







Religio-Philosophical Journal

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CHICAGO, March 19th, 1877.

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CHICAGO, ILL., SEPTEMBER 22, 1877.

Spirit Faculties A Proof of Spirit.

Mrs. Denton, who claims to be the possessor of a psychometric power enabling her, by pressing a piece of lava on her forehead, to describe the eruption of Vesuvius, which destroyed Pompeii, and to give particulars of the occurrence not mentioned by Pliny, yet does not perceive in these super-sensational powers (supposing them to exist) the evidence of anything in the human being, independent of the normal organism. She says:

"That the human spirit is an entity, capable of existing independently of the animal organism, appears to me a question still unanswered and unanswerable in the present state of our knowledge."

The "most solid and permanent" spirit materialization, of which we have any knowledge, would seem to be that of the Ego itself in its present mortal manifestation, through an animal organism, as a human being. Does Mrs. Denton believe in that? "O, yes; only you must not assume that the Ego is a spiritual fact."

The inconsistency of those, who, like Mrs. Denton, would explain the phenomena of our psychical experiences by materialism, has been well exposed by Proudhon. "Materialism denies, and has to deny," he says, "that man is free; now the less liberty man has, the more weight is to be attached to his words, and the greater is their claim to be regarded as the expression of truth."

When I hear this "machine" say to me, I am soul, and I am body, though such a revelation astonishes and confounds me, it is invested in my eyes with an authority incomparably greater than that of the materialist, who, correcting consciousness and Nature, undertakes to make them say, I am matter and only matter; and intelligence is but the material faculty of knowing."

Precisely the same arguments that Mrs. Denton used against the Ego of the form-manifestation, evincing, as it often does, an intelligence, having all the characteristics, in speech, appearance, and action, of a human being, she might use against the Ego of herself, myself, yourself, or any human individual now in the flesh, and treading this earth in the light of day.

To say that a "materialized spirit," or a "form-manifestation," as some now prefer to call it, giving all the marks of individuality, differing from the medium in sex, voice, look, manner, and mental powers, may yet be a mere out-come from that medium's organism, the medium being all the while unconscious of the working of any such miracle, is rather too stunning a demand on our credulity.

The truth is that Mrs. Denton, while imagining that she adheres to the most vigorous scientific processes, is an extreme idealist. No mystic, no Berkeleyan philosopher, was ever deeper in idealism than she.

To our higher consciousness the material or physical body is a not-me, objectified by a me. We have the same reason for believing that these form-manifestations are materialized by human spirits, that we have for believing that Mr. Stokes or Mrs. Brown, whom we see every day, is a temporarily materialized form for the use of the mind.

When Mrs. Denton tells us that she "believes in spirit as she believes in matter" it is evident from the context that all that she means is, that she has no clear, intelligent belief in either. To say that they are "different forms of the same element" — in other words that this same element is the principle of all things — is merely equivalent to confessing that we do not know what the principle of all things is; a very candid and just admission, but hardly in keeping with the lady's scientific pretensions, or showing any reason why there should not be a "conscious, individualized spirit existence, independent of the materialized form, though not necessarily independent of a suitable organism."

It may be well here to add, that Mrs. Denton's objections claim attention more from her own high psychometric claims, and from her relations to her husband, the well-known and eloquent Spiritualist, Professor Wm. Denton, author of "The Soul of Things," than from any particular force or indication of study and thought, which those objections may seem to carry intrinsically.

STAND FROM UNDER! For Cyrus Waxeth Wroth. FREE PLATFORM CONVENTION TO BE HELD IN MORAVIA, CAYUGA CO., N. Y., COMMENCING OCT. 12TH, 1877, CONTINUING SEVEN DAYS.

The opposers of the Bible and Christianity, as manifested in a variety of phases—the most menacing of which is anti-Christian Spiritualism—have defiantly challenged Christianity to contest with them its claims to Divine authority. I accept the challenge, in the name of the Lord Jesus Christ, and in behalf of Christian principles, and therefore call upon all opposers of the Bible as given by Divine inspiration, and of Jesus Christ as the Lord God and Creator of Heaven and Earth, and of Christianity, to send their representative men, or men and women materialists and Spiritualists. This may include the foremost scientists of the world. Speakers who wish to enter the arena in opposition to Christianity, should send in their names as early as October 1st. From such names, the parties being present at the opening of the convention, there may be selected twelve men, or men and women, the choice to be made by the anti-Christian element present at the opening of the convention.

CYRUS R. TEED, Moravia, Cayuga Co., N. Y. To whom address all letters. Cyrus Romulus Teed, of Moravia, N. Y., is mad. He has heard the divine authority of the Bible questioned as long as he can stand it.

Teed's mad is not a mere out-come from that medium's organism, the medium being all the while unconscious of the working of any such miracle, is rather too stunning a demand on our credulity. The truth is that Mrs. Denton, while imagining that she adheres to the most vigorous scientific processes, is an extreme idealist. No mystic, no Berkeleyan philosopher, was ever deeper in idealism than she.

Rev. McGehee will show himself with a bottle of poison (good for wives) in one hand and a Methodist book of discipline in the other. Beecher will amble forth holding in his left hand "bread and water for the workman," and in his right hand a marble figure representing chastity. Tilton will appear, his face glowing with humility and self-abnegation and from his lips will come the solemn refrain: Victoria, Victoria, never more, never more.

The Presbyterian Glendenning will appear hovering over his friends, with extended wings and spotless robes of white, representing the way young ladies look who are prematurely sent to an orthodox heaven. D. D. Spenser will show that the only safe and sure road to the confidence of the people and the presidency of a savings bank is through the Young Men's Christian Association. He will tell the assembly to pray! to pray often, and thus insure the prey. Baptist; Bulkley will explain that the only certain route to heaven and a cashiership in a savings bank is by immersion. Rev. Anti-Masonic, God-in-the-Constitution Blanchard, will bound into the arena, giving the grand rallying sign of distress and repeating his standard conundrum: "What is to become of our Lord, if He is not recognized by the constitution and the Masons are not all strangled and sent home to their father's house in Hades?"

Amid the glare of blue lights, the smell of sulphur, catcalls and groans, we let fall the drop-curtain of silence.

In Memoriam.

WHEREAS, The First Society of Spiritualists of Philadelphia, in common with other public organizations, and many individuals, has been deprived of the external presence and material co-operation of our friend and brother, Samuel Maxwell, M. D., and

Resolved, That we consider the peaceful and fearless manner in which friend Maxwell left the earthly body a natural and happy close to his labor and suffering therein, and consistent and instructive result of his knowledge, philosophy, and faith as a medium and Spiritualist, and that we recognize with gratitude all the noble traits of his peculiar character, in the work and influence of his exalted soul, as the spirit still lives, moves, and is personally manifest among us.

We give place with pleasure to the foregoing resolutions. The recollection of such a man as Samuel Maxwell should never die out of our memory; we should hand down to our children as a sacred legacy, reminiscences connected with his life, and the lessons taught by his everyday walk and talk while with us. It is never too late to do honor to such a noble spirit. Judged from a business or earthly standard, the casual and unthinking observer might pronounce the life of Samuel Maxwell a failure.

Singer possessed no capital that he could take with him. Maxwell had all his life been laying up treasures in the Spirit-world. Singer is now dependent upon the charity of such spirits as Samuel Maxwell to take him by the hand, clothe him in his right mind and slowly lead his untutored spirit upward. Singer's millions may soon be dissipated and none left so poor as to do him honor. The life and character of the humble teacher, Maxwell, have left a lasting impress for good.

A "Flaw."

The Maquoketa Excelsior hazards the following profound paragraph, on an editorial in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL: "THE Spiritualistic Journal of Chicago formerly edited by S. S. Jones, makes the following confession of the unreliability of spirit communications. Some paper had found a 'flaw' in some statement made, the Journal says: 'This shows us how independent we ought to be of spirit guidance, when that guidance comes in a form to take away our self-trust and reliance. We may at any time receive assistance, but we can not rely on it; and in no case should it take the place of reason and common sense.' Verily, modern Spiritualism is nothing but 'a reed shaken by the wind,' though it wears 'fine raiment' and claims so much."

Will the Excelsior, when it quotes from the JOURNAL again, be fair, and not cut out a single sentence from its context? If we taught the doctrine it appears to consider the true one; that reason and common sense must be discarded for the words of spirits, what a cry it would send forth, and most justly, too! Spiritualism is not a royal road to a fool's paradise. Its dominant purpose is to sever us from reliance on authority, from whatever source, and having freed us from "thus-saith the Lord," it will not substitute a "thus saith the spirits."

That D. D. Home is a most wonderful medium, no one will deny; his late published work, however, shows that his nature is just a little acrimonious; still some good may be accomplished thereby. The Spiritualist Magazine speaks as follows of him: "Honor to whom honor is due." We are living in, say, the third generation of Spiritualists. There are those now actively engaged for a living, in extending Spiritualism according to their knowledge, who know not "Joseph";—know not what the pains and penalties were he had to endure to fulfill the mission given to him by a higher power.

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DIABLO—PHILOSOPHIC.—That is what the christian editor of McCormick's Interior calls this paper. We are grateful. Had the Rev. Judas Gray who edits that Presbyterian sheet ventured to speak courteously of us, we should at once have suspected our integrity, or anticipated a job of some kind was being put up on us by this wily servant of his master, McCormick.

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papers, the chairmanship of the State Central Democratic Committee, aspirations for Congress, a season ticket for Heaven, etc.

Edwin Drood.

This remarkable novel by Charles Dickens, unfinished when he left the physical form, and completed by him through the mediumship of Mr. James, created a more profound sensation when published, than any book for years. Every paper in the country quoted from it or noticed it, and the leading dailies gave column after column to the subject. The result was an immense sale. The book is a large octavo volume of about four hundred and fifty pages. We will close out the few hundred still on hand at greatly reduced prices. Price, bound in cloth, one dollar; paper covers, fifty cents. At these prices it is the cheapest book on our shelves, and must soon be cleared out.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Our friends desiring to correspond with Mrs. Cora L. V. Richmond, will find less delay in addressing her mail to Thirty-Eight Ogden avenue, than when sent in our care. Mrs. Richmond is receiving numerous calls to lecture week evenings in the country, and her time will soon be all engaged, so that those who do not wish to be disappointed should move promptly.

Prof. J. R. Buchanan is bravely assisting Mrs. Dr. A. E. Cutter, who is so nobly working in behalf of women.

Abbot Walker suggests that "this trouble" was brought upon J. Frank Baxter, to compel him to quit teaching school. He ranked among the very best teachers of the state. He is undoubtedly one of the best test mediums before the public.

Dr. Slade is now at 61 Rue d'Aillon, Brussels.

Two pigeons were recently brought into Mrs. Thayer's seance, in Philadelphia. We are waiting patiently for the time when the spirits can bring an elephant from Africa; nothing less will convince skeptics.

Rev. Samuel Watson has been lecturing with great success at Osceola, Iowa.

Daniel Bacon ably defends the characters of Col. Ingersoll and Robert Dale Owen in the Semi-weekly Taborian.

Sunday evening, September 23d, the spirit of Judge Edmonds will discourse on the three states of spirit-life, from actual experience, giving scenery, conditions of social life, etc., in each. The Hall will undoubtedly be crowded to hear him.

E. S. Pope, Esq., publisher of the Indianapolis Sun, and a strong advocate of greenbacks as well as of Spiritualism, spent last Sunday in the city.

We have interesting article on file from Prof. Underwood, Dr. J. H. Rhodes, Judge Holbrook, and many others, which we shall publish at the earliest moment practicable.

Alvin Adams, the founder of the Adams Express Company, recently deceased, was born in Woodstock, Vt., in 1804, his parents being very poor: In 1835 he could find only mental employment in Boston. Afterward he established a suburban express line, which spread through the country. In 1854 he retired from active business, and built himself a luxurious retreat in Watertown. His art-collection was said to be one of the finest in the country, including the "Greek Slave" of Powers. Mr. Adams was an enthusiastic Spiritualist.

T. L. Brown, M. D., President of the Free-thinkers' Associations of Central and Western New York, issues a pertinent and timely address to its members. He claims, truly too, that their first duty is to form town and county organizations. He concludes his address as follows: "In the love of right because it is right to you; organize in the honor of all you know that can promote a higher and truer estimate of human life, equal rights and 'Universal Mental Liberty.'"

Mrs. Annie C. Torrey Hawks, is esteemed as highly in the South as is Mrs. Richmond in the North; in fact, both are liked wherever they lecture.

George A. Fuller lectured at Croydon Flat and Croydon East Village, N. H., Sept. 9th, and will speak at Sunapee, Sept. 16th.

T. B. Taylor, M. B., author of several works, who has lectured acceptably in New York, Boston, Baltimore, Washington, Chicago and other points in the United States, would like to make engagements to speak during the fall and winter. He may be addressed at No. 31 West State street, Trenton, N. J.

William Denton commenced a series of six lectures at Phenix Hall, Rockland, Mass., Sunday evening, Sept. 2nd. His lectures are always interesting.

Mr. Henry C. Lull, inspirational lecturer and test medium, would like to make engagements to speak for societies during the fall and winter. His address is 948 Washington street, Boston.

Mrs. Louie M. Kerns is in Boston holding seances. She describes spirits, giving their full names, with written messages accompanied by the celebrated ballot test.

Mrs. Clara A. Field, test medium, can now be consulted at No. 17 Hayward Place, Boston, Mass. The ballot-test seances, with which she illustrates her addresses, never fail to awaken a deep interest.

Dr. W. L. Jack has returned to his office in Haverhill, No. 60 Merrimack street, Mass., where he will be pleased to see his former patrons and patients.



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CLAIRVOYANCE.

Mediumship Applied to the Practicalities of Life.

It appears from the Daily Republican, from which we glean the fact that the truths of Spiritualism have been vindicated at Winona, Minn., through the mediumship of Mrs. Francis Cone.

Mrs. Annie C. Torrey writes.—Col. S. S. Henderson of Shreveport, La., writes: "We Southerners are proud of our fertile soil, our cotton, sugar, rice and numerous other products."

human knowledge may suggest or embrace, with the exception of her Sabbath day lectures which in truth, are sermons. She leaves it to her audience to reflect the theme or themes of the day.

Mediumship.—The London Medium and Daybreak, thus discourses: "In their indignation at the mercenary motives of mediums, Spiritualists often forget to look at the medium for himself."

J. B. COLE, of Rancho, Texas, writes: In the case of the assassination of Bro. Jones, it is calculated to put every lover of human rights upon the alert by awakening in him a sense of the danger that threatens him, from the spirit of persecution that is rife in orthodox ranks every where.

B. F. Underwood lately lectured on the subject of "Woman—Her Past and Present—Her Rights and Wrongs." In Denver, Col., under the auspices of the Woman Suffrage Association, starting out with the proposition, "Woman is one half of the human race."

Chicago, Ill.—J. H. White writes: "Mrs. Emma Jeffries, a noted trance and test medium of the West, gave a lecture at the hall of Messinger's hall, Sunday, Sept. 9."

Elementary Spirits.—It appears from the London Spiritualist that a few of the most intelligent and experienced English Spiritualists have to incline towards the idea of the Occultists, that some of the spirits at the root of physical manifestations are sub-human or "elementary," which is a new and polite name for a mild kind of devil, an orthodox devil diluted.

Intelligence approximating to that of man, yet differing from it both in degree and in kind. This seems to us to be the strongest argument in favor of the truth of the "elementary spirit" theory.

Vegetarianism.—A late London Spiritualist has a leading editorial article on this subject, which concludes as follows: "Again, if anatomists and physiologists are unanimous in asserting the structure of man to be best adapted for a mixed diet, how do they account for the improved health of those who have testified in these pages in favor of vegetarianism?"

Spirit Setting Fire to a House.—What object those spirits could have in setting fire to a house, is not easy to determine. The Gazette, of Onawa, Iowa, speaks as follows: "Those 'manifestations' consisted mainly in the abstraction and hiding of the wearing apparel of the young lady 'medium' in a few instances something was destroyed."

Brief Mention.—William H. Hayden, of Stockton, Cal., writes: "I am glad to see that the JOURNAL has lost none of its inspiration and power to battle for the truth since the death of our late lamented brother, S. S. Jones."

Stark, Fla.—T. G. Boynton, writes: I am in receipt of copies of your excellent JOURNAL, and find in them many encouragements and hope for the future. True religion is love, and true philosophy is knowledge.

Death.—The following characteristic message given in the Voice of Angels, shows that death does not change us. The spirit's name on earth was James McDougal and his occupation a sailor. He said: "Well, how do you get me here, what's your job?"

used, and leaning forward almost in a whisper asked, "Hain't you got a bottle in the locker? I'm awful dry. Forful dry. Ef you'r a real can vassack, you know it's hard to break off drinkin' suddenly, w'en a feller's been drunk for months."

Clerical Civilization.—An Inquest was held at Wye, in Kent, Eng., on the body of a man who came to his death in a brutal combat. The examination revealed a social state anything but flattering to English civilization.

The New Gospel.—Our new gospel is very laconically and cheerfully defined by the following little verse from the pen of our gifted poetical contributor, Dr. D. Ambrose Davis:

J. H. Hammit, of Cresco, Neb., writes: There are very many good Spiritualists here, but we are too poor to pay lecturers so that we are deprived of their assistance.

Children in Spirit Life.—Ja mes Burnes, editor of the Medium and Daybreak, says: "Who could imagine a state of society in which there were no children, no boys and girls, no elderly minded youths, but which was composed entirely of grave matrons and bearded patriarchs?"

It would be difficult to imagine a time when there will be no children in spirit life. When there ceases to be worlds from which human beings spring, perhaps, not many years thereafter, all the children in spirit life will become fully developed men and women.

The Devil He Did?—The Blackburn Times of August 11th says that Miss Wood the medium, has been caught acting a spirit, dressed in white raiment, a man who thought the whole affair suspicious asked her to the dark. She alleged that she was an unconscious instrument in the hands of an evil spirit.

Cassette was not an Atheist, but an advanced Deist. His predictions were strikingly true. The ex-lying cry of Jesus was, "My God, my God, why hast thou forsaken me!"

Don Rafael Parga is a prominent Spiritualist in the United States of Columbia. The Light of Zion, is the name of a spiritual periodical published in New Granada, S. A.

Frederick Bond, a reincarnationist, claims that through the forgetfulness of his past a man is more fully himself. In some cases we think so.

It is a fact that when death is about to take place, the spirit manifests great powers, the mind reasoning with remarkable clearness; then follows the death struggle.

Prophecy is the relation of events to transpire at some future period of time, and is intrinsically the same, whether proclaimed in the sublimest of Pindaric strains, or uttered in the uncouth dialect of the uncultured peasant.

The Spiritual Association of Shreveport, La., have a large and spacious hall, in the Smith building on Spring street, which they have possession of for a few days, on which occasion Col. Eldridge delivered an interesting and edifying lecture.

A well written article by Wm. Crookes appears in the Nineteenth Century, conveying the celebration of Spiritualism, and the most bigoted man living, Dr. Carpenter, of misquotations! Oh! we thought all the frauds were among Spiritualists!

S. E. De Morgan claims that it often occurs that the spirit takes possession and entrances the medium, and causes him or her to appear at the opening, declaring that the form presented is that of a spirit.

During the past 1,000 years Christians, professedly believing in the Prince of Peace, have fought like maddened demons. During the ten Crusades nearly 2,000,000 were sacrificed. It was then as now—the Crescent against the Cross.

T. L. Harris says that what we call death, is simply a change from one plane of being to another. His idea is quite correct. Dying ought to be considered a cheap luxury, but it is not, especially in a city.

Curious, was it not, that Mr. Samuel Tinsly dreamed one night that he had a ton weight of rock upon his head. The next day the event was realized, death immediately following. What induced the dream, if not his guardian spirit who foresaw the accident. Will some one tell?

Matthew and Luke's gospels are the only two which give the discourse of Jesus. In the one it is made to occupy above 100 verses, in the other but 30. While Matthew represents Jesus as ascending a mountain, and seated thereon during the discourse, Luke, in contradiction to this, says that Jesus came down and stood on the plain.

J. M. Peabody says that departure is needed from old worn-out methods, from useless memories, from thread-bare issues, from old grudges, old dissensions, old theological battles, and the dry, plague-stricken fields of thought, in to the sublime principles and heavenly practices of the harmonious philosophy.

M. J. Burr, of Charlton, Ia., writes: I greatly admire the articles in the JOURNAL emanating from, or rather through, Mrs. Cora L. V. Richmond. To my conception, they are far in advance of ordinary spirit emanations, and calculated to bring heaven and earth closer together.

Dr. Maenish claims that "Sleep is the intermediate state between wakefulness and death, wakefulness being regarded as the actual state of all the animal and intellectual functions, and death as that of their total suspension. Birth and death are the Alpha and Omega of existence."

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THE LIGHTS and SHADOWS OF SPIRITUALISM. BY D. D. HOME. Just Published, from the Author's Manuscript.

TABLE OF CONTENTS. PART I—ANCIENT SPIRITUALISM. CHAPT. 1.—The Faiths of Ancient People.

DEATH, In the Light of the Harmonical Philosophy, BY MARY F. DAVIS. A whole volume of Philosophical Truth is condensed into this little pamphlet.

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