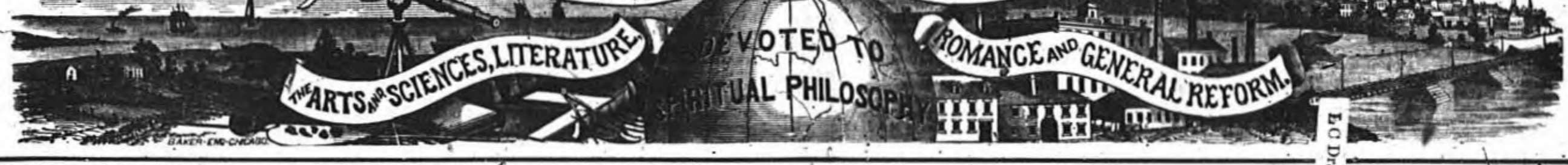


# RELIGIO PHILOSOPHICAL JOURNAL



Truth fears no clash, bows at no human shrine, seeks neither place nor applause: she only asks a hearer.

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## WOMAN'S RIGHTS.

### A Reply to Parkman's Article in the North American Review.

A LECTURE DELIVERED AT LADOGA, IND., FRIDAY EVENING OCTOBER 10TH, 1879, BY PETER M. DILL, ESQ., OF FRANKLIN, IND.

A movement which proposes to effect an important change in the existing state of society, deserves our serious consideration. We should not be hasty in forming, or acting upon conclusions. The experience of the past teaches us that it is dangerous for either individuals or nations, to rush hastily into new and untried experiments. There is, however, a vast difference between progress and revolution. Progress and happiness ever attend progress, while ruin and misery, not unfrequently follow in the footsteps of revolution.

The progressionist, neither revering nor despising the wisdom of his fathers, but walking at least in the twilight of past experience, seeks by his God-given faculty of reason, and his Heaven-born sense of justice, to promote the welfare and happiness of the human race, and knowing what man has accomplished, he believes in the absolute attainment of everything which lies within the range of the most exalted aspirations of human nature. But the vile serpent, persecution, with his venomous fangs, is ever found in some form or other, in the pathway of the reformer. Truth, however, eternal truth, eventually prevails, and the spirit of intolerance sinks blasted beneath its power; it palsies the arm of the inquisitor; breaks the chain of the captive, and flings open the prison doors; it cleaves asunder the manacles of despotism which for centuries have enchained the human intellect; and it finally elevates its martyrs to the highest dignity to which human nature can aspire—the benefactors of mankind.

Onward and upward forever is the slow but sure march of reformation; it conquers all its enemies, and its brow is ever crowned with a halo of brilliant victories and bloodless triumphs.

In all the ages of the past, those persons whose noble and gifted minds have dared to travel beyond the rigid limits of prescription, whether in science, religion or politics, have called down upon themselves the derision, and often the persecution of the masses. It is safe to conclude that persecution, in some form or other, is ever ready to assail the reformer, regardless of the ends proposed by the reformation. A system hoary with age, and sanctioned by the wisdom and experience of many generations, does not readily or willingly surrender to an innovation, but like an aged and infirm man, it clings to life, and refuses to give up the ghost until the last spark of vitality is extinct.

It is well that such is the case—otherwise society would be continually in the cauldron of revolution.

Shall those who claim that woman is entitled to higher rights and privileges than she now enjoys, hope to escape the common fate of the reformer? No. It must be expected. Does woman merit an enlargement of her rights and privileges, and will her interests and the interests of humanity, be thereby promoted? Are these great questions to be answered by us? Having settled the questions in the affirmative, it becomes our sacred duty to labor unceasingly for the accomplishment of the great object. Equality of rights, does not presume an equality of either physical or mental strength. All men are equal before the law, but they are equal in nothing else; each possesses mental and physical powers differing in some respects from all others.

It may be safely said of woman, that she is capable of mastering every branch of knowledge that can adorn and improve the mind—that she possesses every faculty that man possesses. On an average, her intellectual capacities are fully equal to those of man. She is capable of solving the most abstruse questions of science, and unraveling the knottiest problems in political economy; she has the capacity to lead armies to the field of conflict, and cheer them on to victory; to enchain admiring audiences by the magic power of her eloquence—to sus-

tain the weight of empire, and guide the ship of state. In the purest affections of her womanly mind, and in the loftiest dictates of humanity, she is superior to the self-styled lords of creation. Possessing finer sensibilities than man, the bright and beautiful offices of human benefaction—of administering aid to the distressed and sympathy to the suffering—are peculiarly hers to perform. In point of power over the rising generation, she is far greater than man. She forms and molds the tastes and dispositions of the young; ideas and inclinations are then imparted which control the whole life. Good men have all had good mothers. As the impressions are made upon the young and sensitive mind, so will be the character and moral principles of the man.

There is no relation and no name so endearing as that of mother. It carries with it every sympathetic attraction and every idea and attribute of love. There is no other word whose sound is so full of affection, and none more potent in recalling the memory of by-gone days, the sports of infancy, and the joyous hilarity of boyhood's sunny hours. Many men have been saved from ruin, through the instructions they have received from their mothers. The good instructions they have received, like guardian angels, ever hover around and protect them. In the pure and unselfish devotion of love, woman excels all other earthly creatures.

Robert, Duke of Normandy, eldest son of William the Conqueror, was wounded by a poisoned arrow; the physicians declared that nothing could save him but the venom being extracted from his wound by the lips of some one whose life must fall a sacrifice. Robert declined to save his life by hazarding that of another, but the noble Sibilla did this, while he slept, and died to save her husband.

While Edward the First was in Palestine he received a wound from a poisoned arrow, and his life would have been lost, had not Eleanor, generously disregarding all considerations of personal safety, preserved her husband's life by sucking the poison from the wound. Her noble disinterestedness was amply rewarded by the king's perfect restoration to health, while her own happily remained unimpaired by the affectionate action. In memory of this, Edward erected crosses in every place where the limbs of his beloved Eleanor rested on its way from Lincolnshire to Westminister.

But it is not alone as a creature of tenderness, that woman is noted. The history of the past is full of the evidences of her capacity as a ruler and a warrior. Tellelesilla, a lyric poetess of Argos, rendered her country illustrious by her writings, and saved it by her courage. Assyrian history does not boast of a more distinguished warrior and monarch than Semiramis. She fought many battles and conquered many nations, and during her administration, Babylon became the most magnificent city in the world. The sagacity of Catharine the First of Russia, saved from utter ruin an army of 30,000 men. And after the death of Peter the Great, she became sole autocrat of Russia. As long as patriotism shall dwell in the human heart, the military power of Joan of Arc, the Maid of Orleans, the Martyr of Liberty, will be remembered and cherished.

Isabella of Castile, the beautiful queen of Spain, with all the graces and charms of her sex, united the courage of a hero and the sagacity of a statesman and legislator. She was always present at the transaction of State affairs and signed all the public ordinances of the nation. She was the controlling spirit of that magnificent campaign which resulted in the conquest of Grenada—the expulsion of the Moors from Spain—the overthrow of the religion of Mahomet in the West, and in the complete triumph of the religion of the gentle Nazarene in all Europe. And since then the conquering crescent of the Musselman has never risen above the horizon of the Western sky. And, as the crowning glory of her distinguished life, she fitted out the fleet which enabled Christopher Columbus to discover America.

Margaret of Anjou repaired the losses occasioned by the imbecility of her consort, Henry the Sixth of England—recalled victory to his standards; and fought twelve pitched battles before she yielded to the rebels. She was for many years the military genius of the Lancastrian party—in fact until its final defeat on the bloody field of Tewkesbury. The reign of Queen Elizabeth was a brilliant spectacle. During her long reign of 45 years, England was never more prosperous, nor did the arts and sciences ever flourish more vigorously than during that period. The standard of morals in the Court of Great Britain never stood higher than it does at present, under the reign of the good and virtuous Queen Victoria. To the patriot mothers of '76 belongs at least half the glory of that immortal struggle.

Thus have we seen that woman not only trains the mind of the young, tones the sentiments of the rising generations—pays her life to save those she loves—strengthens the weak and sympathizes with the distressed; but that the greatest and grandest results have been accomplished by the means which she has set in motion—that she has raised the standard of human rights, commanded armies and governed empires. Hence the greatness is unmistakably manifest that she is indeed a "primary element of moral force," and entitled by the laws of God and nature to exercise a just and co-equal power

with man in directing the destinies of nations, and in shaping the growing civilization of the world. The position which woman occupies in society, is the surest possible standard by which to judge the civilization of a nation or an age.

In barbarous climes physical force controls everything; the weak are completely in the power of the strong. In those countries woman occupies a mental position. In many, in fact most of the nations of antiquity, the power of the husband over the wife was almost absolute—he could even take her life with impunity and escape punishment. It is one of the boasts of the old British common law, that it is founded on such humanitarian principles that it deprives the husband of the luxury of whipping his wife with a gad larger than his thumb, the length of which, fortunately for the husband, was not limited by this harsh law which deprived him of part of his natural rights and privileges! But as the scale of civilization rises, the physical gives way to the mental; and the best governments are those which rely least upon physical and most upon mental power. Hence our idea of a perfect government is one that shall mete out equal and exact justice to all the governed, regardless of physical conditions. A government can never become perfect so long as it holds woman in an inferior position. Go, for instance, to those barbarous and polygamous countries where woman is the mental slave of man, and you will find all her energies crushed and the noble aspirations of her heaven-born soul doomed to eternal subservience. There, too, you will find man the creature of the basest passions, and groveling in ignorance and despotism with all the delights of science and a cultured imagination denied to him; dire superstition cast its midew over all the noble attributes of his soul.

A perfect government can only be obtained by a full and complete representation in all its parts of the masculine and feminine intellects, and the harmonious blending of the two. We are therefore driven to the conclusion that a government whose legislative and executive functions are performed by men—whose entire machinery is directed by men alone, has not fully emerged from the barbarism of ancient times, and has before it a serious and important work of reformation. A nation is only a collection of individuals, or, to speak more accurately, an aggregation of families. That government is best which governs in the natural order of things.

Families governed by fathers alone, or mothers alone, are less likely to be well governed, than those where joint authority controls. Boys need the mental and moral influences of mothers, and girls of fathers, that their respective natures may be developed to a full and harmonious completeness. Just so a nation needs a governing power which shall represent the thoughts of both men and women; and the same infelicities must attend a national government by one sex alone that would attend such a family government.

No man can violate the laws of his physical or moral nature, and hope to escape the punishment. Happiness can only be attained by a strict obedience to these laws.

The artist or painter who can most faithfully copy nature, has gained the highest excellence of his profession—the highest production of art being those which portray nature most accurately. Just so of governments. An absolute monarchy rests upon the invested and highly artificial idea that all the political power emanates from one man; a limited monarchy transfers it from one to a favored few; while a pure democracy conforms to nature, and vests it equally in all. A well regulated family furnishes the best type of a good government; it is a delicate and harmonious blending of parental influences, which develops and protects all the interests of the governed; the masculine and feminine intellects are fully represented. The participation of woman in the affairs of state, therefore, becomes absolutely necessary to the attainment of a good government—a perfect government—a true democracy.

But what are the objections urged against this reform? It is said that it would unfit woman for the performance of those social duties for which nature has so peculiarly and fitly designed her. No danger. The great law of social gravitation will forever preserve the equilibrium of society.

That distinguished scholar and historian, Mr. Francis Parkman, in his article published in the "North American Review," after reviewing at length the comparative physical developments of men and women, says: "If our women are to rise to the height of their capacities, the first and indispensable requisite is physical regeneration." This is indeed a strange proposition. This reform does not require a change of physical conditions. It is not necessary for women to work upon our public roads or perform other hard manual labor in order that they may vote—in fact, this is not now required of aged men because of their physical conditions. Nor does the fact of their voting furnish any reason why men should become weak and effeminate. There are a great many men who live in the constant dread that they will be "hen pecked" in political Mr. Parkman says:

"The coarse and contentious among women, would be drawn into politics by a sort of elective affinity. Those of finer sensibilities and more delicate scruples, would remain in more congenial offices. It has been said, and justly, too, that the best men shun politics. If the best men have been

deterred from taking part in active politics, the best women would be deterred far more. All that is repulsive to the one, would be incomparably more so to the other."

My answer to this is, that the better class of men need the influence of the noble women (who greatly outnumber the "coarse and contentious") to aid them in condemning and dispensing with wicked and designing politicians. The better class of men would then be encouraged to take some interest in political matters. Give the ladies an opportunity, and due encouragement, and I am sure my prediction will be fulfilled. It is not strange that truly noble minded men have become disgusted with the manner in which the political affairs of this country have been and are being conducted—nor that they are heard to assert that it never will be allowed the ladies to dabble in the "dirty pool of politics." Even the talented Mr. Parkman, in the peroration of his lecture, offers a fervent prayer that woman may be saved from "the barren perturbations of American politics." But what kind of an assertion do we make when we speak of the "dirty pool of politics?" What is the definition of politics? Our great lexicographer defines it as the science of government. What is government? Government is that power which protects our lives from the bloody hand of the murderer; which protects our property from thieves and robbers; which protects our honor and character from the venom of the slanderer's tongue; which protects our mothers, wives and sisters from the insults of the ruffian; which protects every right, interest and privilege that we hold dear and sacred; and which gives us standing and respectability in the great family of nations.

If this noble science has become a "dirty pool," it is now time, high time, that the work of renovation and regeneration should begin! It should be purified. The idea that women will go crazy and desert their homes and their domestic duties, and make a general rush for office as soon as they become entitled to a ballot, is a simple absurdity. Yet there are men who honestly believe that if this reform should be adopted, their tyrannical "better halves" would revolutionize the whole order of things. They actually fear they would be kicked off their farms, pushed out of their workshops, law offices and other places of manly employment, and turned into the kitchen and be compelled to do needle-work, embroidering, etc.; their disturbed minds brood so moosily over these things that their very dreams are troubled with visions of broomsticks and dishwater. They say it would entirely destroy our social relations. They seem to be completely overcome with the idea that women would at once become possessed of an everlasting hungering and thirsting after the business of men, and would entirely neglect their own affairs.

Rev. Dr. Chapin of New York, says: "The true power of woman, is the resistless power of the affections. Let woman do whatever her faculties can achieve—let her go wherever her instincts demand. If she truly follows her instincts I am sure she will not go wrong. I am sure of this, also, that wherever man may lawfully go, woman may lawfully go. Wherever woman ought not to be, it is a shame for man to be—it is a shame for humanity to be."

Upon what principle of justice should man presume to hold woman in a subordinate position? In all the great affairs of life she is his partner—not his slave. In the gains and possessions of life, she has the same stake. She, with him, has winnings and losses—joys and sorrows. The same physical laws which govern his existence control hers. Side by side they are marching to the grave; and are alike accountable to the awful tribunal of the mysterious hereafter. Woman is better than man; her moral perceptions and religious sentiments are of a much higher and purer order than his; her discriminations between right and wrong, in the every-day affairs of life, are clearer and more accurate than his. Yet society seems willing to excuse and forget every fault and vice of man, and quite as unwilling to forgive those of woman. The poor girl, who, from any cause or motive, takes a misstep in life, is forever ruined—she is neglected, and her company is avoided by her most familiar friends, and not infrequently by her parents, while man may revel in vice and immorality for years, and then reform and be encouraged and assisted by good Christian people. It is said that an immoral woman is the lowest and worst being in existence; but the history of crimes and criminals does not support this proposition, for while it is true that some women are very base and low—little above the brutes, it is equally true that about ninety-nine per cent of the murders and other criminal offenses are committed by men. Even polluted and degraded, women are better, (and endowed with more real humanity than are the men of a like standard. Yet it is almost impossible to impeach the character of any man before the bar of public sentiment, while a mere intimation against the character of a lady may and often does prove fatal. Take for example the noted Beecher-Tilton case.

To-day Henry Ward Beecher is idolized by thousands who scarcely knew of him before the scandal. Honest people actually believe that Mr. Beecher is a good man, and that the charges against him were all false; while upon the same testimony, they regard Mrs. Tilton as a very bad woman. Women, as a class, are much purer

and better than men, and their true rights are no more to be confounded with the free love doctrines of Victoria C. Woodhull than are the rights of man with the teachings of Mormonism.

Without woman's restraining and controlling influence, man is a natural barbarian. To prove that I am correct in asserting this, it is not necessary for me to refer to those nations where men are by nature ignorant and vulgar. Take for example the soldier, the sailor, or the miner of our own country; take the herdsmen of our Western prairies, who is scarcely more refined and intelligent than the savage Indian; take the peddler, the traveling showman, or the wandering gambler; take any man who is not under the restraining and protecting influence of woman, and what is he? He is a barbarian. In the semi-civilized countries of Asia it is looked upon as being disgraceful and even disgraceful for man to render any assistance to woman, or to show that he has any respect for her. Our missionaries tell us that a man is condemned for carrying an umbrella for a lady in the streets of Constantinople.

The savage and uncultured red man compels his squaw to perform all the hard labor and drudgery incident to a life of wandering; while he lounges around in idleness. The wandering and suffering Gypsy, that most despicable and despised of all God's creatures, has ever regarded woman as man's inferior, and made her perform all the hard labor. Nearly all the churches and religious institutions have made the same mistake of assigning woman an inferior position, and to this extent they have made sad failures. I do not intend to say that they have not done a good work, but they might have been much more successful and prosperous, had women been more fully recognized in them. In this, we are not without examples. The Society of Friends or Quakers, has ever permitted woman to speak in public, and take any part she chose in religious worship; and as a natural consequence, theirs is a very permanent and highly respected organization, and the ladies are refined and intelligent.

The Catholic church is the oldest and most powerful religious organization that has ever existed. To use the eloquent words of Lord Macaulay, "She saw the commencement of all the governments and all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain; before the Frank had passed the Rhine—when Grecian eloquence still flourished in Antioch, and idols were worshipped in the Temple of Mecca." While it is true that this church has become bigoted and intolerant—so much so as to provoke reformation at times, it must be admitted that she has accomplished a mighty work, and done much toward establishing our present civilization; and to-day, after a successful career of eighteen centuries, she controls and governs nearly two hundred millions of the human family. Her almost countless seminaries of learning in nearly every quarter of the globe are mainly managed and controlled by the Sisters of Charity, by women, while her public hospitals and other eleemosynary institutions are under the almost absolute control of women. Yet limited as is the power of woman in our Protestant churches, it is a fact, which no man will try to controvert, that she is the chief pillar and main support in them, and in fact in all other religious and moral institutions. She loves and practices sobriety more than man; and the very presence of a lady, insures courtesy and respect. Her presence at churches, theatres, political meetings and other public assemblies, insures good behavior.

Then, as one of the results of this reformation, our election days, instead of presenting scenes of tumult and disorder, will assume the appearance of our best holidays—even our Sundays; because every man knowing that he is either to accompany to or meet at the polls, his mother, wife, sweetheart, sister, or daughter, will wash his hands and face, put on his good clothes, and deport himself with that propriety which the presence of ladies always inspires; and thus the discharge of one of the most sacred and important duties of life will pass off as pleasantly and as harmoniously as a picnic.

It will be a sad day for that large class of office-seeking, bazaroni who now infest the country, whose noses resemble pickled beets, and whose faces and bodies are swollen as the result of long and chronic dissipation; it will be the knell of their political speculations; the ladies will not vote for them—they will not support or encourage drunkards.

It is a disgraceful fact which I regret to mention that whisky vendors control almost everything they dictate terms to candidates and control elections, and absorb annually hundreds of millions of the hard earnings of labor.

By reference to the statistics, we find that proscruers cost the people of the United States about \$12,000,000 annually; criminals about \$4,000,000; lawyers about \$70,000,000; while rum costs \$300,000,000—that rum costs nearly twice as much as all the proscruers, all the lawyers, and all the scoundrels in the country. Give the ladies a ballot and they will throttle this remorseless monster, and in the fulness of time, when woman's influence shall be fully wielded, it will tone, dignify and purify legislation as it has done in every department of life where it has been felt. Then, and not until then, will

The Rosicrucians.

THE ROSICRUCIANS—Their Rites and Mysteries... with Chapters on the Ancient Fire and Serpent Worship...

Mr. Jennings's book relates to a topic which has more than once created the liveliest interest in Europe...

One blemish is on this work—a fault too frequently common. The sentences are often painfully interwrought, so as to nullify their meaning...

There is no fault to be found with this; but we must suggest that conscientious readers will thank a man who states accurately what they agree with...

The first attention of the great world was called to this matter in 1610 by the appearance of an anonymous little book entitled The Discovery of the Brotherhood of the Honorable Order of the Rosy Cross...

I notice a slight variance in this from the statement of Lord Bulwer-Lytton: "The Arabians of Damus in 1378 taught to a wandering German the secrets which founded the institution of the Rosicrucians."

Nikolai the author of Temple Heres, assigns the authorship of the Discovery to Johann Valentin Andrea, a Lutheran Mystic divine of Wurtemberg...

The clergy assailed the little volume and invoked on the head of its author the fires of heaven, declaring that he ought to be broken on the wheel for his impiety...

The Rosy Cross, or red Rose impaled upon a cross had been the badge of the Templars. Despite their suppression in 1307, the Order continued as late as the reign of Francis I...

Lord Lytton's two romances, Zanolni and the Strange Story, give most interesting information respecting the Mysterious Brotherhood, and will repay the curious for their careful study...

The author of the Discovery, was familiar with the writings of Paracelsus, and of Von Helmont. He has made liberal use of their ideas and expressions...

1637—from whose works Mr. Jennings has largely compiled his treatise. In the little book ascribed to Andrea, the declaration appears that the Rosicrucians contemplated no political movement hostile to the ruling powers...

Nevertheless, the reader of Zanolni will observe a vigorous protest against the doctrine of equality among mankind. "Level all conditions to day, and you only smooth away all obstacles to tyranny to-morrow..."

The Rosicrucian doctrine, it needs not be added, is essentially theistic. Its adepts were often members of Christian communions. They mingled in the pursuits of every day life, passed for men of business, served others kindly but in an undemonstrative manner...

There was a peculiar method of expression in their writings which renders it somewhat difficult to comprehend whether they were discarding about physical science, or in symbols. They certainly professed to know the art of transmutation, or making gold, and the compounding of the elixir of life by which to prolong existence for an indefinite period...

It is not generally known, says Mr. Jennings, that the true Rosicrucians bound themselves to obligations of comparative poverty but absolute chastity in the world, with certain dispensations and remissions...

Old McJour, in his cloister, calm and passionless, living on through the ages, and Zanolni, still young with all his weight of years since Chaldea was a country, yet capable of love and his sacrifices, and ready to lay his existence for another's sake, are pretty fair illustrations...

"Have you the courage and ambition to serve God alone, and to be lord over what is not God?"

"Do you not weary of serving as a slave—of you were born for dominion?"

Can metals be transmuted? It is reported that Raymond Lully produced gold for the use of Edward III of England. Thomas Vaughan (Eugenius Philalethes), tells us of himself that going to a goldsmith to sell twelve hundred marks worth of gold...

Some have supposed the legend of the Wandering Jew, whom death overlooked, to have been derived from some conception of the Rosicrucians. "All that we profess to do is but this," said McJour to Glyndon: "to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates and to apply continual preventives to the effects of time..."

Robert Boyle, however, mentions a medicated preparation which was given to an old woman of seventy, and restored so many phenomena of maidenhood as to alarm her and compel its discontinuance. The story is also told of a "Sagor Guaidi," who appeared in Venice in the seventeenth century who exhibited to a visitor a picture of himself by Titian, then two hundred years dead...

Nevertheless, "there may have been men who have possessed these gifts—that is, the power of making gold and of perpetuating their lives," who despised a wealth that they could not enjoy, and declined a perpetuated life which could only add to their weariness. "There is the languishment for the ever-lit original home in this fearful mortal state..."

Why the Rosicrucians are a Secret Order. "We, of the secret knowledge," says Robert Flood, "do wrap ourselves in mystery, to avoid the obprobrium and importunity or violence of those who conceive that we cannot be philosophical unless we put our knowledge to some ordinary worldly use..."

Mr. Jennings says: "Our highest knowledge—the most refined 'sum up' of the thinnest slightest metaphysics, is peremptorily forced back upon us when we sway beyond the practice of 'second causes'..."

edge—the most refined 'sum up' of the thinnest slightest metaphysics, is peremptorily forced back upon us when we sway beyond the practice of 'second causes'...

Symbols.—The book abounds with expositions of symbols and other profound metaphysical matter. But I am too vividly conscious of having transcended all reasonable space, to venture to treat of that...

There have been secret fraternities as far back as the history of mankind. All the ancient priesthoods in every country had mysteries and were a secret society among themselves. Ancient science was kept carefully hidden...

These were philosophical societies, arcane like the Gnostics, and Eclectic Platonists, for many centuries. The Pagans, who after Theodosius, adhered to their worship hid their secret, their initiations, and their mystic jargon...

I suppose that the Rosicrucians have existed; I doubt whether there are any now. All of whom I knew that pretended to be such were charlatans. None of our present secret societies ante date that order; certainly they do not come up to its sublime ideal...

All over Asia, Africa, Europe and America are the fire-symbols. The monolith or dolmen, the monolith, the baldaque, obelisk, pyramid, triangle, church-spire, each denotes the flame, and typifies the God who appears in fire...

The torch, the candle, the bonfire, have the same arcane meaning and are so used whether by Pagans, Moslems, Jews or Christians. The horse-shoe placed over a door, the pentacle or "wizards' foot," have been a theme of meritment for some, and regarded as a superstition by others...

It is an awing thought," says our author; "but spirits and supernatural embodiments—unperceived by our limited, vulgar senses—may make their daily walk among us, invisible, in the ways of the world. It may indeed be that they are sometimes suddenly happened upon, or as it were, surprised. The world—although so silent—may be noisy with ghostly feet..."

The Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness. They, therefore, contain a deposit of light which it may take ages to evolve. All minerals have, in this spark of light, the rudimentary possibility of plants and growing organisms; all plants have rudimentary sensitive, which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their greater or nobler or meaner in their functions...

The Rosicrucians also claimed not to be circumscribed by the limits of the present world, but to be able to pass into the next, to work in it and to come back safe out of it, bringing their trophies with them—gold, and the elixir of life. Man was to have lived as the angels, of an impregnable, impassible vitality; taking his respiration, not by short snatches, as it were, but as out of the great cup of the centuries. He was to be the spectator of nature, not nature his spectator. The real objects of the adepts were in truth to remain no longer slaves to those things supposed to be necessities, but to remove back to Heaven's original intention, to indicate the purpose of God, and tread degradation under foot...

It will be seen that the Rosicrucian does not discard the scriptures. He only looks into their interior, away from their apparent sense which is illusory and often untruthful. The man is ignorant who deems the mystic an unbeliever. The Mystic Sleep.—The author of the Rosicrucians is far from being clear in his utterances respecting sleep and its revelations. The mode of expression which he employs is not attractive to me. It is not so difficult to understand, but it has a disagreeable verbosity which wears, and finally creates a feeling of dissatisfaction...

Here is Bulwer: "Man's first initiation is in TRANCE. In dreams commences all human knowledge; in dreams hovers over measureless space the first faint bridge between spirit and spirit—the world and the worlds beyond..."

Mr. Jennings says: "Our highest knowledge—the most refined 'sum up' of the thinnest slightest metaphysics, is peremptorily forced back upon us when we sway beyond the practice of 'second causes'..."

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There have been secret fraternities as far back as the history of mankind. All the ancient priesthoods in every country had mysteries and were a secret society among themselves...

These were philosophical societies, arcane like the Gnostics, and Eclectic Platonists, for many centuries. The Pagans, who after Theodosius, adhered to their worship hid their secret, their initiations, and their mystic jargon...

I suppose that the Rosicrucians have existed; I doubt whether there are any now. All of whom I knew that pretended to be such were charlatans. None of our present secret societies ante date that order; certainly they do not come up to its sublime ideal...

All over Asia, Africa, Europe and America are the fire-symbols. The monolith or dolmen, the monolith, the baldaque, obelisk, pyramid, triangle, church-spire, each denotes the flame, and typifies the God who appears in fire...

The torch, the candle, the bonfire, have the same arcane meaning and are so used whether by Pagans, Moslems, Jews or Christians. The horse-shoe placed over a door, the pentacle or "wizards' foot," have been a theme of meritment for some, and regarded as a superstition by others...

It is an awing thought," says our author; "but spirits and supernatural embodiments—unperceived by our limited, vulgar senses—may make their daily walk among us, invisible, in the ways of the world. It may indeed be that they are sometimes suddenly happened upon, or as it were, surprised. The world—although so silent—may be noisy with ghostly feet..."

The Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness. They, therefore, contain a deposit of light which it may take ages to evolve. All minerals have, in this spark of light, the rudimentary possibility of plants and growing organisms; all plants have rudimentary sensitive, which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their greater or nobler or meaner in their functions...

The Rosicrucians also claimed not to be circumscribed by the limits of the present world, but to be able to pass into the next, to work in it and to come back safe out of it, bringing their trophies with them—gold, and the elixir of life. Man was to have lived as the angels, of an impregnable, impassible vitality; taking his respiration, not by short snatches, as it were, but as out of the great cup of the centuries. He was to be the spectator of nature, not nature his spectator. The real objects of the adepts were in truth to remain no longer slaves to those things supposed to be necessities, but to remove back to Heaven's original intention, to indicate the purpose of God, and tread degradation under foot...

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tions were favorable for the near approach of the noble and highly elevated of the spirit life, and especially of my own loved ones. But as from the necessity of the case, much of my time was spent amid surroundings of a more or less disturbing character; and as my exceeding susceptibility made me an object of especial interest to such curious experimenters on the other side of life as were able to place themselves en rapport with me, I was almost constantly liable to some kind of approach and use of my capacity; and thus, often what came to me, though not of a decidedly objectionable character, would yet at times approach so near to this as to somewhat disturb my moral sensibilities.

This was especially the case, when, after a few months in the exercise of my mediumship in its green and imperfect stage, I had arrived at a point where for the further development of my capacity, it was thought best by my special guardian influence to give me over for a while into the care of a class of spirits especially fitted for that kind of work.

It was henceforth from this class—whom I learned to call "medium helpers"—that my greatest troubles came, as it was puzzled a part of their method of action to puzzle and perplex their subject, and also to test and overcome the weak points of character. And it was all along insisted that all this kind of action was for my highest good. At times, however, it became so nearly unbearable that I more than once made up my mind wholly to throw off the unseen influence, and fall back once more into my normal condition on the usual material plane of life. But somehow the inviolable force still retained its hold upon me, and to an ultimate good result, as is now clearly seen by me.

One lesson of special importance, I learned from this close and vividly conscious relation to the unseen world, in which I could see my own moral condition at any given time. For the natural action of the spiritual law is, that weak and perverse points in individual character attract a corresponding class of influences from the spirit side; and thus, when we can be made fully conscious of this, it is often the case that the exhibition thus made of the character of our invisible company, makes us disgusted with them and also with those traits of our own characters which have made us, for the time being, their fit companions.

I do by no means, however, imply by what I have thus said, that there was anything of an absolutely evil or malicious character in this class of spirits; on the contrary many of them were of an easy, good-natured disposition, giving me sometimes a hearty laugh at what was thus exhibited to my mental perceptions. These spirits were simply on a low plane of life, and the work they had to do—was according. In them could be seen purposely somewhat exaggerated perhaps—the evils and follies from which a truly aspiring soul would earnestly desire to be delivered.

Another explanation of the state of things then invisibly around me, is, that the moral perversity thus set before me was only apparent, it being of the nature of an instructive lesson given in this way by wise and loving friends to make strong the weak points of my character and thus to fit me for an important work of co-operation with them. It is quite probable that there was a mingling of both these methods of action in my case.

I am well aware that this clairaudient phase of my experience would have been regarded by the world generally as amply sufficient proof of, at least, incipient insanity. But, as the result of a somewhat close and critical investigation of that experience, made some years later, when all of my mediumistic experiences had, for the time being, left me, and also from quite an extended knowledge of similar experiences among others, most of whom shrewdly kept hid under cover, so far as the general public is concerned; from these and other considerations that might be named, I am led to the decided conviction that such experiences are no delusion, but an instructive reality. There is, I think, an internal, as well as an external, capacity to all our senses; and in cases like my own—now becoming quite numerous—there is a genuine opening of the spiritual hearing. I mean that same capacity which all will have when they shall have fairly entered upon the spirit life. And yet it is doubtless true that at this very moment there are confined in our hospitals for the insane, many whose alleged insanity consists solely in the possession of this power of spirit hearing, unwisely managed, perhaps, both by the subject, and by ignorant and disorderly spirits who may throng around him.

FURTHER EXPERIENCES AT M.— I think that I may fairly claim to have been something of a revivalist in matters of the new Spiritualism whilst I remained at the otherwise quiet village of M.— I devoted nearly all my evenings to this work, and not without a fair share of success. I attended circles in some one of the families about two or three evenings of each week; and would also often have a medium and a few friends at my own study. On other evenings, I would sit alone for mediumistic development, or quiet communion with my spirit friends. It may well be supposed that—especially after my clairaudient capacity became active—I never felt myself to be alone, or without something interesting to claim my attention.

I will now add a few more items of my experience at this place where I remained in all about eight months, although my first engagement was for only six. Among the mediums developed under my notice, was a young girl, the daughter of respectable parents of my congregation, who became a very excellent writing medium of the mechanical or involuntary movement description. This I considered a much more satisfactory manifestation of mediumship than my own, as in this kind the hand writes without the cognizance of the mind as to what is written; whereas in my own case, the mental action followed so closely upon that of the hand that it was difficult to become fully satisfied that what was written really did come from any other mind than my own.

I had, however, as already stated, received proof enough upon this point to satisfy any reasonable demand, yet there was with me a constant tendency toward falling back as to the faith in my own mediumship, so that I was always especially ready to avail myself of that of others, particularly when, as in the present instance, it was not only a more satisfactory kind of mediumship, but also a case in which I had so little occasion for anything like suspicion.

If all the naphtha that contain the one talent were unwrapped by those who have tied them up and sit complaining at the world for its favoritism, plenty contentment and happiness would become universal.

To be continued.

ALEXANDER WILDER. LIFE WITH THE SPIRITS.

By Ex Clericus.

[Continued from last week.]

CLAIRAUDIENCE OR SPIRIT HEARING.

But in other respects besides writing, there seemed to be a tendency toward growth in my mediumistic capacity. I was especially desirous of having my internal vision opened, that I might see as well as hear, from my spirit friends and helpers; and for a while the developing powers around me seemed to be concentrated upon this purpose. But it finally became apparent that nothing definite could be accomplished in this direction, and my hope of it was therefore given up.

There was, however, all the while, preparing for me a happy surprise of a somewhat different kind. More and more vividly conscious did I become of the active presence of the unseen ones, until, at length, I was able to hear and talk with them! I will remember the time when the "atill small voice" first made itself distinctly audible to my inward ear. It was in the deepest, calmest quiet of the night. Not a sound of any kind found entrance to my external hearing. I had been lying awake for some time, in a very peaceful frame of mind, thinking of the beautiful realities that were so closely around me, though wholly unseen excepting by the eye of faith. Various queries arose within me as I thus followed on in my happy train of thought, until, all at once, a gentle voice, with words alighly, but distinctly heard, reached some sensitive centre of my being and kindly answered my inquiry! I ventured upon another: "It was answered very promptly and clearly; and so I continued on for a long time so completely absorbed in the use of my new power that no further sleep visited me that night.

It is very difficult to convey to others an idea of this that I had now experienced, it being the result of a capacity which has in more recent times become well known under the name of clairaudience. It seems to exist in different degrees of intensity even in the same individual. At least so it was in my case. Sometimes, the internal voice was of the extremely faint and gentle kind just spoken of; at others a far greater power was used, so that the emphasis was almost equal to that of the usual external voice. Different spirits seemed to have a corresponding variation of capacity in this respect; indeed, the different voices could be distinguished almost as easily as in the usual earthly converse. And even, as with us here, so in this talk with the invisible world, it was not always the most elevated and refined who seemed to speak the loudest to my hearing; on the contrary, such were often at least, evidently of a lower grade than those who used the gentler and lower tones. There was a difference also in another respect: The loud spirit talkers could speak to me amid external noise and confusion. I could even talk with them amid the rush and rattle of the railroad train. Whereas with the others, conditions of great harmony and quiet were required. My most satisfactory conversations with these have been, either in the stillness of night, or in the open air of the country.

UNDESIRABLE COMPANY.

This capacity of clairvoyance has been to me at once a source of the greatest satisfaction, and also of annoyance. For hardly anything could exceed the interest and value of what thus came to me when the condi-

The life of Joseph Smith, (Grove City, Pa.)... the secret... of the... of the...



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCIS, Associate Editor.

Terms of Subscription in advance. One copy one year, \$2.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

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CHICAGO, ILL., DECEMBER 20, 1879.

The "Editor-at-Large" Scheme.

There was inaugurated several months since through the columns of our esteemed Boston contemporary, a scheme to raise a fund wherewith to retain Prof. S. B. Brittan to defend Spiritualism through the columns of the scientific, religious and secular journals of the country.

1. There does not appear to have been any agreement entered into on the part of a single scientific, religious or secular journal to publish articles which Prof. Brittan may offer; and furthermore, there is no probability that any such agreement can be made.

2. Leading periodicals and secular papers are governed wholly by the demand; they cater to the general public or to special classes, and are quick to note what their readers want, and are able and ready to buy at fair prices such matter as is required.

3. Having raised a sufficient fund (How much?) to retain Prof. Brittan for the "defense," it will then become necessary to raise another fund large enough to pay from fifty cents to one dollar per line for the space used in such leading periodicals and papers as will be of any service to Spiritualism; thus the quixotic, chimerical aspect of the enterprise is at once apparent.

4. Supposing a sufficient fund were raised and the publishers of the leading scientific, religious and secular papers were to generously unite in establishing the office of Spiritualist Superintendency of Editors, (for that is what the proposed plan amounts to) and were to throw open the columns of their respective publications to Dr. Brittan, what would be the immediate result?

This is no overdrawn picture of the probabilities, and brings us back to the realization that after all, the Spiritualist press must be relied on to promulgate and expound the truths of Spiritualism; and it will do the

work in due time and in its own way. In the various Spiritualist papers there is room for all the learning, talent, culture and inspiration to be found in the ranks of Spiritualism.

We are always highly interested in whatever Prof. Brittan writes and agree therewith in the main; we should be most happy to have a way opened so that he could devote his whole time to writing for the Spiritualist press.

Death of Serjeant Cox.

Edward William Cox, Serjeant-at-Law, and a prominent Spiritualist of London, Eng., passed to spirit-life Nov. 24th. Although prominently recognized as a lawyer, being the author of "A Treatise on the Law of Joint Stock Companies," "A Treatise on the Law of Registration and Election," and several other important volumes on subjects connected with legal matters, he had the independence to investigate Spiritualism, and when thoroughly convinced of its truths, he boldly proclaimed them to the world.

"I am satisfied that a large amount of fraud has been, and still is, practiced. Some of it is deliberately planned and executed. But some is, I think, done while the medium is in a state of somnambulism, and therefore unconscious. As all familiar with the phenomena of somnambulism are aware, the patient acts to perfection any part suggested to his mind, but wholly without self-perception at the time or memory afterwards."

Notwithstanding his discovery of the short-comings of several mediums, his belief in the fundamental truths of Spiritualism remained unchanged. His method of investigation was similar to that now adopted by the RELIGIO-PHILOSOPHICAL JOURNAL, and as he separated the wheat from the chaff, the true in Spiritualism from the false, his belief in the immortality of the soul and spirit communion never for a single moment wavered.

"Last Monday night he took part, with two of his children, in a literary and musical entertainment at Mill-hill, near Hendon, and soon after his return home to Moat Mount, Highwood, he entered his library, and was found dead there half an hour afterwards, presumably from heart disease. He was of advanced age, and but for the sudden shock to his friends, such a death to one whose life was all happiness, kindness, and peace, seems preferable to passing through a transition state of lingering suffering.

Mrs. Hollis-Billing writes us from London that she will probably return to America before spring. This will be welcome news to thousands of Spiritualists in this country who have had the pleasure of witnessing the phenomena in her presence, and have formed for the estimable medium warm friendship. We can assure Mrs. Billing that a hearty welcome awaits her return; and we hope she will settle again in Chicago.

Book Talk.

THREE PLANS OF SALVATION is the title of an instructive little pamphlet sold at the office of this paper for ten cents.

THE BIOGRAPHY OF SATAN seems to be an object of continued interest to the public, judging from the rapid sale of our new edition of the book. Price thirty-five cents.

Of all the books on our shelves we know of none so convincing to the orthodox church member, seeking light on Spiritualism, as those two fine works of Samuel Watson, D. D., entitled respectively, "THE CLOCK STRUCK ONE; price \$1.00, and THE CLOCK STRUCK THREE; price \$1.50. No more valuable gift can be made to a Christian friend.

THE BHAGAVAD GITA.—This is a discourse on divine matters between Krishna and Arjuna, translated from the Sanskrit by J. Cockburn Thompson, with copious notes, an introduction on Sanskrit philosophy and other matter. Among the incarnate deities that different systems of religion have recognized as having existed, through omnipotent love for fallen humanity, by the over shadowing of females of vestal purity, Krishna was a character as important in the Brahmanical system of religion, as Christ is in the Christian plan of salvation.

THE PRINCIPLES OF LIGHT AND COLOR.—Dr. Babbitt's splendid work on the principles of light and color is a book of which Spiritualists may justly feel proud; considered as a work of vast labor, deep research and high inspiration, it is entitled to high rank, and for mechanical execution, taste and finish, in the illustrations, letter-press and tinted paper, it stands with hardly a rival among scientific books.

In the centennial year Dr. Babbitt announced through the JOURNAL his discovery of the form and constitution of atoms, and their working in connection with ethereal forces to produce the effects of heat, cold, electricity, magnetism, chemical action, light, color, and many other effects. "Having acquired this knowledge," the Doctor says in his preface, "it seems quite possible at last to crystallize the subjects of Light, Color, and other Fine Forces into a science, and learn their chemical and therapeutical potencies as well as many of their mystic relations to physical and psychological action."

No man stands higher as a writer in the estimation of Spiritualists than does that highly developed medium, Hudson Tuttle; isolated from direct contact with the world, yet keenly alive to its needs and in constant communication with the best minds in our ranks, he can in his quiet country home secure such conditions as enable him to evolve from his spirit environment words of practical wisdom that carry light around the world wherever Spiritualism is studied.

CUI BONO? is a question often asked by inquirers when speaking of Spiritualism and the direct interference of spirits. This question has never been more clearly and forcibly answered than by Dr. Stevens in his plain and unpretentious narrative of the leading phenomena occurring in the case of the young girl, Lurancy Vennum, and published by us in pamphlet form under the title, "THE WATSKA WONDER."

FOUR ESSAYS ON SPIRITISM is the title of a thick pamphlet by Dr. H. Tiedeman, a scholar and close student of Spiritualism. The work was edited by Hudson Tuttle, and is a valuable contribution to our literature. Price thirty cents.

DIALOGUES FOR CHILDREN is a little book intended as an aid to the young in their progress in spiritual knowledge. Too little attention is given by Spiritualists to the spiritual culture of their children, and such books as the Dialogues ought to be in every home.

The improved financial condition of our readers will enable them to spend more money this season for holiday gifts than for some years before, and no gift is more gratefully received or more useful than a good book.

All of the above mentioned books are for sale at the office of this paper, and we refer the reader to the seventh page for a more extended list.

Parochial Schools.

The war against the Common Schools has begun in earnest in New England. The Archbishop following the advice of the Pope to an European Bishop, has directed all priests in the archdiocese of New England to establish parochial schools at once, and if parents refuse to send their children, they are threatened with the terrors of the church.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Prof. Denton will not visit Australia before next June.

Chas. Yeasley is now engaged as a healer with Paul Castor, at Ottumwa, Iowa.

Mr. John R. Robinson together with his wife, Mrs. Clara A. Robinson, left this week for Texas to spend the holidays.

Mr. Orson Brooks, of Denver, writes that he has seen very satisfactory form manifestations in the presence of Mrs. Miller.

We notice by the Cincinnati papers that our old friend and contributor, Dr. Wolfe, was an invited guest at a banquet given in honor of General Grant.

Uriah Whitacre has remitted his subscription, but failed to give his post office address. We will give him credit when he does so.

Hon. R. G. W. Jewell, formerly minister to China, has left New Orleans, and is located at Summit, Miss., where he is largely engaged in the real estate business.

Prof. A. B. Spinney, of Detroit, lectured at Kalamazoo, Mich., Dec. 14th; at Ludington, the 16th, 17th and 18th. He has an engagement at Manistee the 19th, 20th and 21st.

The Children's Progressive Lyceums at Sidney and Melbourne, Australia, publish a little monthly called The Miniature; all the articles being contributed by members, and a most creditable paper it is.

December 9th, Mrs. Emma Hardinge-Britten took passage by steamer from New Zealand, and she will probably arrive at San Francisco, Cal., in time to spend Christmas. Her address there will be in care of Mrs. Ada Foye, 126 Kearney St.

E. V. Wilson stopped at Utica, on his way to New York, and gave a course of lectures. Several correspondents speak of the great impulse given to Spiritualism by his lectures and tests, and express the earnest hope that he will visit Utica often.

Miss Ophelia T. Samuel, who lectured very acceptably last spring in St. Louis, has diligently applied herself to a thorough preparation for the rostrum, and is said to be meeting with fine success. She is now filling an engagement at St. Louis, but those desiring to correspond with her, can address her at 419 West Randolph street, Chicago.

H. A. Dague, of Hastings, Nebraska, has purchased an interest in the Creston Gazette, Iowa. The Gazette is already one of the best weekly papers in that State, and Mr. Dague being an accomplished editor, he will add materially in giving an increased interest to its columns.

E. V. Wilson will attend the Vermont Spiritualist Convention in January. He is having good success in New York we hear, and some of our California correspondents feel quite sanguine that they will be able to induce him to visit the Pacific slope before spring.

Straws show the direction of the wind, and Spiritualism is fast forcing itself through many channels on the attention of learned societies. Edward Ellis lately read a paper before the Hastings and St. Leonard's Atheneum, (England), in which he held the scientists to strict account in regard to their treatment of Spiritualism.

Mr. and Mrs. Giles B. Stebbins have taken up their residence for the winter in Washington. They will be a great acquisition to Spiritualist social circles at the capital, for they are both good examples of the refinement and spiritual culture to be found among Spiritualists. We shall expect they will favor the JOURNAL with letters occasionally during their stay.

We learn from John S. L. Chancey, of Toronto, Canada, that the Spiritualists there have organized, and have been holding meetings for three months, Mrs. H. N. Hamilton, of Port Huron, being the speaker. When she first commenced speaking there the society only numbered seven members; now it numbers over thirty. The hall where the meetings are held, is crowded with those anxious to hear the glorious truths, as they fall from the speaker's lips. Genuine mediums will find Toronto a good field to work in.

Mrs. S. W. Reed gives an account of a séance she attended at Mrs. Blood's residence—No. 461 West Washington street, Jesse Shepard, medium. A spirit gave her several well defined tests, alluding to a law suit in which she is engaged; also gave names of her deceased relatives. She and others were touched by the spirits. The direct spirit voice; the playing of instruments by invisible hands; dancing by playful spirits, and whispers emanating from deceased friends, constituted a portion of the wonderful phenomena that transpired.

Mr. J. J. Morse, the well known medium and lecturer, writing us from his home in England, says:

"The JOURNAL comes regularly to hand, and its late numbers have been startling indeed. But it is a good thing some one has been able to root out the rank weeds that have luxuriated in our midst so long. Go on your path, your motto being:

"Fiat Justitia ruat Caelum." Spiritualism must be kept clean, and frauds, foals and fanatics must have their claws drawn and their wings clipped, thus rendering them useless for further harm."

CLUBS.—There are clubs and clubs; we have our choice. Though we are not seriously inconvenienced by those used against us by some weak and foolish people who think we are too critical, nor by the more knotty and naughty ones so threateningly shaken at us by the infuriated fellows whose dishonest occupation we have destroyed; yet there are clubs we prefer to any of these. What we do especially like, is a club of new subscribers, and our desires are being daily gratified, yet not to the extent we would like. Let all our friends club us with subscribers, and the larger the club the better it will suit us, and the better paper we will be able to give them.

Mr. Epes Sargent writes in reply to our inquiry as to his state of health: "It is in that state, in which I can guess not what a day may bring forth." Mr. Sargent is one of the most scholarly and cultured men in the ranks of Spiritualism and his loss would be one difficult to replace. Troubled with delicate health for ten years past he is now at the age of sixty-seven, possessed of the same mental vigor which was considered so remarkable in his earlier years. Though all his life laboriously occupied in literary fields outside of Spiritualism, he has found time to give the cause so dear to his heart great help by his clear and forcible expositions of the science and philosophy of Pneumatology, and has made an imperishable impress on our literature. We hope that he may yet remain for years on this side of life to aid in the work.

Mr. B. F. Underwood passed through the city last week on his way to Bowling Green Ky., to lecture on the 13th, 14th and 15th with several appointments to fill before reaching there. He gives a course of four lectures at LaRue, Ohio, beginning on the 18th instant, and will then return to Boston to spend the holidays, reaching the West once more about the middle of January. While in this city, he was run down and interviewed by an Inter-Ocean reporter, an account of which we give in another column. The sentiments therein expressed we know are Mr. Underwood's, but the reporter has evidently not used his exact language in some instances. The Truth Seeker has thus far failed to give its readers the views of Col. Ingersoll and Mr. Underwood on the late disclosures of Bennett's "weaknesses." Why? It is useless to try to keep the opinions of such men from being generally known, and the Truth Seeker might gain a seeming reputation for fairness and bravery in the matter, by publishing what these two distinguished representative men have said.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

For the Religio-Philosophical Journal.

To-day.

BY MRS. F. C. HITCH.

Take no thought of the morrow... As page by page eternal law unfolds its record to my sight...

Where'er one brighter, purer ray Of God's unerring wisdom shines, I rear a shrine, and on it lay...

"Of the morrow take no thought" - A vain question, seemed to me, Until my nature loyally caught...

Conscious of ever present good, Why should we faster seek to draw? Where we stand, and where we stood...

To-day becomes a sacred song, While to its every joyous strain, As its rich numbers roll along...

Letter From Maine.

BY D. HOWLAND HAMILTON.

RESPECTED RELIGIO-PHILOSOPHICAL JOURNAL:

I say respected, because there is an innate tendency in human nature, however faulty at times, to respect fidelity to truth and principle...

No man can afford to tamper with the truth, who does so but blows the fires of hell, heaps up wrath against the day of wrath...

As well to try to leave one's self - Go journeys without start; As hope for much of happiness...

An honesty, too, which reaches more Than our ward acts with men, It touches all the springs of life...

True religion knows no priest-hood, Follows reason day and night; Calls no man master, spurns all creed...

Meeting of Spiritualists in Michigan.

The first Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists, was held at Fenton Hall, Fenton, Mich., on Friday, Nov. 29th...

Friday evening session Dr. Spinney was the first speaker for the evening. He said he did not expect to speak, and had no subject...

Saturday a meeting of the officers and speakers was called at 9:30. There were some matters of business to be looked after...

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of land or for improving the same. If the committee find the proposed plan will not work and enough money can not be raised to pay for the land...

After hearing the report, Mrs. Morse addressed the audience. After reciting a poem she took for her subject, "Religion: The spirit of the religion of Spiritualism, contrasting it with the Christian religion..."

The following committee were appointed to act in their several capacities at the next annual meeting to be held at Battle Creek, commencing Wednesday, March 24th, and continuing till Tuesday, March 30th...

Committee on Membership: Chairman, A. A. Whitney, Battle Creek; J. H. White, Fort Huron; Mrs. Lottie M. Warner, Paw Paw.

Committee on Literature: Chairman, Miss J. R. Lane, Detroit; E. A. Chapman, Lowell; Mrs. Ida A. McLain, Kalamazoo.

Committee on Organization, Revision of Principles, Constitution and By-Laws: Chairman, J. H. Burnham, Saginaw City; S. C. Coffinberry, Constantine; Daniel Earle, Plainwell; Mrs. J. A. Rensell, Disco; Mrs. A. B. Spinney, Detroit.

Committee on Publication of Records: Chairman, Miss J. R. Lane, Detroit; M. G. Matthews, Detroit; Mrs. M. C. Gale, Flint.

Committee on Finance: Chairman, J. V. Spencer, Battle Creek; James H. Haddett, Fort Huron; Mrs. R. Shaffer, South Haven.

Committee on Auditing: Chairman, E. Chipman, Nashville; E. L. Warner, Paw Paw; Mrs. Daniel Earle, Plainwell.

Committee on Memoirs: Chairman, Geo. H. Geer, Battle Creek; Will H. Clark, Lansing; Mack Worcester, Detroit.

Committee on Sources, best methods of investigation of all forms of spiritual phenomena, examination of mediums under test conditions, with reports of the phases of mediumship and the reliability of the same: Chairman, Giles B. Scribner, Detroit; Alfred K. Sawyer, Kalamazoo; J. E. Walcott, Milford; Mrs. Sarah Graves, Grand Rapids; Mrs. John D. Ewert, East.

There was also an investigation by the Board of a matter concerning the suppression of papers at the Semi-Annual Meeting, held at Nashville, Aug. 27th to Sept. 1st. A report having been circulated to the effect that the President and Secretary were instrumental in suppressing a package of articles...

The place of next meeting occupying in March has not yet been decided. The following resolution was unanimously adopted: Resolved, That this conference recognize in the person of Rev. A. Fishback an able exponent of progressive thought...

ANTI-RELIGION.

A Talk With One of the Most Prominent Exponents of Modern Liberalism.

HIS OPINION OF THE POLITICAL LIBERAL PARTY CLAIMED TO HAVE BEEN ORGANIZED BY COLONEL BOB INGERSOLL.

Passing through this city to all lecture engagements, a reporter of the Inter Ocean intercepted B. F. Underwood, Esq., who is one of the leading exponents of modern liberalism...

The reporter, seated cozily in Mr. Underwood's apartment at the Sherman House, proceeded deliberately to "sound" the apostle of the non-religious liberalism...

"But," queried the reporter, "was not the liberal party in sympathy with the outspokenness of Bennett, and did not they endeavor to protect him?"

"That depends," he replied, "on what you mean by the liberal party. If you class the advocates of free-love and the 'rag and bobtail' who are of the negative school of free-thought..."

"How do you account for the fact that Colonel Ingersoll was so quick to fly to the rescue of Bennett?"

"Colonel Ingersoll," said the interviewer, "is a man of warm and generous impulses, and defended the culprit on the broad ground that the 'Vendor of Cupid's Tokes,' the 'Open Letter to Jesus Christ,' and 'Hodge's Magazine' was personal, and a moral man..."

"It is not understood that the National Liberal League is utterly opposed to the law regulating obscene literature?"

"Well," responded Mr. Underwood, "that is best answered by a reference to the resolution which was passed by an influential section of the league at the Congress held at Syracuse, N. Y., Oct. 27th, 1878..."

"How about Colonel Bob Ingersoll's fepal party?"

"Oh, that is already a thing of the past," replied Mr. Underwood, with a laugh. "It was born of Colonel Bob's irritation at the refusal of Hayes to pardon Bennett..."

Anna T. Wild, of Clinton, Iowa, writes: Mrs. Peck and his talented and estimable wife, Mrs. Henry S. Loke, came here last May and have engrained themselves into the hearts of the few Liberalists and Spiritualists of this place...

Notes and Extracts.

Riches got by deceit, cheat no man so much as the getter. The wounded heart heals, but the scar remains forever. It is claimed.

Materialism never reborn, because it follows in the same old ruts, year after year. There are more mediums to-day than formerly, because the people are becoming more spiritual.

Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using, but wisdom increases in the use of it - Arabic Proverb.

Good intentions are at least the seed of good action and every man ought to sow them, and leave it to the soil and seasons whether they come up or no, or whether he or any other gathers the fruit.

Love one human being purely and warmly, and you will love all. The heart of this heaven, like the wandering sun, sees nothing, from the deep drop to the ocean, but a mirror which it warms and fills.

He not ashamed of a humble parentage, or a humble occupation; be not ashamed of poverty, or even a small amount of natural endowment; but be ashamed of mispent time and misdirected talents.

Inspiration is anything that comes from a sphere higher than the one you occupy, and often only one degree higher, and that which was one degree higher than the already attained standard of several thousands of years ago, may be a many degrees lower than the highest attainment of the present age.

Let us consider how great a commodity of doctrine exists in books; how really, how secretly, how safely they expose the nakedness of human ignorance without putting it to shame.

Justice is not postponed. A perfect equity adjusts its balance in all parts of life. The dice of God are always loaded. The world looks like a multiplication table, or a mathematical equation, which, turn it as you will, balances itself.

Who will venture to declare the age of miracles is past? Only the other day a paralytic who was being taken to Lourdes had his easy chair deposited on the railway during a shower of rain...

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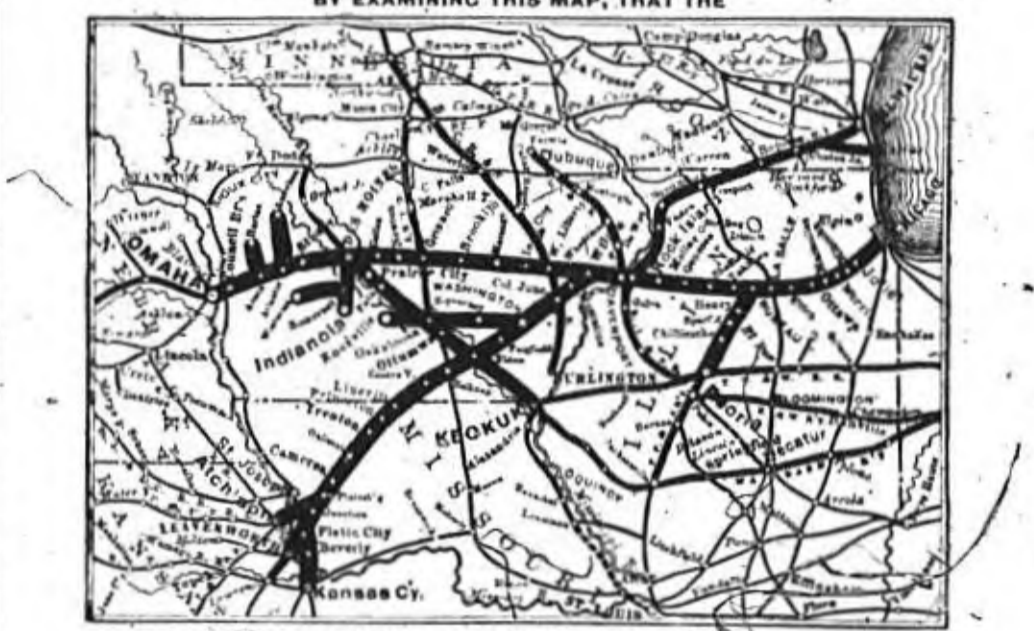
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THE GOSPEL OF NATURE. BY HERMAN L. LYON, Author of 'The Hidden God.' This book contains many startling ideas that are calculated to dispel the mystification and unravel the numerous difficulties...

SEVEN HOUR SYSTEM OF GRAMMAR. BY PROF. D. P. HORN. The author has demonstrated repeatedly that a person of average ability can learn to read and write correctly after one week's careful study of this little book...

the powers of government emanate from their true and legitimate sources. Why, then, is woman denied an equal voice and an equal participation in all the affairs of life?

In the year of 1620 the institution of negro slavery was established in the colony of Virginia, and for many long years our wisest statesmen and legislators believed it to be just and expedient to hold this race of people in bondage...

No government - no institution can hope for the brightest prosperity as long as it holds any race or any part of a race of people in physical or mental and political bondage. It was the civil wars growing out of the evils of slavery, that hastened the downfall of the Roman Empire.

I can cheerfully say with Mr. Ingersoll, "If the ladies wish to vote, I am too much of a man to say they shall not." I can say more: if the ladies wish to vote, I shall ever be heard to insist that they ought to have such right - that it must be granted.

Again, should this prove to be an argument worthy of our consideration, how much more convincing it is against the men, as it must be admitted that the persecutions they have instituted, and the crimes they have committed, have been a thousand fold greater than those of women.

It is said this reform, by throwing women more in the conflict of actual life, would blunt their modesty, and make them less amiable. We do not think so. One of the most unpleasant phases of our civilization, is the morbid sentimentality which exists in ranks of so-called polite society.

These are wrong ideas, and to reconstruct them, is a part of this reformation. I believe women should be refined and accomplished, and should when circumstances warrant, enjoy a season of recreation and pleasure, but they should not give their entire attention - they should seek as well to make themselves practical and useful.

That magnificent civilization which existed in Continental Greece long anterior to the Christian era, was marked by the influence which woman wielded in the affairs of government. We are told by Aristophanes that the subject of woman's rights was greatly agitated by the citizens of Athens.

The high-born ladies who lived in splendid palaces adorned with ivory and gold and precious stones, and hung with Tyrian drapery, were accustomed to comb and spin wool, and weave garments, and assist their servants in carrying water and in washing.

During an evening not long since, a company of Aurora ladies and gents assembled in the parlour of the Fitch House, to witness the marvellous music which we were advised often came through the mediumship of Jesse Shepard.

The dark circle playing was a marvel. It presented various selections from the masters, but mostly from the Opera of Martha, some of which I recognized.

At the close of the séance, a gentleman present who is reputed to be a musical critic, found fault with the pretension that Mozart had presided over some selections from Martha, attempting to refute the possibility of such a performance.

I have thus written of this séance as an opportunity for the enjoyment of a musical treat by an expert. That the expert part of it had a supermundane origin, does not necessarily follow. It may have been wholly the work of Mr. Shepard in a state of mental exaltation;

But a great mistake was made by raising the expectation that the auditors would be greeted with many marvellous tests of spirit presence, floating instruments, and weird voices impossible to be imitated, and yet in perfect harmony with the piano whispered communications into the ears of listeners, levitation of ponderous bodies, etc.

I fear this will always be the result of dark circles, which do not fulfill their announcements, even where the medium may not be at fault. AN OLD SPIRITUALIST.

ANTQUITY OF MAN.—Prof. Mudge has presented some interesting evidence relating to the antiquity of man in the Kansas City Review of Science. He takes the case of the Delta of the Mississippi, and notes the fact that, for a distance of about 200 miles of this deposit, there are to be observed buried forests of large trees, one over the other, with interspaces of sand.

Will you permit a word in reply to your esteemed correspondent, Mr. A. J. Davis. He says, "I succeeded in conveying a 'mistaken impression' concerning his views of the Children's Progressive Lyceum." My impression was principally derived from reading his recently published correspondence with a prominent Spiritualist, on the subject of the Lyceum.

To be kept at the head—Each of Warner's Safe Remedies—the Safe Kidney and Liver Cure, Safe Pills, Safe Nerve, and Safe Bitters, is asserted to be the best of its class, and the intention is to keep it so.

There is no comparison between these common sense safe remedies including liniments and the so called electrical appliances. It contains new medicinal elements which in combination with rubber, possess the most extraordinary pain relieving, strengthening and curative properties.

W. C. BOWEN.

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