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Literary Department.

SAILING OUT.

Have you any message, friend,
For your loved ones gone away,
To the peaceful shores of Heaven
Lying just across the bay?
I am going out at even,
On the waters wild and wide;
Yes, my bark sets sail for Heaven
At the ebbing of the tide.

Am I not afraid, you ask,
Of the waters deep and wide?
No! God keeps a beacon burning,
Over on the other side.

Ah! the night fell o'er so slowly
On an earthly day before;
Tell me—is the tide-wave breaking
Yet, upon the rocky shore?

Am I glad to go? you say.
Friend, when sorrow filled your breast,
Did your pulses thrill with gladness,
When you thought of coming rest?
I am tired of earthly sorrows,
And I think on Heaven's fair shore
There will be no sad to-morrows,
But one glad day evermore.

Ah! the nightfall gathers round me,
Soon will ebb the laggard tide,
And my bark go drifting, drifting,
O'er waters reaching wide.

Do not weep that I must leave you;
Heaven is not so very far;
Did the angels of the sunset
Leave the golden gates ajar?

Bliss the tide. The breezes blow
Seaward, and the sails are set,
And my bark is drifting, drifting,
From the shores of life's regret.
Ere the morn breaks on your vision
I shall cast an anchor down,
In the safe and stormless harbor
Of the great Celestial Town.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK FIFTH—THE APPOINTMENT.

CHAPTER XXXV.

BILL SMITH'S—THE ASSESSMENT.

As the shadows of twilight gradually deepened into the darkness of night, groups of young men—clerks, apprentices, and others—the idlers and loafers of the neighborhood, assembled at the porter-house of Bill Smith. What with their loud, noisy conversation, their boisterous laughter, the clatter of glasses and decanters, and the humming tread of creaking foot-steps, the bar-room presented a scene of disorder and confusion not often realized, even in the precincts of the Bowery.

In the midst of the hubbub, Jack Highflyer entered the porter house.

"Here comes Jack!", shouted one of the company, "he'll tell us about it."

The noise ceased, instantly, and the eyes of the various squads composing the assemblage were turned upon their acknowledged leader.

Jack Highflyer looked around the bar-room, and muttered to himself, audibly, though as if speaking to himself, "Tom Gaffney, Luke Fordham, Peter Fox, Harry Wilson—but where is Tim Hardmann?"

"Here I am, old fellow," said the butcher, advancing from one corner of the room; "give me your paw, Jack."

Jack Highflyer extended his hand and whispered at the same moment, "We have something on hand to-night, Tim."

"The boys are ripe for any thing," replied Tim Hardmann. "They were chafing over the Job Dingle's business as you came in."

"Job's trial comes off to-morrow, and we must do all we can to help him. I went to see him this morning, and I have something to propose, on his behalf, to our fellows."

"Tom, Harry, keep still there," said the butcher, "Jack Highflyer has seen Dingle, and will put you all on the right track to do him a service."

"Hold on, Jack," shouted Tom Gaffney, "there may be a spy among us."

"Not a spy," replied Luke Fordham, examining the features of his companions almost at a glance.

"I have been inside of the four stone walls of the cell," said Jack Highflyer, "where the police have shut up Job Dingle—a better man than any one of them."

"And no mistake about it," added Tom Gaffney.

"No man ever knew Job Dingle to refuse a fair fight, to desert a friend in a scrape, to abuse an enemy behind his back, or to keep a shot in the locker when he was out with one of the boys."

"He was a good one, was Job," said Luke Fordham.

"Ha heart like a-h-a-o-x," drawled Peter Fox, with a lugubrious expression of countenance.

"And, I say, fellows," continued Jack Highflyer, "that we are bound in honor, to stand by Dingle, to the very last minute. They have got him pretty well cornered, in a damp, gloomy

cell, and there are people enough who would like to hang him, without judge or jury; but if you will stick to him, one and all, as I think you ought to do, and as I intend to do, not a hair of his head shall be injured."

"We will, Jack—we will—we will," exclaimed the boys.

"What harm has he done, boys?" said Tim Hardmann, the butcher; "why he killed a Dutchman, in a row—a heels over head, rough and tumble fight! Does any one believe that Job was the first to draw a knife? Not he. He went to Hans Snyder's house for a bit of fun and they undertook to put him out. He would not go. Would you have? the greatest coward among you, I ask you that."

A tall, gawky chap, with long arms and legs, and a small, slender body, interrupted the speaker by remarking, emphatically,

"I'll be darned if I would!"

"That young man was rather bewildered at the roar of laughter which ensued from the inmates of the porter-house."

"Let them laugh, Simon," said the butcher, nodding good naturedly. "I have seen you in a tight place, afore now. Though some folks may be a little brighter than you, I'll be sworn that you are not the biggest coward in the company. But, as I was saying of Job Dingle, he wouldn't go, and they tried to put him out—Somebody drew a knife, and then Job drew his; and in the fight, a big Dutchman got killed. There's the whole matter, boys, in a nutshell. Yet a great many people want to see Job Dingle strung up by the neck, as if he had turned pirate, or murdered a man for the sake of plunder."

"I wonder what they think he should have done?" said Harry Wilson. "Hasn't a man a right to protect himself?"

"Yes sir-ee," replied Peter Fox.

"I rather guess they can't make a law to punish us for defending ourselves when we are attacked; though no one knows what they will do next. There seems to be a regular conspiracy to put down the native-born spunk of the country. It used to be thought a credit to a person who insulted him; but now they call it by some big name or other."

"Assault and battery?" said Tom Gaffney pompously.

"Yes, and they will jug him for it," suggested one.

"Jug or no jug," interposed Tim Hardmann, the butcher, showing his brawny arms and doubled fists. "If any man treats on my toes purposely, I'll give him a touch of the blind slogger. For my part, I think we should be a good deal better off if we were entirely rid of the police justices, police officers, and the whole set of blood-suckers that hangs around them."

"True enough, Tim," replied Harry Wilson; "here we pay hundreds and thousands of dollars to support these fellows, and what do they do? They just go swooping around sticking their noses into other people's business and making a fuss about what is no concern of theirs or the public's. Are we free born Americans, or are we not?"

"The point will come up fairly some of these days," said Bill Smith, the proprietor of the porter-house, gravely shaking his head. "There is a great deal of stuff in the newspapers about the evils of the license system, and the tectolers threaten strongly to get up a law to stop the sale of spirituous liquors. That will bring up the question fairly," continued Smith, shaking his head still more gravely and ominously. "That will bring it up. If the American people stand that, they are ready to submit to any thing."

"We won't stand any such nonsense, Smith," exclaimed Harry Wilson.

"We won't, Smith," echoed fifteen or twenty voices.

In the meantime Jack Highflyer had been conversing privately with a large proportion of the inmates of the porter-house. As the chorus of voices died away he tapped lightly on the counter, with a whalebone cane, and arrested the attention of his followers.

"The trial of Job Dingle will commence to-morrow," said Jack Highflyer. "The worst trouble in the way, at the present time, is the want of funds. Job is as poor as his namesake was after the devil had been permitted to tempt him."

"That is high Dutch to me," said the tall, gawky youth, in a whisper, to Luke Fordham.

"The lawyers won't stir a step in the business without money. They are a set of mean scamps to let a poor fellow suffer because he cannot pay their exorbitant fees; but their services must be had, or Dingle must be convicted. So boys, we must raise the money as quickly as possible."

"To-night, Jack?" inquired Tim.

"Yes, Tim, to-night."

"How much is wanted?" demanded several voices.

"Two or three hundred dollars, at the lowest," said Jack Highflyer. "Besides, the lawyers employed by Dingle, we must secure the assistance of David Graham, whose ability as an advocate, and fidelity to his clients have been tested successfully in so many instances. As to the mode of raising the wind, I propose that each one of us contribute something to the fund, and that afterwards we proceed to lay and collect an assessment throughout the domain of Bowerydom."

The proposal of Jack Highflyer was received with acclamation by the assemblage.

"Tim Hardmann, take off your hat and pass it round."

The butcher performed the bidding of Jack Highflyer with alacrity. None of the company refused or neglected to contribute, save two or

three miserable loafers, who, by a res-ture, more expressive than elegant—that of thrusting the hand deeply into the trousers pocket, seizing the lower end of the pocket between the thumb and forefinger, and drawing the hand in a direct line upward and outward, thus turning the pocket inside out—manifested their inability to add even a mite to the offering. Many gave small sums in specie, ranging from a shilling to a dollar, according to their ability. Three or four only, among whom were Bill Smith and Jack Highflyer, threw bank notes into the hat.

While the hat was passing round Jack Highflyer related to a knot of listeners, the details of his visit to Job in the prison.

"The old fellow is in good spirits," continued the leader, after Tim Hardmann had given him the wink that the collection was completed—"count the money, Tim—but it isn't human nature to lie in a gloomy cell with the blood-hounds of the law howling and barking outside the walls and feet perfectly at ease. At such a time, if ever, a man needs friends, and at such a time will true friends proffer their sympathy and assistance. I told Job to face his accusers without flinching a hair's breadth, and that nothing should be wanting on the day of trial to save him. He was very grateful to me, for as I said a while ago, he is entirely out of money, though many a man has been driven there by the want of it. I had a proof of it this morning. In the cell next to Dingle's lies a prisoner by the name of Williams, who has always been considered an honest, hard-working man, and who undertook to commit a burglary because his family were in danger of starving, and his heartless landlord threatened to turn him out of doors unless he paid the rent."

"If law and justice went together," exclaimed Harry Wilson, "the landlord would be punished as well as the thief."

"It was that canting hypocrite, Josh Grayson," remarked Jack Highflyer, in a subdued voice. "I have owed him a grudge these three years, and I never forget to pay my debts, soon or later. Well, Tim," the speaker added, as he perceived Tim Hardmann, approaching him, twisting a dirty silk handkerchief round the money which had been collected.

"Thirty dollars and fifty cents," replied the butcher.

"That's enough, boys, to show that you are in earnest," said Jack Highflyer, with a smile of satisfaction. "A glass of grog all round, Smith, and then we'll start on a cruise through the neighborhood."

The young men pressed toward the counter, and partook freely of the contents of Bill Smith's tumblers. In a minute or two the confusion partially subsided.

"Follow me, boys," said Jack Highflyer, "a dozen of you or so. Tim Hardmann will carry the purse. Come on, Tom, Harry, Pete, not more than a dozen of you, or they will accuse us of wanting to get up a row."

Jack Highflyer and his squad sallied forth from the porter-house, and proceeded up the Bowery until they arrived at the corner of the next street above Smith's. There was a grocery store on the corner, fitted up with a counter, at the farther end of the store, for the sale of spirituous liquors. Jack Highflyer entered, with two or three of his associates; the remainder stood lounging on the side-walk, outside the door.

"Clisby, how are you?" said Jack Highflyer in a good natured tone of voice.

"Fat, Jack."

"Fat," whispered Pete Fox, to one of his companions, "there's more fat in a soap-ladle than in his whole body."

"Short stories to-night, Clisby," said Jack Highflyer. "We have turned out to raise the wind for Job Dingle, as good a fellow as ever thrashed a Corlear's Hook bully. The boys have assessed you five dollars."

"There's the cash, Jack," replied Clisby, opening the money-drawer, and taking therefrom a five dollar note, which he laid upon the counter. "I would give five times the amount, without grumbling, to be certain of getting Job a verdict of 'Not Guilty.' Won't you drink, Jack, you and your friends?"

"No, thank you Clisby. Good night to you."

Jack Highflyer and his followers traversed the upper portion of the Bowery, and many of the circumference streets in that region of the city, as rapidly as possible, visiting, with an exception, the oyster-cellars, bowling-alleys, groceries, porter-houses and taverns on their route. The acquaintance of the leader of the squad with the character and circumstances of the proprietors of the various establishments, enabled him to open his business with a show of diplomatic sagacity, and to regulate the assessments fairly and judiciously. In general, his requests, or rather his demands, were complied with promptly and willingly, and in many cases, with a hearty expression of good will toward Job Dingle. Here and there an individual, under the pretence of real poverty or temporary want of means, excused himself from the payment of a portion of the assessment, but, during the first hour of Jack Highflyer's predatory expedition, not a single person had absolutely refused to contribute to the increasing treasury of Tim Hardmann.

"Stimers is a regular skinflint," said Jack Highflyer to his comrades, as the squad withdrew from an eating house in Elizabeth street, near Prince street.

"How much did he give you, Tim?" inquired Luke Fordham.

"A Mexican dollar," replied Tim, snapping his fingers contemptuously.

"Only a dollar. I would never have taken it."

"Why, you see, boys," said Jack Highflyer, "Stimers is worth his twenty thousand dollars, and is doing a good business, yet he will sigh

and groan over the paltry dollar he bestowed so grudgingly for eight and forty hours at least.—But for that I would have had it thrown back into his teeth."

"You need not wonder at Stimer's meanness. He swore out a state's warrant, against one of his waiters last winter, for stealing a silver spoon of the value of seventy-five cents, and actually had him sent to Blackwell's island on his testimony."

In passing down Mott street, Jack Highflyer and his follower stopped at the tavern of Sylvanus Westervelt. The tavern was a brick building, two stories in height, with dirty windows and unpainted walls, having a covered arch-way of brick on the south side leading to the stables in the rear.

The bar room, on the first floor, opened into the street, and was furnished in the ordinary style of a third or fourth rate tavern. There were several tables in the room, covered with penny papers of the last two or three days, a dozen chairs, two filthy spit boxes, and several coarse prints in mahogany frames, suspended from the walls. The bar was fitted up with a heavy oak counter, and shelves behind the counter, on which were ranged a number of decanters filled with brandy, gin, whiskey and other intoxicating liquors. The spaces between the shelves were covered with panes of looking-glass, which, though by no means clearly reflected the various objects in the bar-room with sufficient distinctness. Upon the counter were half a dozen decanters, two pitchers partly filled with water, and a number of empty tumblers.

Behind the bar stood Sylvanus Westervelt, a tall, portly man, with piercing black eyes and an irascible expression of countenance.

"Come up, fellows," said Jack Highflyer, come up and take a drink; we haven't taken a drop since we left Bill Smith's."

"It's a melancholy fact," muttered Harry Wilson, "and I am as dry as one of Pete Fox's jokes."

The young men quaffed their liquor, laughing heartily at the sally of Harry Wilson.

"Six shillings, Varius," said Jack Highflyer, tossing the change upon the counter. "There's a small instalment towards paying your assessment in the affair of the state versus Job Dingle. We want five dollars from you, Westervelt."

"Five dollars?"

"Five dollars. More if you please."

"For what?"

"To assist in defraying the expenses of Job Dingle, on his trial for the murder of the Dutchman, at Hans Snyder's."

"I won't give you a cent," said Sylvanus Westervelt, in a firm and decided tone of voice.

"You won't?"

"I won't. And more than that, I think Job Dingle ought to be hung for murdering an innocent, unoffending man, and I hope he will be."

"Do you hear that, boys," said Jack Highflyer, turning to his comrades. "His father was a Dutchman, and so Master Sylvanus is disposed to shirk off his obligations as a citizen and a man. But you will think better of it," he continued addressing the landlord. "You will pay it."

"I won't."

"Are you in earnest?" inquired Jack Highflyer.

"I am."

"You will gain nothing by the refusal," said Jack Highflyer, coolly. As he spoke, the young man raised the small whalebone cane, which he carried in his hand, to a level with his breast, and by a rapid movement, swept four or five decanters from the counter to the floor. An angry, vindictive glance blazed from the eye of Sylvanus Westervelt, as he heard the noise of the falling vessels, and the splash of the liquors on the sanded floor. He laid his right hand upon the counter as if to leap it at a single bound.

"Boys show him your knives."

The blades of half a dozen gleamed in the face of the landlord.

"Attack us if you dare," said Jack Highflyer. "We will not be so niggardly with our cold steel as you have been with your money."

"I'll set the police after you," said the landlord, foaming with rage.

"You had better not, Varius," replied Jack Highflyer, with a smile of contempt. "If you suffer the thing to drop here, you are punished, and I am satisfied. But I assure you that you will play the game of retaliation at fearful odds, to yourself."

Jack Highflyer and his squad retired amid the pattered curses and imprecations of the landlord.

They pursued their route until they arrived in a region where the streets are lined with brothels and houses of assignation. To the inmates of these dens of infamy Job Dingle was not unknown; and even from them was received into the treasury of Tim Hardmann, a portion of the wages of harlotry.

similar ideas from the writings of Spiritualists, yet it embodies many of the fundamental ideas of our religion and philosophy.

It is written in the pleasant and attractive style of the journal of a young lady, an orphan, who has lost an only brother, "Royal," or "Roy," as she terms him, who was killed near the close of the rebellion, and only a few weeks before she had fondly looked for his return. The picture is a very sad one. When the news was flashed across the wires,—"shot dead," it stunned her so terribly, that, for a time, she knew nothing, and in a few days, she writes:

"The house feels like a prison. I walk up and down, and wonder that I ever called it home. Something is the matter with the sunsets; they come and go and I do not notice them. Something ails the voices of the children,—snowballing down the street, all the music has gone out of them, and they hurt me like knives."

Speaking of the condolence by friends, which is so little understood, she says:

"A solid blow has in itself the elements of its rebound; it arouses the antagonism of the life on which it falls; its relief is the relief of a combat. But a hundred little needles pricking at us,—what is to be done with them? The hands hang down, the knees are feeble, we cannot so much as gasp, because they are little needles."

In the sadness of her soul-anguish, most earnestly for a recognition of a loved one gone before; but her religion furnished no ray of hope.

A widowed aunt comes to her, and brings in a beautiful manner the relief which her soul needed. Speaking to her of the recognition in heaven, she writes, "I drank in the blessed words without doubt or argument. I was too thirsty to doubt or argue. Some other time, I may ask her how she knows this beautiful thing, but not now. All I can do now, is to take it into my heart, and hold it there. Roy, my own again,—somehow or other to be as near as,—to be nearer than he—he was here. *really* mine again! I shall never let this go."

Little consolation did she receive from her minister who told her "that he expected to be so overwhelmed by the glory of the presence of God, that it may be thousands of years before he should think of his wife."

Well does she say, "He gave me glittering generalities, cold common-places, vagueness, unreality, a God and a future at which I shivered."

Gradually the argument in favor of the recognition of our friends is presented, and some of the accounts given in the Bible are cited,— "Many shall come from the East and from the West, and sit down in the Kingdom of God with Abraham and Isaac and Jacob," and she asks: "Will they not be likely to know that they are Abraham, Isaac and Jacob? or, will they think they are Sadrach Meshech and Abednego?"

The account of the Transfiguration is also presented as a striking illustration of the recognition of spirits. They speak of the employments in heaven, and the author says:

"God keeps us too briskly at work in this world,—altogether too briskly, considering it is a preparatory world, to intend to put us into an idle one. What more natural, than that we shall spend our best energies there, as we spent them here,—in comforting, teaching, helping and saving people, whose souls we love better than our own? In fact, it would be very unnatural if we did not."

Speaking of her aunt, the author says, "she has done what it takes a life time for some of us to do; what some of us go into eternity, leaving undone; what I am afraid I shall never do,—sounded her own nature."

The question which has troubled so many honest, inquiring spirits,—whether if the spirits know of our trials and sufferings, they can be happy? is thus answered:

"Perhaps Roy sees the end from the beginning, and can bear the sight for the peace that will come, and thus he watches my coming and waits to meet me."

"I think," says the aunt, "Roy is here, close beside you all the time, trying to speak to you through the blessed sunshine and the flowers, trying to help you, and sure to love you; I do not believe God means to send him away from you either."

But our space forbids further extracts, nor do we hesitate to recommend the work as interesting and profitable, especially to those who have doubts as to the condition of the after-life. For, although these are mainly made as suggestions we are glad to have them presented. "Milk for babes, and strong meat for those who can bear it."

The book is another evidence of the growing demand of the age for spiritual food, and a proof that a cold formal theology cannot, and will not, supply the demands of the living soul.

[The above work is for sale at this office, 193 S. Clark St., Chicago, Illinois.]

Philadelphia Department

BY HENRY T. CHILD, M. D.

The Gates Ajar.

This book, which at present is creating quite an interest, is calculated to do a vast amount of good in many directions, especially in comforting the mourners, among a class of persons who will only be reached by such means. It is so near the theological world as to be acceptable to many who would be terribly shocked to read

Pacific Department.

BENJAMIN TODD

Injustice.

The Oakland News (California), of February 18th, has the following:

A correspondent from San Antonio gives us the details of various acts of cruelty committed by a woman of that place toward a little girl in her employ...

With regard to the faith of the above, we would not pretend to decide. But as it regards the general character of the paper, whatever it might say, it would do no harm where it is well known.

There are some people in the world that are never so happy as when they can find a muddled pool to stick their bills into, and all their cry is quack! quack! quack! Granting that all alleged in the above quotation is true, does it legitimately prove that Spiritualism must be held responsible for the cruelty?

If Spiritualism must be held responsible for all the errors and inconsistencies of its advocates, then Christianity and the Bible should be held alike responsible for the acts of Christians. The Bible says, "Spare the rod and spoil the child."

Again, the Bible says, "Thou shalt not permit a witch to live." Hence, Christians in former times, in compliance with this command, hung by the neck until they were dead, all that they supposed were bewitched.

Again, the Bible says that if a man take a woman for a wife, and after a time, becomes dissatisfied with her, he has only to give her a few lines of writing on a piece of paper and send her out of his house.

Hence, we must conclude that the legitimate fruits of the Bible is to destroy the sanctity of the marriage relation. Let us here remark, that we have never found any place in the Bible where it gives a woman, if she is dissatisfied with her husband, the privilege of sending him out of the house, though he may be the most drunken libertine in the world.

Again, in the twenty-first chapter of Numbers, we have an account of certain acts of God wherein he commanded Moses to send out his warriors and slay the Midianites. And the warriors returned from battle bringing the women and children as captives.

From this account, we can but conclude that the Christians and their Bible countenance wholesale slaughter of innocent persons, even to that of indiscriminate murder of a nation of mothers, even in child-bearing, and winding up their hellish acts by prostituting a nation of virgins.

The Bible represents it right to lie when certain ends can be gained by it. On one occasion God wanted to get Abah up to Ramath, to have him slain, and could not devise a plan to accomplish his aim. And there came forth a spirit and stood before the Lord and said, I will persuade him.

Hence, according to christian teachings, lying is meritorious and God engages in it himself. But they may say that these things happened in Old Testament times, and has nothing to do with present christianity.

We turn to the New Testament; how was it with Peter, one of the chosen apostles? He lied three times, and swore to it in one night. Again, how was it with Paul? He says, "For if the truth of God hath more abounded through my lie unto his glory, why let me be judged a liar."

Grass Valley.

This town is at present our place of residence, and will be our post office address for the year to come. It is situated in Nevada county, and is one of the largest and pleasantest of the mountain towns of California.

and commodious theatre could hardly furnish standing room. We returned here again in January, and after a week or two of rest, commenced speaking regularly each Sunday evening, and have been greeted with full houses.

We have already obtained a goodly number of subscribers for the Religio-Philosophical Journal, and shall yet obtain more. There are some good mediums in the place, one of whom is Mrs. William Stevens. She is a writing medium of high order; she also speaks in trance, though only in private circles.

We have known several instances where letters have been written, carefully sealed beyond the power of any person to open without detection and sent to the boy, and returned again with a perfect transcript of the letter.

His mediumship is a source of great pleasure to his father, for it has wiped out the last lingering particle of skepticism that has annoyed his soul for years. The great question, "Shall we live and have a conscious identity beyond this life?" had troubled his mind sorely for years.

All hail! to the angel world for the many souls that they have delivered from the fearful bondage of doubt and error, and placed them in the grand high-way of human progress for eternal life.

Original Essays.

For the Religio-Philosophical Journal. What do Spiritualists believe?

BY REV. A. J. FISHER.

The rapidly increasing numbers of the intelligent, virtuous, and honored of our nation, and also of other countries, who are openly and boldly embracing Spiritualism, are leading many to inquire, "What do Spiritualists believe?"

And, as touching this question, we remark, first, that the Spiritual system is not yet fully developed. The new order of things does not yet clearly appear. We see in part, and we know in part. It may have a deeper significance than any of us have conceived or imagined. True, modern Spiritualism is twenty-one years old, nevertheless, I think ten years more are necessary to convince the world of the divinity of its origin, the purity of its works, and the majesty of its claims.

Newly discovered truths are never readily received, nor practiced by mankind. Besides, the first manifestation of new principles, through any people, is always irregular, erratic and offensive to the popular sense. No great truth was ever revealed in the past or present, but what was a rock of offense, and a stumbling block to many in the outset.

So, according to the general opinion of the world, Spiritualism came as unwisely, as it came unexpectedly. But few were ready to receive it. Although the evidence was clear and demonstrative at the beginning; yet, as to the manner or way that it came, we were abashed and confounded. Rapping on our doors, tables, walls and bedsteads; ringing bells, beating drums, playing on musical instruments, rattling the dishes in our cupboards and upsetting our furniture; obnoxious, possessing and controlling certain persons as media; the falling of a strange influence, a great shaking on many; the fear and consternation that were experienced; the strange appearance and action of the media; the epidemic nature of the phenomena; the unexpected and astonishing communications, -atheistical, deistical, pantheistical, religious, irreligious, devotional, irreverent, high, low, refined, vulgar, pure, profane, false and true; the lights and shadows, good and evil connected with it; the invincible character of the power; the straightforwardness with which it moves upon the works of the enemy; the triumphant writing and speaking of media; their pens move in every hamlet and their voices are heard in every city (even young ladies, not out of their teens, under the control and direction of great angel minds, being brought prominently and continually, as impromptu speakers, before large audiences of the most refined and intelligent of our principal cities, and coming out victorious in an unusual and extraordinary manner to their bold declaration of radical truths on all subjects of reform; their reverence for time honored customs, fashions and obsolete institutions; their disregard and utter contempt of the forms, ceremonies and dogmas of sectarian man-made creeds; their defiant attitude against opposition from whatever quarter; and finally, the coming of spiritualism, in every conceivable way, as a mighty, rushing wind, or rolling sheet of flame, spreading from the East to the West, subduing the most stubborn wills, removing the most deep rooted skepticism, convincing the loftiest intellects; and thus far, divinely master of every situation, and the leader of every reform; I say all this is new and wonderful; and it is not strange that men should run to and fro, enquiring what these things mean.

Looking at the universe comprehensively, as to the past, present and future, we know there is nothing new under the sun; that what hath been, is and what will be, hath already been; but so far as we are concerned in our individual earth experiences, all the manifestations of modern Spiritualism have been new to us. The twenty different phases of mediumship, and the forty distinct varieties of manifestation therefrom, are alike new to all.

True, in our Bible we have a history of Spiritualism as it manifested itself among the followers of Moses and the prophets, Jesus and the apostles. And in the Bibles and sacred writings of other peoples and ages, we have similar histories that have come down to us. And from these sources, we learn that spiritual manifestations have always existed; and hence, that Spiritualism, properly understood, is as old and undefined as the human race.

Nevertheless, so far as we can learn from history, the world has ever been divided more or less distinctly into two classes, to-wit, Materialists and Spiritualists. And whereas, whilst Materialists have ever interpreted the universe from the stand-point of the earth and the grave alone, rejecting in toto the gospel of an intelligent God, immortality for man, a rational heaven, and spiritual communion, Spiritualists, in all ages, have positively declared the existence of the great Eternal Spirit, a future life and an inter-communication between the so called living and dead.

And, as in the past, so in the present, the one says, "Man hath no pre-eminence over a beast; as the one dieth, so dieth the other; therefore the dead know not anything, and are as though they had not been;" but the other says:

"In death there is life; man is immortal; therefore all the dead are living still." Thus it will be perceived that, in a general sense, all who believe in a Supreme Being, in the existence of a spirit-world, in the immortality of the human soul as an intelligent individuality, and in an intercourse between mankind on the earth and mankind in heaven, are essentially Spiritualists.

Wherefore the question, what do Spiritualists believe? considered in its broadest meaning, would embrace the religious beliefs of mankind in all ages and countries. For, there never has been but one God, one universe, one law, one intercourse between earth and heaven, and one spiritual religion.

The essential spirit of all religion is the same throughout from age to age. Nor is its manifold expression through different people any more wonderful than the vast varieties of creations, seen in the mineral, vegetable and animal kingdoms. Nor can we intelligently and fully embrace the Spiritualism of to-day, without heartily extending the right hand of fellowship to Spiritualism in all past ages.

By this shall all men know that you are Spiritualists indeed, if ye have love for one another, embracing the broad present and the long past. And thus Spiritualism is the universal religion.

And in tracing its history from the earliest dates up to the present, we see that its manifestations and form have been as different in different ages and countries, as nations, peoples and tribes, spreading over the globe, have differed in their physical, phrenological, educational, commercial and circumstantial characters. And however low and crude it may have been, it has always come in as high and perfect a manner as any people were prepared to receive it. And as clearly seen, and beautifully represented by Jesus, it is always coming; and that, too, more and more abundantly. As twinkling stars and shimmering moonlight; as lightning flashes from dark clouds in the midnight storm; as the evening and morning twilight; or, as the noonday's blazing sun, -so cometh Spiritualism. Nor has any generation ever passed away until this Son of Man be come.

And though he be hated, stoned and imprisoned, crucified and burnt, still, he comes again, and again, and again.

Spiritualism is life everlasting; and it comes to all people in as great fullness and glory as each and every one is now prepared to receive it.

It is the pleasure of heaven to fill our cups full. The needs of every age have been supplied; no more, no less.

Wherefore, American Spiritualism differs as much from its manifestation in past ages, as the American people differ from by-gone generations.

Thus viewing our subject comprehensively, the question is not so much as to what Ancient, as to what Modern Spiritualists believe. And to this, we now direct attention. And first, knowledge and belief are not exactly the same, although sometimes they are nearly allied. - We are so organized that we both know and believe certain things through all, and each of the senses, appetites, passions, faculties and emotions of the mind.

We know some things by intuition, and believe many more. All the instincts of our nature lead us to believe things beyond the grasp of the senses, and the scope of positive science. Sometimes an ardent hope or strong desire, impels us to believe. And though we may not be able to give a reason for our belief, still we believe. And this day, is not the common belief of a future life, more deeply rooted in intuition than reason, judgment or knowledge.

Again, we have a strong belief of ignorance, growing out of what we have been blindly taught, without asking the reason why.

In childhood, we are too apt to believe what our parents and ministers tell us, simply because we love and reverence them. Too frequently, like young birds in the nest, we shut our eyes, open our mouths, and swallow down whatever is given to us.

Thus we drink in the errors and prejudices of past generations, blindly accepting the absurdities of our mother church, which we find so difficult to rid our minds of in after years.

And herein is the belief of ignorance, an enemy to an intelligent belief; because the former is always hateful, snakishly cunning, creed-bound, and despotic. This kind of belief is the most rotten and cowardly thing that I know of. Nevertheless, the natural belief of the instincts and senses, connected with reason and judgment, and founded upon facts, science and philosophy, is truly grand and beautiful, and is a special avenue of much happiness to all mankind.

This belief, like the ascending aroma of flowers, comes spontaneously from what we know. Nor can we thus believe or disbelieve at pleasure. An intelligent belief, in all cases, is dependent upon well established facts. Nor can the belief of those who think and reason closely extend any farther than the facts warrant. However, our minds are so formed, that, with sufficient evidence, we must believe. For instance, on the 12th of August, 1868, in Victoria, Mo., we saw our beautiful and dearly beloved child, nearly two years old, pass into the silent chamber of death. With our own hands, we tenderly laid his body in his coffin, placing a bouquet of flowers in his hands. We saw his body placed in the grave. We know his photograph was never taken, and that we had no likeness of him, of any kind. And yet a most beautiful and exact likeness (almost perfect in every feature, holding in his hand a similar bouquet of flowers, in oil painting, life-size, hangs before me in my room to day. We obtained this likeness through the mediumship of the Spirit-Artist, N. B. Star, of Port Haron, Mich., about the 10th of Jan., '69. And while we hold it as an invaluable treasure, we gaze upon it from day to day, as a direct revelation from heaven, a most glorious manifestation of spirit power, and also as an indescribably grand and masterly triumph of art.

"We speak that we do know, and testify that we have seen;" therefore, we believe accordingly.

But, in matters of belief, we call no man master; for no one should be authority for another. Each man should take himself for the better, or the worse, as his portion, and by diligent self-culture should make the most for himself.

Man's capacities and freedom to think and reason grow out of the structure of his intellect, and if, by creation, we are free to think for ourselves, we are not also free to believe for ourselves.

Are not the rights of conscience as sacred as the rights of intellect?

As our eyes and ears are evidence that we should see and hear, so is every mental and spiritual endowment entitled to the free exercise of its natural function. Hence, our indalienable right to think and reason, and to believe accordingly, can not be doubted or disputed.

The power of thought is the noblest endowment of man. Take this away, and man becomes a machine, a slave, a beast of burden! Civil and religious liberties secure to us freedom of thought. And all the magnanimity of manhood centers in this. Thought is the lever that moves the world.

All progress comes from this. All books of science and works of art, come from this. The railroad, telegraph and printing press, are children of thought. And what good thing have we in all the practical affairs of men, that has not come forth from this source? - If it is possible for the Creator to love one of his children better than another, it is the one that thinks the most. It is our right, and it is best for us to think; and therefore it is our right, duty, and interest to believe as we think. We can not think one thing and believe another.

Thinking, knowing and believing are inseparably connected. What we know comes from what we think, and what we believe, from what we know.

Now, who is a Spiritualist? He is one who interprets the universe from the stand-point that God is an intelligent, infinite spirit; that man is immortal; and that there is an intercourse between heaven and earth. A materialist is one who interprets the universe from the stand-point of matter and the non-intelligent law of nations, so called. Nor do we, in all the world of mankind, recognize but these two classes.

Wherefore, the first principle in the belief of the Spiritualist, is that God is a spirit; intelligent, eternal and unchangeable; that He is present in all his works, imminent in all matter, time and space, and especially, in man as a candle of light, a power of thought, and a cause of inspiration. Thus the God of the Universe is the God of the Spiritualist. The body is nature, and the soul thereof, is God.

Spiritualists do not believe in, or fellowship any other God or Gods, but this. And herein do we find the key to the absolute religion; it is to love God, adore his works, and act honest with men.

All nature is the temple of God. He is in the earth, in the sun and stars, in the spirits of heaven, and in us. Of all terrestrial things, the human body is God's best, fairest and most beautiful Temple. "Know ye not that your bodies are the temple of God?" And thus the God of nations and humanity is supremely loved, and is infinitely sacred to all genuine Spiritualists.

Second. Spiritualists believe in a future life. Man is distinctly a duality. There is the natural and the spiritual man. The first is mortal, but the second, immortal. To the soul, there is no death.

The departed are not dead, but living. Much rather are we dead, they alive. Nor are they in the grave, but in heaven. They do not sleep, but are awake, have their armor on, and are actively at work in God. This life is not our only life; this world is not our only world; progression is ours; we gaze upward, and we shall ascend upward; our existence is greater than the sun's; our conscious spiritual life is wider than the circuit of stars, comet or system. Yea, there is a spirit in man as eternal as the Infinite Spirit; and these are fit companions forever!

Third. Spiritualists believe that departed human spirits, retaining their essential personal characters, can communicate with their kindred yet living on the earth. We believe this from facts - facts that we have seen and heard. We believe this from present facts, coming under our own observation, and also from well authenticated facts, strongly attested by contemporaries living in distant states and countries. And when we add to all this the facts of all past histories that pertain to the subject, and the deep, written, sure witness within us, we have an array of testimony that puts the question of spiritual intercourse beyond all peradventure, fixing it upon the rock of eternal truth, alike defiant of the ravages of time or the assaults of enemies!

Humanity is one family, part on earth, and part in heaven. "We hold the faith in God and man, and ministering angels between." Nor do many of us believe *only*, we know. Yes, we know that our departed friends do live; that they can see us, know us and hold intercourse with us; can realize our presence as we can theirs; and can perceive our thoughts, and know what we do.

Modern Spiritualism centres in the idea of the spiritual intercourse; and we hold that this is by far the grandest and holiest truth that has ever had birth in the soul of man; therefore it is the *dearest plank* in the platform of Spiritualism.

Fourth: Spiritualists believe in the right of every man to think, investigate and believe for himself.

The human mind and conscience are sacred to God's presence; here is His kingdom; hence, to set up our authority between God and the human soul is an unjust and unwarrantable usurpation, and a vile and monstrous outrage upon the rights of man. As the American Government is free, so is man free.

Would we put the God of freedom in the Constitution? What think ye? He is in it now; He is in the Declaration of Independence likewise; and is also more abundantly in the souls of the free men and women of America. But of this be assured; the God of slavery can never again breathe in the Constitution!

Fifth: Spiritualists believe that good belief and good works are inseparable; but every man must show the purity of his belief by the righteousness of his life. Right living is the offspring of right thinking and believing. Pure thoughts and noble aspirations lead to good deeds.

Sixth: Spiritualists believe that the kingdom of God is within man; that is, that the fountains of all truth and goodness have their seat and centre in the human soul; and therefore, the outworking of these into practical life, is man's redemption. Wherefore not faith, or blood, or bread or wine, but education, physical, mental, moral, and spiritual, is humanity's savior.

Usefulness, greatness, and liberty come from this. By this there shall be in you a well of living truth, flowing out into practical life. - And thus, if we want power, happiness, beauty, and glory, they are for us. If we attend to the proper means of our enlightenment and elevation, no good thing shall be withheld from us.

Seventh: Spiritualists believe that God inspires man to-day the same as ever; and that the law of inspiration, growing out of Him and inhering in man is an eternal principle, applicable to all times, countries, and people. Hence, our inspirations in this age are but the benefits of an eternal law.

Eighth: Finally, Spiritualists believe in the progressive unfoldment of all men, aided by the Great Spirit and the Angel Ministry, unto a glorious perfection. Every man shall drink more and more from the fountains of Eternal Life. The spirit shall be poured out upon all flesh. The whole world shall be baptized in knowledge and love. Inspiration shall wrap the universe in a blaze of supernal glory, and all souls shall know the joy and liberty of so great salvation. And what but Spiritualism is the Savior? Drink ye; for in this ye have Eternal Life. Sturgis, Michigan.

At a Methodist Chapel in Yorkshire, England, on a recent Sunday, there was a regular battle between the trustees and the Sunday school teachers, who had been ordered out of the building by the trustees. One of the teachers had a large piece bitten off his thumb, and another person was seriously injured by a bucket thrown at his head from the pulpit. - Bibles and hymn books were freely used in the fight.

Airing places, instead of watering places - that is, places on mountains where air baths are taken instead of water baths - have been instituted in Germany, and the Germans get the credit of having discovered the utility of airing as well as washing the surface of one's body.

For the Religio-Philosophical Journal Which Platform?

BY DR. J. K. BAILEY.

During the last two years, under the firm conviction of the necessity and certainty of legal organization by the Spiritualists of this country, I have often given expression of my views, upon certain leading principles, which must prevail in any constructive efforts, that can or ought to become stable and enduring. Those published and unpublished views, have ever urged the fullest liberty and equality of right to opinion, voice and vote, upon any and all questions arising before any and all bodies created by the organization, subject to such reasonable rules, applicable to all, as are essential to rational order, system and dispatch of business. Have also urged the necessity of entire freedom from creed, and binding or authoritative declaration of principles, on the ground that I will not consent to be bound by, or committed to any individual or collective doctrine or standard, nor will I ask others to be so committed - from money or titling obligation, except such as arise from moral conviction of duty, according to ability, and from all obnoxious distinction and favoritism.

I have often urged the necessity of restricting the powers and functions of officers and executive boards, to the least possible limit, compatible with efficiency and success, by explicit and concise detail, of such, in articles of associations, and that frequent reports of doings and questions of proposed action, should be required and made.

The policy and necessity of this, is obvious to any thinking mind. As a class, Spiritualists are intensely individualized, and (perhaps unnecessarily) jealous of encroachment upon what they deem their individual rights. - The feeling that a voice has been heard, the right to it been respected, is a powerful recorder to any action, even though not in accordance with the judgment and wishes.

And these stipulations, grants of power and restrictions, should be embodied in articles of associations, instead of by-laws. After mature deliberation, concise and explicit terms and detail, should leave no reason for doubt or difference of opinion thereon, in constitution instead of by-laws, in case the latter are liable to change under the influence of every whim or transitory interest of "ruling minds."

My interest in this matter has not been manifested only in theorizing, but my energies and time have been largely devoted to the practical constitutional work.

At the Michigan State Convention, held in October, 1867, I read an address, published with the proceedings of that body, in the BANNER OF LIGHT, in which was sketched the outlines of the plan of organization, afterward substantially carried into operation, with the exception of the idea of "County Circles." This portion of our present system in Michigan, was at that Convention, portrayed in a speech by Bro. J. O. Barrett, and adopted by the board of trustees, acting as a Missionary Board, "at their first meeting at Lansing, on the 24th of said month of October. Committees were then constituted, to prepare articles of association for local societies and such alterations of State Association articles, as should enable the legislation of that body. As Chairman of that committee, I prepared and reported, at the Annual Convention in Jan., 1868, the articles for local Societies, now recommended by our State Association and the American Association of Spiritualists, for general use; also the articles under which the Michigan State Spiritual Association was legalized in Jan., 1868.

Under the articles for local societies, I organized the first legal society of this new work, at Adrian, in the fall of 1867, entitled "The Adrian Society of Spiritualists." I also organized the first County Circle, in December of that year. The articles of association of "The Lanawee County Circle," were published in the BANNER OF LIGHT, together with the proceedings of county meetings.

I afterward organized other societies in Lanawee County, and in connection with Bro. Barrett, several in Cass county, Mich. Much more of the practical as well as brain work, in the race for the honor of the title of the "Banner State," would have been performed by me, but for personal considerations, not necessary to mention.

These articles, both local and state, pretty thoroughly set forth the duties and powers of the officers of the respective bodies. They were drawn so as to meet the requirements of Mich., as embodied in the general law regulating the organization of religious societies. Then, so far as that is concerned, the ideas herein presented, were vindicated, and thereby noble progress has been attained in the state of Michigan, also in other states. But many noble individuals have done hard work and made heavy sacrifices, in the endeavor not to earn the badge of "Banner State" for our noble Michigan, but to construct a temple of practical, useful work, in the cause of our glorious religion and human elevation from false theological and philosophical education.

With my voice and pen, I have warned and entreated against one man power, and undue influence of any individual or set of individuals; the danger of division and ruin by reason of a blind devotion to any one.

Have ever sounded the "Claron note of alarm," against pushing forward, those who manifest personal ambition, selfish determination and unscrupulous conniving for place and power. Intuitive souls, - sensitive psychometrists, - should be able to discern and distinguish between selfish avarice and a praise worthy ambition, for position and means of usefulness, usefulness in a noble cause. But alas, so few are sufficiently positive to external, while completely sensitive to internal influences; and so many are completely at the mercy and services of designing, crafty pretence, that the determined, unscrupulous individual, of sleek exterior and slippery intent, wields the power, because

few are willing to stoop to like means of overcoming that influence.

Against favoritism and invidious distinction, I have, and ever will, raise my humble voice.

One year ago, last January, the Michigan State Spiritual Association was legalized by due process of law. Its Board of Trustees, adopted a plan of "Missionary work," which authorized the employment of two agents, under the stipulation that they should engage to labor at the rate of \$1000 per year, one-half guaranteed by the Association and the balance to be collected from the people, among whom they were to labor.

By no vote of the Board, or any fair inference of the duties and powers conferred upon any officer of the Association, was any one authorized to run us in debt.

According to the report of the President, at our late convention, after six months of successful and efficient labor, we were eminently successful in advancing the work, and avoiding debt, for none had been incurred. At the meeting of the Board in June, in connection with the semi-annual convention, another agent was employed.

Since that meeting of the Board of Trustees, no meeting or action of that body has been had; nor so far as I am informed (and I am a member of the Board), no consultation with its members upon the work or interests of the Association.

The aforesaid report exhibits an indebtedness, incurred since last June of upward of \$700.—Not a report has been presented to either the Board of Trustees or Association, in Convention assembled, from either Missionary Agent, Secretary, Treasurer, or any functionary, except the President.

No meeting of the Board (as above stated) since June, and no opportunity to either call or make reports to the proper tribunal of examination, adjustment and supervision.

The first six months of our work, exhibits the cheering result of united counsel and action; the last of the domination of the will of one mind. Herein is exemplified the truthfulness and potency of the position, I have ever maintained, that only in observing the rights and opportunities of all, can we steer clear of the quicksands of rivalry's no-man's-land.

Not being satisfied with the personal attainment of the past year; nor with the constitutional obstructions to individual will, the Board of Trustees was entirely ignored and a plan of revision of the constitution, foisted upon the recent convention. This scheme came under the popular mantle of more power in the convention, and less in the hands of the Board, &c. It succeeded in receiving the "popular" assent, by utterly and entirely ignoring the plain stipulations of the Articles of Association, and the requirements of the law, under which we were claiming protection. But to obviate the trifling difficulties of the law, it is proposed to get a special act of the legislature. Here arises another question. And, perhaps, one of more importance than would seem on the surface.

We are often warned, by both embodied and disembodied minds, that we have before us, a great contest with our religious opponents.—That this issue involves our legal right to recognition as a religious body. If this be true, as I believe, where had we better rest our hope of success? In the truthfulness and justice of our cause, in the ultimate, to be sure.

But, before this shall triumph, we have to meet the "Arch fire," upon this question of legal status. We certainly can most confidently do so, by adhering to the general law, and asking no special legislation. Suppose such legislation be granted now; a few years intensifies a contest, already raging beneath the surface of human hatred; the question is openly brought to issue in our legislative halls; our friends, not yet being strong enough in external power to prevent it, "Special acts" are repealed and our legal rights swept away. Whereas, if we are anchored in the guarantees of the general law, applicable to all religious societies, an attempt to legislate us out of rights, could be successfully combated. Indeed, no act of legislation can undermine our impregnable armor of legal protection, if based upon the general laws, while special acts can be repealed, and jeopardize property interests, and give us great inconvenience; for a time at least, while making necessary changes to enable us to regain them, under general laws.

These are important considerations, for the Spiritualists of Michigan and the entire country. Which platform do you take? the one of the rule of one individual (or the few), under loose, indecisive articles of association; or those which protect the right of each and all to a voice and vote, in the management of the entire interests of our work, and explicitly define powers, rights and duties.

The result of the action in Michigan, above portrayed, is the lamentable fact of, nominally, two State Associations, the culmination of which "split," depends upon the results of the future. Shall we have two wings in Michigan and throughout the country.

The solution of this question depends upon how far the high handed course of repudiation of law, individual and collective rights, shall be pushed; for, I opine a goodly number of our earnest faithful workers, will not be ruthlessly set aside or ostracised, and have sufficient "backbone," to vindicate their rights. I am well aware of how easy it is, to raise the cry of destruction of the peace and harmony of our work. I know how tender nearly all are upon the question of discord, how large, in the minds of many, are the terms, antagonism, factiousness, petty personal pique, &c., &c., also how really sweet and desirable are the conditions of peace, harmony, love and all the better elements of human action. I am also aware that all who would be dominant minds, ever proclaim their desire for the latter conditions—but that it is peace, harmony and love, on their terms, and in the grooves of their personal aims.

Such harmony and peace, I do not respect,

nor will I forget what I believe to be an imperative duty, for its luring but deceptive smiles. Never peace at the expense of ethical principles, nor the harmony of servitude and abject submission to domineering ambition. Others may crawl in the dust if they like, I shall obey the injunctions of my consciousness of duty, and the demands of my manhood, regardless of the misconstruction of my motives, by friend or foe.

Angels who are conscious of my interior promptings, know that no motive but the best good of our dearly beloved creed, and of each and every human being, prompts this writing, and my course in the work. This fact, with the approval of my own convictions of right are sufficient substance for present purposes. Time and knowledge of each others' nature's, will assuredly drift all to their proper level.

Written for the Religio-Philosophical Journal.
God Reveals Himself to us now as ever before—Bible Manifestations may be compared with Modern Revelations.

BY DANIEL GANO.

See St. John the Divine's Revelations, 1st, Chapter, 1st, 2nd, and 3rd verses, A. D., 95.

1st verse: "The revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his Angel (a spirit of one of the prophets) unto his servant John."

2nd verse: "Who bear record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw."

3rd verse: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."

Chapter 23rd, ver. 6th: "And he said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent his Angel to show unto his servants the things which must shortly be done."

Chapter 22nd, ver. 8th: "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things."

Chapter 26th, ver. 9th: "Then saith he unto me, see thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

The above revelation was given A. D., 95, according to Bible chronology. Christ died A. D., 33; therefore, it was 62 years after Christ died, and came from God to Christ, from Christ to his Angel (the spirit of a prophet), from the angel or spirit of the prophet to John (the medium living in the flesh, on the Isle of Patmos), and from John to the people and seven churches.

The more we hear, read and examine, the more evidence we find that God's laws are perfect and unchangeable, governed by cause and effect, and that the Bible proves Spiritualism. Modern Revelations throw light on much that is obscure in the Bible. God is now revealed to mankind (as ever he has been) through his works, and by words through ranks of angels, or ministering spirits or angels who are different only in degree of advancement, elevation and intelligence; the higher communicating to the lower, coming to us, through media in this life, who, by peculiar mental and physical condition, or moral status, have the gift of discernment of spirits, and can communicate from them. This power with other spiritual gifts, were possessed by some under the Mosaic or Jewish dispensation or age, and continued with them until by disobedience, and after a breach of the covenant, the kingdom was taken from the Jews and given to the Gentiles, who would bring forth the fruits. The primitive church in days of the Apostles possessed the gifts—during their obedience and unity. Where are those gifts now? The numberless fragmentary, sectarian party organizations, have not the gifts, not one of them have the gifts; they have the form, but deny the power.

The scriptures and history refer to four distinctly marked eras, ages or dispensations,—two have passed,—we are in the third, or we may say, we are in the transition state,—its close; and the fourth, called in the Bible the dispensation of the fullness of time, is dawning; and the glories of the spirit-world are fast opening to a brightened world.

The first may be termed the Adamic or Patriarchal, the second, the Mosaic or Jewish, the third (which we are in the close of) is the Christian or gospel; and the fourth, or "bright day, long expected and hoped for by mankind," is now dawning, and is the dispensation of the fullness of time, as termed in the Bible, or called the "new Jerusalem, coming down from God out of heaven"—the millennium. The establishment of that kingdom Christ taught us to pray for; God's reign of righteousness, and the will of God be done on Earth as in Heaven, all of which refer to the same period. In each of these dispensations,—manifestations, revelations and inspirations were given, suited to the conditions of those in each. Progression is a law of God. In the first dispensation, age or era, they were without the law, and a law unto themselves. The works of creation and providence afford evidence, if justly perceived, of the essential perfections of God, and the fundamental principle of moral obligations, notwithstanding they were idolaters and worshiped idols, many Gods; consulted oracles and temples. I doubt not spiritual communications were given them, yet their sources were not understood or appreciated. God has always made known his will in various ways from time to time, through media, previous to the days of the prophets, and no portion of mankind have ever been wholly destitute of a knowledge of divine truths, which were revealed to his creatures. The knowledge of the divine character, and fundamental principles of moral truths early made known to the ancient Patriarch, have had their effect, and can never be obliterated from the minds of their posterity. The law given to Moses, "written on

tablets of stone by the finger of God," came by ministry of angels (or "ranks of angels," as translated by Thompson), and in the same way revelations came to St. John, on the Isle of Patmos, and to the seven churches of Asia. The Jews had inspirations and revelations suited to a progressed condition, and were taught there is one God, to worship Him, not worship idols.—Then they had prophets, prophetesses, seers, discerners of spirits, and were endowed with the gifts of tongues, the interpretation of tongues, of healing the sick, and diversities of manifestations, and ministration of angels and spirits. These gifts continued with the Jews until by reason of disobedience and breach of the covenant, they were taken from them, and given to the Gentiles, who would bring forth the fruits of the kingdom. When Christ came, the Mosaic or Jewish dispensation was abrogated (the veil of "the temple was rent from bottom to top"), the Christian or gospel dispensation was substituted, and higher inspirations and revelations were given, suited to a still advanced or progressed condition.

There was taught not only "there is one God, worship Him," but that life and immortality were brought to light, and the gifts were restored, and they had again prophets, prophetesses, seers, discerners of spirits, the gifts of healing the sick, speaking and interpreting tongues, and the Apostles, Evangelists, and Elders, were endowed with wisdom and knowledge. With their qualifications, the Gentiles who possessed the kingdom were blessed and invested with spiritual blessings, and "the signs followed those who believed."

Neither the church (if it can be found), or any of the innumerable sects have a gift; they have lost them long ago. Lo! where are they now? In this dawning dispensation of the fullness of time, outside of the church organizations, "who have the form and deny the power," many millions of the people have inspirations, revelations, and spirit manifestations and are taught and assured of higher truths, not only that there is one God, but that life and immortality are brought to light, but also that it consists of eternal life, perpetual progress, and we are taught the manner of it; therefore, we have a new and better gospel, and are having a full restoration of *the gifts*. We have thousands of lecturers, media for spirit communication, and manifestations of light and intelligence. Many prophetic seers, spirits, speak in diverse tongues, heal the sick. Some of the medium lecturers, controlled by spirits, allow a committee chosen by the audience to select a subject to discourse from immediately, without pre-arrangement or collusion, and speak with boldness to the edification and astonishment of the hearers; this is a wonderful test of spirit wisdom, power and control, and is such a test, as none of our preachers or public speakers would submit to.

We are commanded to be of one mind, one judgment, speak the same things, and have no division among us. Let us preserve the unity of the spirit and bond of peace, and be passive and harmonious, strive for good words, cultivate the spiritual principle, the inward teacher, seek light, appropriate and live up to the spiritual teachings of the high advanced intelligences of the heavenly spheres, and so increase in wisdom, happiness and spiritual perfection, that we may deserve to have and retain the gifts and be fitted for the high courts of heaven. Spirits assure us they are able and delight to impart to us all useful knowledge, that we desire to have, and are prepared to receive.

Cincinnati, Ohio.

Blowing a Wineglass.

I spent hours in the workroom of Mirano at Venice, fascinated, despite the blinding heat, by the fairy forms and rainbow hues, evolved before my eyes, by the intense grave, silent, enthusiasm of the workmen, which extends itself even to the small children admitted to watch the proceedings; by the impossibility of quitting the scene of labor until the piece in hand could be secured from failure by completion. On my first visit the head workman was requested by Salvatore to make me any article I might fancy. I chose a wine glass with a deep bowl, initial stem and broad ruby-tinted foot. The man dipped his hollow iron rod into a pot of molten white glass, caught up an iron rod on an iron slab, popped it into the furnace, blew through his rod, tossed it about, and a hollow ball appeared. His assistant handed him a rod of metal, in which a green serpent seemed coiled in a white cage; this he caught and quick as lightning, formed two initials, touching the bowl with the tip of the M. to which it adhered. Then his assistant offered more white glass which was joined to the bottom of the M, spun round, opened with nippers, and so the foot was formed. Again into the furnace, and then the shears opened and hollowed the deep and slender bowl. Then the assistant handed a scrap of ruby molten glass, of which the master caught a hair as it were, wound it around the rim of the bowl and of the foot. Once more into an upper oven, where it must remain until the morrow to cool, and then I drew a long breath of relief; for knowing that if the metal be too hot or too cold, if too much or too little be taken on the rod, the weight and color will be faulty; that too quick or too slow an action on the part of the assistant, in presenting or withdrawing his rod, may spoil the whole—one cannot watch such processes without intense excitement, the workmen share in their own silent fashion; and when any rare experiment is going on, all gather around the master in breathless anxiety, while *n* and comes from the parted lips save in the form of a hint or caution.

Curious Production of Cold.

Dr. Phipson has recently discovered that an intense degree of cold is produced by dissolving sulphuric acid in ammonium, in water. Many salts, especially salts of ammonia, lower the temperature of water while dissolving; but, according to Dr. Phipson, no compound produces this effect in so marvelous a manner as sulphuric acid of ammonia. In one experiment, 35 grammes of this acid dissolved rapidly in 45 cubic centimeter of water at 22 degrees Centigrade, caused the thermometer to descend in a few seconds to 10 degrees Centigrade. The moisture of the atmosphere instantly condensed itself on the outside of the glass in thin plates of ice.

The eclipse of August 17th will be the only total eclipse visible in this country during the present century. Our CMS. Survey Department will observe it at Springfield, Ill., Des Moines City, Iowa, and at other places. Professor Winlock of Harvard College, goes with a party to Shelbyville, Ky, and will direct the spectroscopic observations. We trust our best photographers will improve the occasion to display their skill.

SPEAKERS' REGISTER.

- Published gratuitously every week.
- To be useful, this list should be reliable. It therefore behooves lecturers to promptly notify us of changeover whenever they occur. This column is intended for lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.
- Harrison Angley, Columbus, Clinton, Co., Iowa.
 - C. Fannie Allyn, Stoneham, Mass.
 - Mrs. N. N. K. Andrews, trance speaker, Dalton, Wis.
 - Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 45.
 - Mrs. Orrin Abbott, developing medium, 123 south Clark Street room 16.
 - J. Madison Allen speaks in Terre Haute, Indiana, during May. Address in care of James Hook.
 - J. Madison Alexander, trance speaker, Chicago, Illinois.
 - Charles A. Anders, Flushing, Mich.
 - J. G. Allie, Spry field, Mass.
 - Dr. A. T. Ames, Address box 2031, Rochester, N. Y.
 - Mrs. Anna E. Allen, 147 West Washington street, Chicago.
 - Joseph Baker, Editor of the Spiritualist Jamesville, Wis.
 - Wm. Bush, 103 South Clark St., Chicago.
 - A. P. Bowman, Joyfield, Michigan.
 - Rev. J. O. Barrett, Syracuse, Ill.
 - Dr. J. K. Bailey, Lyngote Ind.
 - Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects.
 - Mrs. Sarah A. Byrnes, Address 7 Spring street, East Cambridge, Mass.
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 - Addie L. Bullard, Address Mankato, Minn.
 - Wm. Bryan, Address box 35, Camden P. O., Mich.
 - M. C. Bent, inspirational speaker, Address, Almond, Wis.
 - H. H. Bickford, Chateaufort, Massachusetts.
 - John Curwin, Five Corners, N. Y.
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 - Warren Chase, 544 Broadway, New York.
 - Dean Clark, Permanent address, 24 Waunest street, Lowell, Mass.
 - Mr. Cowen, St. Charles, Ill.
 - Mrs. Augusta A. Currier, Address, box 515, Lowell, Mass.
 - H. T. Guller, M. D., 654 Race street, Philadelphia, Pa.
 - J. E. Cowles, M. D., Address Box 1274 Ottawa, Ill.
 - E. C. Child, Inspirational Speaker, Camp Point Adams Co. Ill.
 - Mrs. Dr. Wm. Crane, P. O. box 935, Elkhart, Indiana.
 - Thomas Cook's address is Drawer 6023, Chicago, Ill.
 - Albert E. Carpenter, Address care of Banner of Light, Boston, Mass.
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 - Dr. J. R. Doty, Stockton Ill.
 - Mrs. Lizzie Doten, Address Pavilion, 57 Tremont street, Boston, Mass.
 - Henry J. Durgin, Permanent address, Cardington, Ohio. George Dutton, M. D., Rutland, Vt.
 - Andrew Jackson Davis can be addressed at Orange, N. J.
 - Mrs. E. DeLamar, trance speaker, Quincy, Mass.
 - Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill.
 - Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Cal.
 - Miss Alminda B. Fowler, Address, Sextonville Wis.
 - A. T. Foss, Manchester, N. H.
 - N. S. Greenleaf, Lowell, Mass.
 - Isaac P. Greenleaf, Address for the present 52 Washington avenue Chelsea, Mass., or as above.
 - Laura De Force Gordon, San Francisco, Cal.
 - R. G. ayes, author of "Biography of Satan," Address Richmond, Ind.
 - Laura De Force Gordon will lecture in the State of Nevada till further notice. Permanent address, Treasure City, white Pine District, Lander Co., Nevada.
 - Dr. L. P. Griggs, Address Cedar Falls, Iowa.
 - R. D. Goodwin, lecturer, Kirkwood, Mo.
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 - Mrs. Juliette Yaw, Address Northboro, Mass.
 - Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory.
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 - Dr. M. Henry Houghton, Address, Milan Ohio.
 - Miss Julia J. Hubbard, Address 3, Cuneon street, Boston. Moses Hull, Hobart, Lake County, Ind.

- Mrs. S. A. Horton, 21 Waunest street, Lowell, Mass.
- Miss Nellie Hayden, Address No. 29 Walnut street, Worcester, Massachusetts.
- Mrs. F. O. Fryer, 122 E. Madison street, Baltimore Md.
- Dr. A. Hunt will receive calls to lecture Sundays, Cold Water, Michigan.
- Dr. B. H. Hadden, North Charlestown, Vt.
- W. A. D. Hume, address West Side P. O., Cleveland, O.
- J. D. Hessel, M. D., Address 294 Walnut street, Chicago.
- Lyman C. Howe, inspirational speaker, Box 79 Fredonia N. Y.
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- Dr. William Jordan, Speaker, Wales, Michigan.
- Wm. H. Johnson, Curry, Pa.
- Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.
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- Abraham James, Pleasantville, Venango Co., Pa., box 24.
- H. A. Joyce Syracuse, Ill.
- E. S. Jones, Drawer 6223, Chicago.
- Dr. G. W. Kirby, speaker, Address this office.
- George F. Kirtledge Buffalo, N. Y.
- O. P. Kellogg, East Trumbull, Ashtabula Co., O.
- Ira S. Kings, trance speaker, care of Joseph Smith, P. O. Box 111, Indianapolis, Ind.
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- Mrs. P. A. Logan, Winona, Minn.
- W. A. Loveland, 35 Bromfield street, Boston.
- Geo. W. Lusk, Address Battle Creek, Mich.
- Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.
- Mr. E. W. Litch, Address 11 Kneeland street, Boston, Mass.
- Mary E. Langdon, 60 Montgomery street, Jersey City, N. J.
- John A. Lusk, Address box 17, Sutton, Mass.
- C. B. Lynn, inspirational speaker, Sturgis, Mich.
- James B. Morrison, box 374, Haverhill, Mass.
- Dr. Leo Miller, Appleton Wis.
- Dr. John Mayhew, Washington, D. C., P. O. box 617.
- Dr. G. W. Merrill, Jr., Address Boston, Mass.
- Mrs. Hannah Moore, Joliet, Will County, Ill.
- Mrs. Anna M. Middlebrook, box 775, Bridgeport, Conn.
- James B. Mathews, Higgsville Illinois.
- Mrs. Sarah Helen Mathews, Quincy, Mass.
- Charles S. Marsh, Address care of Newcomb Co., Wis.
- Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.
- Mrs. E. Macphail, France and Inspirational speaker, 123 South Third Street, Williamsburg, Long Island, N. J.
- Emma M. Martin, Birmingham, Mich.
- Dr. W. H. C. Martin, 175 Windsor street, Hartford, Conn.
- Mrs. J. Mann, Canton, Ill.
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- Ms. Peifer, trance speaker, South Haven, Mass.
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- A. C. Robinson, Salem, Mass.
- Dr. P. B. Rutledge, care box 2362, Boston, Mass.
- J. T. Rome, normal speaker, box 305, Galesburg, Illinois.
- Mrs. Jennie S. Rindl, 150 Main street, Providence, R. I.
- Wm. Ross, M. D., Address Locusts, Springfield, O.
- Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.
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- Elijah R. Swackhammer 177 South 4th street, Williamsburg, Long Island.
- Herman Snow, Liberal Books and Newsdealer, 410 Kearney street, San Francisco, Cal.
- H. T. Stearns, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child 634 Race Street, Philadelphia, Pa.
- Dr. Nathan Smith, Kenilworth, Ind.
- J. H. W. Tolley, Room 5, 84 Dearborn Street, Chicago, Ill.
- Frances A. Tattle, box 52, Lapeer, Ind. Will answer calls to lecture in the West.
- Mrs. E. A. Tallmadge, Inspirational Speaker, Westville, Indiana.
- Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., P. O. box 392.
- Hudson Tuttle, Berlin Heights, O.
- Bonjamin Todd, Grass Valley, Cal.
- Mrs. Sarah M. Thompson, Inspirational speaker 161 St. Clair street, Cleveland, O.
- Dr. Samuel Underhill, N. 2nd St., Chicago, Ill.
- James Trask, Kenosha, Wis.
- Dr. J. Voland, Ann Arbor, Mich.
- A. Warren, Beloit, Wis.
- Mrs. S. E. Warner, box 329, Davenport, Iowa.
- N. Frank White, Providence, R. I.
- Mrs. M. Macomber Wood, 11 Derby St., Worcester, Mass.
- E. L. H. Willis, M. D., 27 West Fourth street, New York.
- Dr. E. B. Wheelock, speaker, New Hartford, Iowa.
- Mrs. Fannie Wheelock, clairvoyant, New Hartford Iowa.
- E. V. Wilson, Lombard, Ill.
- Miss N. J. Willis, 2 Tremont Row, Room 15, Boston, Mass.
- Mrs. M. J. Wilcox will speak in Ouzaga, Ill., during June. Will receive calls for March, April and May, in Ill and Wis. Address, Care of F. S. Jones, 54 Dearborn Street, Chicago, Ill.
- Henry C. Wright, Address care of Banner of Light, Boston, Mass.
- Mrs. E. M. Wolcott, Address Danby, Vt.
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- Mrs. L. A. Willis, Lawrence, Mass., P. O. box 473.
- Mrs. Mary E. Wither, 152 Elm street, Newark, N. J.
- A. C. Woodruff, Battle Creek, Michigan.
- Miss H. Maria Worthing, Oswego, Ill.
- E. S. Wheeler, Address care of Banner of Light, Boston Wis. Ventworth, Waukegan, Ill., care of George G. Ferguson.
- Fannie T. Young, care of E. H. Gregg, Fort Dodge, Iowa.

The Arts and Sciences.

The Manufacture of Pins.

About the middle of the last century, the Lylead family introduced into Birmingham the two new industries of wire drawing and pin making, which at that period were regarded as twin handicrafts. After a steady development of five and twenty years the pin trade was transferred to an atom of the present eminent iron of Thomas Phipson & Son. A few years since every scowboy's manual contained a specimen of the operation of pin making as a remarkable instance of the division of labor. A single pin had to undergo the manipulation of not less than fourteen pairs of hands before it was ready for the customer in a lady's boudoir. This horrible illustration no longer applies. Pin making like other industrial has been subjected to the scientific progress and improvement of the age is now comparatively simple. An American engineer named Wright patented in 1824 a pin machine when during one revolution of a single wheel produced a perfect pin.

Thomas Phipson thus describes Wright's machine, which having undergone many improvements is now in operation at the factory of the former, near. The principal parts give motion in its rotation to several sliders, levers, and wheels, which work the principal parts of the machine. A slider pushes forward pieces, which draw wire from a reel at every rotation of the shaft, and advance such a length of wire as will produce one pin. A die cuts off this length of wire by the descent of its upper "chaps," and the latter then opens a carrier which takes on the wire to the pointing apparatus. Here it is received by a holder, which turns round while a bevel-edged die wheel, rapidly revolving, gives to the wire its rough point. It proceeds immediately by a second carrier to a second and finer die wheel, by which the pointing is finished. A third carrier transfers the pin to the first heading die, and by the advance of a steel punch one end of the pin wire is forced into a recess, whereby the head is partially produced. A fourth carrier removes the pin to a second die, where the heading is completed. When the heading bar returns a forked lever draws the pin from the die and drops it into a receptacle below. It is then ready to be "whitened" and "stuck." The whitening is performed in a copper vessel placed on a fire in which the pins are boiled in water along with grains of metallic tin and a little bitartrate of potash. When the boiling has continued for about one hour the pins and in grains are removed, thoroughly washed, dried, and polished in bran. Various kinds of apparatus are employed for sticking the pins into sheets of fluted paper, and also in flogging the paper for the wrappers.—*The Engineer.*

It is rumored that the Swiss Government has requested Joseph Mazzini to leave the country. Mazzini lives at Lugano, near the Italian border, and his connection with the recent conspiracy at Florence and Milan has probably led the Italian Government to make such request of Switzerland.

Religio-Philosophical Journal

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S. S. JONES, Editor.

All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy, 84 Dearborn Street, Chicago, Ill.

"The Pen is mightier than the Sword."

THE OUTER AND INNER SENSES—GOD OUR FATHER, NATURE OUR MOTHER, ALL HUMANITY OUR BROTHERS.

In one respect at least, man is a five-fold being, for he has five senses, viz., hearing, seeing, smelling, tasting and feeling. These five senses are the superstructure on which man's very existence depends.

As man possesses only five senses, we can rightly conclude that there are only five sources of enjoyment in the universe, each of which act upon the physical organization and the mind in a specific manner, producing, many times, the most pleasurable emotions.

Music is one thing, and in its action, it first touches the auditory nerve, and thence tingles in our whole being; a beautiful painting, however, is quite another, and yet it is equal to music in exciting into action the emotional elements of our nature.

In the examination of the senses, a lesson can be learned, for we thereby gain a correct idea of Deity, which otherwise could not be obtained. Learn your own nature, if you wish to understand God, for you are a part of the Infinite whole.

There is certainly a vast meaning in those attributes of man called his senses. We can hardly appreciate the grandeur connected therewith, or the important lesson that can be learned from a proper understanding of their nature.

Man's physical nature, however, is not the real man—but is simply a medium of communication between matter and spirit. We have the outer senses, and the inner senses; consequently hearing, seeing, smelling, tasting and feeling are incorporated in the spiritual nature, and the question naturally arises whether as such, they are dormant or not; if dormant, how can they be rendered active, and if not dormant, what are the laws by which they are governed.

The inner senses, the spiritual; the outer senses, the physical; the former standing in the same relation to the body that the aroma does to the flower that it surrounds. The spiritual body is, as it were, an outgrowth of the physical, and possesses all of its distinctive characteristics.

In the first place, we fully appreciate the fact that the body is composed of matter, and that at death the constituent parts thereof return to the elements from which they were taken. In this position, we will find no one to dispute us. But when we state that the spirit stands in the same relation to man that the aroma does to the flower, we will, no doubt, excite the opposition of those who think they are learned on this important question.

A true conversion of a so called Christian, or Jew, to the elevating and god-like precepts of Jesus Christ, would indeed be just cause for even joy in heaven. But verily, as in ancient days we know the tree by the fruit it bears.

And when we see a human soul so deeply imbued by spiritual influences as to practically expose the heaven-given precepts of Jesus, we shall accord to him or her the prerogative to talk to others of conversion. But of such are not the churches of to-day.

The above named book should be in the hands of every investigator. It will be sent by mail, free of postage, on receipt of \$1.50.

When man was created there was a grand wedding in nature, and a season of rejoicing in the vast universe. The planets sang songs of joy;

the comets of space shone forth with additional splendor; the heart of the universe beat stronger; the chords of the infinite vibrated in songs of love; the purling streams, the rivers, the lakes, and ocean, reflected the pleasure derived from the grand success, for this day a "son has been born" to Nature. She feels proud of him. Within his veins course the choicest treasures. His eyes glisten like the diamond, his features have the tints of the rarest flower; then how grand his intellect! Part of the infinite whole! on the planet Earth, traversing the veins of the Infinite! He is Nature's child, and constantly revels in the infinite works of his mother. Does he not resemble her? Point to the little flower bowing its head to the gentle touch of the zephyrs, its variegated tints glistening in the sunbeam; point to the golden wheat in the field, to the birds of the air and the fishes of the sea, and then, behold man! You find within his organic structure, the constituent parts of all of them—of the whole universe.

Within man is the action of nature's forces. In nature there are sixty-eight primal elements—thirty-four positive, and thirty-four negative; or thirty-four female, and thirty-four male, which, after courting for millions of years in the mammoth, in fishes, in reptiles and various other animals, were brought together in harmonious action, or were wedded together, and the result was, "man." Within him are all the forces of nature, hence he is Nature's child. He breathes the air, it enters the lungs, purifies the blood, gives life and vigor to the vital forces. Did not Nature nurse him, how soon he would die! In her lap, like a young child, he gazes at the ocean of infinity before him, and ever receives nourishment from her bosom. Nature our mother, God our father, all humanity our brothers!

As a part of the infinite whole, he can wander throughout all space, drink from the fountains of other worlds, study the mechanism of the universe, and occasionally touch its Central Heart, but he may wing his flight to the remotest regions, and still he will find sages whose wisdom exceeds his own, and the grandeur of whose souls strikes him with awe—and thus onward, ever onward, he will find himself no nearer the end of God's universe, than at first.

THE HEBREW CHRISTIAN BROTHERHOOD.

This is the title assumed by an association of zealous christians of the West, which lately held its annual meeting in this city, whose object is to convert Jews to Christianity. By a report of the officers of the Association, they have expended during the year \$1,457.78; being \$62, 61 more than their receipts; and only four Jews were converted. Besides this pecuniary outlay, it also cost the Association's Missionaries one hundred and fifty visits to the Jews and the delivery of seventy discourses. The net cost of each convert, therefore, it will be seen, is over thirty-six dollars.

This reminds us of a certain agitator of ancient times, who spoke of certain sects in his day who would compass heaven and earth to make a proselyte, and who upon being proselyted become tenfold more the child of the devil than before. Such may not be the case in the present instances, yet we can not avoid looking upon all this missionarying as a useless and misdirected outlay and expenditure of time and money; for the particular reason that we can not see where the superior advantages of what is popularly known as Christianity over Judaism comes in.

Christianity in all its practices, indulgences and tendencies, as a moral power, is essentially Jewish. It is but Judaism christened with a new name. This assertion is so palpably true to any candid unbiased mind, who will take the time and pains to compare the moral influence of these two sects, that arguments become unnecessary. By moral influences we wish to be understood as having reference to the practice of overcoming evil with good, exercising charity, &c. &c. In the exercise of these fundamental precepts of the gentle and divine Nazarene, we candidly confess our inability to see any advantage likely to accrue to society, or to the converts themselves, by their conversion from one theory or religion to another, both of whose practices are essentially the same.

A true conversion of a so called Christian, or Jew, to the elevating and god-like precepts of Jesus Christ, would indeed be just cause for even joy in heaven. But verily, as in ancient days we know the tree by the fruit it bears. And when we see a human soul so deeply imbued by spiritual influences as to practically expose the heaven-given precepts of Jesus, we shall accord to him or her the prerogative to talk to others of conversion. But of such are not the churches of to-day.

SPIRIT PORTRAITS.

In another column, will be found the advertisement of Mr. Milleson, a spirit artist. There seems to be no doubt in the minds of those who have investigated the subject that spirits can influence certain mediums to paint or draw correct likenesses of the loved ones of spirit-life. Mr. Milleson claims to be such a medium, and we have no reason to doubt the truthfulness of his claim. When we see specimens of his work, we will give further particulars.

UNDERHILL ON MESMERISM.

The above named book should be in the hands of every investigator. It will be sent by mail, free of postage, on receipt of \$1.50.

An enemy is a teacher that costs us nothing.

THE MICROSCOPIC SERPENT—TRICHINE.

Two cases of this startling malady have lately occurred, one in Montreal, and the other within the interior of this state, which have produced quite a sensation among the medical faculty and scientific gentlemen, who are giving their attention and devoting their investigations to microscopical subjects. The case in this State has already proved fatal, and the attending physician suspecting the presence of this terrible worm, instituted a post-mortem examination; and by a report in a late number of the Times of this city, we learn that a portion of the biceps muscle was forwarded to Doctor Hay of this city; who, upon placing a fragment under the microscope, not traces simply, nor one or two specimens, but a mass of trichinae was visible, and in less time than it takes to write it, the doctor had counted forty five, not one of which were encysted.

It may reasonably be doubted whether a parallel case is on record. And it is calculated to produce a thrill of horror to contemplate being literally bitten to death by these horrible beasts, though invisible to the naked eye, yet appearing, when subjected to the magnifying power of a powerful magnifying glass, like loathsome and frightful reptiles of five or six inches in length. Well may every feeder upon swine's flesh, while reading this, query within his mind as to whether his system is free from the presence of these microscopic snakes.

From the report before us, we glean some other facts in relation to this horrible animal. It usually exists singly within a cyst, situated between the muscular bundles. At each end of the cyst is a group of fat-cells, resembling those of ordinary fatty tissues.

The cysts are about 1.50 of an inch in length, elliptical or oval, usually narrowed and slightly rounded at the obtuse ends.

The worm is cylindrical, narrowed toward the anterior end, the posterior end being obtuse and rounded.

The integument is transversely striated or annular, and exhibits an anterior and a posterior longitudinal muscular band.

The mouth is situated at the anterior extremity, from which a small papilla is sometimes protruded.

CONFUSION OF IDEAS—ELDER GRANT AND DR. ADAM CLARK.

In the 7th of April No. of the Crisis, Elder Grant gives currency to the fact of the activities of Planchette, but ascribes it all to the poor demons, cautioning his followers to shun the devil and stick to Jesus. We can at least give him credit for sticking to the demons. But here is what he says:

The little instrument, known as the Planchette, is very widely introduced. It has become a fashionable parlor companion. Of course there is nothing wrong in the instrument itself; but its use is wholly opposed to Christianity. Says the "Religio-Philosophical Journal," a Spiritualist paper, published in Chicago:—"Planchette is, indeed, revolutionizing the world." The Spiritualists call it a "blank mover," by means of which they have been able to introduce Spiritualism into thousands of families, who would not go near a circle for information. The instrument is a convenient machine for the use of the demons, when they wish to give communications. Every lover of Jesus should shun them as he would deadly poison.

The foregoing is of the tenor of that we shortly published from the Perfectionists of Oneida, New York, and is pretty current among Orthodox, but clashes with the ideas held by many of the D. D's. of other days. Especially with the views of that popular writer, Dr. Adam Clark. He says, in his comments, page 299, vol. second:

I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mortals. I believe Samuel did actually appear to Saul, and that he was sent by the special mercy of God to warn this infatuated king of his approaching death.

The Elder is a stout believer in the Bible and we should be pleased to know how he would explain away the grounds that Dr. Clark had for believing in this plain, simple Bible statement. If this spirit purporting to be Samuel, was only a trick of the demons, then Bible writers were humbugs and the whole Book, so far as its accounts of the appearance of spirits is included is an unmitigated humbug.

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty cents.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be fifty cents.

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at twenty-five cents each.—THE JOURNAL is now extensively and favorably known, and it is but justice that our friends should pay at least two-thirds of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscribers' names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least fifty cents for three months' trial subscription, and we will take a renewal for the second three months also, for fifty cents.

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy!

We return our most heart-felt thanks to those who have already done much for us.

NOTICE.

Don't send any money for extra copies of the JOURNAL, before they are printed, for we have no means of keeping such accounts.

When such copies are wanted, send the money for them as soon as the paper is published, giving the number and the volume desired, and they will be promptly forwarded.

WESTON, MO.

Our friends residing at the above named place, desire good lecturers passing that way, to give them a call.

Address T. Gramlich, Esq.

REV. H. W. BEECHER'S TESTIMONY.

"Oh, tell me not that the fathers of the Republic are dead—that generous host, that airy army of invincible heroes. They hover as a cloud of witnesses above this nation. Are they dead that yet speak louder than we can speak, and a more universal language? Are they dead that yet act? Are they dead that yet move upon society, and inspire the people with nobler motives and more heroic patriotism?"

In one of his practical sermons, delivered on the 8th of Jan., 1867, he says:

"Our field of conflict is different from that on which men oppose each other. It comprises the whole unseen realm. All the secret roads, and paths, and avenues, in which spirits dwell, are filled with a great invisible host. These are our adversaries. And they are all the more dangerous because they are invisible. Subtle are they, come, they go; they assail, they retreat; they plan, they attack, they withdraw; they carry on all the processes by which they mean to suborn or destroy us, without the possibility of our seeing them.

"I confess to you, there is something in my mind of sublimity in the idea that the world is full of spirits good, and evil, who are pursuing their various errands, and that the little that we can see with these bare eyes of ours, the little that we can decipher with these imperfect senses, is not the whole of the reading of those vast pages of that great volume which God has written. There is in the love of God more than our philosophy has ever dreamed of.

"An evil spirit may be consummately refined, may be inspired. Our first thought in contemplating this subject is that an evil spirit must be a vulgar thing. Doubtless there are vulgar spirits; but it does not follow that all the spirits who are most potential, and most to be feared, are vulgar. On the contrary, where spirits are embodied, it is supposed that those who are the most cultured are the most powerful for evil."

THE RADICAL.

The "Radical," for April, is on our table, and as usual, is replete with articles of great interest to every reflective mind.

Published at Boston, by Morse & Marvin. Terms, \$4 per year.

Personal and Local.

Goldwin Smith thinks Carlyle is a bore.—Carlyle's opinion of Goldwin Smith is not known yet.

Mrs. Woodward Hotchkiss, of Connecticut, signalized her 99th birthday by writing some verses.

Peter West, the well known test medium, has discontinued his rooms in this city; and after a brief tour through Wisconsin and Michigan, he will leave for Montana and the West.

Gen. Sherman offers for sale the St. Louis residence presented him by his friends in that city, and they are indignant at his disposal of their gift.

The president of the new Cincinnati council, made a speech upon taking the chair, which the Commercial of that city calls "a cowardly attack on the English language."

At the recent Press-Sociosis dinner, Fanny Fern and Phoebe Cary met for the first time.—Yet they have lived for many years within two blocks of each other.

Carlyle says of suffrage: "O wondrous system of extricating the wisdom of the people by counting their noses; getting the hidden essence of *vox populi* from thirty millions of people—mostly fools."

The Washington agent of Mrs. Stanton's paper, is described as a woman of a stout, square figure, dressed in gray water-proof cloth with a red, round, good-humored face, but as hard-looking through all its good-humor as a nether millstone, with an expression of incorrigible impertinence that will never take or own a rebuff, and never allow itself to be snubbed.

The Empress Eugenie is going to visit Carlotta at Lacken, about the first of May. As both Carlotta and the queen of Belgium are known to dislike the Empress intensely, the gossips in Paris are at a loss to know what may have induced the Empress to resolve upon visiting them. The prince imperial will accompany his mother.

Robert R. Randolph, cousin to John, died in Washington, on the 20th of April last. He was a very loyal man, nevertheless suffered fifty years of persecution by the officers of his own government, the immediate cause for which was, that he once pulled President Jackson's nose.

General Grant has invited Mr. R. E. Lee, late General-in-chief of the rebel armies to visit him at the executive mansion.

Robert Dale Owen is at work on a book to be called "The Debatable Land between this World and the Next."

A young man by the name of Goodwille, died a horrible death from hydrophobia last week in this city.

The legal name of Blind Tom, the pianist, is Thomas Greene Bethune, so named after General Bethune, of Georgia, who was his former owner.

Motto for a fashionable lady—never too late to bend.

The Princess Salm-Salm has sued a Stuttgart author for charging her with being the mistress of Maximilian.

Gen. Schenck sails from New York for Europe, about the middle of this month.

The laying of the last tie and rail, and the driving of the last spike, on the Union Pacific Railroad, was largely and enthusiastically celebrated in this city on Monday, the 10th inst.

George Francis Train delivered an address at Farwell Hall, in this city, on the evening of the 10th inst., in which he claimed that Ireland would be free in 1872.

James Flak, Jr., has employed Dodworth's band to play on board of his steamboats. It is rumored that he is the owner of the "Imperial."

Tom Thumb has had a velocipede made at Elphra, Ohio. One of the wheels is twelve and the other fifteen inches in diameter, and the portions usually made of iron are of burnished steel.

Amusements.

At McVicker's Theatre Mr. Chanfrau is the Star this week. He attracts full houses, in his inimitable character as "Sam."

The great event of the week at Crosby's Opera House, has been the return from the Quaker City, after a most renowned triumph there, of the popular Opera burlesque company, and their reappearance on the Opera House stage, in the great extravaganza, entitled, "The Field of the Cloth of Gold." Their reception has been enthusiastic.

On Monday, the 17th inst., will be presented the last most pleasing burlesque, "Ixion" or "the Man at the Wheel." It is said to be a most magnificent production, and calls forth the full strength of the company.

At Wood's National Museum, Manager Blaisdell has had the good judgment to put upon the boards of this theatre, that most fascinating play, entitled the "Octoroon or Life in Louisiana," which has drawn full houses. John Adillon appears to great advantage in his part as Salem Scudder. It is given with new scenery and new appointments.

"Surf" at Alken's Dearborn Theatre, has proved to be one of the greatest successes in the field of drama of the season. It is to be continued during the week, and will be hailed by a full and delighted auditory, until it is removed to give place to another great novelty, which is announced to be in active preparation, for this theatre, and entitled "Wolves at Bay."

DR. GREER.

Dr. Robert Greer has vacated his office in this city for the purpose of visiting in the country, and making a general tour through the state of Illinois, where he is so widely and favorably known.

His first place of visit will be Galesburg, on the 13 inst., where he will remain at the Henshaw house thirty days.

Taylor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by housekeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

LIFE'S UNFOLDINGS OR THE WONDERS OF THE UNIVERSE REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Corless. S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says: "The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.) through whom this work was given, has been a careful observer of the phenomena of 'Modern Spiritualism' for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal. The Introduction entitled 'The Unveiling,' treats of man as the grand objective ultimate of Life's Unfoldings."

He also stands at the pinnacle of all organized Life in the native purity of all things.

On page twenty-four, the author treats of "the way mediums part themselves, in the true order of the development of the arts and sciences."

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence Mediums to speak. The fulness of all kinds of language investigated. The ring fast and the carrying of Musical Instruments around the room explained."

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 102 South Clark Street, Chicago, Ill.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH OR PLAYING SOLDIER.

BY MRS. H. N. GREENE.

THE LITTLE FLOWER GIRL AND THE ORPHAN'S STRUGGLE. By the Same Author.

S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, 102 South Clark Street, Chicago, Ill.

The above named little works of about thirty pages each, are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries. Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

This series of books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will confine their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade. Address S. S. JONES, 102 South Clark Street, Chicago, Ill.

Anniversary Meeting at Sturgis, Michigan. The Spiritualists, Friends of Progress, of Free Thought and Free Speech, will hold their Annual Meeting at Sturgis, Mich., on Friday Saturday and Sunday, the 18th, 19th, and 20th of June.

A NEW OPENING FOR HOMES. Our readers, who are interested to own their own homes, instead of paying rent all their lives, will not overlook the advertisement of the enterprising firm of Graham, Perry & Co. It will be seen they offer remarkable facilities for quiet suburban homes that can be reached in thirty minutes from the court-house, for a few pence, with all the comfort and convenience afforded by steam cars, instead of wasting an hour or two a day amid the annoyance of crowded horse cars, in good weather, and instead of being compelled to trudge through the mud when they most need to ride.

Eclectic, Magnetic & Clairvoyant Physicians. "By their Works ye shall know them." Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND, Have permanently located at 137 1-2 Madison St., Chicago, Ill., (Room 68 Popes Block, Second Floor)

THE "EUGENIE" OR LADIES COMPANION. Is a Periodical Bandage. Patented Nov. 17th, 1868. Recommended by many eminent Physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts of Europe, and is commended by every Lady at Night.

BANNER OF LIGHT. An Exponent of the Spiritual Philosophy of the Nineteenth Century. PUBLISHED WEEKLY. At No. 158 Washington Street, Boston, Mass., BRANCH OFFICE, 514 Broadway, New York.

Quarterly Convention of Minnesota. A Quarterly Convention of the State Association of Spiritualists will be held in Ojibwa, Minnesota, on Saturday and Sunday the 6th and 7th days of June, 1869; Mr. J. L. Potter, and Mrs. Lois Waterhouse are expected to attend; a full delegation from all parts of the State is earnestly solicited, to make arrangements for the Annual State Convention to be held at Rochester, Minn., on the 1st of Oct., immediately after the State Fair. Arrangements are being made for a reduction of fare on the Railroads.

Our friend and brother, J. W. Free, Esq., formerly of Richmond, Indiana, is a member of this firm. Many of our readers will recollect him for his munificent donation of \$500 towards the erection of the magnificent Spiritual Hall, which is to cost \$85,000, now approaching completion in Richmond. Mr. Free is of those successful business men whose open and liberal hands do so much to redeem business from being the paltry art of sheer money getting. He has recently come to Chicago as his chosen home, and our friends will doubtless find him among the first of those who devise large and liberal things for our cause.

Laying On of Hands. Special attention given to the treatment of female diseases by Mrs. Cleveland, who is a clairvoyant, and can perfectly diagnose diseases, either present or absent. Send name, age and residence. Consultation & Clairvoyant Examination, \$1.00. The poor treated gratuitously every day from one to two o'clock. Cleanliness absolutely required.

FOR SALE. STEAM BOOK AND JOB PRINTING ESTABLISHMENT. This office contains one four-roller Adams Press, one super-royal Hoe Cylinder Press, one 14 medium Gordon Press, one cast and hollow cylinder Press, six-horse power Holtzworth and Co's Engine and Shafting, a large amount of Book Type, (high and low spaces and quads) Job Type, Poster Type, Cuts, Borders, etc., etc., forming a complete and valuable equipment for Steam-Press Book and Job Printing. Terms easy.

SEWING MACHINES. Having made arrangements with THE MANUFACTURERS, of all the best style of SEWING MACHINES, we Will Furnish any one of the sixty-five Dollar Machines as well as those of a higher price.

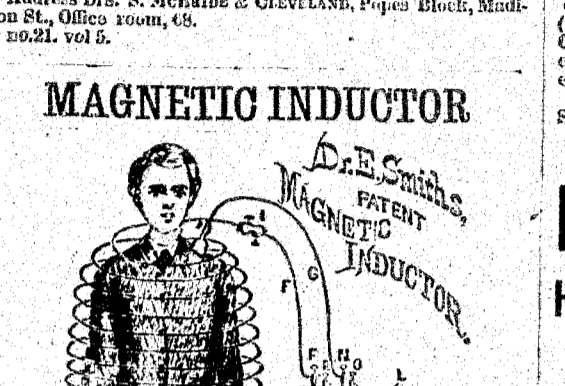
SPECIAL NOTICES.

To Dealers and Traders. If any of our readers or friends who are Dealers or Traders wish for the PATENT MAGIC COMB to put in a market, we will furnish the Wholesale "Price List" upon application. The trade can find money in it. Address, MAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill.

ADVERTISEMENTS.

SECOND EDITION. THE SPIRITUAL HARP. The new Music Book for the Choir, Congregation and Social Circle.

MAGNETIC INDUCTOR



NEW APPARATUS FOR THE CURE OF DISEASE.

Immediate Relief Given. Magnets, induced by the application of Electricity, is the most powerful of Nature's forces, and may be made to penetrate any known substance. The human body is constructed and moved in accordance with Electrical and Magnetic principles. Disease, in fact, consists in the loss of magnetic force, or the obstruction of atoms of the body, and what is needed to restore health, is to magnetize or restore the polarity in these atoms. Medical Electricians and Magnetizers have long used magnets, and have experienced a most beneficial result in the treatment of many diseases.

LOOK TO YOUR INTERESTS.

Homes for the Rich! Homes for the Middle Class! Homes for the Poor! Homes for All! We have now 1200 cheap lots at Jefferson, the first Station on the Chicago and North-Western Rail Road, only thirty minutes from the Court House; high good ground; schools, churches, stores and hotels, near the Station. Price from \$100 to \$500 a lot, in small payments.

Ten Dollars Less

than regular rates, and warrant every machine to be perfect and the very best of the kind made. That is to say we will, for the regular price of the Sewing Machine, not only send the machine, but will send TEN DOLLARS worth of any of the books advertised in our Book List, or the BANNER OF LIGHT, or a part in cash, at regular rates, as a premium or inducement to buy machines through our agency.

Overwhelming Success of the Great Spirit-Remedy.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders." For sale at this office. Address S. S. JONES, 192 South Clark St., Chicago.

By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

A NEW BOOK JUST FROM THE PRESS.

"TALE OF A PHYSICIAN; OR, The Seeds and Fruits of Crime." BY ANDREW JACKSON DAVIS. A wonderful interesting book. Society is unwholesome. Individual miseries and the greatest crimes caused by circumstances are brought to light. Mr. Davis has, after twenty years, fulfilled his promise. (See his sketch of a night visit to a Cave on Long Island detailed in "The Inner Life.")

GRAHAM, PERRY & CO., REAL ESTATE AND LOAN AGENTS.

ROOMS MAJOR BLOCK. Cor. La Salle and Madison Sts., CHICAGO, ILL. City and Country Real Estate Purchased and Sold. Investments made and Loans Negotiated. Attention given to all business connected with Real Estate.

Jones, Bundy & Co., REAL ESTATE AND LOAN BROKERS.

No. 192 South Clark Street, Chicago Illinois. City and Country Property Bought, Sold and Improved. Taxes paid and rents collected. Loans upon first-class city property negotiated. Investments made on joint account.

Portraits and Scenes from the Inner Life.

It has often been suggested to me to make the following proposition to the Presidents and Directors having charge of Societies, whereby they can enable the Interior Art, to place upon the walls of the many Lecture Halls, such scenes as will enable the congregations to comprehend more thoroughly the beauties of that better Land, of which we have heard so much—yet seen so little.

THE PATENT MAGIC COMB.

Beauty on the Mountain, Beauty in the vale, Beauty in the forest trees, That bend before the gale, Beauty in the Ocean, With crest of dancing foam, And BEAUTY in the special work OF PATTON'S MAGIC COMB.

THREE VOICES, A LIVE BOOK OF POEMS.

BY WARREN S. BARLOW. 1st, The Voice of Superstition, gives the biblical contest between the God of Moses and Satan, with numerous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary.

THE FUTURE LIFE: As Described and Portrayed by SPIRITS.

Through Mrs. Elizabeth Sweet. WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS. This book contains sixteen chapters. Each chapter being an article separate and complete in itself, but all tending to the reality and naturalness of life beyond the grave.

10,000 Agents Wanted.

Wanted at once, 10,000 more Agents, male and female, local and travelling, in all parts of the UNITED STATES and TERRITORIES, West as well as East of the Rocky Mountains, also in CANADA and ENGLAND, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, reliable, as beautiful as greenbacks, and as easily handled as silver dollars.

Important to Ladies.

We call the special attention of our lady readers to the advertisement in another column, headed "Mrs. LARRY ONLY," and "WAXEN-LAXY AGENTS." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents—as money can be made by those who take the Agency.

DR. JOEL C. HOWES, Clairvoyant Physician.

The Doctor devotes his whole time with the sick in imparting renewed life and vitality by the MAGNETIC HEALING POWERS that he possesses, in assisting nature to eradicate disease. Special attention given to Female Diseases by the Doctor and his wife.

UROSCOPIA.

I have employed one of the best chemists and microscopists in the country to make Qualitative Analyses of Urine for Patients and Physicians. (Send a 4oz vial of that first voided in the morning.) We analyze it to detect Pus, Chyle, Mucus, Semen, and Malic, Oxalic, Fat; for excess of Urea, Uric and Hippuric acids; Blood, Purpura, Albumen, (Bright's Disease) Sugar, (Diabetes), Phosphate of Soda, Lime Ammonia, Gravel, Stone, Diseases of the Kidneys, Nervous System, and Brain; of all ages and both sexes, and prescribe for the same on scientific principles.

SPIRITUALISM.

Just published, the following valuable work. PLANCHETTE; OR, THE DESPAIR OF SCIENCE. Being a full account of Modern Spiritualism, its Phenomena and the various theories regarding it. With a survey of French Spiritualism.

Florence Sewing Machines.

W. M. H. SHARP & CO., General Agents, 100 Washington St., Chicago. This machine is recommended to any who desire a first-class Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension, ease of management.

A PLEASANT STORY.

In the streets of Chicago, I wandered along, And carelessly sang a familiar old song, While viewing the cars—horses, and such— The Irish—the Scotch—the French, and the Dutch, And the strange Advertisements of these latter days, On the Bulletin Boards, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper of Red, White, and Blue: It told of the virtues of something so neat, So handy—so harmless—so perfect, complete, For coloring beard, the mustache or hair, Without any poison, or stopping, or care, And not only so, but the color is "fast" And like a showmaker, it "sticks to the last!"

PLANCHETTE—THE DESPAIR OF SCIENCE.

This above-named work is one of the very best books ever published. Every Spiritualist, throughout the country, should send for it at once. It abounds in facts demonstrating Spiritualism beyond call. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about a many weeks. For sale at this office. Sent by mail on receipt of \$1.25 and 16 cents for postage.

ONARGA NURSERY AND EXPERIMENTAL GARDEN.

Onarga, Illinois, Perkins & Congdon, Proprietors. Wholesale and retail dealers in all kinds of nursery stock. Special attention paid to the cultivation of the Grape, Pear and Cherry, also EVERGREENS AND ROSES, RULERS, &c. Also all kinds of vegetable garden seeds and plants.

A LYRIC OF THE SUMMER-LAND, AND A Pict Spirit Home

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette by a sweet, inspirational song, that voices the love thoughts of a ministering spirit.

LECTURE IN RHYME.

THE PAST, PRESENT AND FUTURE. BY MRS. F. A. LOGAN. An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and highly interested Audiences in different parts of the Union.

SPIRIT LIKENESSES.

So little is known of the laws that govern the Artist Media in the process of producing Spirit Likenesses, that it has become necessary to publish a pamphlet for the instruction of those desiring portraits from the Inner Life. It contains that knowledge, without which, no one can proceed with any degree of certainty in the matter of producing a likeness of a desired spirit. Explains the cause of the many failures, heretofore unexplained—and shows that the same will continue so long as people remain ignorant of the laws governing this beautiful phase of mediumship.

FORTUNE IN ANY STATE—Rights for Sale—New patent for every State. Sample #2. Address INVENTOR, P. O. Box 2438, N. Y.

ONARGA NURSERY AND EXPERIMENTAL GARDEN.

Onarga, Illinois, Perkins & Congdon, Proprietors. Wholesale and retail dealers in all kinds of nursery stock. Special attention paid to the cultivation of the Grape, Pear and Cherry, also EVERGREENS AND ROSES, RULERS, &c. Also all kinds of vegetable garden seeds and plants.

PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette by a sweet, inspirational song, that voices the love thoughts of a ministering spirit.

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The Disease Preventative Lamp-wick. Non explosive. Direct Allegheny City, 3 doors from the corner of Webster Street. James R. RIZZO, not vol 6/1.

FOR LADIES ONLY.

For an article sharing a remarkable sale, address Mrs. MORGAN 438 Fulton St., New York.

MRS. M. SMITH, LATE OF PHILADELPHIA, MAGNETIC AND CLAIRVOYANT PHYSICIAN.

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EVERGREENS AND ROSES.

RULERS, &c. Also all kinds of vegetable garden seeds and plants. N. B. Sweet potato plants in large and small quantities to suit purchasers.

PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette by a sweet, inspirational song, that voices the love thoughts of a ministering spirit.

Communications from the Inner Life.

He shall give His angels charge concerning thee. All Communications under this head are given through MRS. A. H. ROBINSON, well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Our Father, our life, and our God, unnumbered are Thy blessings unto us Thy children. Unnumbered would be our thoughts of gratitude unto Thee, our Father. Many of Thy richest blessings come to us in seeming disguise, but when disrobed of that mantle or covering, we see them in their full light and glory, and realize that they are indeed rich blessings given to us for a good and wise purpose by a loving Father.

Lines to his Mother.

MY BROTHER:—In the communication from our infant child which was published in the paper that has just been received, he spoke of not being often with Henry. We wondered at this, and often spoke of it, but never expected any solution to the mystery. Weeks later, the following was received:

FROM YOUR BOY.

I am here, mother! You wonder I am not so much with you as Henry. My attractions to earth are not like his. I have more interest in spiritual things, because it is more like home to me. But I have always been drawn to you, my mother.

Several weeks later, I received the following from the same: MY FRIENDS:—I feel a pleasure in giving to you these communications, because there are so many mothers throughout the length and breadth of our land, that have had these little sun-lights extinguished in their dwellings. These mother's hearts may be cheered (as mine has been) in learning that their infant darlings, whom they last saw draped in garments for the grave, are not dead, but can, indeed, return, and testify that still they live and love.

I look back along the vista of thirty-five years (when my home was in Illinois), to a certain dark and mournful day, when there laid upon my bosom, a darling infant son, four brief months old, Linus by name.

For two or three weeks, he had been slightly indisposed; not so as to excite suspicion of approaching change. While cradled in my arms, lushing him to repose, he imperceptibly passed away. Oh, the agony of that moment, when I found my child was gone. He was my first-born, and then my all; and had left only the chrysalis form behind. To me, the child was dead; and to me, was lost for thirty-five long years, when lo! a voice from beyond the river, through the spirit rays, brought me tidings of the dear immortal, and since Henry entered spirit life, he has communicated with his mother. But to return to the communication.

FROM YOUR BOY WHO HAS GROWN UP IN SPIRIT LIFE. TO MY MOTHER:—Leaving your care too young to comprehend what was before me, I had little thought of life future, in fact, not any. I entered spirit life with little knowledge of anything; but as I grew in experience, I learned to love all by whom I was surrounded.

As time passed on, I was shown how it might be possible for us to communicate with those on earth. I tried, but there was so much difficulty in the way, that I relinquished all idea of it, and returned to my own enjoyment and pleasures. All heaven was a scene of unsurpassed beauty, not one discordant note, no jarring element. Here I found all my spiritual nature demanded. There was nothing left me to wish for, except an occasional desire to communicate with you; and even this grew into a secondary consideration. All discord was so uncongenial to me that I visited earth less and less frequently, till Brother Henry came home. That enlarged my views, brought me nearer to my living kindred. I discovered a new-born love for you all.

Spiritual Excitement in Cincinnati.

Miss Lizzie Kaiser, a German servant girl, who has lately become mediumistic, is giving public seances in Cincinnati, which are causing no little excitement among the people of that city. She takes her position on the stage or stand—usually moving to and fro—from which she oversees her audience, and points out and describes spirits in the hall. They commonly appear by the sides of their friends. These spirits she describes by their size, complexion, features, hair, eyes, &c., with such accuracy as to make them instantly recognizable to their friends, and then to the description, adds the spirit's name.

Persons who never saw her before, and whom it is evident she personally knows nothing about, go to her seances—have their deceased friends satisfactorily described, and from them, receive communications which remove all doubt of their identities. The number and character of the people who assemble to see and hear her, gives some idea of the effects which her seances are producing. The halls are filled to overflowing with people second to none in the city for intelligence and respectability, and recently many have been turned off for want of room.

The girl has not been favored with an education, and in her normal condition, presents no marks of character above those of her ordinary calling; but when entranced, uses good language, and appears like a dignified and commanding woman.

Test of Spirit Power.

The following case, reported by Leonard Howard, Esq., of St. Charles, may be relied upon as strictly true. We know Mr. Howard and his wife, the medium referred to, well. Mrs. Howard has for many years, been one of the best test mediums in the country. The Indian spirit who has long controlled her, has the most remarkable powers to foretell coming events, of any spirit we have ever conversed with. We hope to be furnished with reports of his powers, for publication, frequently.

FRIEND JONES:—Having been strongly solicited, I make the following statement of facts in regard to the power of clairvoyance, as well as the power of spirits to tell what will take place in the future. On Thursday morning, about eight or nine o'clock, Mr. Charles Gibb was drowned in Fox river at this place. Search was made for the body all day, without success. Mrs. Howard, my wife, is a medium, often controlled by an Indian spirit. She was solicited by some of her friends to see what her controlling spirit could do by the aid of clairvoyance, or his powers, to assist in the search for the body; but she was not controlled, or made clairvoyant at the time; but about four o'clock, P. M., on Friday evening,—she being then under control, told me the body was on the east side of the river, and would be found the next day, between the residence of Mr. Hill and a place called Cedar Bluff—a distance less than half a mile—the body being found at the time and place indicated. He further said that if his medium was a man, he would control him and take a boat and go directly to the body.

While I am writing, I will give you in brief, another incident: Last fall, Mrs. Nagg (an entire stranger) called with an orthodox friend (a resident of this place) on Mrs. Howard, who told her among other things, that she would lose her little boy soon; but she said she could not think so, as the child was in good health. Four weeks ago, we received a letter from Mrs. Nagg, dated Lawrence, Kansas, saying:

"Alas! Mrs. Howard, your predictions about the death of my little boy were too true. My little Willie is dead. He was thrown from a wagon and instantly killed."

I could give you many more of the same kind of tests, but this will do for the present.

LEONARD HOWARD. St. Charles, April 25th, 1869.

From the Salem (Mass.) Gazette.

Spiritual Manifestation.

Last Tuesday evening we attended and witnessed some striking "manifestations" by a spiritual medium. They occurred at the house of Mr. William Tabour, in Lynn street. We were invited, not because of any supposed leaning toward spiritualistic theories, but because there were good reasons to believe that something wonderful might be expected and as might be predicted for spiritual agency; and, finally, at least one (if no more) confirmed and apparently invincible skeptic, of what may be termed the "hard shell" order. The audience were of course seated so as to face that quarter of the room where the medium sat. The operations of the medium, the audience contained some confirmed spiritual believers, with several unprofessional mediums; a considerable number of those who are inclined to think that spirits may do these things, without being quite positive in the conviction; a good representation of those who are willing to admit that unaccountable phenomena do occur, but do not believe in a spiritual agency; and, finally, at least one (if no more) confirmed and apparently invincible skeptic, of what may be termed the "hard shell" order. The audience were of course seated so as to face that quarter of the room where the medium sat. The medium was a short and thick-set man, rather nervous in his ways and movements. He was seated in a chair, facing the audience. At his left was a vacant chair. At his right was a parlor teapoy, or small light table, on which were a guitar, tambourine, two iron or composition rings, one wooden ring, and perhaps other articles. In front of him, upon the carpet, were strong ropes, one a cotton rope, and three rope links joined together. These ropes and rings were brought by the medium, but he said he would just as willingly use such other ropes as might be brought to him, or any other rings. The articles bore the test of examination, and we could see no reason to suppose them otherwise than genuine.

When all was ready, the medium said that darkness was essential to the manifestations, and that it was necessary that there should be harmony among the audience. "You may laugh and talk," said he, "as much as you like, but do not get into any arguments or disputes." Any gentleman was then invited to step forward and assist in tying him to the chair. The writer of this account was invited, among others, to do the tying; but not being skilled in mysterious and difficult knots, we expressed our content with closely watching the tying by others, the medium's attendant doing a considerable part of it. At the outset, it may as well here be said, the notorious skeptic before alluded to (Mr. James Gass, a stone cutter, who was invited by Mr. Tabour, chiefly on account of his disbelief in these things), stepped forward, and, on being invited to assist in the tying of the medium, said, "Well, in order to make the thing sure, why not put a pair of handcuffs on his wrists." It seems he had previously provided himself with a pair of these instruments, unknown to the rest of the company. The medium objected. Mr. Gass insisted, and a warm dispute commenced considerably to the annoyance of those who considered "harmony" essential to success. Mr. Gass finally resumed his seat, and a disatisfied air, declining any further part than that of a quiet spectator, he would beat upon the head of the person standing up, making the usual noise of that instrument.

When the turn of Mr. Gass came, the medium seemed to be particular about making the preliminary adjustment satisfactory. Mr. G., it should be noticed, had been sitting a quiet, but apparently dissatisfied looker on from the moment his proposition to put on the handcuffs had been rejected. When all was fixed and the room had been darkened, the medium asked Mr. Gass to state whether there had been any change or movement, as between them, since the light was turned down. Mr. Gass said he was satisfied that the medium had not moved. In a moment more, the medium gave the order to light up, and the fact was revealed that his own coat had actually been removed and lay upon the floor behind him, while the two persons remained in precisely the same position they were in when the light was turned down less than a minute before, the medium being, however, this time in his shirt sleeves!

"My friend," said the medium, at the close of the performance, and putting his face near the ear of Mr. Gass, "how about those handcuffs now?" Mr. Gass looked astonished, but said, "I did not notice whether you had a coat on in the first place; I was not thinking about the coat at all, and really can not say that you were not in your shirt sleeves when I took hold."

In this reply, Mr. Gass was undoubtedly correct. He had not probably thought particularly about the coat, and as the change had taken place unaccountably to himself, he was naturally led to doubt whether the coat was really on in the first place. The audience, however, vouched for the fact that the medium had a coat on.—Rev. Mr. Kimball, as well as the writer of this, remembering the fact, and Mr. Gass, we believe, being fully convinced upon the point, by the testimony of others. Some five or six persons in all, went through this experience. Just as the last one was about to go up, one person present said he would like to stand there and have hold of the medium's hands. The medium said he was losing his power, which would not hold out over a minute longer; and within about this time the performance closed.

We have thus, without prejudice or bias, endeavored to give a true and faithful account of what actually occurred under our own observation. The first question one will naturally ask is, did not the attendant of the medium act the part of a confederate in these performances? We think not; for during the latter part, he was held, once by Rev. Mr. Spaulding, who vouched for the fact that "this man had not moved." The exhibition was certainly a marvelous character. We could not account for much that transpired, upon any principle of delusion involving a process of legere; but this does not prove that it might not have been the work of the very cleverest order for all that we have seen queer feats of acknowledged deception performed that were quite incomprehensible to us, and read of feats of oriental jugglers, even more marvelous than any we had ever seen previous to this seance.

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self. Madame Grundy took a fit of slighted envy, and to revenge herself, set a story going upon the street, which soon grew to formidable dimensions. As this same old Lady Grundy sapped and slept in the Church, both her noonday and midnight vigils were assumed to be completely oracular.

Then came a meek tribunal, in which nothing but Christian virtue and unflinching integrity could be proved of this estimable lady. But the arrow had entered her soul! With her fine, sensitive nature, the cruel notoriety of which she had been made the object, soon smote with its deadly upon her fair and spotless life, and she faded calmly and touchingly away, into the arms of the Death-Angel.

What a comment upon the spirit of the times! What a picture to hang in the gallery of memory! Will not some artist immortalize these acts upon the canvas, and hang the cruel record where those guilty souls may read, till the uplifted sword of the spirit shall strike repentance to their trembling hearts? But as a truthful journalist, let us not forget that we, as reformers and Spiritualists, are not, with all our boasting and self-conceit, exempt from the same damnable sin! We know of more than one, rarely gifted with this modern Pentecost of saving grace and power, whose heart strings have been broken, whose morning star of hallowed trust has faded, or whose meridian glory has been clouded and eclipsed by the envious hatred and unholy rivalry of jealous Grundies.

These unprincipled persons have gone up and down the land, pouring their poisonous slander and filthy slime into the public ear, until the torrent of accumulated hate has been turned into the fairest gardens of the soul. We have seen this bloody spirit stand with uplifted blade even over the cold and passive form of youthful womanhood, where one guileless as the angels, had stood beside the sweet and her persecuted husband, till her sear glad life faded away beneath the cruel stroke of the tempest.

We have seen one of the finest clairvoyants and mediums in the East, a mark for these insatiable executioners; and when suffering from a fatal disease, hunted by the psychological blood-hounds till loose upon his path, till at last, nature gave way, and the world was robbed of a gloriously gifted life, that might, with love, care and sympathy, or even cold justice, and the common protection of ordinary friendship, have blessed the age with its superior revelations. If there is one sin greater than all the rest, it is that which gives loose reign to this demon of ungodly jealousy and hate—and while we can see it in all its hideous deformity in the cases herein first mentioned, it becomes ten fold more diabolical when tolerated by Spiritualists who are professing the religion of angelic love and eternal compassion. Few in our ranks, unfortunately conditioned in life, but have been forced to run the gauntlet between the Church on the one hand, and the Grundies of Spiritualistic notoriety upon the other; and scarcely one prominent in the field of labor, as medium, speaker or editor, who has not been "Cast into the lion's den," where some Judas held the key, and sought the thirty pieces for his treachery.

But the final result of all this will be a separation of the wheat from the chaff; and while the mark of the murderer will be burned into the life of the offender as a legitimate brand, we may well rejoice that our heaven-born philosophy will ever awaken within us emotions of genuine pity, instead of revenge for these wandering souls.

We know that "What a man soweth that must he also reap," and the law carries with it its own vengeance. But is it not time for reformers, and especially Spiritualists, accepting the philosophy of mediumship in its multiplied phases, to ring their protest against this dire crucifixion of mediums and workers, by those who still hold high official positions in our ranks.

We may as well be true to our principles, and when we assail with righteous indignation, the savage spirit of Old Church despotism, see to it that this anti-Christ, this spirit of murderous strife does not desecrate our altar with his venomous slime and ruinous example. Shall we cry out in holy horror of those crimes committed by Churchmen, and permit or excuse this terrible evil in our own ranks?

How many more of our "chosen," selected by the angel world, are to be impaled upon this forked, fiery tongue of slander? How long shall these lonely apostles, many of them frail, delicate women, go up and down the land, with the blood hounds of slander yelping at their heels, to sink at last, to swell the funeral pyre of this ungodly sacrifice? How long shall the hearts of strong men quail before this impious juggernaut of cruelty and death?—yea, men that never quailed before the cannon's mouth, never shrank till this piercing steel was driven home to their noble hearts, by the very hands, perchance, which had been warmed by the true and fervent clasp of confiding trust?

Shame on us! till we tread this serpent into dust, and tear its coiling form from our tree of heavenly promise.

VERITAS.

Independence, March 4th, 1869.

The New Orleans Times says that Capt. Pitfield, of the steamer Mexico, when off Tortugas, on his last trip, steamed for two hours and a half through a tangled mass of snakes of all sizes and colors. Where these myriads of snakes came from, and whether they are bound, are questions for the scientific to answer. But Capt. Pitfield is not the first man who has seen snakes.

When the Pacific Railway is completed, the grand tour of the world will be 32,000 miles in length, will cost \$1,500, and may be accomplished in eight days.

Ben Franklin observed, the eyes of others are the eyes that ruin us. If all but myself were blind, I should neither want fine clothes nor fine furniture.

The enterprising women of Omaha have organized a "Sorosis."

LIST OF BOOKS AND ENGRAVINGS

Table listing various books and engravings with prices, including titles like 'American Crisis', 'Answers to Ever Repeating Questions', 'The Penitential', etc.

PETERS & SPARLING, ATTORNEYS AT LAW, CHICAGO, ILL.

MILTON T. PETERS, GEORGE SPARLING. Room 16 Lombard Block, Monroe street, adjoining Police Building.

NEW CHEAP BOOK!! THE STARLING

PROGRESSIVE PAPERS, COMPLETE. Bound in Allegorically Illuminated Covers, making a Pretty and Readable Book, on a Variety of Subjects, Progressive and Liberal in their Tendency, Treated in a Style Entertaining and Easy. The Book should be in the hands of every one.

THE WHITE BANNER

BOOK AGENCY AND PUBLISHER'S EXCHANGE. Where everything respectable in the book line, no matter from what house issued, may be promptly obtained.

LECTURE IN RHYME

THE PAST, PRESENT AND FUTURE. By Mrs. F. A. Logan. An Exceedingly Entertaining and Instructive Lecture.

ARRIVAL AND DEPARTURE OF TRAINS

Table listing arrival and departure times for various railroads including Chicago and Northwestern, Rock Island, and Burlington.

DR. WM. CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PREPARED BY JEANNIE WATERMAN DANFORTH, Clairvoyant and Magnetic Physician.

313 East 33rd Street New York. Sent by Mail or Express to all parts of the World.

Tonic and Strengthening Powders; Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilious Pills.

Female Strengthening Syrup; Nervine Syrup; Bronchial and Pulmonary Cordial.

Children's Cordial, for Fits, Colic, &c., and Worm Syrup.

Price \$1.00 each, sent by express. Address, Mrs. DANFORTH, as above, or HON. WARREN CHASE, BANNER OF LIGHT, &c.

By permission, the following parties are referred to: Berkeley street, Cambridge, Mass., Feb. 5, 1869.

DEAR MRS. DANFORTH—Will you please cause to be sent by express to the address given below three bottles of your Vegetable Syrup, and one bottle of the Bronchial Syrup.

ROBERT DALE OWEN, St. Louis, Mo., Jan. 1869. Bro. S. S. Jones—see you are advertising the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeannie Waterman Danforth.

J. M. PEBBLES, New York City, N.Y. I have used the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeannie Waterman Danforth.

M. JILLESON, New York City, N.Y. I have used the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeannie Waterman Danforth.

T. W. TAYLOR, Concord, N. J. writes, ordering more medicine for his wife; says she has gained fifteen or twenty pounds since she commenced treatment.

ABBY M. LAFIN PEHREE, Georgetown, D. C. writes: Vegetable Syrup sent to her mother's husband, who is suffering with pains and internal tumors.

Mrs. DANFORTH—The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory.

ISRAEL HALL, Toledo, O. CHARLES S. KINSEY, Cincinnati, O. PAUL BREMOND, Houston, Tex.

A good clairvoyant medium is a blessing to humanity. My dear Mrs. Danforth is such. While practicing in this city she established a good reputation.

Jones, Bundy & Co., REAL ESTATE AND LOAN BROKERS, Room No. 192 South Clark Street, Chicago Illinois.

City and Country Property Bought, Sold and Improved. Taxes paid and rents collected.

We invite the special attention of non-residents to this feature of our business, as also to our facilities for Investing and Managing Capital as Attorneys.

In addition to our extensive list of City Property, we are offering a large number of finely improved Farms, located in different parts of this State, at very low figures and easy terms.

REFERENCES: Ladin, Butler & Co., Chicago, Ill. Geo. B. Walter, Esq., Sec. Nat. Telegraph Co., New York City.

Wm. Warren Chase, 544 Broadway, N. Y. Genl. A. F. Farnsworth, M. C. St. Charles, Ill. E. D. Worcester, Esq., Treas. N. O. R. R. Hon. W. H. H. Dingham, Stone, Vt. Geo. M. Coit, Sec. Hartford Fire Insurance Co., Hartford, Conn.

Wm. White, & Co., Publishers, Boston, Mass.

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It is a before the public as one of the best alternative remedies for purifying the organs and functions of the body. It is especially adapted to cases of Cancer, Ulcers, Scrophulous Rheumatism, Jaundice, Dropsy, and Indigestion.

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HIS SPIRIT MAGNETIC VEGETABLE SYRUP. It eradicates Humors, Menstrues, and all impurities from the system; Magnetically Vitalizes and Strengthens all the main organs of life.

Magnetic Vegetable Medicine! Examining CATHARTICALLY the system, we know the effect upon the organismal functions of the body.

It is faithfully taken, it is sure to give you relief. It is a world.

DEAR MRS. DANFORTH—Will you please cause to be sent by express to the address given below three bottles of your Vegetable Syrup, and one bottle of the Bronchial Syrup.

ROBERT DALE OWEN, St. Louis, Mo., Jan. 1869. Bro. S. S. Jones—see you are advertising the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeannie Waterman Danforth.

J. M. PEBBLES, New York City, N.Y. I have used the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeannie Waterman Danforth.

M. JILLESON, New York City, N.Y. I have used the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeannie Waterman Danforth.

T. W. TAYLOR, Concord, N. J. writes, ordering more medicine for his wife; says she has gained fifteen or twenty pounds since she commenced treatment.

ABBY M. LAFIN PEHREE, Georgetown, D. C. writes: Vegetable Syrup sent to her mother's husband, who is suffering with pains and internal tumors.

Mrs. DANFORTH—The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory.

ISRAEL HALL, Toledo, O. CHARLES S. KINSEY, Cincinnati, O. PAUL BREMOND, Houston, Tex.

A good clairvoyant medium is a blessing to humanity. My dear Mrs. Danforth is such. While practicing in this city she established a good reputation.

Jones, Bundy & Co., REAL ESTATE AND LOAN BROKERS, Room No. 192 South Clark Street, Chicago Illinois.

City and Country Property Bought, Sold and Improved. Taxes paid and rents collected.

We invite the special attention of non-residents to this feature of our business, as also to our facilities for Investing and Managing Capital as Attorneys.

In addition to our extensive list of City Property, we are offering a large number of finely improved Farms, located in different parts of this State, at very low figures and easy terms.

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Spirit Magnetic Vegetable Cathartic Pills. These Pills cure the most distressing cases of colic.

Spirit Magnetic Vegetable Tonic and Strengthening Powders. These powders are invaluable in all cases of debility and weakness of the body.

Spirit Magnetic Vegetable Colic Pills. These Pills cure the most distressing cases of colic.

THE POSITIVE AND NEGATIVE POWDERS CURE NEURALGIA, Headache, Earache, Toothache, Rheumatism, Gout, Colic, pains of all kinds; Cholera, Diarrhea, Dysentery, Indigestion, Nausea and Vomiting, Dropsy, Pleurisy, Flatulence, Worms, Suppressed Menstruation, Falling of the Womb, all Female Weaknesses and Derangements.

THE POSITIVE AND NEGATIVE POWDERS CURE PARALYSIS OF THE PALATE, AMYOTROPHIC, and diseases from paralysis of the nerves of the eye and of the ear, or of their nervous centres.

THE POSITIVE AND NEGATIVE POWDERS CURE FATALITY OF PAIN, AMYOTROPHIC, and diseases from paralysis of the nerves of the eye and of the ear, or of their nervous centres.

WANTED—LADY AGENTS in every town and village, to sell what every lady will purchase at night—Address Miss WILLIAMS, 123 Fulton St., New York.

OVERWELMING SUCCESS OF THE GREAT SPIRITUAL REMEDY,

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

Mrs. Julia A. Harrison of Hartford, Ohio County, Ky., writes as follows: PROF. FAYTON SPENCE—Sir: Your Powders are Working wonders here.

Prof. FAYTON SPENCE—Sir: Your Powders are Working wonders here. I have been afflicted many years with a complication of diseases, namely, Neuralgia, Sick Headache, Toothache, Deafness in one ear, Weakness of the eyes, so that I could not see to new or read at night.

I was also afflicted with Heart Disease, Womb Disease, Cramps, Paralysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relieved of all these diseases.

I also had a Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in better health than for twenty years. I would not be without them for the wealth of the world.

My husband, J. J. HARRISON, has been afflicted with the Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving your Powders and about six double doses of the Positive, one or two hours apart, relieved him entirely of that attack, which other wise would have lasted from three to ten days, during which he could not have laid down day or night.

He has now no fears of the Asthma, and considers your Powders the best medicine in the world.

An old lady of this county, Mrs. STUART, now near 70 years old, has been afflicted with the Asthma for 27 years. She would have to sit up every night from about midnight until day. Without sleep and could scarcely breathe. Two or three doses of the Positive Powders relieved her immediately, and she sleeps soundly every night. She says it is the very medicine she has always needed in this country.

The Positive and Negative Powders have also cured several cases of Cholera and Fever.

EDWIN JAMES, of Frankford, Pike County, Missouri, reports: "Cases of Lung Fever, two cases of severe Cold with Typhoid Symptoms, and several cases of Infantile Diarrhea, one of some months standing—all cured by the Positive and Negative Powders."

The following is from J. T. LOMB, No. 237, Grand Street, New Haven, Conn. DEAR SPENCE—Dear Sir: We think your Powders the best medicine for Female Difficulties that we ever used. They have accomplished more for my wife than the most skilful could have anticipated.

Prof. FAYTON SPENCE—Dear Sir: My little daughter, now 3 years old, was taken with Typhoid Fever last Wednesday evening and continued all night without abating. The next morning I commenced giving her the Negative Powders, and toward night the fever abated and she passed a large stool. I was so glad as I write she is at play. As an old lady, upwards of 70, has been cured of the Palpitation of the Heart by the Positive Powders.

Yours truly, SAMUEL E. BOND. Salem, Ill., March 2nd, 1868.

W. BARNES, of Warrinton, Donbroun Co., Kansas, under date of Jan. 14th, 1869, writes as follows: "Before your Powders came my daughter was taken with Lung Fever, with pain in the side and had Cough, so she had not laid down for two days and nights. I gave her two Powders and they cured her in less than six hours."

L. D. SMITH of New Haven, New York, writes as follows: "Prof. SPENCE—Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe Cold. She coughed almost incessantly, and was attended with a High Fever, which increased daily. She commenced taking the Positive Powders as directed. The Fever abated, the Cough ceased, and she improved fast. But she had been troubled with the Neuralgia for years. But when the box of Powders came, she commenced using them, and before that was gone her disease had fled and has not returned. But that was not all. The disease had left her destitute of the sense of smell, and very hard of hearing. The most offensive smelling thing that could be produced, was all the same to her. But one half a box of Negative Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth."

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