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

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, MAY 22, 1869.

VOL. VI.—NO. 9.

Literary Department.

SAILING OUT. Have you any message, friend? For you've lived upon your own...

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.

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.

three miserable loafers, who, by a gesture, more expressive than cleanness—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 direction upward and outward, thus turning the pocket inside out—manifested their inability to add even a mill to the offering.

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.

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

Philadelphia Department

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.

Pacific Department.

BY 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 custody, which, if true, is a disgrace to humanity.

With regard to the truth 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 muddy 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? Or shall we not rather conclude that the individual that performed the acts of cruelty was fanatical in her religious ideas, and naturally cruel in her disposition.

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." So when a Christian minister whips his tender infant child to death in an inhuman and brutal manner, the Bible and Christianity are responsible. And we are justified by the same parity of reasoning to conclude that such acts of cruelty are the legitimate fruits of Christianity and the Bible.

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. In the time of the Salem witchcraft, they murdered nineteen innocent persons. Applying their mode of reasoning, we must conclude that hanging is the legitimate fruit of the Bible; and, then, we believe that our conclusions are just, for had the Bible been banished from society altogether (and yet it contains many good things), we have no doubt, but that relief of barbarism, capital punishment, would long since have been struck out of existence, for it would have no base to stand upon.

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 fruit 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 smite his warriors and slay the Midianites. And the warriors returned from battle bringing the women and children as captives. And Moses was exceeding wrath when he learned that they had saved all the women and said, "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women that have not known a man by lying with him, keep alive for yourselves. And when the spoils were divided, God had thirty-two of these virgins counted out for his share.

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 winking up their heliots acts by prostituting a nation of virgins. Christians according to your own reasoning, you are accountable and responsible for these atrocious crimes, nor have we got through with you yet.

The Bible represents it right to lie when certain ends can be gained by it. On one occasion God wanted to get Ahab up to Ramoth, 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. And the Lord said unto him, wherewith? And he said I will go forth and be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him and prevail also; go forth and do so."—1 Kings, 22nd chapter, 21st and 22nd verses.

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 me unto his glory, why yet am I also judged a sinner? Quite an excuse for him to plead for his lying, namely: He had added unto God's glory by his lying, hence he ought not to be blamed. And if history is true from Paul's day it has been a besetting sin of Christians. And we know, for the last forty years such another unmitigated set of liars as the Christian clergy when speaking of Infidels, Universalists and Spiritualists, never existed; and according to their own manner of reasoning, these lying slanders, are the legitimate result of their religious principles. And when they tell their God right to lie, as we often have, that they are poor, miserable, evil, dishonest scoundrels, not worthy of his notice, we are more than half inclined to think they tell him the truth.

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. The cause of Spiritualism and liberal ideas, have a strong hold in the place, as the result of the labors of Mrs. C. M. Stove, Mrs. Laura Cuppy (now Mrs. Smith), Laura De Force Gordon, and ourselves. One year ago last November, we paid our first visit to the place, and delivered twelve lectures. At that time, a much larger interest was awakened than at any previous time, and large audiences greeted us on every occasion. We returned again last Winter and spent the months of January and February, speaking every Sunday evening.

The interest continued to increase until the large

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. She has given many remarkable tests. There is also a boy somewhat over eleven years of age, the son of J. A. Tyler, who is an intelligent and highly educated gentleman. The boy bids fair to become a remarkably useful medium.

We have known several instances where letters have been written, carelessly 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. Any article that you please may be taken and secreted in the most thorough manner possible, then request him to find it, and he will go directly to the spot and obtain it at once.

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. Being of a thoughtful turn of mind, and seeing as he does more than a common share of intelligence, it is not at all strange, if he should seek for evidence. Popular religions of various kinds were thoroughly scanned, but in vain. He then began to investigate the phenomena and philosophy of Spiritualism. He soon discovered that the philosophy was sound, and occasionally he witnessed manifestations that shook his skepticism somewhat, and created a kind of belief, and, at last, the angel world has answered the earnest prayer of his heart, and given him undoubted evidence of a future conscious identity.

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?" A large number of these inquirers are remarking, 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 years old, and by criticising this question, more necessary to convince the world of the divinity of its origin, the purity of its works, and the majesty of its claims. Large bodies move slowly, time is eternal, and God works orderly.

Newly discovered truths are never readily received, nor are they generally developed. 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.

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 furniture, rising, sitting, dancing, playing on musical instruments, rattling the dishes in our cupboards and upsetting our furniture; obnoxious, possessing and controuling 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 of the spirits; the unexplained 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 powers; the simultaneous and simultaneous which it more 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); their bold enunciation 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, and covering the most obscure and moving 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; and so far as we are concerned in our individual earth experiences, all the manifestations of modern Spiritualism have been new to us. The forty 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, as far as we can learn from history, looking at the universe, comprehensively, 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 *a toto* the gospel of an Intelligent God, immortality for him a rational heaven, and spiritual continuation, 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 as though they had no other sayings, so have they no other sayings." "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 individual, 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 manifold varieties of vegetation in the mineral, vegetable and animal kingdoms. Nor can we intelligently and fully embrace the Spiritualism of today, 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, concerning the things of God, 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 forms have been as different in different ages and countries, as the plants and trees springing out of the globe are differed in their physical, philosophical, geological, 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 Jesus is always coming; and that, too, more abundantly. As twinkling stars and shimmering moon light; as lightning flashes from dark clouds in the midnight storm; as the evening and morning twilight, as the noon-day's blazing sun,—so cometh Spiritualism. Nor has any generation ever passed away until this Son of Man be come, be hated, be stoned and imprisoned, crucified and burnt, still, be come 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 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 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 our 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 children, we believe what our eyes, ears, nose, mouth, 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 here, we are in the belief of ignorance, an enemy to an intelligent belief; because the enemy is always hateful, sneakily cunning, crept-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 the belief of favored children and philosophers, 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 is a beautiful and dependent upon well established facts. Nor can the belief of those who think and reason closely exceed any further 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 mother, and father, before they had been dead twenty 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 it. We saw his body placed in the grave. We know his photograph was never taken, and that we had no likeness of him, or of her, and yet we believed and saw a 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 Fort Huron, 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 entitling us to the free exercise of its nature. Hence, our intellects are as much entitled 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 liberty scores us, as freedom of thought and action. Hence, our intellectual 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 from the intellect? It is not 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.

Now, who is a Spiritualist? He is one who interprets the universe from the stand-point that God is an Intelligent, infinite spirit; 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 and good, and that there is an intercourse between heaven and earth. He is present in all his works, in all his 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 all the 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 a duality. There is the natural and the spiritual. 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 they dead, and 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 working for 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 star, comet or system. Yes, there is a spirit in man as eternal as the Infinite Spirit, and these are his companions forever!

Third, Spiritualists believe in the death of 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, amply attested by contemporaries living in distant states and countries. And we add to all this the facts of all past histories that pertain to the subject, and the deeper, wider, surer 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, and the assaults of error.

Humanity is one family, part on earth and part in heaven. "We hold the faith of 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; that they are in the land of the living, and we 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 death 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 unbecoming encroachment on 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 free men, more abundantly in the hearts of those who are free, than in the hearts of those who are in bondage. 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 right 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 out-working of these into practical life, is man's duty. We are to be purified, or freed, or freed from within, by the purification of our hearts, and our minds, and our spirits, and our human nature.

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 supernatural glory, and all souls shall know the joy and beauty 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, at a recent Sunday, there was a regular battle between the trustee 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 Bible and hymn books were freely used in the fight.

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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 national order, system and dispatch of business. I 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 had, the right to it, being respected, is a powerful reconciler 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 details, should leave no room for doubt or differences of opinion thereon, in constitution instead of by-laws, because 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 or 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 would 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 Lawnee County Circle," were published in the BANNER or LIGHT, together with the proceedings of county meetings.

I afterward organized other societies in Lawnee 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 consideration, 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 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 ergot rounded the "Clarion note of alarm," against pushing forward, those who manifest personal ambition, selfish determination and unscrupulous cunning 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 pretense, that the determined, unscrupulous individual, of sleek exterior and slippery intent, wields the power, because

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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, possessing every characteristic of God himself.

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. 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. It would be well to ask what is matter, and define its nature, before explaining that which proceeds from it.

Another 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.

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?

When we see specimens of his work, we will give further particulars.

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 soar 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.

Within man 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."

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 BROTHERS' ERRORS.

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.

The foregoing is 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.

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 or to the regular list, as a guarantee against all mistakes.

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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 microscopic subjects.

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.

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 tendons. 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 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 GHANT 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.

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.

The foregoing is 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.

I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness.

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.

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 sent 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.

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?

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REV. H. W. BEECHER'S TESTIMONY.

"Oh, tell me what that the fathers of the Republic are dead—that generous host, that 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. We are unconscious of their presence. 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 lore 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 Hochkiss, of Connecticut, signaled 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-Societies 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's 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-looking face, but as haughty-looking through all its good-humor as a rather millstone, with an expression of insupportable impertinence that will never take or own a rebuff, and never allow itself to be enticed.

The Empress Eugenie is going to visit Carlotta at Lieken, 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 piloted 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 Goodwill, 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.

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 McKivick'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 renewed triumph there, of the popular Opera House 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 Dillon appears to great advantage in his part as Salem Scudder. It is given in 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. GREENE.

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 13th inst., where he will remain at the Henshaw house thirty days.

Taylor's Red 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.

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.

It 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 livesences, 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 inquire. Mediums to speak. The full use of all kinds of language investigated. The ring feat 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 feel 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, 193 South Clark Street, Chicago, Ill.

VINE COTTAGE STORIES.

LITTLE HARRY'S WISH OR PLAYING SOLDIER.

BY MISS H. N. GREEN. ALSO THE LITTLE FLOWER GIRL AND THE ORPHAN'S STRUGGLE.

By the Same Author. S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, 193 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.

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By Mrs. F. A. LOAN.
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DR. WM. CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PREPARED BY JEANNIE WATERMAN DANFORTH, Clairvoyant and Magnetic Physician 315 East 33rd Street New York.
Tonic and Strengthening Powders: Catarrh and Dyspepsia Remedy; Magnetic Anti-Bilious Pills.
Vegetable Syrup; Female Strengthening Syrup; Nervine Syrup; Bronchial and Pulmonary Cordial; Children's Cordial, for Cough, Colic, &c.; And Warm Syrup.

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DR. WM. CLARK'S Spirit Magnetic Vegetable Syrup

It is prepared before the public as one of the best and most valuable remedies for investigating the organs and functions of the body. It is especially useful in cases of Cancer, Ulcers, Scalds, Rheumatism, Jaundice, Torpid and Inflamed state of the Liver, Kidneys, and Bladder; acts favorably on the circulation of the blood, and is a powerful diuretic, and a powerful cathartic, and completely eradicates Mercury and other poisonous minerals from the system; taken in proper doses, it acts as an alternative and detergent, a diaphoretic, diuretic, and laxative; on antispasmodic and anodyne; and in proper cases as a stimulant and emmenagogue. Generally approved by all the scientific and medical authorities, and active within the glands in a particular manner.

Magnetic Vegetable Medicine

It is a powerful medicine for the system, and is especially useful in cases of Cancer, Ulcers, Scalds, Rheumatism, Jaundice, Torpid and Inflamed state of the Liver, Kidneys, and Bladder; acts favorably on the circulation of the blood, and is a powerful diuretic, and a powerful cathartic, and completely eradicates Mercury and other poisonous minerals from the system; taken in proper doses, it acts as an alternative and detergent, a diaphoretic, diuretic, and laxative; on antispasmodic and anodyne; and in proper cases as a stimulant and emmenagogue.

Spirit Magnetic Vegetable Dysentery, Cholera-Morbus and Cholera Cordial

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Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

It is a powerful medicine for the system, and is especially useful in cases of Cancer, Ulcers, Scalds, Rheumatism, Jaundice, Torpid and Inflamed state of the Liver, Kidneys, and Bladder; acts favorably on the circulation of the blood, and is a powerful diuretic, and a powerful cathartic, and completely eradicates Mercury and other poisonous minerals from the system; taken in proper doses, it acts as an alternative and detergent, a diaphoretic, diuretic, and laxative; on antispasmodic and anodyne; and in proper cases as a stimulant and emmenagogue.

Spirit Magnetic Vegetable Cathartic Pills

It is a powerful medicine for the system, and is especially useful in cases of Cancer, Ulcers, Scalds, Rheumatism, Jaundice, Torpid and Inflamed state of the Liver, Kidneys, and Bladder; acts favorably on the circulation of the blood, and is a powerful diuretic, and a powerful cathartic, and completely eradicates Mercury and other poisonous minerals from the system; taken in proper doses, it acts as an alternative and detergent, a diaphoretic, diuretic, and laxative; on antispasmodic and anodyne; and in proper cases as a stimulant and emmenagogue.

Spirit Magnetic Vegetable Colic Pills

It is a powerful medicine for the system, and is especially useful in cases of Cancer, Ulcers, Scalds, Rheumatism, Jaundice, Torpid and Inflamed state of the Liver, Kidneys, and Bladder; acts favorably on the circulation of the blood, and is a powerful diuretic, and a powerful cathartic, and completely eradicates Mercury and other poisonous minerals from the system; taken in proper doses, it acts as an alternative and detergent, a diaphoretic, diuretic, and laxative; on antispasmodic and anodyne; and in proper cases as a stimulant and emmenagogue.

OVERWELMING SUCCESS OF THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

Mrs. J. A. Harrison of Hartford, Ohio County, Ky. writes as follows:
PAIN, PATIENCE SPENCE-SIR: Your Powders are Working wonders here. I have been afflicted many years with a complication of disease, namely, Neuralgia, Sick Headache, Toothache, Deafness in one ear, Weakness of the eyes, so that I could not see to read at night. I was also afflicted with Heart Disease, Womb Disease, Catarrh, 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.

