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ROMANCE AND GENERAL REFORM

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

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What I Saw at J. H. Mott's.

BY DR. C. P. SANFORD.

Bro. Jones—I have been to see the wonder of this age, the celebrated MATERIALIZATION MEDIUM, Mr. John Harvey Mott, of Memphis, Mo., and as I promised to give my many friends a report through the JOURNAL, of what I saw while there, I send you the following for publication.

I will premise by saying, that so far as my observations were concerned, I think that the report of the Times, which was published in the JOURNAL, is the most fair and correct of any I have read in regard to Mr. Mott, and all concerned in the manifestations, as given through him.

If I should write you all that I saw while there, it would form an article altogether too long for publication in your paper, after all that has been published. Suffice it to say, that I found Mr. Mott, the cabinet, etc., as has been reported by others. I attended five seances. At the first one, the first face that I saw, was Gen. Wm. Bledsoe, in his trim-fitting

MILITARY SUIT.

As I received an introduction, he gave me the military salute, and told Mrs. Mott I was a Yankee, and then laughed quite heartily. He called for, and conversed with me for some time, quite plainly, and in rather a jocular style. At the close of our conversation he laughed again. The next face I saw was that of a young lady, recognized by Mr. Phillips of Keosauqua, Ia., as his daughter Orta. He conversed with her for some time, then said:

"There is a gentleman here who has been stopping at our house; would you like to see him?"

"Yes." I went up and saw a face the exact counterpart of a photograph of her which I had seen and critically examined, while at his house. She said, "The baby is here."

"What baby?" inquired Mr. P. "Uncle Will's."

"Can it be materialized?" "Yes."

In a short time the curtain opened and I saw the same face and form, with a rose in her hair, and holding in her arms a SWEET LITTLE BABY

apparently about two months old. I saw her embrace and kiss the child. I afterwards learned that a child, cousin to Orta, had been born, and died at two months old, since which she had died, last August.

The next spirit I saw, was Mrs. Thatcher, a plain elderly Quaker lady, with a white cap and handkerchief, which I plainly recognized from a photograph shown me the morning before, at the house of her son, A. H. Thatcher, in Mt. Sterling, Iowa.

Singing was continued at the interims of the appearances as is usual. After some little time, the face and bust of an apparently tall man appeared. I thought I recognized it and instinctively arose from my chair, but stood still. Mrs. Mott arose, as is usual, and approached the aperture, then stepped back as if in surprise, and said, "Sir, you are a stranger here. Whom do you wish to see and converse with?" I heard him speak my name. Mrs. Mott turned and said, "It is for you."

I approached and the curtain opened, and the face of an entire stranger appeared. Mrs. Mott introduced him as Dr. Downs of Burlington. I said, "Sir, I have heard of you by Dr. P. T. Smith, of Burlington." He came forward, bowed and smiled pleasantly, and I saw him more plainly than I had any previous face. He retired, and the curtain opened, and the face I had previously seen, slowly approached me from the back part of the cabinet. It came within six inches of my face, and every lineament of the features was plainly and unmistakably defined, and I saw the face and form of an intimate friend, with whom I have been acquainted for nearly thirty years. He died near Iowa City, Iowa, last summer. I saw every part of his features—the hair, beard, shape of forehead and nose, the eyes and mouth; in fact the whole face and form as plainly as I had ever seen it in my life. To say I was surprised, would but feebly express it. I was completely overcome by my feelings. As soon as I fully recognized who it was, I wept for joy, and I and every one in the room, heard sighing from behind the curtain, as if he was weeping too. As soon as I could command myself I said, "If this is really the person it appears to be, he will remember he has often told me, he had serious doubts as to whether we would live after the death of the body."

"To your face," he replied I made fun of you and laughed at you for believing as you said you did." (A fact known only to himself and me.) I said, "Can it be possible this is you? Will you let me see your face again?" I stepped back about two feet, when the face and bust appeared again, and if I had any remaining doubts they were now all removed. The face and form were really his.

"No, we did not consider you insane. We thought you took it by mistake." "I took it rather recklessly." I asked, and he answered, many other questions; to one of which he gave me as a message to my mother, "Tell her I am happy, and that we do live after death." The voice was peculiarly his, and any person well acquainted with him, could not have failed to identify him by it, without having seen his face there.

At this point I introduced him to each member of the circle, as Dr. Tillotson, of Iowa City. He acknowledged the introduction to each very gracefully.

I next saw the good fun-loving JOHN ATWATER, about whom so much has been written, and can vouch for the statements of others as truthful.

Next came Hivens the Dutchman, who controls Mott, and uses him as spirits generally do trance mediums. After his giving many fine tests to others who were present, I asked him if he saw my friend. Says he, "Do you mean the tall man that Dr. Downs brings here?"

"Yes." "He then gave a very concise description of him. I then asked, 'Can you tell me his name?'"

"I have heard it; but it is such a queer name that I cannot speak it. But I can tell you one of his names. They called him, 'Gustus.'"

"Do you mean Augustus?" "Yes." "Can you tell me how he happened to die?"

"He took something, and after a little while he didn't know much any more, and after a few hours he went dead."

"Well, what did he take?" "It was the black stuff he took that killed him."

"What else did he take?" "He took 'Morphine,' but it was the black stuff that killed him."

"This to me was satisfactory, for I knew that he had said what it was impossible for Mr. Mott or any one else there, except myself, to know."

The facts are these. Dr. H. Augustus Tillotson of Iowa City, while visiting a patient in the country last summer, by mistake took for quinine, an overdose of Morphine, and died inside of twenty-four hours. Three physicians who attended him told me that they were of the opinion that the remedies which he took to antidote its effects, and as much to do if not more, than the morphine in hastening his death.

The next evening I saw and conversed with my friend again. I put my ear to the curtain and asked him, "Can you tell me where we last met, before I met you here?" The circle were singing, and although he spoke a sentence in reply, I only caught the words, "Many people, confusion, smoke, fire." I asked, "Do you mean at a fire?"

"Yes." "The last time we met in earth-life, was at a fire in the city."

I put my face to the aperture and he gently fingered my hair with both his hands and at the same time laid his face softly upon my forehead.

At the third seance, Mr. Mott was HANDICAPPED

with the improved irons, and we kept the key, after they were locked, in our pocket until the cabinet was opened again, and we then took them off his wrists. Prof. Charles J. Simpson of Keatsburg, Ill., was present at this seance. When he was introduced to Bledsoe, he culled the Professor's ears. We saw the hand and heard the conversation. The Professor had been a U. S. Officer, and the reason he assigned, was that Bledsoe knew it, and took this method to make a note of it.

My friend came again, and I saw him and held a pleasant conversation, at the close of which, I heard him say, "Amen," as if in response to the sentiment of the verse being sung, "Sweet by and by." Very soon I heard him distinctly, while he made one of the most deep, sublime, pathetic, thrilling and appropriate invocations, I ever heard in my life, closing with a hearty Amen, to which I responded, as any one must have done, who might have heard it. After he retired, the cabinet door opened, and a child, apparently about three years of age, appeared and called for its papa. Mrs. Mott assured it that its papa had gone home that day, when it retired, after having been seen plainly by that part of the circle who sat so as to look in at the door as it stood ajar. The door closed and opened again, I was called for, and went and sat down upon the box placed to stand upon. I looked in, and that end of the cabinet was filled with a mellow light, by which I could plainly see each of the corners. Also saw standing at about two feet from me, the

FORM OF A CHILD

about six or eight years of age. At first, I saw it, side view, but very soon it turned and gave me a full front view. Over the top of the head and passing under the chin was a bandage, apparently pinned at a little to one side of the top of the head. I lost a brother several years ago, seven years of age, who was afflicted with enlargement of the tonsils, and wore a bandage just in this way, for many years before his death. The face and form, to the best of my recollection, bore a striking resemblance to him. The door closed and opened again, and I saw the same child, face and form within a foot of me, and leaning over it, with an arm around it, was the face and part of the form (the rest hidden behind the door) of my grandfather, of whom my little brother was a pet, while the little sufferer (for such he was)

lived. In a short time the door closed. I was fully satisfied of my brother's presence, and the other face in the scene seemed so appropriate that I could not be mistaken as to its identity.

On the fourth morning, while I was there, some fine tests were given by slate writing, upon double slates, with a bit of pencil placed between them, and afterwards sealed, through the mediumship of Mr. Mott's LITTLE DAUGHTER, ESSIE, who is a little over four years old, and does not know a letter of the alphabet. This was a remarkable and satisfactory test to all who were present, and especially so to those to whom the messages were addressed.

At this evening's seance my friend came again, and I saw and conversed with him, and introduced him to each member of the circle. I saw him during the various seances which I attended at least thirty times, and each occasion increased my convictions as to his identity. Many noticed his peculiar features, and remarked in regard to them, as being widely different from others that appeared. As I am narrating what I saw, you will pardon me if I mention one person, Prof. Simpson, who among many others, while I was there, received satisfactory tests. He was a firm skeptic. While the fun-loving Johnny Atwater was present, talking and laughing, the Professor went up to the cabinet and said, "If any of my friends are present, I wish to see them!" He earnestly appealed to them to come. Presently a face appeared. The Professor stepped back a little and lifted his hands heavenward, and in an excited tremulous voice almost audibly with emotion beyond his control, loudly exclaimed, "Oh, my God, GEORGE FRICK, is this you?"

The curtain dropped and rose again, when he with tear-dimmed eyes, and faltering voice shouted, "It is you indeed." Soon the face again appeared, and he clearly and unmistakably identified it as that of the person he had named, who, when living, was an intimate friend of his family, and especially so of his son William. This young man had been killed by the premature discharge of a cannon, at Keatsburg, Ill., about two years ago. While the Professor wept for joy, the voice inquired: "How is Will?" "Well."

"Will he come here to see me?" "I don't know. I hope not, George, I do not want him to." The Professor afterwards explained that while George was in this life, he and Will were as intimate as brothers, and that when the casualty occurred which caused George's death, it threw Will into convulsions, and for many days they despaired of his life. Hence his reply I don't want him to come, and see what I now do. George and Will were managing the gun when the accident happened. The voice of George in the cabinet says, "If I had listened to Will (who advised him to let the gun alone) I would not have been here now. Will was not to blame. I am happy therefore. He asked for his own brothers, father and mother, and seemed satisfied when the Professor assured him that they would come there to see him. The Professor was so overcome that he was compelled to yield to his feelings and wept many times during the manifestation. He said he saw the face plainly; saw him smile, and that he did not believe it was George Frick, but that

HE KNEW IT WAS HIM. He was seized with both hands by the spirit-form and forcibly shaken as if in hearty recognition. The Professor saw and conversed with this same young man at another seance, and was so well satisfied that he in ecstasy said, "I know now what I never before fully believed, that we shall all live after the body is in the grave." The Professor was not a Spiritualist, and to say that he was surprised and satisfied, but feebly expresses his feelings and convictions, as he repeatedly and feelingly expressed himself to us after the seance.

Prof. S. and myself were not the only ones who received satisfactory tests, while I was there, but I can not claim place in your paper for a full report, and my friends must excuse me from giving more. There were from fifteen to twenty five faces and forms appeared at each sitting; all were not, but the majority were partially or fully recognized by some of the persons present. The last face and form which appeared at the last seance I attended, was my brother, who now came as a man full grown, as he now claims to be. I said to him, "I can not identify you as a man only by your similarity to our family features (which was quite plain)." "Will you give me some test by which I can satisfy our mother that I have seen you as a man?" In answer, I heard him draw his breath, with that peculiarly strangled sound which simulated the gasp of the dying, which I had heard him make hundreds of times while sleeping, before he died. I am satisfied that it was not J. H. Mott, the medium, who assumed this disguise to deceive me, for the face and form were too small by considerable to correspond to him. I have not given you a full, but yet a truthful statement of what I saw. I have no opinion to offer as to the claims set up as to the cause of these things. If Mr. Mott is a fraud and swindler (which I do not believe) he is the most clever deceiver the world has ever known.

While the good Christians of London were raising \$50,000 for missionary purposes in Africa, fifty people starved to death in their own city. All kinds of reformatory books for sale at the RELIGIO PHILOSOPHICAL JOURNAL office.

A Metaphysical Convict.

COMMUNICATED FROM HENRY S. CLCOTT

HARTFORD, March 10th, 1875. SIR—Since my name became more or less prominent in connection with the investigation of Spiritualism, I have received many queer letters, but the one herewith inclosed is the strangest of all. It comes from a man confined in the Connecticut State Prison, for a murder committed over twenty years ago. He was educated for the Episcopal ministry, and is a person of very fine intellectual capacities, if one may judge not merely by his conversation, but also by his parenlogical and physiognomical developments. I met him for the first and only time, a few days ago, while passing through the prison in company with several ladies; and, being introduced by the courteous warden, Mr. Hewes, we chatted for a quarter of an hour. He had read sundry notices of my forthcoming book, People from the Other World, and this fact caused our talk to take the turn it did.

Mr. Clark confessed that he had never seen a single one of the occult phenomena which have presented themselves, in such a multitude of different phases, during the quarter century of his incarceration. His religious views have undergone a change, and, whether because of seclusion from sources at which his faith might have been refreshed, or from an inner craving for the comfort desirable by a person in his circumstances from Nihilism, has persuaded himself into the belief of which Bishop Berkeley was so able an exponent. I could not help recalling, as I read my correspondent's forcible letter, the anecdote of the bishop and his stolen horse. Going to officiate in a secluded parish, Berkeley tied his horse to a fence near the church, but after service, found to his great surprise that it had been stolen. As he stood contemplating the spot where the animal had been left, a person put his well-known theory to the proof. "Bishop," said he, "have you a perfectly clear idea of your horse—how he looked, the saddle, stirrups and bridle?" "Of course I have," rejoined the prelate. "Then," said his interlocutor, "mount your horse and ride home!"

Mr. Clark's postulate respecting the imponderability of spirits agrees so thoroughly with that of many superficial investigators of the spiritual phenomena, that I would add a few lines upon this point before closing. The error under which he and they labor is in assuming the imponderability of invisible matter, than which nothing could be more absurd. We can not see air, or gases, or ethers, or superheated steam, or the vapor arising from water surfaces on a clear, warm day, and yet the weight of all these can be ascertained. The philosophical chemist uses a balance so delicate that it will render sensible a weight of one ten-thousandth of a grain, and yet Mr. Clark could not see the thing weighed. A metal in common use, not only in the shape of coins, but also in many branches of the mechanic arts—nickel—has recently been detected in the atmosphere, and it need not surprise us if in time every other form of matter on this earth is discovered to exist in sublimation in the air we breathe. As science marches apace the secrets of nature will more and more yield themselves to our search. What may be spirit and what pure matter, where the one ceases and the other begins, I can not pretend to say. For no man of science has hitherto pushed his experiments that far. If I might hazard a guess upon the basis of the theories of the progression of ultimates and the doctrine of evolution, I should suppose the point of junction would be where pure matter had reached its last degree of sublimation, and spirit—God-descended and God-ascended—stepped downward to that union of which the product is man.

I can tell Mr. Clark one thing, at any rate (and I think I am the only one who can, up to the present moment), I have weighed what we call "spirits" upon a platform scale, as I would a bar of steel, and, moreover, at my request they have caused their weight to vary about forty per cent. in ten minutes. How they do this I do not know, but they tell me that they made their evanescent bodies, in the first place, by concentrating and making visible and ponderable invisible atoms from the atmosphere by an effort of will, and then, by a further gladiatory effort, threw off as much of this matter as was necessary to poise the beam of my scales at the lesser mark of weight.

HENRY S. CLCOTT.

LETTER TO A SPIRITUALIST.

DEAR SIR: I was not at all prepared for the little encounter of logic with you this afternoon, and since I could not present my views in very precise form in conversation, I will try what I can do with a pen. I think the discussion may be of interest to the "general reader."

The point of philosophy I wanted to advance is that all real truth, and all that we can really know, is of the negative order, like the axioms of mathematics; while all that we can say of things of a positive nature and order—even of the existence of an external world, which is the nearest thing to positive reality—is that it appears to be real or true. Hence many things are apparently and practically true which we know can not be true. We can never cease to feel and act precisely like free agents,—we actually believe in freedom,—though we know that whatever is to be, will be, and that there is no power in all the universe to produce events that are not. Bear in mind that there is never a question of what a thing is "in itself," for the very farthest we can go is to ask how it appears to us. We may say that a thing appears real, but can not say, using terms with philosophical accuracy, that anything is real.

Hence the only question with regard to Spiritualism, is simply whether it is an apparent and practical truth; for we may know with absolute certainty, if we have enough of the faculty of reason to be able to know anything, that no doctrine of a positive nature, can be really true. Utility is a very important element in determining what really seems true. We are not to suppose that men are endowed with any new sense faculties in these latter days; but may suppose that old delusions are ever taking new forms. There is an old form of the doctrine of Spiritualism that is essential to morality, as the assumption of its truth underlies all our notions of right and wrong. Materialism can furnish no valid basis for such notions. It finds their basis in a Spiritualism latent in our own nature. Yet to suppose the doctrine an absolute truth, because it underlies our moral notions, is just as destructive of genuine morality as materialism can be. Materialism, though but a negation, can furnish us with a semblance of morality, and any positive truth that is held as absolute, can do no more. If we would have a genuine morality, we must take both kinds of truth at their own worth and value, neither mistaking the apparent and practical truth for real and absolute, nor the negative and real truth for practical.

To make the modern form of Spiritualism of any practical value, so that we may concede so much of it as to say that it appears to be true, you must give us something more than marvels that appeal only to our wonder, and communications from the departed that add nothing to our stock of useful knowledge. All this, if we take the sensible view of it, but makes it appear a senseless and deluding superstition. The attempt to make things appear beautiful and true that are not merely useless, but positively harmful, is the mark of a low order of wisdom. To the young lady who spoke about "disordered stomach," I would say:

It is not the whisky that does the bad deed, 'Tis Reason that maddens the brain.

Reason being a purely negative faculty of mind, gives us but the negation that Spiritualism is not true. We are justified in calling it a superstition, not by reason, but by the desire to give a strong practical effect to our negation.

You labor under a serious mistake in supposing that what you call spiritual phenomena can be verified like the so-called truths of physical science. You can verify the existence of phenomena of some kind, but the question whether they are spiritual phenomena or not, is insusceptible of verification by any physical tests. Can you bag a ghost and carry it to a chemist for analysis? When you do, behold, your ghost is no ghost. That which you see with your eyes and weigh upon scales is some form of matter, and not spirit. Spirit, by the very meaning of the term,—and of course reason is superseded and unreason is enthroned when you begin to compound terms,—must be invisible and imponderable. We do not know what spirit is, but do know what it is not. It is not matter, not thing, for all our conception of entity or thing is filled by the term matter. Spirit is not the name of anything that is, but simply the name of what matter is not. Philosophy, as well as general speech, necessitates the use of names for not-things and things ideal, as antitheses for the names of things real, and their use, unfortunately gives rise to superstition. The terms mind and thought, used as the names of entities, are synonyms of spirit. But it is not mind or thought that thinks, any more than it is life that lives, motion that moves, or gravity that gravitates.

Although spirit can not be subjected to any chemical test, certain physical as well as logical tests can be applied to men to prove what manner of spirit they are of. It has been shown that the notion of the full moon looking larger at the horizon than at the zenith, is not an optical illusion, as was supposed, but an error of the imagination. It does not look larger. It is a wit's opinion. Men do not err so much in believing things that are incredible, as in imagining that they believe. Even the lunatic is not so big a fool as he pretends to be. Instead of applying a scientific test to the phenomena of Spiritualism, I would apply a scientific test of bread and water to the men who profess to believe in it, and show them that they deceive themselves.

WILLARD CLARK.

State Prison, March 18th, 1875.

Our Mediums, and How to Treat Them.

While the cry of charity for our mediums is raised against any who would question the adaptability of certain persons to be "public" mediums, and while these persons are disgusting people who would otherwise become firm adherents to the cause, and contributors to its progressive works—there is at least one medium in this city almost without food and shelter. A few evenings since, at a small gathering of investigators, some of whom are not identified with the movement, a case was reported, where one medium was so destitute as to beg food and fuel from another. Of course temporary relief was given. It would be quite as well for those who have a charity fund at their disposal, not to wait for a communication from the Spirit-world directing them where to forward relief, but rather to put their head out of doors in the material world, where they will hear something. Mediums are "sarinikingly sensitive," you know, and "so is closed the very avenue through which aid (not reputation against materialism) might come." —Spiritual Scientist, Boston.

FALL AND REDEMPTION OF MAN;

Viewed in the Light of Astro-Theology.

BY W. SCOTT.

(CONCLUDED FROM LAST WEEK).

THE ASCENSION.

Forty days after the resurrection Jesus ascended to heaven. Forty is a number adapted to the peculiarities of the Jewish and Christian theologies. Perhaps the best explanation that can be offered in this case is that given by Dupuis. He says, "According to Diodorus it was at the vernal equinox that the northern nations celebrated the return of the solar deities to the sign of the lamb or ram, and they prolonged these celebrations until the rising of the Pleiades. The immersion of the Pleiades continued forty days, which is just the length of time that Christ remained on earth after his resurrection. And we might add, that eighteen hundred and seventy-five years ago the rising of the Pleiades did occur just forty days after the vernal equinox. Seven, or the number of stars in the Pleiades, is also a number sacred to theology. Such is the character of the god of day, who has been worshipped by all nations as the son of God. We will now notice briefly the characteristics of some of the most prominent of the solar deities.

PROMETHEUS.

If we would understand the true character of Prometheus, we must regard him as the premier of the solar heroes.

Prometheus was a descendant of the Titans, as were also Helios and Luna. He was the creator, the benefactor and the redeemer of mankind. His first man he formed out of clay, after the image of the gods; he ascended to the chariot of the sun, whence he procured the vitalizing spark which he animated his creatures. For daring to imitate the divine form, he incurred the displeasure of Jupiter, who proceeded to persecute him and his race, depriving them of fire. Prometheus again ascends to the chariot of Helios and procures the ethereal spark, which he hides in the stem of a reed.

Jupiter, foreseeing the frailty of mortals, and intent on their destruction, orders Vulcan to make a woman and send her to Prometheus for a wife. Vulcan, with some assistance, succeeds in the undertaking, and presents the woman to Prometheus, who rejects, as dangerous, the proffered gift. Epimetheus, though forewarned of danger, is captivated by the charms of the woman Pandora, and marries her.

In the house of Epimetheus was a beautiful casket, which an oracle had forbidden to be opened. Pandora, prompted by curiosity, raises the lid of the box, and forth issue all the evils that afflict mankind. Alarmed at the discovery, she closes the lid in time to prevent the escape of Hope, the only solace left for the Promethean race. By order of Jupiter, Prometheus was chained to a rock in Tartarus, where a vulture fed on his vitals. He was subsequently released by Hercules, with the consent of Jupiter, when the latter became reconciled to mankind.

The astronomical attributes of Prometheus are plainly visible. He is the author of life; and it is from the sun that he derives the life-giving and life-sustaining principle. It is during the winter that his creatures are deprived of fire and threatened with destruction, when he re-ascends to the chariot of the sun and procures the necessary article, secreting it in the hollow of a reed. The reed is an emblem of winter. Hyemea, who personates Winter, wears a crown of reeds to denote his character. It was in the winter that Hercules invaded the realms of Hades and freed the dog Cerberus. And it was the icy chains of winter that held the rock-bound heroes, Theseus, Prometheus and Perithoos; the first two Hercules released; "but when he would have done the same for Perithoos, the earth quaked and he left him."

The work-shop of Prometheus was Nature's laboratory. His productions were the result of the chemical action of the sun's rays on inert matter.

ADONIS.

Adonis, the sun god of the Phœnicians, represented the reproductive forces of nature. And reproduction being dependent on intercourse between the sexes, it was deemed meet that Adonis should have a help-mate. Adonis is represented as a young man enamored of Astarte, the goddess of spring, who joins him at the vernal equinox and enjoys his company during the months of spring and summer. At the autumnal equinox Adonis is wounded in the genital organs by the tusks of a wild boar. He dies, descends into hell and rises again on the third day. At the vernal equinox his funeral obsequies were celebrated. The wound inflicted by the boar was shown. They mourned and wept over him as they placed his body in a tomb. After the lapse of a certain interval, he was removed from the tomb and placed on a nuptial couch with his bride. Offerings were made to him of fruits and flowers, the products of his own fecundating powers. Adonis was the son of Cyniras and the virgin Myrrha. His tomb was in Phœnicia, and he was worshipped by the Greeks, Assyrians and Phœnicians.

ESCALAPIUS.

According to Dupuis, the sun was worshipped by the name of Esculapius, who was beloved by Astronee, queen of the gods. Esculapius was the son of Apollo and Cronia, and was reared by the Centaur Chæiron. He was the god of medicine, and performed wonderful cures. On a complaint entered by Pluto, he was killed by Jupiter for restoring Hippolytus to life. After his death, he arose again, and, as Ovid says, was twice a god.

ATYS.

The Phrygians worshipped the sun under the name of Atys, who was beloved by Cybele, the goddess of spring and mother of the gods. The story of Atys differs little from that of Adonis, except that he inflicts on himself the "deadly wound that was healed," which deprives him and his mistress of sexual enjoyment. The worshippers of Atys fastened to a tree an image of their god, while at the foot of the tree was a lamb slain. The tree on which Atys was suspended was cut in the middle of the night, on the day of the celebration of the mysteries of the sufferings of Atys. The lamb that was slain was the Ram of the Zodiac, slain by Atys, the god of day, in his passage through that sign at the vernal equinox. The cutting of the tree in the middle of the night denotes a suspension of the functions of the sun god in mid-winter. The celebration of the mysteries of Atys was held at the vernal equinox.

HORUS.

Horus, or Orus, was the son of Osiris and Isis, and was worshipped by the Egyptians. Though Osiris represented the sun and Isis the moon, yet it would seem that the mother of Orus was Virgo. Orus was killed at the winter solstice, but was restored to life again by his mother, who rises at the time he issues out of hell. And Osiris, his father, at this auspicious moment, rises up out of hell, disguised as a wolf, and assists him in subduing the serpent.

In the story of Orus, we have a key to the chronology of the gods. His day and generation must date back fifteen thousand eight hundred and three years. All other gods of the same school, and of a subsequent date, are but modifications of this god. Orus was the god of light, an emanation from the sun, and possessed all the attributes of that star. He was born in the winter solstice, at the time when the new year's sun issues out of the bottomless pit, and his birth must date back to the time when the sun entered Cancer at the winter solstice. At his birth he was entrusted to the care of Latona. Latona, or night, represents winter. And he was rescued by his mother from the persecutions of Typhon. Typhon was a water monster—the hydra—which extends from Cancer into Virgo. The sun at that period entered Libra at the vernal equinox; and as he passed the vernal equinox, he was saved from the persecutions of the Hydra or water serpent. The fable says that Osiris came to the rescue of his son in the shape of a wolf; and the constellation of the wolf is located just south of Libra, at the terminus of the Hydra. It is the opinion of the expounders of mythology that Typhon represented the noxious vapors which arose from the slime and mud, after the inundation of the Nile. It is also stated on good authority that the overflowing of the Nile occurred when the sun was in the signs of Leo and Virgo. And the Sphinx, with the head of a woman on the body of a lion, was supposed to give warning of the approaching inundation; that is, the inundation was anticipated at the time of the sun's passage through the signs of Leo and Virgo.

MITRA.

Mithra was worshipped in Persia, with the bull for a symbol, which goes to prove that the worship of this god antedates that of the lamb. The priests of Mithra administered the ordinance of baptism and celebrated the mystic ceremony of the eucharist. To them the symbol of the cross was familiar. And it would seem that they were schooled in all the ceremonies incidental to modern theology. The worship of Mithra was instituted not less than five thousand one hundred and thirty-three years ago.

Creutzer says that Mithra is represented in sculpture as a young man in the attitude of supporting his knee on a bull that lies on the ground. With one hand he holds a horn of the animal, with the other he plunges a dagger in its neck. He says also that Mithra personates the sun in the full bloom of youth, while the bull is a symbol of the earth, containing in its bosom the seed or germ of things, which the sun god causes to spring forth from the wound he inflicts with his dagger of gold. Mithra was the son of a virgin, was born "in the midst of rocks," and his tomb was in a cave, which was beautifully adorned with astronomical figures.

CHRISHNU.

Yes Christhu, the Savior of India, was born of the virgin Masi, who conceived him from a ray of light. At the announcement of the birth of this prodigy, an indiscriminate slaughter of infants was instituted by order of Conso, the Herod of the day, which resulted in a flight to "Egypt," where the lad was secreted among shepherds until after the death of the tyrant.

The story of Christhu, in some particulars, bears so close a resemblance to that of Christ as to seem to warrant the assertion made by Sir William Jones that it was copied from our gospels. But that great scholar and cat's paw of the Church of England, has failed to substantiate so absurd a theory in the face of unimpeachable testimony to the contrary. That the history of Christhu was written prior to the Christian era, is a fact established beyond controversy. Justin Martyr disposes of this quackery in a manner not inconsistent with the teachings of theology. He says: "It having reached the Devil's ears that the prophets had foretold that Christ would come for the purpose of tormenting the wicked in fire, he set the heathen poets to bring forward a great many who should be called the sons of Jove. The Devil laying his scheme in this, to get men to imagine that the true history of Christ was of the same character as those prodigious fables and poetic stories." This explanation may have been satisfactory in Justin Martyr's time; but in our day, men place little confidence in the stories told of that venerable gentleman with the cloven foot.

Christhu performed many miracles, even to the raising of the dead, by descending for that purpose into the infernal regions. In the end he is doomed to undergo the inevitable fate assigned to the Adamic race—his jacet. And to be in order with the solar heroes, he is made to suffer a violent death. From the observations of eye-witnesses, and from evidence gleaned from the Brahminical writings, the inference is that Christhu died on the cross.

CONCLUSION.

The dogma of the fall of man is without a basis, and must of itself fall, and with it its sequel—the redemption—for the downfall of the former must obviate the necessity of the latter. Hence, to the votaries of Christianity, I have no apology to offer. The crucifixion of the man Jesus is not at all improbable, as such a proceeding would be strictly in accordance with the policy pursued by religionists, who have ever manifested toward reformers a greater amount of intolerance than of love. That the ecclesiastical history of Jesus is a fraud, perpetrated by the priesthood, is obvious to the minds of all honest investigators. The original gospels were written at Alexandria, by a sect styled Therapeutics, or Eclectics. The storehouse from which the materials were derived was the Alexandrian Library, in which was deposited a copy of all the books that gold could buy, or the persuasive influence of conquest procure. These gospels were afterwards remodeled and adapted to the requirements of the Jewish theology.

The greatest curse inflicted on mankind is the tyranny exercised over men's minds by the priesthood through the promulgation of their waddle. The only savior man needs is one who will save him from the snares of the priesthood that compass him round about, and who will infuse into his mind the necessities of an observance of the golden rule.

He who would aspire to the attainments of undiscovered truths can not be confined to the limits of old theology. The soul of science dwells in the celestial spheres, and it is the mission of inspired genius to fathom her mysteries and gain access to her abode. A belief in superannuated dogmas is but a clog in the wheel of progress; this removed, the mind of man will be free to accept truths as they emanate from the soul of TRUTH.

Lloydsville, Pa., 1875.

If we are careful and watchful over our words and actions, we can have the most effective of all influences, the silent testimony of a heart at peace.

A man who puts himself on the ground of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principle.

REMARKABLE PHOTOGRAPHIC EXPERIENCE.

The Spirits of Persons Living in America and London, (Eng.) Photographed in Paris.

SPECIALY COMMUNICATED BY M. A. (NON) AUTHOR OF RESEARCHES IN SPIRITUALISM, ETC.

(From our London Correspondent.)

Having for the last two years paid great attention to the question of spirit photography, I have been enabled to record in the pages of "Human Nature" (Burns, London, England), some of the most remarkable cases of attested likenesses of departed friends obtained in that manner, through the mediumship of Messrs. Mumler, Hudson, and Bugnet. Those of your readers who have seen evidence so collected, will probably consider that no case was ever more completely proved. But it is not my object now to dwell upon the evidence of photography for the return of the departed. I wish to draw your readers' attention to the transcorporeal action of spirit still incarnated, and to the evidence furnished by photography in cases of leaving the body.

In the course of collecting evidence respecting the spirit photographs taken by M. Bugnet, 5 Boulevard Montmartre, Paris, I came across evidence of the repeated presentation on the photographic plate of the likeness of a lady resident at Baltimore. This did not occur in a solitary instance, but was repeated again and again. The likeness was so clear as to leave no room for doubt, and a clear case of "a double" having been repeatedly photographed was made out.

I placed myself in communication with the Count de Ballet, the sitter on the occasion, and he at once attested the fact thus: I, the undersigned, William Julian, Count de Ballet, can certify to have obtained at M. Bugnet's, Photographer, Boulevard de Montmartre, by ordinary methods of photography, at several sittings, the following portraits:— 1. The double of my sister, now living at Baltimore, U. S. A. 2. My uncle. 3. M. de Layman, an intimate friend. 4. One of my aunts. 5. In assurance of which, I freely sign the present attestation.

G. J. DE BULLETT. Hotel de l'athenee, Rue Scribe, Paris, Dec. 10, '74

I was so much interested in the fact of the double of a living person being presented, that I took the pains to get some further information. Mr. Gledastanes, of Paris, has kindly enabled me to give precise facts as to this most remarkable occurrence, which has been repeated again and again, once notably at a sitting on New Year's Day, at which he was present. I wrote to the Comte de Ballet, asking him to be so kind as to give me precise information on these points:— 1. Whether his sister was probably asleep at the time when the photograph was taken? 2. Whether he had himself seen the double at any other time or place? 3. Whether the likeness was one about which no doubt could exist, and if it were recognized by others than himself? 4. Whether he had ever made the experiment of endeavoring to impress his thoughts on his sister by exercise of will-power? 5. Whether the phenomenon in question had occurred more than once?

In answer to these questions, I have received from the Count a letter, which I print as follows:—

Paris, Jan. 15, 1875. MY DEAR SIR:—I have received your esteemed letter of the 9th inst., and shall be happy if what I have observed in the interesting science of Spiritualism may be of some use to you.

Answering to the first question in your letter, I can say that it is probable that my sister was asleep at the time the photograph was taken, for I calculated the hour—12 noon here gives 6 o'clock at Baltimore.

Respecting the second question, I have never seen her double on any occasion, though I have very often felt her impression by intuition, always at a time when she would be likely to be asleep.

As to the question three, the likenesses are so striking that every one who knows her has instantly recognized it. I have her likeness now in eight different positions, in large size (8 in. x 5 in.), and there is not the slightest doubt about the likeness.

In answer to the fourth question, I have never tried to impress thoughts on the mind of my sister. Between her and me, since childhood, there has always existed the deepest affection. We have always corresponded, and her children are most affectionate and devoted to me.

I go to M. Bugnet before noon, and, when I pose before the camera, I simply put mentally the question I wish, or ask her to come to me if possible. On one plate she appears with a card in her hands, with her answer to me written quite distinctly. The writing is in French, except when she does not wish M. Bugnet to know its contents; then she writes in English.

On New Year's Day I went to Bugnet and said mentally, "You read my thoughts, my dear sister, and it would be a grand New Year's gift for me if you could come to me with all your children." When the operation was done she appeared on the plate with her three daughters. I sat a second time, and she came with her two boys, making in all her five children—all perfect likenesses. The drain on the medium was severe, for there were seven portraits in all. On the plate with her daughters she appears holding a card on which is written, "Your desire is realized; receive the felicitation of my children," signed with her name. Here I would observe that M. Bugnet did not know whether she had any children, nor how many, nor how they were divided—three girls and two boys.

On the 10th of this month I sat again, and asked my sister, if possible, to come with my mother, who lives about 1200 miles distant from her. She came with a card in her hands with this written on it, "Your thoughts to-day are for our dear mother. I will do all I can to gratify you by helping her to appear. Come on Tuesday at 10 o'clock." (10 o'clock here would give 4 o'clock at the residence of my mother. She is in the habit of getting up early, and that explains my sister fixing the early hour of 10 here.) I sat at the time appointed, and she came with my mother standing by her side.

All these facts I give you are the result of the most rigorous investigation, and I can avouch all I say.

(Signed) G. J. DE BULLETT.

Now here was a case of the presentation of six living human beings at a time when they were most probably asleep. The mind of the sitter was strongly directed to his sister. He had established a rapport with her, and the mysterious link which joins soul to soul appears to have bridged over the gulf, and to have enabled the sister to manifest her presence objectively. But where did the virtue reside? In the Count? In his sister? In the photographer? or in all three? A careful consideration of the question has convinced me

that the power to obtain photographs of spirits usually resides in the photographer, and may or may not be supplemented by further medi- umistic power in the sitter. Such additional power is by no means necessary. Bugnet alone could take the photograph. But in the case of a spirit leaving the body there must be resident in it a special medium-power to enable it to act beyond the bounds of the body. Many such cases are recorded of Hermetimus (whose wife is said to have played him the scurry trick of cremating his body whilst his spirit was wandering), Plotinus, and many in more modern days. I am acquainted with many such cases, but up to this time I have known of none which could be rested on the palpable objective evidence of a photograph.

From early years I have been conscious of possessing the faculty myself, though until I became acquainted with the phenomena of Spiritualism, I used to attribute my spirit wanderings to dreams and visions. Of late, however, I have had experiences which demonstrated the power of "leaving the body." I could describe scenes at which I had not been corporeally present, and could verify my descriptions afterwards. Here there was an opportunity of testing the phenomena of which the Count de Ballet had had so many instances. I possess the requisite power of transcorporeal action. Mr. Bugnet is an accomplished photographic artist who has been very successful in spirit photography. A sitter only was required to "evoke" the spirit. A personal friend resided in Paris, Mr. Gledastanes (11 Rue d'Annoires), kindly undertook the office. It was arranged that he should present himself at M. Bugnet's studio at 11 A. M., on Sunday, Jan. 31st last, and fix his mind strongly on me, "evoking" my spirit. For myself, I engaged to remain as quiet as I could, and to request my invisible guides to entrance me. Mr. Gledastanes carried out the plan, and posed at 11:15 Paris time, or, allowing for difference of time, 11:5 London. A faint image was obtained, which bore resemblance to me. A second sitting at 11:15 (London) produced completely satisfactory results. The first half of the plate shows a perfect likeness of myself; the second half bears the figure of the spirit who carried out the experiment successfully. He was in life, long ago, a sage who was versed in spiritual lore, and is now a highly progressed spirit. The representation of me shows the face of a person in deep trance, as might be expected. Upon the figure is the usual fluidic drapery which all spirit photographs taken by M. Bugnet show.

During the time that this experiment was being made I lay in bed in London in a state of complete trance. I remember hearing the church bells ringing as I lost consciousness, and that must have been near 11:00 A. M. After that my memory is a complete blank until 11:47 A. M. Of all that occurred during that time I am as ignorant as I am of what occurs at a seance whilst I am in the trance state. I was subsequently told by my guides that it was necessary to keep the spirit in a state of absolute passivity, lest any sudden shock should harm or startle it.

For the whole of Sunday I was more or less under spiritual influence. We had a seance in the evening at the house where we usually meet; but a new spirit controlled, and nothing was said about the photograph until the next morning about half past six. As I was dressing, I was told by the voice which I am accustomed to hear, that the experiment had been successful. Full particulars were given, and details of the result obtained. I have them now before me carefully recorded; and they are confirmed in every single particular by the letter from Mr. Gledastanes from Paris, which I received about 5 P. M., nine hours later.

I am relieved by the exact information given me by my spirit friends—information on which I am able to rely with confidence, as coming from those who have never misjudged or deceived me—from speculating as to the means by which this remarkable experiment was accomplished. It was no projection of thought, no dummy made by trickery spirits, and exposed so as to be photographed. It is an actual representation of a spirit actually present, a spirit still incarnated, and which was then united to a body which lay more than 200 miles away. That is the plain fact, and sufficiently marvelous it sounds when thus nakedly stated. Whether in the other cases the spirits were actually present, I am not able positively to affirm. Probably they were; but in my own case that probability becomes certainty.

What light does this experiment throw on recorded cases of "double"? What vistas does it open out to us who are patiently investigating the unknown land's invisible inhabitants, and their means of intercourse with us? If the transcorporeal action of spirit be such as this, and can be so noted and certified, we may hope to throw a flood of light on the vexed question of Psychology, and to learn much of the action of disembodied spirits which now seems dark to us.

At any rate, I present you with the fact as a contribution to the history of the subject, and I am not without hope that some among your readers may be able to relate experiences bearing upon it, or may have had experiences in the same direction themselves.

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The Reviewer.

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REVIEWED BY HUDSON TUTTLE.

The author of these volumes preached the doctrine of Methodism for twenty-five years, and at the time of his writing and publishing the "Mental Cure," was a member in good standing with the Swedenborgian society. On its appearance, however, the bigoted leaders, perceiving its Spiritualistic tendencies, sought to counteract its influence by adverse and prejudicial criticisms in their journals. He found, as others have to their cost, that Swedenborgians can excel even Calvinists in bigotry. The liberal wing received the book with favor. The author writes under spiritual influence, which is his reason for keeping himself in the background.

The "Vital Cure" was written later, when Mr. Evans had planted himself firmly on the Spiritualistic platform, and boldly avowed his convictions to the Spiritual public, having given over the expectation of succeeding with the Swedenborgians.

His method in his "Mental Cure" indicates the course of his previous studies and profession. It is of the theologian immersing into the light, but not sufficiently to cast his old ideas aside. Hence his first chapter gives "the relation of the human mind to God," and his first sentence is, "All true philosophy must begin and end in God, the fountain of all life, and love, and truth. A correct knowledge of the soul involves of necessity a true conception of the divine Being."

What kind of a God Mr. Evans believes in, he hastens to tell:

"But God is personal, or an indefinitely diffused principle? In a certain sense, he is both one and the other. He is love and wisdom. These are the essential properties of personality. They are essentially human. An impersonal affection or intelligence is an impossible conception. He is an infinite man, and we are men by virtue of our derivation and conception from him."

If "all true philosophy" must "begin and end in God," we are a long way from such a philosophy, for the mind of finite man, for reason of his finiteness, can never comprehend God, who must be from His nature infinite. Mr. Evans regards him as an "infinite man," which is a contradiction in terms. If God have personality, he is finite and not omnipresent, and whatever the heart may gain in affection, it loses in truth.

Again he defines him:

"God is the central life, the first and only life. All life in the universe is a derivation from him, and a manifestation, a modification of this primal vital force. But his life is love. Hence his love is the first and only substance, whence all other substances emanate." This is a dash of Swedenborgian mysticism, which is as puerile as the guess of a child in the dark. Making love and wisdom forces and substances corresponding to light and heat, is all fine talk which amounts to nothing.

We confess in the beginning we know nothing about God. Being finite, we can not grasp infiniteness. He may be an "infinite man," or love that is a "substance" may be his, out of which he created worlds; we do not know, and by comparing the ideas of others we learn they are equally ignorant.

A very acceptable science of life, physical and spiritual, is possible without even a mention of his name, or a knowledge of the least of his ideal attributes.

Mr. Evans here commits a mistake, common in the past, but scarcely to be overlooked in the present. And still worse, he allows those views, as he is compelled to do if made the foundation of his treatise, to extend through all his chapters, and to the full extent of their influence vitiate his deductions. As in the Divine Being, wisdom is evolved from love, so in man love is the basis of the mind, from which all other faculties are evolved, one position being quite as tenable or untenable as the other. It forces him in his investigation to adopt the exploded theory of a distinct vital force, and the distinction between matter and spirit, and the absolute dependence of the former to the latter. To show the unsoundness of all these positions, would require far more space than is at our disposal, and hence we can only allude to them in passing.

Aside from this, the book has especial merit. Mr. Evans advocates that there is a spiritual body contained within, and permeating the physical body; that the physical body is formed and fashioned by this interior spiritual being; that the functions of the mind correspond to the functions of the physical organs, and disease is the inharmoniousness which primarily begins in the spiritual forces, and works its way into the physical being.

"The inner form is the prior seat of all diseased disturbance in the body." This is in a great measure true, but not in an absolute sense. The spirit is directly affected by spiritual forces, but the physical body is itself amenable to physical conditions. If the spirit be the seat of disease, instead of the body, we are forced into the unpleasant conclusion that it is more imperfect than its envelope; that even when freed from the body it will be subjected to disease.

Perhaps Mr. Evans does not mean as he says, but rather that disease arises from want of harmony between the body and the spirit, in which case it should allow for physical as well as spiritual causes.

He argues that healing power should be applied to the spiritual, instead of the physical side, and as human magnetism is the only known method of effecting spirit, he recommends that in unqualified terms. Here he expresses a great truth, one which will undoubtedly be of greater usefulness as the occult realm of spirit is better understood. He also advocates the use of the "will" in willing away disease, and there is no doubt in many cases it would be all sufficient.

In diseases relating to the spiritual being, the will, the imagination, and magnetism are highly serviceable, yet there remains a class of diseases, related directly to the organic being, which these can not heal. Of these our author makes no mention.

Crime he refers to disease, and most correctly. He touches the basis on which the revised criminal code and method of dealing with unfortunates of the future will rest. He says:

"It is a disease of mind and body, and the unfortunate beings should be sent to the hospital, rather than to prison, or rather, our penitentiaries should be turned into hospitals for the souls of men."

Although we regard the principle on which he rests as incorrect, yet his method of treatment is every way commendable. There is not the least doubt that in the majority of

cases the spirit should receive more attention than the body. By changing the current of its thoughts, by directing the force of will, the bodily functions can be wonderfully affected. The honorable profession of medicine arrogates the patent on the right to kill, and has succeeded well in that business, yet it has a residuum of truth, and were it once discovered, it might go hand in hand with the magnetist. Every page has fresh and valuable suggestions, and those passages relating to the world of spirit are highly interesting, and indicate their origin in the clearness and truthfulness of their expression.

Of obsession Mr. Evans remarks: "Every abnormal state of mind, by an inviolable law of our being, constitutes a bond of sympathetic and living connection with similarly diseased mind in the interior world."

This idea is extended in the "Vital Cure" into a very interesting chapter. Among other causes of obsession there given are a negative condition, exhaustion, discouragement from failure, and overtaking the mental powers. He produces, among many other illustrative instances, that "of an interesting girl of some twelve years of age, who would at times write, sing, and play upon the piano in a style far beyond what her natural skill and taste, or her acquired ability had enabled her to do. These agreeable exercises were attended with others of a character painful to witness. There were sudden outbreaks of vulgar and obscene language; and these paroxysms continued for several years, the unruly powers steadily gaining the ascendancy. At length, in a moment of violence, she was thrown upon the fire, the hair burned from her head, and her face badly scarred. She lived a most miserable life for the remainder of her days."

This is a fair example of what passes ordinarily for insanity, and a majority of cases treated in insane asylums are of the same origin. The restraint and influence exerted at these institutions is the very reverse of what it should be, and the most potent of all remedies to overcome obsession, the stronger magnetism of an earthly operator, is entirely ignored. On a recent visit to a famous asylum for the insane, where some hundred pitiable beings are consigned by the tender care of their relatives and friends, I asked the superintending physician what remedy they most relied on. "Well," said he, "we expect a good deal from diet, but our chief reliance is phosphorus and iron."

The brain is depleted of phosphorus, and hence a person goes mad, is the theory! Even if so, will it assimilate substance which is an unmitigated poison taken in any other form than the infinitesimal portions in combination in organic bodies used for food? Very nicely kept, obligingly attended, are our asylums, but very beds of torture, inquisitions of unutterable woe! The obsessed souls can never tell the unfathomable pain they experience.

Of the Spirit-world and our relations thereto, I can not refrain from making a few brief extracts:

"We believe, with the force of a prophetic conviction, that the time is coming, and draws near, when men will be educated into the normal use of their spiritual senses. Then the spiritual world will no longer be like those large blank spaces in the earlier maps of Africa, marked unexplored territory. To see and converse with those on the shining shore, and to pierce the hidden depths of the inner realms, will be deemed no more extraordinary occurrence than our every day social intercourse with those who are in this outside circumference of being."

The method of spiritual communion, and why it shapes itself to the form of the receiving vessels, is exquisitely told in the following paragraph:

"Spiritual ideas flow into our thoughts and these find utterance, or an embodiment in the words that are in our memory. But our thoughts may not be capacious enough to hold an angelic idea, and our words but poorly express our thoughts. He whose mind is exalted to a spiritual plane of activity, may perceive, as Paul did, unutterable things. The soul, in the calm, loving and living light of a super-sensuous realm, may enjoy an ineffable intellectual and affectional experience."

How shall the impressions of spirits be distinguished from our own thoughts?

"In a calm, passive, and receptive mental state, our first impressions, before we have had time to reason, are always the safest and surest guide. What we call reason, is often only a struggle of doubt with truth, and not infrequently throws us from the pathway of light into the dismal darkness on each side of it."

"Vital cure" is superior in style and matter to the many books issued within the last few years, treating of nearly the same subject. It is vitalized with the earnest conviction of the author, and possesses absorbing interest to the student of spiritual science, and is well worthy of a conspicuous place by the side of its companion volume, in his library.

RICH MEDWAY'S TWO LOVERS. By Celia E. Gardner, author of "Stolen Waters," "Broken Dreams," "Tested," etc. New York: Carleton & Co. London: S. Low, Son & Co. Cloth, 463 pp. price \$1.75.

Miss Gardner is best known as the author of "Stolen Waters," a novel that has had quite a run. She is a writer possessing good attainments which she uses to much advantage, to engage the attention of her numerous readers. Tales which have read her previous works will want this. It will also, no doubt, add considerably to her number of readers.

350. A YEAR: HOW I MADE IT by my Bees; And how others may soon do the same. By J. W. Pagden. Boston: Loring, publisher, price 25 cents.

The author says that the main object of all recent publications on the management of bees, seems to have been to sell some patent contrivance. While he does not condemn the costly hives, boxes, etc., he gives his own extensive experience, and shows how nearly all the advantages claimed for them can be attained by the common straw hive and a few inexpensive additions, for the purpose of obtaining the largest amount of honey without destroying the bees; and how in a few years, commencing with one hive of bees, they may establish a permanent source of income. We commend the little book to all interested.

IN THE CAMARGUE. By Emily Bowles. Boston: Loring, publisher. Paper—price 75cts.

Whoever picks up this unpretentious appearing book will not be attracted by its appearance, and will wonder somewhat at the title, as few will be aware that it is the name of a large island at the mouth of the river Rhone, the scene being located in Southern France. Whoever commences to read the story will at once discover it to be one of the most delightful novels they have read in a long time. The characters are few in number but sharply drawn and portrayed, with a freshness that is wonderful in these days of machine-made stories. The story differs in material respects from the popular novel of the day. Our space forbids a detail of the plot. We can only again, as we have done before, congratulate the publisher on the excellent taste displayed in his series of "select novels" and commend the book to all who love a good

Books Received.

SECRETS OF THE SANCTUARY. An Inside view of the Editor's Life. By A. F. Hill, author of "Our Boys," "The White Rocks," etc. Philadelphia: Claxton, Remsen & Haffelinger, publishers. Cloth, 12mo. 312 pp.

THE DOCTRINE OF DESCENT AND DARWINISM. By Oscar Schmidt, Professor in the University of Strasbourg, with twenty six wood cuts. Cloth, 12mo. 234 pp. New York: D. Appleton & Co., Publishers.

THE GERMAN LANGUAGE as a Regular Branch of Public Instruction. Paper, 12mo. 38 pp. New York: E. Steiger, publisher.

Medium's Column.

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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 mediumistic development. All letters inclosing \$1 and 3 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 150 Warren-ave. DR. CYRUS LORD. v17n312

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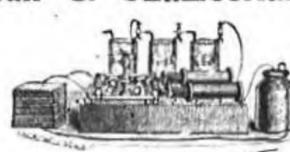
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CHICAGO, SATURDAY, APRIL 10, 1875.

Catholics in New Hampshire.

The New Hampshire Patriot says that during the long years that the Democrats held power in New Hampshire, they would not change the Constitution to grant to Catholics the same rights held by Protestants...

New Hampshire is the only State in the Union that prohibits Catholics from holding office. Although it allows them the privilege of voting, it has imposed civil disabilities on account of their religious belief...

It does look like the manifestation of an intolerant spirit, to see in any Constitution a clause prohibiting Catholics from holding office, but to do not their actions have a more intolerant and bigoted tendency in their warfare against our own present school system?

See the struggle that took place in Cleveland, Ohio, during 1873. Bishop Gilmour commanded all Catholics to withdraw their children from the schools there. He said that the present school system must cease, must cease not because it teaches Protestantism...

The Rev. T. B. Forbush sums up Bishop Gilmour's position in these words, "Let me re-state the case of our Bishop. He proclaims antagonism between the church which he represents and the forces of freedom and progress which are embodied in modern society..."

"I now, in the presence of the Almighty God, the blessed Virgin Mary, etc., etc. do declare from my heart, without mental reservation, that his holiness (Pius IX.) is Christ's Vicar General, and is the true and only head of the Catholic Church throughout the earth..."

Catholics should modify this Jesuit oath, before they ask the privilege to hold office in New Hampshire, and also give their opinion in regard to the massacre of unfeeling Protestants in Mexico. It appears from the correspondence of the New York Herald, that the assassins were thirty five in number, and without any sign of warning whatever, bared their machetes (matachajás—broadwords) and commenced an indiscriminate slaughter of the peaceful inmates of the church...

On Monday, the 29th of March, 1875, Judge Williams, presiding as Judge of the Criminal Court of Chicago, sentenced Wilbur F. Storey, editor and proprietor of the Chicago Daily Times, to ten days' imprisonment in the county jail, for contempt of court, peremptorily ordering the sentence to be carried into immediate execution.

There are seven indictments pending against Mr. Storey in that court for libel. The Judge, in passing sentence upon Mr. Storey, said:

He began by reviewing the cause of the publication. There were seven indictments found against Mr. Storey. While the Grand Jury was sitting an editorial had been published in the Sunday Times, called "Disreputable Vengeance." This article was read. The decision was very full and covered all the ground. The articles were all included and the objectionable sentences read. The allusions to several of the Grand Jurymen created a sensation. They had been indirectly called loafers, male strumpets, etc. It was not deemed necessary to read them in full, and those parts only were given which contained the most direct allegations. Then followed the consideration of contempt, its committal jurisdiction and punishment. Authorities in large numbers were introduced. The Judge said:

IT WOULD BE A MOCKERY of justice to merely impose a fine. The sale from the papers, containing the articles, would refund him immediately any ordinary amount which would be inflicted. He would therefore impose no fine nor no costs, but would order that the defendant be confined in the county jail for ten days. A buzz in the court room immediately arose. There was a swaying of the people, followed by an intense silence. Two or three smiled, but the great mass frowned and looked troubled. Then a slight murmur arose, but the Judge, although expecting it, quickly said, "There will be no demonstration." People sat still and watched. Mr. Storey did not move.

HIS FACE WAS AS CLEAR AND PLACID as the summer sky, and whatever might be the inner effect on him, outwardly it was peaceful enough. Mr. Goudy stepped to the front and asked for an appeal. There was no law by which he could ask for it, returned the Court. "There was a Supreme Court decision," returned Goudy. "None that is printed," replied Williams, "and I overrule the motion." "Then we accept," answered Mr. Goudy, and after Col. Ricaby had asked that due notice be

given of the trial of the libel cases, Williams called out that the sheriff should lead Mr. Storey to jail. Mr. Agnew, the sheriff, did not appear. In fact, no one made a motion to lead him anywhere. He sat still, his hat in one hand, his other resting on a gold-headed cane, making no motion, but calmly looking before him. Finally, Col. Ricaby stooped and spoke to him, when he stood up and erect, AND QUIETLY FOLLOWED HIM.

They walked together to the passage way leading to the jury room, where Doyle, the jailer, had arrived, and the latter walking ahead, Mr. Storey and Col. Ricaby following, they passed along the hallway to the covered passageway leading to the jail. There was no confusion, and no crowd. Had the old gentleman been on a tour of inspection, about the premises, it could not have been more matter of fact. Inside the court room the crowd suddenly dispersed. "It was a beautifully written document," said Ricaby, the State's Attorney, and he took up the papers in the case of an overcoat thief, whose sentence, presumably, will not be a heavy one in the face of the satisfaction of the court.

On entering the jail, Mr. Storey walked down the iron steps, the jailer leading the way to that inner entrance which opens into the office, and which affords the ordinary means of entry. The party passed out of the jail proper, and were ushered into the private office of the jailer, a nicely carpeted, handsomely furnished room, in which were arm chairs, desks, books, papers, etc. Men were set hurrying about, and, in a twinkling, all dust and dirt was removed, and an air of freshness imparted to it. Mr. Storey took off his spring overcoat, hung it up, seated himself in an arm chair, and leaned his chin on the head of his cane, and was soon

IN A SORT OF BEVERLY. His calmness was remarkable. He made no effort, one way or the other, and not the least sign of emotion escaped him. Had he been sitting in a waiting room of a hotel expectant on the return of a messenger, his appearance would not be different. The jailer soon left. His company was not congenial. Col. Ricaby also took a seat, and an ordinarily conversation followed. Ricaby, soon left, Mr. W. W. O'Brien meanwhile coming in, and with him Mr. Storey soon entered into a spirited general talk. He looks at the imprisonment as a matter of not much import. Ten days will soon be over, and in the meantime he is to have the best that the jail can afford, with free ingress to all the people who want to visit him.

The Chicago Daily Times is a live paper. It not only fearlessly exposes the corruption of the Chicago rings and officials, but corruption wherever found. It was the first secular paper of any note, that opened its columns editorially and for correspondents in defense of the truths of spirit communion.

Mr. Storey with that fearless spirit that dares speak the truth when once advised of facts, sought to know by personal examination what there is of Spiritualism, and as is always the case with honest persevering investigators, he soon learned that open communion between this and the spiritual plane of life is a reality—that man though dead physically, has a spirit none the less intelligent after such death.

It is not strange, nor is it anything new that Mr. Storey should be a marked object of disfavor to the times and rings that like leeches absorb the people's money.

We have no inquisitions in this country to pass sentence upon heretics, but there are many other ways in which desired results are obtained.

While we express no opinion in regard to the position taken by Judge Williams, we do say that for ourself we would much rather occupy the cell wherein Mr. Storey is incarcerated, than wear the ermine with the suspicions of Mr. Storey's friends, however unwarranted, of vindictiveness resting upon us.

The freedom of the press is of inestimable value, and held above all price by the American citizen. Millions who hear of Mr. Storey's incarceration, will be loth to believe that a blow has not been intentionally struck by judicial power at that freedom which is sacred to liberty.

That Mr. Storey will gain friends wherever the report of his incarceration is read, and that will be in every hamlet in America, we doubt not. The conjecture in regard to the demand for his paper as uttered by the judge in passing sentence of imprisonment, instead of a fine, will prove prophetic.

We forbear to utter another prophecy; one which will however be uttered by the millions who will read the report of Mr. Storey's imprisonment for publishing his opinion of a Chicago Grand Jury.

The Legislature of Illinois now in session may do a good work in legislating against presumptive contempts of courts, and by prohibiting all judges from exercising unlimited power, often vindictively, in righting their own imaginary wrongs.

Out of Jail at 10:30 P. M.

Mr. Storey was released from custody by Justice McAllister, one of the Judges of the Supreme Court.

THE TELEGRAM. WAUKESHA, Ill., March 29.—To GEO. CHANDLER, Room No. 43, No. 163 Washington Street: The following is the order for release of Mr. Storey: "Upon plaintiff in error entering into negotiation before the sheriff in \$3,500 with George Chandler as security, he will be discharged from custody. Signed W. K. McAllister, Judge Supreme Court." When the reading of the telegram was concluded, Mr. Storey's friends joined in DEMONSTRATIONS OF APPLAUSE and congratulated him most cordially. At 10:45 o'clock it was announced that a car-

riage was in readiness for Mr. Storey, when that gentleman, accompanied by Col. Ricaby, Hon. B. G. Canfield, Mr. Goodell, Mr. Chandler, and Judge Dickey, left the jailer's room, and made their way out of the building. Entering the carriage, Mr. Storey was driven to his residence on Michigan avenue.

And thus ended the eleven hours' residence of the editor of the Times in the private office of the jailer of Cook county.

IN HARD LUCK.

A Little Worldly Strategy.

Churches, although they are supposed to have first-class backing, one of the wealthiest of bankers and the shrewdest of beings in existence, the Author of all things, mundane and supramundane,—notwithstanding this, cyclones destroy them, winds unroof them, fire burns them, lightning strikes them, and debts take them. Now this is one of the most difficult things to understand on this terrestrial sphere; it is a problem too abstruse for poor mortals to grapple successfully with, and if you don't wish to become crazy in cogitating over it, let it alone. However, we are inspired with hope for the churches, when we see one exhibiting genuine sharpness, real Yankee acuteness in the discharge of its business management. It appears from one of the city papers, that the Third Universalist church society of this city, (which built, and has been worshipping for several years in, Murray chapel, a small wooden church located at the corner of Indiana avenue and Twenty-ninth street,) is in trouble. At the time of its organization, Mr. Ballard, one of the trustees, loaned the society \$12,000 to enable it to build, and took a trust deed on the building and lot as security. Some time afterward Mr. Ballard died, and the lien on Murray chapel passed into the hands of the administrator of the estate, Mr. H. H. Gage. Since that time until about a year ago the society paid interest, at 10 per cent on the debt, but about the date last named it became so cramped as to be unable to meet the annual interest. About six weeks ago Mr. Gage took possession of the church, and placed a custodian therein with orders to keep the Third Universalists out. He did so, and the Third's have not since had a place wherein to worship. Mr. Gage has allowed them to hold their Sabbath school there, and that was all. Meantime the thrifty administrator was looking around for another tenant for his property. He found one in the Rev. Herbert Smythe's society of the Bishop Whitehouse memorial church. This last-named society has been worshipping there about four Sabbaths. The Thirds did not complain much about the rather summary ejection, but they would like to get their personal property worth about \$3,000, out of the church. This Mr. Gage would not allow them to do. Then they wanted to sell it to him, or arbitrate their title suit, or its value, but to all these propositions Mr. Gage turned a deaf ear. Last Sabbath the Sabbath-school children gathered there as usual, but were also denied admission. This aroused the universal (ist) ire of the Thirds, and they resolved to outwit Mr. Gage. They therefore waited till past midnight, Sunday night; got out a writ of replevin for their personal property; took possession of it, and sold it immediately to an innocent purchaser.

When religion becomes "sharp," cutting like a two edged sword, and able to outwit the worldly cunningness of sinful man, then it will be worthy of the highest admiration. Religion should give us keener eyes, a more far-scenting nose, a more delicate taste; additional cunning, a keener insight into the ways of those that are devilish, more money than the non-believer, longer life than the sinful, and pleasanter dreams than those who do not acknowledge Jesus as the Savior of the world. Evidently, these Universalists were worldly enough to resort to a legal trick, to thwart the worldly Mr. Gage. In doing so they exhibited the qualities of an improved religion, and no doubt met the approval of God himself.

If the churches have the "Author of all things" for a backer, why is it that Methodist and Baptist Churches, at Appling, Georgia, were destroyed by the late fierce tornado? Why is it that God makes no distinction between a house of ill-fame, and a meeting house, when he is controlling the movements of a cyclone.

An Indian Burying Ground.

It appears from the Columbus, (Ky.) Spectator, that Dr. R. H. Perryman, of Casey's Creek, same state, has made a discovery that is truly wonderful. On a perpendicular cliff not far from his house, about 25 feet from the bottom, is a shelving rock about 100 yards long, sheltered from rain and stormy blasts by an overhanging rock, which was once used by the Indians as a graveyard. Hundreds of well preserved bodies were lying there side by side, with a thin rock slab between them. Each body has a stone vault, covered over by a thin rock, and the whole row is covered with dirt brought from a distance. It was a very cold day when the Doctor made this discovery, and he opened only three of these vaults, but in each of these he found a well-preserved corpse—the hair and everything complete, but they melted to dust as soon as the air struck them. The bones remained intact, and one skeleton was of enormous size, some 8 feet long. In these vaults were willow baskets, ornaments, with shells and various trinkets, showing the handiwork of the departed. These trinkets all crumbled on coming in contact with air. This place, the Doctor says, has been observed before, but there being nothing visible but dirt, has attracted no attention. The place is almost inaccessible to men, and how these bodies and these stones were got there will ever remain mysterious. We can readily imagine that if the remains

of an Indian is 8 feet, that the size of Adam must have been immense. He must have been at least four rods in height. We have a right to believe he was a very tall man. Material was plenty; there was any quantity of dirt from which to make him, and nothing less than a man 66 feet in length would have satisfied God's ambition. Indeed, it would add greatly to his power and grandeur for us to believe that Adam was a hundred feet in height. It is no more difficult to believe that, than many other Biblical statements, and in this free country, each one can believe as he chooses.

The Davenport Brothers. A Letter of Inquiry.

S. S. JONES, Esq.—DEAR SIR—Excuse the privilege I take in addressing you this letter, but I do so for the purpose of sustaining truth against falsehood. I have had conversations with several gentlemen of this place, in regards to the wonderful phenomena that occurs in the presence of the Davenport Brothers. They say that the Davenport themselves acknowledge it to be jugglery and not Spiritualism. Now what I desire to know is—1st, Whether or not the Brothers ever proclaimed it to be nothing but jugglery; 2nd, Whether it is Spiritualism or jugglery; 3rd, Are the Brothers spiritual mediums or jugglers? Please do me the favor of answering this letter, as I desire to keep your answer and show it to those who are ignorant of the divine truth as proclaimed by the agents of the true God of the Universe.

Yours Truly, THOMAS J. SHEPHERD, Savannah, Ga., March 22nd, '75.

REPLY. It is not a fact that the Davenport Brothers admit their manifestations to be jugglery. They are genuine mediums, as every careful investigator will confess. They have been and yet are traveling among the most bigoted opponents of Spiritualism, in this and foreign countries. They have often been mobbed by ignorant religionists because they claimed that spirits caused the demonstrations witnessed at their seances.

To avoid persecution the controlling intelligences directed their mediums to make no announcement in regard to what power it is that produces the phenomena witnessed.

The inquiry is often made at their seances, Do you claim that spirits are doing these things? Their reply is, we make no claim in regard to the matter, you see and can judge for yourselves. We only say this, we do not do these things of ourselves.

Thereupon priests wisely wagging their little heads, say "Ah, yes! Don't you see they don't claim it to be spirits. It is all jugglery."

These wise sayings are banded about from mouth to mouth, until they are told as confessions of the mediums, which is not true. They never confessed it to be jugglery nor imposition of any kind. The published Life of the Brothers gives all the particulars in regard to their development as mediums, and the trials and persecutions they encountered by reason thereof.—[ED. JOURNAL.]

Is Perjury a Royal Privilege?

The jury in the Mordaunt divorce case have found Lady Mordaunt guilty of adultery.—London telegraph.

It is a well known fact that during this trial Lady Mordaunt's paramour went on the witness-stand and solemnly swore to his own innocence and that of the woman; in regard to which fact several English journals made the following comment: "All Englishmen applaud his pluck, though doubting his statement!"

It is generally believed in England that His Royal Highness, Prince of Wales, swore falsely on this occasion, in his efforts to clear himself, and exonerate Lady Mordaunt from the stain of guilt. Being the heir apparent to the English throne and prospective head of the English Church; can the latter prosper with such a "head," one guilty of perjury? It seems, however, to make but little difference in the prosperity of the church, whether its members are rigidly moral and upright, or licentious and dishonest. But what is the condition of a people from a moral standpoint, who will applaud perjury, considering it a manifestation of pluck?

O. L. GREEN sends renewal for JOURNAL, but gives no post-office address.

A SUBSCRIBER at Franktown, Nevada, sends renewal for JOURNAL, and orders a book, but gives no post-office address.

THE lectures of Bro. J. M. Peebles, in this city, have been a grand success, crowded houses greeting him on each Sunday. His addresses were replete with good suggestions and eloquent thoughts. In our next issue, we shall publish one of his lectures, delivered on Sunday, March 28th.

R. A. DEMNICK sends resolutions unanimously adopted by the Des Moines (Iowa) local association of Spiritualists, endorsing Dr. J. W. Kenyon as an "eloquent speaker," giving utterance to "grand ideas." The society regard him as a successful magnetic healer, and recommend him to Spiritualists everywhere.

JOHN W. WRIGHT, of Clinton, Ill., sends his indorsement of Morris and Green, mediums, in contradiction of the statement of Theodore F. Price that they were frauds. He attended a seance where he says materialized hands were exhibited, musical-instruments played upon, etc., to the entire satisfaction of all present.

THE Spiritualists of Long Lake and Lake Minnetonka, Minn., send us resolutions signed by G. Teas, President, and Rella Stubbs, Secretary, fully indorsing K. Graves as a lecturer. Mrs. E. A. Briggs, of Kingstons, Minn., also sends like resolutions fully indorsing him.

TRIAL subscribers who renew for one year must not fail to state, when they remit, that they are trial subscribers.

Philadelphia Department

BY HENRY T. CHILD, M. D.
Subscriptions will be received and papers may be obtained...

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...

Communications Through Katie B. Robinson, of 2123 Brandynne Street, Philadelphia.

We would ask, O! Father of all life, that, connected with the beautiful philosophy of Spiritualism, there would come that true harmony and peace that would develop all mediums and investigators to that plane on which they could realize the nature of that power which doth pervade all things with love...

CHARIE W. WILLIAMS.

As this is the anniversary of my entrance into Spirit-life, I wanted to say a word to you and my friends. I have found much to do in the past year. I have been around many of my friends, especially those who are engaged in labor tending to promote the happiness and welfare of humanity...

L. JUDD PARDEE.

My friend Mrs. Sharps may sometimes think that I have forgotten the many kindnesses of the past. I have not, and often with your companion I come to you in your lonely hours, and we try to console you and drive away all sadness and sorrow. I would not have you ever think that I have gone away from earth so far that I can not come to you at any time...

MCCLES MADISON, OF SNOWDENVILLE, CHESTER CO., PA., TO HIS MOTHER.

When the cry of war swept over our country, all the young men, as well as many of the older ones, seem'd to rouse up and say, we will defend the Union, and if called for will take part in this war. With such feelings I entered the war, and now as I look back to the end I feel that it was right. I rejoice that slavery was wiped away from our country, I trust, forever...

and enable you to know more about your own life as well as ours. I know one thing, God is the supreme power, and I look upon him as the light that shall guide us over the sea of life. I can see there are a few people around you that are looking into these things, and by and by there shall come a truth to them that will show them that Spiritualism is not exactly the work of the Devil, and they will have evidence unmistakable that we still live...

ELIZA STEVENS.

Please to say to my friends that I still live, and have given some communications to friends outside of my family, who believe in such things. I was enabled to give a pretty good test to them at one time, and I would like that mother and the dear ones at home would know that I still live. I know what their ideas are concerning the other life, and perhaps it would please them if they could quietly read that Eliza is happy, that she is engaged in a work that is making her more happy than if she had lived in this life...

Bismarck and the Pope.

Ample time has elapsed to admit of the formation of a correct opinion on Prince Bismarck's celebrated circular in regard to the papal succession. As a diplomatic document it has not met with the slightest success, but outside official circles it has made considerable noise and evoked much comment. Not one of the Powers addressed has returned a favorable response to the Chancellor's proposition for a coalition to impose conditions on the College of Cardinals with respect to the choice of a successor to Pius Nono...

The German Chancellor argues that the promulgation of the infallibility dogma has rendered necessary the intervention for which he contends. He maintains that any Catholic who accepts that doctrine in its fullest sense can not be a good subject, and refers to the conflict that prevails between the civil and ecclesiastical jurisdictions in Germany, Italy, Switzerland, Russia and Mexico. The circular, although a diplomatic failure, has made some apparently strong points, and has carried all the more weight because it has been backed up by a pamphlet from the pen of William E. Gladstone. The circular was considered of sufficient gravity to demand an authoritative answer from the German Catholic Bishops, twenty of whom united in a protest and denied every material allegation made in the document...

Although we in the United States are happily out of this quarrel, it, nevertheless, is no destitute of interest on this side of the Atlantic. Here there is no predominant state church, and it would appear that the only trouble which would arise between the Catholics and the rest of the citizens is in regard to the education question, a subject which we will not now discuss. Bismarck refuses to recognize, or rather, to place reliance on, the distinctions which the Bishops draw between the loyalty that Catholics owe to the governments under which they live, and the fealty which they consider is due from them to the head of their church. The Catholics contend that they act on the rule laid down by the Savior when he said, 'Give unto Caesar the things that are Caesar's, and unto God the things that are God's,' that if the Pope were powerful enough, as a temporal sovereign, to invade say the United States, they, the Catholic citizens of this country, would take up arms as vigorously against him as they would against any army that might be sent either by the Queen of England or the Emperor of Germany...

German subjects." "We do believe in that doctrine," retort the Catholic Bishops, "and we can be and are good German subjects." The Episcopal gentlemen, of course, explain that the only infallibility claimed for the Pope is in matters of faith; that on all governmental questions and every-day happenings the poor of man who occupies the chair of Peter is just as fallible as the commonest human being that breathes the breath of life.

But it does not supply an instance of any of the 250 odd Popes who have reigned ever invading, as a temporal sovereign, any foreign country, and therefore the assertion that the Catholics of the latter would fight for their own ruler and against the Pope, as a temporal prince, has never been tested. But it probably is not in any fear of such an event, although the question is properly raised by this extreme case, of which Bismarck is in dread in some mysterious way he appears to connect the claimed spiritual infallibility of His Holiness with disaster to the temporal welfare of Germany, and therefore he exclaims, 'Let us confess, and get the right kind of a man elected to succeed Pius the Ninth.' As stated, he can obtain no favorable response to the proposition, and Germany is left single handed to fight the occupant of the Vatican. In the course of nature he must soon be released from the troubles by which he is encumbered, and then it will be seen if the College of Cardinals will be interfered with in the choice of a successor. Germany will scarcely seek to do so alone; but it is quite possible that the Emperor would at least find one ally, and that in the person of Victor Emmanuel.

R. F. UNDERWOOD speaks at Chillicothe, Mo., April 6 h, 7th and 8th; Ottumwa, Iowa, April 20 h, 11th and 12 h, Mt Pleasant, Iowa, April 13 h, 14 h and 15 h; Okaloosa, Iowa, April 17th and 18th; Toledo, Iowa, April 19th, 20th and 21st. Mr. Underwood's next engagements are at Osceola, Red Oak and Sidney, Iowa; Lincoln, Neb.; St. Joseph, Mo.; and Paola and Columbus, Neb.

The April number of the PHRENOLOGICAL JOURNAL is for sale at this office.

JESUS OF NAZARETH by Paul and Judas is one of the most interesting books ever published. It has been read by thousands and universally commended. Price \$1.50; postage 10 cents.

We would refer our readers to the advertisement of that sterling paper, the New York Sun.

\$1.65 cents renews trial subscriptions one year.

HANNOVER LIGHT for sale at the office of this paper.

Newspapers and Magazines

For sale of the Office of this Paper:
Phrenological Journal N. Y. 50 Cts. Per Copy
Banner of Light Boston 50 Cts.
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Spiritual Scientist Boston 15 Cts.
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Business Notices.

The Seven Seals.

If you are sick or looking for business, the two column advertisement of R. Kennedy & Co., making known the merits of The Seven Seals or Golden Wonder, as a remedy, will interest you.

A Large Advertisement.

We refer to the large four column advertisement of the Iron Co., which appears on another page; it prominently places before our readers, a very useful invention. We know it will interest all our lady readers. All those wanting a paying business should carefully read the advertisement, which tells the whole story better than we can.

We trust the time will come when every one will use Dobbin's Electric Soap, (made by Cragin & Co., Philadelphia.) Its sale is daily increasing, as is always the case with articles of merit. Try it.

Podophyllum, a concentrated extract of Mandrake, or May Apple, has long been recognized by the best practitioners as a safe substitute for calomel, without producing any of its injurious effects. This is one of the principal ingredients of West's Vegetable Liver Pills, recommended by all prominent physicians as the standard remedy for liver complaint, dyspepsia, indigestion, and sick headache. Try them. All druggists sell them.

Japanese Peas, 200 Bushels to the Acre.

Something new. Farmers and gardeners read this! Agents wanted. These peas have recently been brought to this country from Japan and prove to be the finest known for table use or for stock. They grow in the form of a bush from 3 to 5 feet high and do not require staking. They yield from one quart to a gallon of peas per bush. A package that will produce from 5 to 10 bushels of peas with circulars giving terms to agents and full directions as to time and manner of planting will be sent, prepaid, to any one desiring to act as agent, on receipt of 50 cents. The seed I offer are fresh and genuine, this year's production. Now is the time to order, so you may prepare for early planting. Address, L. L. Osmont, Cleveland, Tenn.

TESTIMONIALS.

We have cultivated the Japanese Peas, the past season on a small scale, and we are convinced they are a perfect success. Their yield was enormous. For the table and for stock, they are unsurpassed by any other. They grow well on thin land and are bound to be a No. 1 fertilizer. A. J. WHITE, Trustee, Bradley County, A. E. BLUNT, P. M., Cleveland, Tenn. I have cultivated the Japanese Peas, the last year and raised them at the rate of 800 bushels to the acre. The bloom excels buckwheat for best. F. E. HADWICK, J. P., Bradley County.

\$1.65 cents renews trial subscriptions one year.

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplaines, sta., every Sunday

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Please Look to Your Accounts.

Those of our subscribers who are indebted for this paper as well as those whose time of prepayment has nearly expired, will oblige us very much by prompt remittances. Our necessities for funds are very great. Those who promptly respond to this call will put us under renewed obligations of gratitude, and inspire us to renewed efforts to make this eighteenth volume of the JOURNAL, which we have just entered upon, superior to any of its antecedents. Please act promptly, friends, and do yourselves and us justice. We never know a true Spiritualist to regret doing to others as he would be done by, under similar circumstances.

THE LADY'S GARNMENT SUSPENDER is a simple, ingenious, admirable contrivance. DR. DIO LEWIS. We adapted to promote the health and comfort of women. JOHN D. O'LEARY, M. D. Sample by mail, 20 cents. Cash orders only. JOHN D. HASKELL, 60 State St., Chicago, Ill.

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Standards unrivaled in the list of new publications.

March 15th, 1875. I commenced canvassing for "CHRIST IN ART" today, and will give you the result of my day's work. I began at 10:30, and live out in 5 hours, and have eleven (11) bona fide subscribers. Every one I solicited has signed.

R. C. DOUGLASS, Agent, La Crosse, Wis. I have canvassed 15 hours in all since receiving my outfit. I have solicited 33 persons and received positive offers for 30 copies.

L. W. ARNOTT, Agent, Southport, Conn. I send you report of my beginning with "CHRIST IN ART" I have given it in two to three hours' work each day for a week, and have taken 20 orders. The illustrations are after the famous Bible designs, fresh from the engraver Bredemeyer, of Dusseldorf. The critics vie with each other in the bestowal of praise upon this grand book. More agents wanted.

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THE SUN.

DAILY AND WEEKLY FOR 1875. The approach of the Presidential election gives unusual importance to the events and developments of 1875. We shall endeavor to describe them fully, faithfully and fearlessly.

THE WEEKLY SUN has now attained a circulation of over twenty thousand copies. It is read by a full and every State and Territory, and is equally well known to the public. We shall not only endeavor to keep fully up to the standard, but to improve and add to its variety and power.

THE WEEKLY SUN will continue to be a thorough newspaper. All the news of the day will be found in it, and it will be as timely, as accurate, as interesting, as convenient, and always, we trust, as plain, as clear, and as instructive as possible.

It is our aim to make THE WEEKLY SUN the best family newspaper in the world. It will be full of news, and it will be full of interest. It will be full of news, and it will be full of interest. It will be full of news, and it will be full of interest.

The Agricultural Department is a prominent feature in THE WEEKLY SUN, and the articles will always be found fresh and useful to the farmer. The number of more than 100,000 copies is increasing, the WEEKLY SUN is their paper, and it is their pride to see it. It is their pride to see it. It is their pride to see it.

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THE SIX, New York City. Just issued another edition of the sequel to the "Stellar Key," which is almost universally known as

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DEATH AND THE AFTER-LIFE. Giving a plain and consistent account of Society and Scenes in the Summer-Land.

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THE REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY.

THIS EDITION (printed from the Original Plates, by special arrangement with the Publishing Committee) contains the following items: WITHOUT ABBRIDGMENT.

I.—The names in full of the Clergymen, Barristers, Solicitors, Physicians, Surgeons, Editors, Literati, Scientists, Merchants, and others forming the Investigating Committee.

II.—The Report in full, as presented by this body to the Society, after an investigation extending over many months, during which oral and written testimony was obtained from NEARLY ONE HUNDRED PERSONS.

III.—The whole of the test-experiments made by the investigators in six sub-committees, WITHOUT PROFESSIONAL MEDIUMS.

IV.—The minutes and reports of the six sub-committees in full.

V.—The names of the witnesses; and the whole of the evidence given under cross examination by persons of known credibility, in every grade of society, being a record of extraordinary spiritual phenomena, directly attested—Apparitions—Levitations of heavy bodies, spiritisms and trances—Spirit Voices and Music—Spirit Telegraphy, Mesmerism, Writing, Drawing, and Painting—Spirit-healings—Visions in Crystals—Trance-speaking—Prophecies—Speaking in Unknown Tongues—The Handling of red hot Coals, etc., etc.

To the above is to be added a resume of the press criticisms—an original paper, analyzing the arguments of the reviewers—Hints for the guidance of investigators—and a Digest of useful modern works on the subject of Spiritualism and its phenomena, for the information of inquirers.

New York Department.

BY E. D. BABBITT, D. M.

Subscriptions and advertisements for this paper received at the New York Magnetic Cure, 233 East 23rd street, by Dr. Babbitt.

How to Control the Spiritual Forces.

In a late article I described a gentleman of New England, whose psychological power was so great as to cause a preacher in one case to break down in the pulpit, to draw a man from a crowded house, causing him to follow him out into the street and to his home, in another case, and controlling perfectly fifty workmen—so that they never disobeyed his slightest commands, and many other things which showed the power of his magnetism and his will. I have received several letters with reference to that case, one of which, coming from Long Lake, Minnesota, will quote:

"DR. BABBITT, N. Y.—Dear Brother.—I have been most intensely interested in your communications in the 'JOURNAL,' especially those touching upon Vital Magnetism and the wonderful mysteries of mind in its power over matter and over disease. I have all faith in your philosophy, for I have actual experience enough to know I am not mistaken. There have been many instances in which I controlled individuals to a remarkable extent when they would not have the least idea of the fact. I can, as it were, make a perfect battery of myself, when in the presence of the sick. My will power seems doubly strong on such occasions. I can cure myself of headache, rheumatism or almost any other disease. I have never tried my healing power very much over others, although I have thought I ought to devote my whole time to it."

True enough my friend. You have evidently magnetic and spiritual powers, and should use it in this blessed cause. The fact that you feel so strong and positive in the presence of the sick, shows that the good spirits are charging you for the benefit of the suffering. A physician from Ohio sent a number of queries to me forward to the New England gentleman, first named. I have received his answer in good, with reference to how he gets this psychological power, and how he wields it, and before forwarding it to Ohio, I will quote a portion of it:

"I never felt or called for the aid of spirits as so understood, only invoking the aid of the thing, power, divine essence which is within me—a thing distinct from intelligence, mind, faculty; not the soul, but the soul of the soul."

"It is not the will alone but the action of the will upon this innate power."

"If you are strong mentally and physically and a strong desire comes to you, don't stop and con over the chances of success, the whys and wherefores of the question. Kill doubt with a will-snap! Grasp faith and your hair if necessary. Cry in soul I will, I WILL, I WILL!!! Jump from your chair! Stride your room! Admit nothing to your brain only I will, I WILL, I WILL!!! The more terrible the struggle the more complete the victory. Your face will blush and veins swell until you think of bursting blood-vessels, but keep it up! Kill doubt dead, dead! Don't let the snakey, inert devil creep in anywhere and you are master of the situation."

Even if you are not a ready conversationalist, will and psychology will make you as much greater than Chesterfield, as he was greater than a country booby. Cultivate faith in your innate self, and you will grow and flourish like a green bay tree. I shall be glad to answer any questions or do anything quietly for the development of this grand power and godlike science. It is of God! Yours, Incog."

There is great meaning in these stirring words. Mighty passions and struggles of the human will sometimes imprint an interior aura upon the walls of a building, or upon the rocks, that is indestructible, and houses where murder has been committed are generally so saturated with this aura of the struggling victim that spirits very easily come back and manifest themselves by its aid, thus producing what frequently pass as haunted houses.

Incog, above, says he never invokes the aid of spirits. He certainly has a very strong spirit within his own breast, but he should not presume that disembodied spirits have nothing to do in his greatest achievements. In another letter he admits that he "always feels the invisible power when quiet," and goes on to state what remarkable things he accomplishes by its aid. He speaks of having spells of sluggishness, just the negative condition that spirits can control best, and after getting control can arouse to a tempest of power and passion in some cases. A powerful psychologist once boasted that he could overpower by his gaze a certain lady medium of Brooklyn. She at first felt timid about engaging in such a contest, but was nerved up to a high pitch by a spiritual influence, who told her to go ahead and he would fix him. The spirit then seemed to gaze through her eyes for a few moments when all of a sudden the psychologist rushed out of the room into the street.

When asked why he ran off so suddenly he admitted that in one minute more he himself would have been entirely overwhelmed, and that he was forced to a strong action to save himself as it was.

"Incog," who in a former letter admits many discordant and clashing elements in his strong generous character, has just written me the following note.

"My Dear Doctor.—I'm a true follower of your beautiful faith. Glory to God! I think I'll get out of the woods yet. Yours for the 'good-time coming' as truly as there is a God, and a world to be glorified."

It is my purpose to establish a monthly "Journal of Life," devoted to the illustration of these wonderful laws of being as soon as a sufficient number of shares have been subscribed for sustaining it. The true philosophy of cure and the method of wielding the occult life-forces which constitute the realm of power are not set forth by the popular Health Journals of the day, though Dr. Holbrook's "Herald of Health" has bravely admitted articles on the subject. Some of the ablest writers in the land have promised the use of their pen for this work. Any one wishing to take one or more shares in it can write for information to E. D. BABBITT, D. M., 233 East 23rd St., New York.

The New Jersey Free Love Convention.

J. O. BARRETT'S LETTER TO MRS. WOODHULL.—REMARKS AND CRITICISMS BY OUR CLEVELAND CORRESPONDENTS.

And it came to pass in the year of grace '74, about the latter part of the tenth month that the disciples of Woodhull, whose christian name is Victoria C., were moved to assemble together for the purpose of whistling and singing to keep up their courage. And it came to pass when the multitude were assembled together, numbering all told nearly a score, more or less, that they were called to order by the Presiding Elder, a certain doctor whose surname is Cooney, congratulating the faithful

who had been spared the righteous indignation of an outraged community, and succeeded in reaching the ark of safety and a free platform where those who had met with a change of heart according to the gospel of Moses, Woodhull & Co., could speak freely as the spirit gave them utterance. Now there were certain "freelove" doctrines held by the disciples of Woodhull, on which their hopes of reforming the world by cultivating the animal passions, and removing all obstacles to the free enjoyment of "my affinity," that were considered dangerous by the unconverted, subversive of the interest and happiness of society and at war with every sentiment of chastity, virtue, and morality. But the "faithful," true to the instincts of their animal natures and the baptism of "free love," according to the gospel of Woodhull, being assembled together "with one accord in one place," did then and there declare to the world what it is fair to presume they "knew after much experience," as the best and only means of inaugurating a revolution through the enchanting galvanized doctrine of "social freedom," and behold there was present "him who is first in the holy trinity," even John M., whose surname is Spear. Now he who was first in this work being moved by the spirit, stood up before the congregation, (of 30) and spake as hereafter recorded by the scribe, whose name is Stansbury, and behold the same was printed in the BANNER OF LIGHT on the 23d of the first month, and in the year of grace '75, of which I make this extract:

"Resolved, That we sympathize with Victoria C. Woodhull in her persecutions, trials and imprisonments, and her late severe illness, and trust she may soon be restored to her usual health and strength and be enabled to yet further pursue her agitative work, believing as we do, that in the future she will be classed with the most eminent reformers and benefactors of mankind."

"Mrs. Lois Walsbrooker was then introduced, and proceeded to deliver one of her ablest speeches on the social question."

Now laying aside any further attempt at ancient style, and coming down to plain English, who were the master spirits of this "free love convention?" Dr. (doctor of what?) Cooney although not one of the first, is a zealous worker in the Woodhull abomination movement; Mrs. Walsbrooker is also a prominent advocate of the Woodhull doctrine. John M., is, perhaps, most conspicuous in this congress of reformers, as he is the best known, being one of the first to openly advocate the free love doctrine, having compassed sea and land to disseminate a theory "conceived in sin and brought forth in iniquity," (although Stephen Pearl Andrews may perhaps feel slighted at not being noticed among the pioneers of this malignant scourge of the 19th century.)

Among the converts to free loveism who who have recently come to the surface, I notice with some surprise and no little regret, in "Woodhull & Co.'s Weekly" of Feb. 13th, a letter from Rev. J. O. Barrett, of Wisconsin, originally a Universalist Clergyman and afterwards a Spiritual lecturer, expressing the warmest sympathy for Mrs. Woodhull, commencing by calling her his "dear friend," and breathes his regrets that he can not accompany "his misanthropic with substantial evidence of good will in the form of money," and looks forward to the time when she will be crowned with the "maritry."

Does Mr. Barrett understand the Woodhull teachings? Let me refresh his memory as well as all others who take sides in this movement whether for or against. "Social-freedom means freedom in the social relations as well for the demon as for the angel. I repeat, the sexual passion is the voice of God in the soul." For a full statement of the social-freedom creed, as given in Mrs. Woodhull's speeches and writings, read "Moses-Woodhullism in a Nut Shell." It is too vile to be reproduced in this article.

These are some of the statements of Mrs. Woodhull's teaching which it is well to keep before the people that they may be kept posted what kind of religion "free love" inculcates; what kind of doctrine or theory Mrs. Woodhull and her enthusiastic disciples are moving heaven and earth to inculcate. When I call "free-love" an abomination, I speak advisedly and with confidence that all people who regard decency and purity will sustain me in protesting against the spread of this shameful and disgusting pestilence, sexual promiscuity—politely called "social-freedom." Referring again to Mr. Barrett, who regrets that he "can not send on money" to aid the circulation of a paper disseminating and practicalizing fornication and adultery,—a paper, the very title of which is enough to crimson the cheek of every virtuous mother and daughter throughout the land. Has J. O. Barrett a family? Has he children? Does he teach them that the sexual act is religion? That they have a right "to have promiscuous intercourse five times a week if feeling thus disposed?" What are rights and what are theories worth unless reduced to practice? I can give Mr. Barrett and all other lecturers of his stripe notice, they are not wanted in this locality.

The Holy Trinity is supposed to be made up of John M., Victoria and Moses. It is hoped that other leading spirits will not take offense for being left out.

D. A. EDDY, Cleveland, Ohio.

Another "Expose of Spiritualism."

A person by the name of W. J. Chappelle, announced to this community by "show-bills," that he would appear in the Town Hall on a certain evening for the purpose of "Exposing Spiritualism,"—"admission only 25 cents." I will quote from the "bill," to wit: "Prof. Collier, whose recent exposure in Philadelphia, Pa., of the so-called 'Katie King Mystery,' wherein he proved to the entire satisfaction of an audience composed of leading citizens and the entire press of the city, that Modern Spiritualism, or at least the phase, Materialization, was a gigantic and glaring piece of imposture, will give a full and satisfactory explanation of the wonderful, and to many, unaccountable manifestations, consisting of rappings, table moving, spirit hands, voices, and materialized bodies, precisely as they are produced by the wonderful Eddy Family of Vermont, and the original Fox Girls."

"Believers in these strange and mysterious manifestations, as well as skeptics, and those credulous people earnestly in search of light, should not fail to witness the Professor's wonderful mediumistic powers."

"As far as practicable, I have met all these objections and demands, and labored assiduously to keep faith with my patrons. In fact, my present entertainment, while it is highly moral, is sufficiently amusing and instructive alike to young and old, and that portion devoted to such scientific experiments as shall effectually demonstrate the utter emptiness of Spiritualism will be looked upon by all who value truth, believe the Divine word which teaches that there is a 'great gulf fixed' between the dead and the living, as a goodly work, meriting the co-operation of Christian men and women everywhere."

The "exposure" came off, and I witnessed the same. There was a large attendance, the orthodox portion of the community being

largely represented. On leaving the Hall some of them were heard to say, "It is money well laid out;" while a portion of the time was occupied with scenes of an immoral and sensuous tendency, especially that of the "Punch and Judy Family."

With the skeptic and Christian portion of the audience, the "exposure" was considered complete, which shamefully exposes their ignorance of what they have passed judgment upon.

It consisted in producing raps with the aid of strings and springs concealed about the stand, the catnip of cotton and spitting fire (touch-wood), the rope-tying feat, and several other slight-of-hand tricks, most of which are to be found and explained in a pamphlet called "Everybody Friend" or the Universal Hand-book."

I noticed some present that would have considered it an unpardonable sin to have attended a "popper show," had it not been they considered it a Christian duty to attend the funeral and assist in carrying the corpse of that "Devil-born delusion," Spiritualism.

There were those present, however, who considered it an insult against what they knew to be true of Spiritualism, and have prevailed on me to reply to the same. I have deferred so doing until some time in April, on account of other business that is pressing. It remains to be seen if Christians will turn out as liberally to a free defense of Spiritualism, as they did to see it exposed, which costs them a quarter of a dollar each. Unless I am greatly mistaken they will not.

A few evenings since while seated at my stand with my pen in hand, preparing a reply to the above, no other person in the house but my own family, and they all retired for the night except my wife who lay fast asleep on the lounge, about six feet from where I sat writing,—Judge of my surprise on hearing plain and unmistakable raps on the top of the stand on which I was writing, when suddenly the movement of my hand was arrested, and then it was controlled and moved in a singular manner. I sat in a passive attitude all this time, and wondering if it might not be caused by some unconscious action of the nerves, when the stand moved away from me about one foot, with no portion of my body resting against it, and my hand only in contact with it, and that lying passively upon its top with pen closed within it. Unwilling to witness it, I awoke my wife from her slumber to witness it, which destroyed existing conditions and ended any further demonstration.

This is truthfully stated, and now what am I to conclude? Was Prof. Collier present with his hooks, strings, and triggers, moving the stand and producing raps, or was it as the National Baptist has decided in case of such phenomenon—that "it is the work of the Devil?" or, may it not have been the work of some departed friend in spirit life, seeking to make his or her presence felt or known?

Last summer my attention was called to a trailing vine that was growing in front of a neighbor's house which had almost covered the front from view with its foliage. A portion of it had grown around on the north end of the house and formed a beautiful wreath about two feet in diameter, which was a natural curiosity to all who saw it.

The owners of the property were of the Baptist persuasion, and they assured me that no hand of art had ever touched it. They believed it to be the work of "blind chance," or that of the God they fear and flatter. To me, it spoke a different language. While I do not see any reason for believing in chance, or in a special providence, I can not but conclude that that which was shaped through law by some guiding, designing, intelligence, it was so perfect and beautiful in symmetry. I will not stop here to sermonize upon the moral or lesson it teaches; suffice it to add,

"Nature has made nothing so base, but can read some instruction to the wisest man."

O. W. TENNANT.

New Milford, Penn.

Voices from the People.

GERMANTOWN.—Elisha Simpson writes.—I wish you success for the bold stand you have taken to expose crime and deception.

WORCESTER, MASS.—E. R. Fuller writes.—I don't see how I could get along without the JOURNAL.

BOISE CITY, IDAHO.—D. Bacon writes.—I like the JOURNAL for the position it takes in regard to fraudulent mediums. Give them an airing and give us the truth; that is what we want.

STONECUT, CAL.—Sarah Graves writes.—I am doing a good work in California, holding circles week evening, and lecturing Sundays, with success. Please give notice in your paper that my address is changed to Stonecut, Yuba Co., Cal.

CAMP VERDE, ARIZONA T.—John Davis writes.—I do not denounce Spiritualism as a humbug because I do not understand it, but wish to be enlightened on the subject. As there are so many men of known ability and integrity believers in it, there must be some truth in it.

GREEN CASTLE, MO.—Prof. D. C. Seymour writes.—I know the JOURNAL is making weekly visits to the four corners of the earth, carrying words of good cheer to many a silent mourner. I had but little Spiritualism in this state, yet orthodox is in a bad way, and all the good people here is educating into our grand sublime philosophy.

SAN FRANCISCO, CAL.—Joel Byrns writes.—My knowledge of Spiritualism, is not based upon what Dr. Child or R. D. Owen has heard, felt, or seen; but upon what I know through my own senses, consequently if all the world should cry fraud or delusion, I stand upon the rock "I know." May all good spirits aid you in your endeavors to disseminate the truth, is the heartfelt wish of a constant reader.

ST. FRANCISVILLE, ILL.—J. Potts, Sr. writes.—I would like you to tell me, for the benefit of one of my neighbors, what to do with his door; he can not keep it shut. It is a cabin door, with a very deep iron catch and lock; and it comes open from three to six times through the day and as often at night, without any jar or wind, or human being near, and it will latch and lock itself. It is creating quite an excitement in our neighborhood.

ST. JAMES, MO.—Alexander Dwelley writes.—The evidence which you are giving through the JOURNAL of a life beyond the grave, is of great interest to me, standing as I do, upon the shores of that mystic river over which must soon pass for the "other shore." The facts presented call for the serious and candid attention of all desirous of a solution of this momentous problem. You have taken the right side of the free-love question, which should commend your paper to all pure-minded Spiritualists.

RIPLEY, OHIO.—J. H. B. writes.—I like your paper. Hope you will still continue to wield your pen in support of truth and right and the exposition of swindling mediums. I like the bold stand which you take in support of what you conceive to be right, and in opposition to what you conceive to be wrong. I am glad to see you manifest so much sympathy for the unfortunately organized everywhere. I am pleased with the manner in which you deal with all "isms," especially "Woodhullism." I like Bro. Jones, because I think he is laboring for the elevation of his fellow man. There are but few professed Spiritualists in this part of the country, but I think the agitation of the subject much greater than ever before. I have been a reader of the Harmonical Philosophy for twenty-three years.

BLOOMFIELD, CAL.—J. B. Pressey writes.—You are gaining the esteem of all who have self-respect, or wish to be respected by others for the firm and noble stand you have taken in defense of Spiritualism. The JOURNAL is doing a good work. All classes borrow it to read. They all like its tone. It helps with it a beam of light which penetrates the dark clouds which hang over us like a pall and gives us a view of the abode of angels and eternal bliss.

BOSTON, MASS.—Dr. Chas. Main writes.—I have now fitted up a home at 60 Dey St., Boston, where I hope to enjoy the fruits of my labor, and if possible be of some benefit to my fellow workers. I see by your JOURNAL the good cause is making rapid progress in the West. I am glad to know our Western friends are so deeply engaged in this harmonious cause, and my prayer is that they may long be permitted to enjoy these rich blessings. I derive much pleasure from reading your JOURNAL. Long may it live to proclaim these glorious truths.

ITHACA, N. Y.—Jerome S. Davis writes.—The first copy of your JOURNAL on my three months' subscription, arrived last night, and I have read it with much satisfaction. It is just the paper for me. Make it longer than ever, friend Jones, for the priests and Bible writers; show the inconsistency and ridiculousness of such dogmas. The article on the "Plan of Salvation" is excellent. If every family in the country would read the RELIGIO-PHILOSOPHICAL JOURNAL, there would be less cases of murder, bigamy, etc., than there now are. Have you the back numbers containing the obituaries on Father Adam and Mother Eve, which you spoke of in your last, if so I must have them; what is the price?

REMARKS: We have not the obituaries you speak of on hand. You can readily see how much you have lost by not having been a constant reader of the JOURNAL. Those obituaries may, possibly, be recorded in the Bible when revised two thousand years hence.

BLOOMINGTON, NEB.—Dr. L. Maynard writes.—Tuesday morning in company with Mr. R. K. Hill, editor of the Bloomington Guard, we started for a drive across the river to Mr. Peter Phillips, for the purpose of learning more of the fossils in that vicinity. We examined the specimens Mr. P. had collected, which consist of the crown, or that part above the jaw, of an animal's tooth measuring 7 1/2 by 3 1/2 inches; a bone belonging to a plant, measuring 2 1/2 inches in circumference, and a piece of jaw bone, from which the tooth came, measuring 17 inches. As near as we could calculate, the jaw bone, when whole, was about 5 feet long. We followed Mr. P. to the place where a portion of these specimens came from, and saw the remaining pieces of a bone which he dug up, which measured 9 feet without a joint.

MULBERRY GROVE, ILL.—N. Mendendhall writes.—In this remote corner of earth's inhabitants, we as Spiritualists or advocates of the progressive philosophy of life, are quite limited in number. J. H. Mendendhall, of Eastern Indiana, an able debater and lecturer, recently visited our dilapidated "shake-rag" village, and delivered to its citizens four very forcible and interesting lectures on the cause of Spiritualism, being subjected to address his hearers at the school house, not being permitted to speak at either church. At the close of one lecture, a Campbellite preacher, better known under the title "Prof. gambler," rose to his feet, and said, "There will be a meeting tomorrow night at the Christian Church. All come, and I will tell you what I know about Spiritualism, and what I don't know." We went—yes, we helped to swell the list at the God-house, to hear his noted (so) display himself, of what he knew of Spiritualism, and did not know; but here I pause. What he said of Spiritualism consisted only in abusive slang. The church not being willing to concede Mr. M. the privilege to reply, in his second lecture he ably reviewed his sermon.

PEOTONE, ILL.—Mrs. F. W. Calkins writes.—We have been known as Spiritualists for six years, and have done a large and successful business in the cure of Nervous Physicals, and have cured hundreds of cases, demonstrated beyond a doubt that if a man die he shall live again; also that a man is not dead because the old school doctors have given him up, but by placing himself in a condition, he can be cured by spirit power, and it may be said of him as one of old, "I was not dead but sleazeth," and I think that I can safely say that all that have tested my powers as a medium, although they may not be convinced of the truth of Spiritualism, have in no case felt disposed to stir or ridicule my calling. The publishers of the Will County Atlas in the business directory of the town, Peotone, made the following mention: "Mrs. F. W. Calkins, Spiritual Medium and Public Lecturer." By this manly act they showed their fairness in representing all the business of the town. Those who have not tested my powers as a medium, are the ones who cry devil, humbug, etc. Not contented with what we could do for the cause, we engaged Mrs. Mattie H. Barry to deliver a course of lecture in several places in the county, and the way she handled her subjects, she awakened new thought and gained many friends.

Post Office Address.

We are constantly reminding our readers of the prime necessity of giving their P. O. address when writing us, still, not a day passes that we do not receive valuable letters—in some cases urgent—with no address, and frequently not even the name signed. We now have a considerable number of such letters, the writers of which are probably, impatiently awaiting the fulfillment of their orders.

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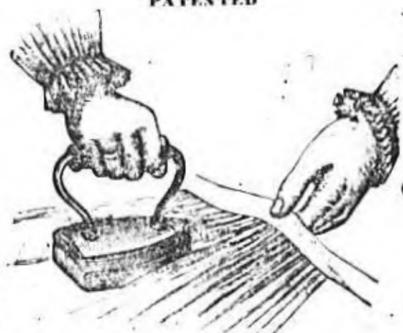
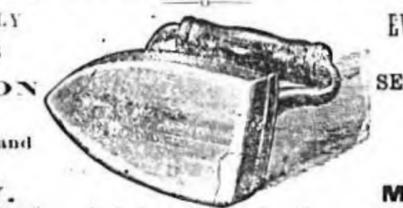


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IN THE
UNITED STATES.

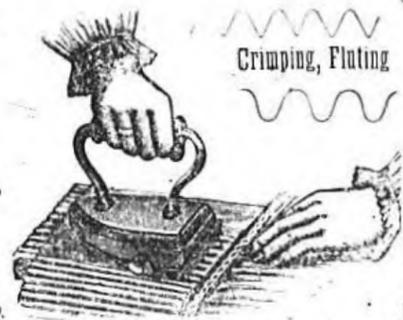
Figure 2. Represents the iron when used for polishing or glossing. It is the most complete and only perfect glossing iron made, reducing the tedious performance in the same simplicity and speed as that of ordinary ironing. How much time and patience has been expended in the endeavor to nicely gloss shirt bosoms, cuffs, collars, etc., and with invariably unsatisfactory results, nearly every woman knows who takes pride in seeing her husband or brother's linen look nice. The principle upon which it works being that used by all large laundries where much similar work is done. The heel of the iron being round forms a gloss, the same width of the iron which when in use balances itself and does not fatigue the operator. Having no ridge to mark or gloss in straps it is much more easily handled and operated than any other, and with the explicit directions which accompany each iron enables any one to gloss as beautifully as the most experienced Chinese laundryman.

EVERY FAMILY
THAT USES
OUR IRON
Will Save Time and
MONEY.
Figure 3. Shows the rounded heel of the iron, used for glazing also the rounded point.



Which is calculated to be used when any narrow strip is to be ironed, and the bordering material left untouched. No Lady can do a single day's ironing without needing it. For instance, all double ruffles have a narrow band between them when it must be used. Also for Straps, Belts, and Bias Bands, between Puffs and Ruffles.

GET READY
FOR
BUSINESS.
FIRST COME
FIRST SERVED.
ORDER YOUR
SAMPLES
IN TIME
BEFORE THE
TERRITORY
Is All Taken



AS A FLUTING OR CRIMPING IRON!
 By simply attaching the detachable corrugated plates, which is done in an instant, it is then ready for fluting or crimping in connection with a corrugated base board, which is furnished with each iron. Its completeness will be seen in what it will do, operating as it does on the only true principle, viz: IRONING as a proper finish for starched fabrics. This is the only principle of fluting machine that has been patented that will properly iron flutes, and make them correspond in finish with the body of the article being ironed.

The Work It Will Do which No Other Principle of Fluter has Ever Yet Performed.
FIRST—It always imparts a finish to each flute, which corresponds exactly with the body of the article being fluted.
SECOND—It will flute any depth of ruffle, from one quarter of an inch to three feet or more, and the whole front, which is now done, of a morning wrapper.
THIRD—It will flute a puff same as a ruffle—that is, it will flute between bands.
FOURTH—It will flute double ruffles.
FIFTH—It will flute alpaca or woolen goods as neatly as linen, and set every flute. All forcing or cutting is avoided, and as the iron moves forward and exposes the material, you can prevent, in all cases, scorching, and can see when flutes are perfect.
SIXTH—It will form one or more ribs for cords or braids.
SEVENTH—It will form one or more flutes around bed-chambers, table covers, window curtains, etc., any distance desired from the edge, and in any direction, and by this you can see you are enabled, with this iron, to do up goods of any kind and in any style.
 Our iron is handsomely embellished, which prevents sticking. This enables any family to do their own ornamental ironing, and do it better than they have ever been able to get it done at a laundry, therefore saving extravagant prices which they have been obliged to pay. At its cheap cost, what family can afford to do without it? Don't fail to see this iron before purchasing any other. The iron has been finished to please, and will wonder at the beauty, utility and cheapness of the iron.

HOME GLOSSING, SMOOTHING, RUFFLING, FLUTING AND CRIMPING IRON.
 We will send sample iron with fluting board, directions, circulars and order book, complete, to parties wishing an agency, for THREE DOLLARS, or to any person ordering where we have no agency started. We do this to advertise our iron, as one iron where it can be seen will sell dozens. Persons wishing an agency should send for a sample, as it is impossible to form a correct idea of the iron from our advertisement. In case you should fail to take hold of the business after sending for sample, you can sell the iron for more than it cost you, which we will allow you to do.
 Send for samples and terms. Our terms are the best ever offered on an article that sells so rapidly.
 We are inserting column advertisements in a number of principal papers throughout the country, and our goods are selling so rapidly we are now giving FOUR COLUMN advertisements in first-class papers throughout this country and the Canada for the benefit of those who have engaged in the business as well as those who may hereafter take hold of it. We find all that is necessary is to let the public know there is such an article in existence, and its own merits, and low price will sell it everywhere. We are placing Territory very fast and giving thousands employment by furnishing this complete and useful article in reach of every family. Recollect we send samples complete for \$3.00, that you may see it and try it.
 We guarantee every iron to be fully equal to the sample, which statement we place on the head of every order book.
 Please preserve this paper for future reference, and if you are not in a position to take hold of the business yourself, you may have some friend you would like to see make some money, to whom you could show it.

HOME IRON COMPANY,
BOX 900 PITTSBURGH, PA.
 Please state in what paper you saw this advertisement.

THE HOME TO THE READER.

We beg leave to say, and with all confidence, that we are manufacturing one of the most useful household articles ever offered to the public.

A Smoothing Iron, A Glossing Iron, a Ruffling Iron, a Crimping Iron and a Fluting Iron.

ALL COMBINED IN ONE.
 And the only one EVER OFFERED TO THE PUBLIC that combines all these qualities.

Our circular shows the iron in its different positions, in each of which it performs its work perfectly, and before we enter into our special terms we wish to remind you that this

Laborious Task of Ironing Comes Often,

Is the hardest kind of work, is more dreaded and creates more dissatisfaction when done, than perhaps any other task about the household.

It is not only necessary that the iron be pleased with the work herself, but it must be done in a manner calculated to satisfy the wearer, and also to please the eye of the public.

In ironing a piece of linen, it is like brushing a piece of work for an exhibition, as it is exhibited to the fullest extent when worn, and the anxiety of the ironer to do the work nicely adds to the labor.

There is perhaps no part of our dress in which we are more particular than the neck of our shirt, and with the common flat iron, stiff shirts now need it to impossible to do such work satisfactorily.

The art of polishing or glossing linen, so that it has seldom been possessed by private families. Landladies which have made it a special part of their business, have long kept it as secret as possible in order to obtain those fabulous prices now asked and paid for such work. With our iron we are now able to offer the possession of this art.

TO EVERY FAMILY.
 Making ironing one of the Easiest Tasks of the Household.

As a Smoothing Iron for ironing linen, such as Collars, Shirts, Bosoms, &c., &c. it

HAS NEVER HAD AN EQUAL.

The face being oval, it prevents blistering, and prepares the linen perfectly for glossing, which must be done before glossing can be properly commenced. The heel of the iron is then brought down on the work to be glossed in the manner shown in the cut, and the same iron and the same heel, by a few passes over the work, the iron should smooth and in just as simple a manner, as that of common ironing. You will, of course, understand that it is next to an impossibility to gloss with a round, flat surface. It requires an oval surface to do it. Landladies have heretofore performed the work with an iron having an egg-shaped bottom; but it is not only difficult to handle, requiring the most skilled operator to use it successfully, but is apt to gloss only in ridges, which always looks bad in the neck of the shirt, but only this by the ironing hard on the waist, too, you see for they are laid out every hundred to handle with any degree of comfort. The heel of our iron being round, sets it to balance evenly, and whatever pressure is necessary is applied with great ease.

The point of the iron being round it is adapted for use as a

BAND AND RUFFLING IRON.

For ironing narrow Bands, Pressing Straps, &c., it is complete, and is a want long felt, and one that is fully appreciated by the ladies generally. As a

FLUTING IRON.

It operates on the only true principle, viz: Ironing as a proper finish for all starched fabrics, and will do all classes of Fluting as explained in our circular, and would be

CHEAPER AT \$20

As a Fluting Machine, than the Crank Machine would be at

SIX DOLLARS

Goods shipped on this principle remain done up longer than when fluted by Crank or Press method. In grinding Fluting through those Crank Machines the fabric is always liable to be cut and destroyed, and the rollers must cut through if the material is not gathered sufficiently full to reach the bottom of the corrugations, whereas in Fluting with our iron if the fabric is not gathered sufficiently full to reach the bottom of the corrugations, the iron can be passed over lightly, and will form the flutes without the slightest injury to the fabric, and in a most satisfactory manner. It will do all work that a

CRANK MACHINE CAN DO

and all other classes of Fluting that the

Crank Machine Can Not Do.

A trial will satisfy the most skeptical that this is

The Most Complete AND DESIRABLE IRON

Ever Offered to the Public.

And sells wholly on its own merits.

OUR TERMS TO

Good, Steady, Energetic Men,

Suppose we want to handle our business in the different sections of the country, are very liberal, much more so than any could reasonably expect on an article that sells so rapidly as this iron. We have many agents appointed who sell as many as

15 TO 25 IRONS PER DAY.

IN ORDINARY CANVASSING.

If an agent sells but five Irons per day he is making more money than many others who have a capital of \$5,000 invested in ordinary business. Besides the risk of losing the capital is great. In this business a man could not, in a business way, lose a hundred dollars were he to try, as the goods selling so rapidly and costing so little will

Always Bring Cash.

There is no chance to lose, but every chance to gain. And recollect that in taking hold of this business you are engaged in selling a legitimate line of manufactured goods. You are getting control of the sale of one of the

FASTEST SELLING ARTICLES

Ever Offered to the Public.

ADVERTISEMENT.

We have expended large sums of money during the past year in maturing this business. We are now furnishing the goods to men who handle territory for us at a profit that we much doubt whether you would be willing to take as a per cent. for your money, were you to loan it out on good security. We are placing the territory, and giving full control of the sale of the iron, on

Most Advantageous Terms.

WE WANT A FEW

Active, Reliable Men,

To place Territory for us throughout the different sections of the country. To such persons we offer

Special Inducements.

We do not publish our advertisements, as we think such a course detrimental to the interest of parties (as holders of the business). Such terms we will furnish by mail upon application. You will then be able to judge as to whether the business will pay you or not.

Remember, we furnish samples complete with Fluting and Crimping attachments and Base boards, order Book, circulars, &c., for \$2.00, which is 50 cents less than the retail price. We do this so that where we have no agency established you can order a sample without additional expense.

The iron complete with choice of Fluting or Crimping attachments sells at retail for only \$2.75, or with both attachments—complete for \$3.50. Just see, you get an iron that will perform the work of

A SMOOTHING IRON,

A RUFFLING IRON,

A BAND IRON,

A FLUTING MACHINE,

A CRIMPING MACHINE.

For only \$2.00, which extremely low price places it within the reach of every family.

Order a sample. We know that you will be highly pleased with it, as it has only to be seen and tried to be thoroughly appreciated. There is nothing like it made.

THE HOME IRON CO.

In presenting to the public the Home Smoothing, Glossing, Ruffling, Fluting and Crimping Iron, does so in the fullest confidence, believing that its merit will recommend it to every one. It is gotten up with the full understanding as to what is needed in an article of its kind, and will be found a practicable iron in all that is claimed for it, doing Glossing, Ruffling, Fluting and Crimping in a better manner than has been attained by the use of other higher priced irons. We can safely say our iron is the finest finished in the market at any price.

In taking an agency for the sale of this iron you are getting into a paying business, without any heavy outlay at the start, as it is necessary to organize a new business, so rationally as this. We have made the heavy expenditures ourselves. We furnish the goods, complete in cases, and supply all necessary printed matter, such as Order Books, Circulars, Reports for canvassing agents to fill up for their employers, and a

PERFECT SYSTEM LAID DOWN

Following which a

MAN CAN NOT FAIL TO

MAKE MONEY.

We could furnish statements from our agents, both in this country and the Canada, as showing sales from 15 to 30 Irons per day, but what one can do is not always thought to be a criterion for others, therefore, by ordering a sample you can see it, try it, and by exhibiting it to your friends know just what you can do yourself, which is always the most satisfactory. When writing, give

NAME,

POST OFFICE,

COUNTY,

AND STATE,

Full and Plain.

The safest way to send money is by Post-Office Order, Bank Draft, or by Express, which does away with any fear of loss, as either can be traced or duplicated.

Don't forget the name and address,

HOME IRON CO.

Office and Factory, Evans St., between

4th and 5th streets,

PITTSBURGH, PA.

P. O. Box 900.

3000 WORDS, Pronouncing Handbook.

WORDS OFTEN MISPRONOUNCED, And of Words as to which a Choice of Pronunciation is Allowed.

By Richard Journe and Loomis J. Campbell.

Press Comments.

We wish several hundred thousand copies might be disposed of with a view to daily consultation. The correct pronunciation is indicated by an admirable system of phonetic spelling. The Handbook is a work.

It might be profitably used in schools as well as by private learners. Among the special attention, should be given to this collection of words. — *The Post*.

It should find its way into our schools, and be in daily use. — *The Boston Herald*.

It is the only work of the kind that shows the person out of every hundred in any average community, who should know this list through, would be greatly surprised to find that more words than they are mispronouncing every day. — *Terrestial Phoenix*.

Price 60 cents. Postage 4 cents.

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

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium,

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick, when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought on rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system, and in nature. This prescription is sent by mail, and is an internal or external application. It should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done so well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TRAVELER—Diagnosis and first prescription, \$1.00; each subsequent one, \$1.00. Psychometric Delimitation of character, \$1.00. Answering business letters, \$1.00. The money should accompany the application to insure a reply.

REPLY Hereafter, all charity applications, to insure a reply must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

N.B.—Mrs. Robinson will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

A Good Head of Hair Restored by a Spirit Prescription.

Springfield, Mo.—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. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Avenue, Chicago, as a last resort—of, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and soon encouraged, because it was the first application that had been felt upon the scalp—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair standing in spots all over my head, and I now have a very comfortable head of hair, which my wife, which my wife, which my wife, almost every day bow it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent medical physicians that I consulted had given me any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 14,000 witnesses, if necessary, and will answer correspondence if desired.

H. E. SMITH.

Springfield, Mo.—Don't forget to send a letter stamp to pay the postage on the answer desired.

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

Mrs. Robinson diagnoses the case and furnishes the Restorative complete sent by express or by mail on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., enclosing \$3.00, which covers full expense of diagnosing, remedy, and postage or expressage.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco and all its forms, is sold at this office, sent to any part of the country by mail, on receipt of \$3.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspaper and quackery will tell you that this antidote is stolen from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poison wood. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This Home will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address **Religio-Philosophical Publishing House, Adams Street and Fifth Avenue, Chicago, Ill.** for wholesale orders, single boxes or local agencies.

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. Thank God I am now free after using the weed over thirty years.

I hereby certify that I have used tobacco over twenty years, and a single box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire or hankering for it.

F. H. SPANER.

I have used tobacco, both chewing and smoking, about twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

G. A. BARKER.

Oshkosh, Wis. For sale at this office, \$3.00 per box. Sent free of postage by mail. Address **Religio-Philosophical Publishing House, Adams and Fifth Avenue, Chicago.**

Special Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cost must accompany each order.

Death, or the PATHWAY from Earth to Spirit Life—Continued—No. 21.

INQUIRER—You don't assume that death occurs in the senses of... LUCRETIVS—I claim that the outer organism or dress of the spirit must be left with the sphere in which it resides... INQUIRER—Does the imagination ever cause the death of any one? LUCRETIVS—Just assuredly... INQUIRER—I desire your opinion on the following... I think the Brooklyn Eagle, has been discussing this question... INQUIRER—Ah, Fritz, passed a bad night, eh? LUCRETIVS—No, sir. Never felt better... INQUIRER—I'm glad to hear it. Thought you looked pale... LUCRETIVS—Thank you, sir... INQUIRER—Comes along another student... LUCRETIVS—Good morning, Fritz... INQUIRER—Good morning, Fritz... LUCRETIVS—System a little out of order... INQUIRER—No, sir... LUCRETIVS—You look bad, heavy-eyed, and pale... INQUIRER—Didn't know it, sir... LUCRETIVS—A mere spring debility, I suppose... Good morning... INQUIRER—Fritz (sobs) I do feel a sort of fever like... LUCRETIVS—Comes along a Professor... INQUIRER—Well, Fritz, how are the violets? LUCRETIVS—Beautiful, sir, beautiful... INQUIRER—You don't look very beautiful... What's the matter with you? Let me see your tongue... LUCRETIVS—Your forehead clammy, too... INQUIRER—I do feel queer, sir... LUCRETIVS—I should think you would... Go to bed... INQUIRER—I believe I will, sir... LUCRETIVS—I see Dr. Brock coming this way—ask him... INQUIRER—Good day, Fritz, I'm sorry to see you in this state... LUCRETIVS—Good day, sir... INQUIRER—Up comes the doctor... LUCRETIVS—Doctor, what's the matter with me? INQUIRER—Springilliana, Fritz, evidently... LUCRETIVS—Springilliana, Fritz, evidently... INQUIRER—Fritz went to bed... LUCRETIVS—Fritz went to bed... INQUIRER—LUCRETIVS—Allow me to say before responding... LUCRETIVS—Allow me to say before responding... INQUIRER—LUCRETIVS—Really, death by violence and accidents, is not at all desirable... LUCRETIVS—Really, death by violence and accidents, is not at all desirable... INQUIRER—LUCRETIVS—Indeed, sir, your ideas are opening a grand field for thought... LUCRETIVS—Indeed, sir, your ideas are opening a grand field for thought... INQUIRER—LUCRETIVS—No man ever committed suicide in his sane moments... LUCRETIVS—No man ever committed suicide in his sane moments... INQUIRER—LUCRETIVS—If the mind can cause disease, can it not cure it also? LUCRETIVS—If the mind can cause disease, can it not cure it also? INQUIRER—LUCRETIVS—Can't partial death of the body occur? Here is a peculiar case... LUCRETIVS—Can't partial death of the body occur? Here is a peculiar case... INQUIRER—LUCRETIVS—A portion of the brain may be removed, and still the vigor of the mind be not impaired in the least... LUCRETIVS—A portion of the brain may be removed, and still the vigor of the mind be not impaired in the least...

the outer dress of the spirit—is composed of innumerable molecules, which are situated from the food you eat, water you drink, and air you breathe, and there may be found all the constituents of the animal, vegetable and mineral kingdoms... LUCRETIVS—From what has been previously said in reference to death, it has just to be said that it is not a state of annihilation... INQUIRER—LUCRETIVS—Really, death by violence and accidents, is not at all desirable... LUCRETIVS—Really, death by violence and accidents, is not at all desirable... INQUIRER—LUCRETIVS—Indeed, sir, your ideas are opening a grand field for thought... LUCRETIVS—Indeed, sir, your ideas are opening a grand field for thought... INQUIRER—LUCRETIVS—No man ever committed suicide in his sane moments... LUCRETIVS—No man ever committed suicide in his sane moments... INQUIRER—LUCRETIVS—If the mind can cause disease, can it not cure it also? LUCRETIVS—If the mind can cause disease, can it not cure it also? INQUIRER—LUCRETIVS—Can't partial death of the body occur? Here is a peculiar case... LUCRETIVS—Can't partial death of the body occur? Here is a peculiar case... INQUIRER—LUCRETIVS—A portion of the brain may be removed, and still the vigor of the mind be not impaired in the least... LUCRETIVS—A portion of the brain may be removed, and still the vigor of the mind be not impaired in the least...

AGENTS. ATTENTION!



\$1,000 In Gold Coin! WE CHALLENGE THE WORLD! And Will Forfeit \$1,000.00 to any person who can produce a remedy which will prove by actual test a more speedy, certain and effectual cure for all pains and aches of whatever form, external and internal, acute or chronic, excepted or otherwise, than DR. RADCLIFFE'S Great Remedy

SEVEN SEALS OR GOLDEN WONDER.

We have had this challenge of \$1,000 prominently displayed in all our Circulars and Newspaper Advertisements, for the last four years, and not taken, which shows the superior excellence of our REMEDY OVER ALL OTHERS. For External and Internal use - It will Effect a Speedy Cure in all cases of Headache, Neuralgia, Tooth ache, Sprains, Bruises, Flesh Wounds, Burns, Colic, Cramp, Coughs, Rheumatism, Catarrhs, Diarrhoea, Bronchitis, Catarrh, Croup, Cold, Inflammation, Rheumatism, Asthma, Paralysis, Heart Burn, Indigestion, Summer Complaint, Pains in Side, Back or Loins, Piles, Ringworm, Felons, Stings of Insects, Bites of Venomous Serpents, and especially Rheumatism.

Literally Demolishes Pain. EQUALLY GOOD FOR MAN OR BEAST.

NO CURE. NO PAY. TRY IT AND BE CONVINCED. OUR MOTTO, NO CURE, NO PAY. A source of Happiness to Millions of Suffering Humanity. Having the past year the wonderful success of this great Remedy has far exceeded our most sanguine expectations... DR. RADCLIFFE'S GREAT REMEDY, SEVEN SEALS OR GOLDEN WONDER, IS THE MOST WONDERFUL PAIN DESTROYER IN EXISTENCE, THE MOST EXPEDITIOUS, SAFE AND POWERFUL REMEDY KNOWN IN THE WORLD. CURES ARE EFFECTED ALMOST INSTANTLY, AS IT IS BY NATURE.

HERE IS A SAMPLE LETTER OF WHAT OUR AGENTS ARE DOING.

NEARLY 2,000 BOTTLES SOLD IN FOUR MONTHS. SCOTT TOWN, Lawrence Co., Ohio. DEAR SIR:—At this late hour I will inform you of the great benefit I received from the use of Dr. Radcliffe's Great Remedy, SEVEN SEALS OR GOLDEN WONDER. After being confined to my bed for eight years by a complication of diseases, viz—Dyspepsia, Bronchitis, Palpitation of the Heart, Pain in the Right Side, with General Debility, for which I tried the skill of our home physicians, and a doctor of New York City, and two of Pittsburgh, and one in the Northern part of Ohio. Took enough patent medicine to swim in—All to no purpose. At length I was induced to try Dr. Radcliffe's SEVEN SEALS OR GOLDEN WONDER. I sent and got six or eight bottles, and before trying it all found myself able to travel in a stage. Took the agency for the whole last April, four months ago, and have sold thirteen (13) cases, or 1,872 bottles up to this date. August 20, 1874, and expect from the growing demand to sell ten thousand (10,000) bottles in the next year. I am, therefore, if you think this worth using you can do so, and am generally known over three counties as a man of great influence. Yours respectfully, J. S. DARLING.

IMPORTANT TO ALL PERSONS OUT OF EMPLOYMENT.

DR. RADCLIFFE'S GREAT REMEDY Seven Seals or Golden Wonder. For this Great Remedy We Wish You to Act as Our Agent. DEAR SIR—The above fully explains the article we wish to sell. This business is honorable, and by being energetic, will pay you well. It is our desire to appoint an agent in every county in all parts of the United States and Canada, guaranteeing to each the exclusive right to sell every bottle sold in the county. Should you accept the agency for one or more counties, you shall have the exclusive right to sell every bottle sold in your county, as long as you continue to act as our agent, and all orders when we may receive from your territory shall be filled up to your account. This wonderful remedy, Seven Seals or Golden Wonder, will rapidly in the hands of the right kind of men, and we want none other. Now, if you think you are the man for the work, forward your order, name your county, and go to work, you can sell a gross in a few days, without a doubt. We have one man who buys on an average three gross per week, and his orders are increasing rapidly, and he has a small country, Jersey Co., Pa. He writes that he expects to sell one gross per day, at retail, the coming season, not counting wholesale. You have the privilege of selling wholesale or retail, or putting it on commission with druggists, or selling by sub-agents. This business is worth the attention of good men, and men of capital. Should you make but reasonable wages—say \$100 per month for the first three months, (many make more)—you would nevertheless be establishing a business that would pay you largely in the end. SEVEN SEALS OR GOLDEN WONDER is put up in \$1.00 and 50 cent bottles, elegantly finished in neat and appropriate wrappers, and packed in nice boxes, one dozen in each box. To druggists our scale of prices are—Large Size, \$1.00 Bottles, Per Dozen, \$9.00; Small Size, 50 cent Bottles, Per Dozen, \$4.50. We give special terms to our County Agents at such figures that they can sell to druggists and country stores at the above price and make a handsome profit. We also give...

EXTRA PREMIUM TO AGENTS.

COIN SILVER HUNTING CASE WATCH. In order to have live, energetic men to take hold of the business at once, we have concluded to give free gifts to each and every agent a present of a handsome, fine COIN SILVER HUNTING CASE WATCH, beautifully engraved, and correct time-keeper, worth \$30.00, and a certificate of agency giving SOLE CONTROL of such county as the agent may select, (not already taken) and, furthermore, all orders coming from such counties as the agent may select, will be sent back by us to the agent to be filled—in fact, we give sole control of such counties as long as the agent continues in the business. Remember, the Premium Watch is given gratis to agents. We take this plan to have our great remedy quickly and cheaply introduced. Let us hear from you at your earliest convenience, and secure your county at once. More being taken by some one else. Remember, this offer is open for a short time only. We will send to parties contemplating to act as our agent, sample, large and small bottles securely packed with our different posters, bills, show cards, terms, &c.

UPON THE RECEIPT OF \$1.00

Free of Charge, Sample of Eight Elegant Chronos, entitled GOOD MORNING AND GOOD NIGHT, FIRST PAIR AND ONLY PAIR, GET AWAY, TERRIBLE STRUGGLE, A BAD FALL, AND IMPROVING THE OPPORTUNITY. Which are given gratuitously to our Agents for free distribution. Should your business be such that you can not act as our agent, please call the attention of some honest, industrious, active person who will attend to it, and secure to himself a permanent situation and a trustworthy agent to us. If you wish your county, let us know as soon as convenient, as the territory may be taken. We would be pleased to have parties who contemplate taking an agency, to send for a sample package of this wonderful remedy before engaging largely in the business.

REMEMBER, WE GUARANTEE EVERY BOTTLE. NO CURE, NO PAY!

With these suggestions we leave the matter with you. We do not wish you to engage unless you will follow the business as a business, and really desire to make money. We want none but honest, conscientious men. To such we will guarantee success. Address all communications to R. KENNEDY & CO., SOLE PROPRIETORS, PITTSBURGH, PA.