming Bird; What hast Thou Gleaned To-day, by Mrs. F. O. Hyster; About Caterpillars; An Ant Battle; Humming Birds—Intelligence of Insects—The Caterpillar; The Fruit of Christianity, by J. L. Potter; Home Music, by Mrs. A. H. Adams; Willie's Wish, by Malcolm Taylor;

Live Agents Wanted.
 To sell DR. CHASE'S RECIPES, or, INFORMATION FOR EVERYBODY, in every County in America. Enlarged by the Publisher to 648 pages. It contains over 2000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Exclusive territory given. Retail for \$3. Agents more than double their money. Address, DR. CHASE'S STEAM PRINTING HOUSE, ANN ARBOR, MICH. v16n2218

For Moth Patches, Freckles
 AND TAN, ask your Druggist for Perry's Moth and Freckle Lotion. Which is harmless and in every case infallible. Also, for his improved COMEBONE and PIMPLE REMEDY, the great SKIN-MEDICINE for Pimples, Black heads or Flesh-worms, or consult B. C. PERRY, the noted Skin Doctor, 49 Bond St., New York. v16n2226

\$1 50 cents renews trial subscriptions one year.

"HERE'S RICHNESS!"
 Chas. Bradlaugh's New Life of David, 2c.
 Chas. Bradlaugh's Few Thoughts about the Devil 2c.
 Tyndall's Great Inaugural 25c.
 Send for New Catalogue of Similar Works to the Publishers
 ASA BUTTS & CO., 86 Day St., N. Y. v17n217

A BOOK FOR THE TIMES.
 The "Spiritual Delusion;" ITS METHODS, TEACHINGS, AND EFFECTS. THE PHILOSOPHY AND PHENOMENA CRITICALLY EXAMINED. BY DYER D. LUM, AUTHOR OF "THE EARLY SOCIAL LIFE OF MAN." 12mo. Fine cloth. \$1.50.
 NOTICES OF THE PRESS.
 "That Spiritualism is a 'delusion' we most firmly believe, and this book contains a full demonstration of the fact. The author has gone through the experience of a believer in the possibility of spiritual manifestations, but abandoned this conviction as premature and ungrounded through the force of later and more thorough investigation. The positive beliefs of the author on philosophical and theological subjects, so far as these are disclosed, are not, by any means, so trustworthy."—*Presbyterianian.*
 "This is a calm, careful, and candid examination of modern 'Spiritism,' and clearly shows from its past and present history that it is unscientific in its methods, unphilosophical in its teachings, and unnatural in its effects. Some of the many impostures of the Spiritualists are exposed, and a large amount of varied information respecting this delusion is given. The dedication of the book is happily indicated in its design."—*Litchfield Observer.*
 "This is a clear, concise, and convincing argument against Spiritualism by one who narrowly escaped its fatal delusion. He shows it unscientific in its methods, unphilosophical in its teachings, and unnatural in its effects, and enters into a critical examination of the phenomena upon which Spiritualism rests for its proofs. The author claims that all may return to natural causes. The book is ably written."—*Baltimore Episcopalian Methodist.*
 "For sale by Booksellers generally, or will be sent, by mail, postage paid, upon receipt of the price by J. B. LIPPINCOTT & CO., Publishers, 715 & 717 Market St., Philadelphia.

A Composition on Chickens. Christopher Columbus; Editorial Department—Matter is a Property of Spirit; Left Hand.
 The LITTLE BOUQUET should be introduced into every family. Terms, \$1.50 per year; single number fifteen cents. Address, LITTLE BOUQUET, Chicago, Ill.

Bro. H. Horn describes certain phases of his wife's mediumship, and desires our advice. All that is required for her full development is a continuance of the circles—say twice a week. The spirits have sufficient control of her now to carry her successfully along.

Prof. C. W. Starrs, another mountebank, is traveling over the country, making his bread and butter out of orthodoxy, by exposing Spiritualism.

Bro. A. J. Fishback is doing a most excellent work in Iowa. Those desiring his services should address John Chaney, Esq., of Osceola, Iowa.

J. R. Perry, of Glen Haven, Michigan, would like to correspond with good mediums for physical manifestations, with a view of engaging their services.

J. M. Peckles lectures in New York during October, and in New Haven, Connecticut, during November. Will lecture week-day evenings up in Spiritualism or "Travels Round the World," in villages adjacent to these cities.

Mrs. A. P. Brown, of Vermont, will lecture in Baltimore, Maryland, during the month of October. She would like to make further engagements. Address her in care of Levi Weaver, Esq., 320 West Baltimore St., Baltimore, Maryland.

T. Kingsford & Son, the greatest Starch Manufacturers in the world, have our thanks for courtesies extended to our Col. Bundy, in showing him through their extensive works at Oswego, N. Y.

Grove Meeting.
 There will be a Spiritualist Grove Meeting at Grevala, twelve miles north of Salem, commencing Friday, October next, and continue three days. Per order of the Committee.
 E. C. COOLEY,
 J. P. HAWKINS,
 C. S. REED,
 D. H. HENDU.
 Salem, Oregon, September, 1874.
 The above call contained no date.

Business Notices.
 A. S. BARNES & Co., Publishers, New York and Chicago, will soon commence the publication of the National Teacher's Monthly. J. Mahony, editor. Price seventy-five cents per year. Every teacher in the country will want it.

THE BHAGAVAD GITA is the Hindoo New Testament, and a most beautiful work. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

THE HINDOO NEW TESTAMENT—A most wonderful new book, printed on tinted paper and gold embossed binding. Sent by mail on receipt of \$3. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

Live Agents Wanted.
 To sell DR. CHASE'S RECIPES, or, INFORMATION FOR EVERYBODY, in every County in America. Enlarged by the Publisher to 648 pages. It contains over 2000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Exclusive territory given. Retail for \$3. Agents more than double their money. Address, DR. CHASE'S STEAM PRINTING HOUSE, ANN ARBOR, MICH. v16n2218

For Moth Patches, Freckles
 AND TAN, ask your Druggist for Perry's Moth and Freckle Lotion. Which is harmless and in every case infallible. Also, for his improved COMEBONE and PIMPLE REMEDY, the great SKIN-MEDICINE for Pimples, Black heads or Flesh-worms, or consult B. C. PERRY, the noted Skin Doctor, 49 Bond St., New York. v16n2226

\$1 50 cents renews trial subscriptions one year.

"HERE'S RICHNESS!"
 Chas. Bradlaugh's New Life of David, 2c.
 Chas. Bradlaugh's Few Thoughts about the Devil 2c.
 Tyndall's Great Inaugural 25c.
 Send for New Catalogue of Similar Works to the Publishers
 ASA BUTTS & CO., 86 Day St., N. Y. v17n217

A BOOK FOR THE TIMES.
 The "Spiritual Delusion;" ITS METHODS, TEACHINGS, AND EFFECTS. THE PHILOSOPHY AND PHENOMENA CRITICALLY EXAMINED. BY DYER D. LUM, AUTHOR OF "THE EARLY SOCIAL LIFE OF MAN." 12mo. Fine cloth. \$1.50.
 NOTICES OF THE PRESS.
 "That Spiritualism is a 'delusion' we most firmly believe, and this book contains a full demonstration of the fact. The author has gone through the experience of a believer in the possibility of spiritual manifestations, but abandoned this conviction as premature and ungrounded through the force of later and more thorough investigation. The positive beliefs of the author on philosophical and theological subjects, so far as these are disclosed, are not, by any means, so trustworthy."—*Presbyterianian.*
 "This is a calm, careful, and candid examination of modern 'Spiritism,' and clearly shows from its past and present history that it is unscientific in its methods, unphilosophical in its teachings, and unnatural in its effects. Some of the many impostures of the Spiritualists are exposed, and a large amount of varied information respecting this delusion is given. The dedication of the book is happily indicated in its design."—*Litchfield Observer.*
 "This is a clear, concise, and convincing argument against Spiritualism by one who narrowly escaped its fatal delusion. He shows it unscientific in its methods, unphilosophical in its teachings, and unnatural in its effects, and enters into a critical examination of the phenomena upon which Spiritualism rests for its proofs. The author claims that all may return to natural causes. The book is ably written."—*Baltimore Episcopalian Methodist.*
 "For sale by Booksellers generally, or will be sent, by mail, postage paid, upon receipt of the price by J. B. LIPPINCOTT & CO., Publishers, 715 & 717 Market St., Philadelphia.

WOMAN'S Favorite. Is the best and cheapest Steam Washer. Costs \$11.50. Saves scrubbing, time, money. Send for circulars. Agents wanted. Address 46 Major Blvd., Chicago. v17n211

PATENT OFFICE (AGENCY)
 FOR PROMOTING AND NEGOTIATING PATENTS.
 S. B. FLEMING, Solicitor and Broker, No. 15 Market street bet. 44th and 45th sts. Galveston, Texas. Several valuable inventions on hand. Also at same place, paper, stationery, scientific and spiritual works. v17n217

POSTPONEMENT.
 SECOND-AND LAST GRAND GIFT CONCERT IN AID OF THE Masonic Relief Association OF NORFOLK. DAY POSITIVELY FIXED. THURSDAY, 19TH NOVEMBER. LAST CHANCE.
 This enterprise is conducted by the MASONIC RELIEF ASSOCIATION OF NORFOLK, VA., under authority of the Virginia Legislature, (act passed March 20, 1873).
 50,000 Tickets—6,000 Cash Gifts.
\$250,000
 To be Given Away!

One Grand Cash Gift of \$30,000
 One Grand Cash Gift of 25,000
 One Grand Cash Gift of 20,000
 One Grand Cash Gift of 15,000
 One Grand Cash Gift of 10,000
 One Grand Cash Gift of 5,000
 One Grand Cash Gift of 2,500
 One Grand Cash Gift of 1,000
 15 Cash Gifts of \$1000 each 15,000
 25 Cash Gifts of 500 each 12,500
 45 Cash Gifts of 250 each 11,250
 250 Cash Gifts of 100 each 25,000
 550 Cash Gifts of 50 each 27,500
 5000 Cash Gifts of 10 each 50,000
 6000 CASH GIFTS aggregating \$150,000
PRICE OF TICKETS:
 Whole Tickets \$10.00 Quarter Tickets \$2.50
 Half Tickets 5.00 Twelve Tickets \$12.00
NO INDIVIDUAL BENEFITS.
 This Concert is strictly for MASONIC purposes, and will be conducted with the same liberality, honesty and fairness which characterized the first enterprise.
JOHN L. ROPER, President.
 For tickets and circulars giving full information address
HENRY V. MOORE, Sec'y. Norfolk, Va.
HUFF & Co., Agents, 90 Washington Street, Chicago. v17n217

NEW MUSIC
 Silver Spray, Caprice Mazurka, Kinkel, 40
 Silver Spray, Morceau, Etude, Kinkel, 50
 The Hoop's Dance, Characteristic, Kinkel, 35
BY THE AUTHOR OF
 Angels' Visits, Morceau de Salon, Kinkel, 40
 The Village Festival, Caprice, Kinkel, 40
 Trembling Leaves, Morceau de Salon, Kinkel, 50
WHISPERINGS OF LOVE.
 Gentle Spring, Waltz, Kinkel, 30
 Amalgam, Schott's 40
 Mailed, post paid, on receipt of the market price.
 By J. L. PETERS, 599 Broadway, New-York. v17n217

BOOK ON MEDIUMS;
 Guide for Mediums and Invocators;
 CONTAINING
 The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.
 BY ALLAN KARDEC.
 Translated from the French, by Emma A. Wood.
 This work is printed on the tinted paper, large 16mo, 400 pp. Cloth, bound boards, black and gold.
 Price \$1.50; postage free.
 For sale wholesale and retail at the office of this paper.

WOMAN'S Favorite. Is the best and cheapest Steam Washer. Costs \$11.50. Saves scrubbing, time, money. Send for circulars. Agents wanted. Address 46 Major Blvd., Chicago. v17n211

PATENT OFFICE (AGENCY)
 FOR PROMOTING AND NEGOTIATING PATENTS.
 S. B. FLEMING, Solicitor and Broker, No. 15 Market street bet. 44th and 45th sts. Galveston, Texas. Several valuable inventions on hand. Also at same place, paper, stationery, scientific and spiritual works. v17n217

POSTPONEMENT.
 SECOND-AND LAST GRAND GIFT CONCERT IN AID OF THE Masonic Relief Association OF NORFOLK. DAY POSITIVELY FIXED. THURSDAY, 19TH NOVEMBER. LAST CHANCE.
 This enterprise is conducted by the MASONIC RELIEF ASSOCIATION OF NORFOLK, VA., under authority of the Virginia Legislature, (act passed March 20, 1873).
 50,000 Tickets—6,000 Cash Gifts.
\$250,000
 To be Given Away!

One Grand Cash Gift of \$30,000
 One Grand Cash Gift of 25,000
 One Grand Cash Gift of 20,000
 One Grand Cash Gift of 15,000
 One Grand Cash Gift of 10,000
 One Grand Cash Gift of 5,000
 One Grand Cash Gift of 2,500
 One Grand Cash Gift of 1,000
 15 Cash Gifts of \$1000 each 15,000
 25 Cash Gifts of 500 each 12,500
 45 Cash Gifts of 250 each 11,250
 250 Cash Gifts of 100 each 25,000
 550 Cash Gifts of 50 each 27,500
 5000 Cash Gifts of 10 each 50,000
 6000 CASH GIFTS aggregating \$150,000
PRICE OF TICKETS:
 Whole Tickets \$10.00 Quarter Tickets \$2.50
 Half Tickets 5.00 Twelve Tickets \$12.00
NO INDIVIDUAL BENEFITS.
 This Concert is strictly for MASONIC purposes, and will be conducted with the same liberality, honesty and fairness which characterized the first enterprise.
JOHN L. ROPER, President.
 For tickets and circulars giving full information address
HENRY V. MOORE, Sec'y. Norfolk, Va.
HUFF & Co., Agents, 90 Washington Street, Chicago. v17n217

NEW MUSIC
 Silver Spray, Caprice Mazurka, Kinkel, 40
 Silver Spray, Morceau, Etude, Kinkel, 50
 The Hoop's Dance, Characteristic, Kinkel, 35
BY THE AUTHOR OF
 Angels' Visits, Morceau de Salon, Kinkel, 40
 The Village Festival, Caprice, Kinkel, 40
 Trembling Leaves, Morceau de Salon, Kinkel, 50
WHISPERINGS OF LOVE.
 Gentle Spring, Waltz, Kinkel, 30
 Amalgam, Schott's 40
 Mailed, post paid, on receipt of the market price.
 By J. L. PETERS, 599 Broadway, New-York. v17n217

BOOK ON MEDIUMS;
 Guide for Mediums and Invocators;
 CONTAINING
 The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.
 BY ALLAN KARDEC.
 Translated from the French, by Emma A. Wood.
 This work is printed on the tinted paper, large 16mo, 400 pp. Cloth, bound boards, black and gold.
 Price \$1.50; postage free.
 For sale wholesale and retail at the office of this paper.

HOG RINGER.
 12,000 Rings,
 10,000 Rings,
 8,500 Tongue Hold.
 Hardware Dealers Sell These.
 Rogers & Co., Boston, Mass.
 Tongue \$1.25, by mail, post paid.
 Circulars free. Address
 Rogers & Co., Boston, Mass.
 H. W. Stone & Co., Boston, Ill.
 v17n226

The New Spirit
 2nd Paper. The SPIRITUAL SCIENTIST. Replete with genius interests to all classes of minds. Interests in investigators and advanced thinkers. Weekly: \$1.50 per head stamp for specimen copy. Scientific Publishing Company, 9 Broadfield Street, Boston, Mass. v17n218

WANTED AGENTS.—Worthy the special notice of old and experienced canvassers. "Our man and woman, by this well known and widely read author. Treatment of all the delicate and important questions involved in Conjugal Love, is straightforward, unambiguously emphatic, and perfectly explicit and plain in every vital particular. Mr. Davis has recently examined the whole field of Marriage, Parentage, Disaffection, and Divorce, and this little volume is the result; which now comes into the world because it is now both wanted and needed by all women and men. The following are some of the

CONTENTS:
 Origin of Male and Female; Two in One, Abstractly; One Imperfect, Relatively; Inferior States Initiated