

Grutb luears no mask, bolos at no buman sbrime, seeks.neitber place nor applanse : sbr only ashs a bearing

|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  <br>  | Is the Distinction of Sex Eternal? by hudson tuttle. |  |  <br> guboug aed wealth rings out its chimes, cal |
|  |  | From the number of replies in answer to my |  |  |
|  |  | sexusl characteristica in spirit life, it seems amore than ordinary interest is felt in the dis. |  |  |
|  |  |  | that that process is essentially related to phy- sical existence. |  |
|  | mit |  |  |  |
|  |  | this life and let the future care for itself. This would be very pertinent, if the ideas enter- tained of that future did not react on the pre- |  |  |
|  |  |  |  |  |
|  | the |  |  | have proclaimed truths in sdvance of the sge been an uncompromising foe to humsn pro |
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|  |  |  |  | We presen the following statisitice of |
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|  |  |  | d |  |
|  | Was shed for the faith of the living hour." <br> The deepest hell that ever was made is the |  |  |  |
|  |  |  | Thitere women with al the mental qualities |  |
|  |  |  |  | or courch propery in tie Uitited sitates in |
|  |  | that tit may retecel on the vimess entertisind of | 隹 |  |
|  |  |  |  |  |
|  | upnard! He fell from the darkness and gloomof error toward the light of reason sudintel-ligence! Thus has man ever been moving |  |  |  |
|  |  |  | female princlples " pervading sll nsture, their comparison to the hypothetical "posit | ate |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | Blood's or Andrews', it is indeed deplorable, and no ono regrets more the judgment they pass on themselves. | Thoman Coot's. Paper. |
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|  |  |  | Berlin Heights; Ohio. <br> Taxing Chureh Property. |  |
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|  |  |  |  | speaks for himself in this manner PRGBEECUS OF THE KINGDOM OF HEAVEN, |
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|  |  |  |  | milee, proups, churcees |
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|  |  |  | influence of clurches is mot at all in propor. |  |
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|  | every-day affairs of life. <br> Reszuvep, Thatit in his manly and Curie. |  |  |  |
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exxtratts' from our exthanges.

| In order to give our readers a more comprethensit viene of Spirituaiom and Rachigions subjects, ier hal <br>  the intabistable globe. |
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Spiritulalists' testimony.
What was seen by Them at Mr.

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HISTORY OF THE GRANGE MOVEMENT pabmer's war agaliss hovopolies.

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## $1847 \quad 1874$

 GILMAN NARSERY

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THE MAGNETIC TREATMENT.



SAMUEL MAXWELL, M. D., CLALRVOYANT
\& IAGNETIC $\neq H Y S I C L A N, ~$


## Fusiness and đest gitedium,



MRS. M. A. MERGER,

| No. 237 West Madison Street, Room 17, Снісаяo. |
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The Well-Known Psychometrist


Great and Wonderful
MANIFESTATIONS!

## W. H. MUMLER,

170 West Springilela street, Bantion.
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|  |  | Progressive Lyceum．Mariuxt <br> By Andrew Jackson Davis． |  | 隻 |
|  |  |  |  | re Headache，Neu－ |
|  |  |  | time I have not been able to labor．I have taksen two boxes and a half of yoar Posiluve Powders．My Henem－ atimm is gone and the Heart Disease much relleved． | ralgia，or Rheumatism． |
|  | and |  |  |  |
|  |  |  | MRS，DR，GARRRISON，Newton，N．J． In Ague and Chilis I consider them unequal－ |  |
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|  | matters where she has a sm sware that this branch by no means exhausted． |  | 边 |  |
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| buta | come |  |  | Loss of Smell， |
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R. FRANCIS, - Ansoclato Edtior
TERAS OF SUBSCRIPTON:









## The Dark Side of LIfe, or What is Evile

 mitigate the evils of prospectlve fantine. The
 the god Mshadiva has been submerged-the bene boing that, when the deity has enioged
the cool luxury of a thorough bath, he will recompense his potaries by sending the needed
rain. Now. if the riin does come, the heathen
will stribute it to the will attribute it to the sgency of their divinity.
With such e faith in the efflcacy of prayer theif converion would qeem to be an an easy
niafter; butithe difficulty to make them se. as well as one that is blocked out in wood or stone. In.this matter of faith, tit will be ob
served, they are tot unlike many Christians." in Bergal is having a most disastrous effict Hundrads are zating a most datasing grous dying by
Hoches, suffring the excrucuiting torments of a hell, -all in plaias sight of Doity! $\Delta \mathrm{s}$ he gazes on them with his benign countenance, sees the
sed eejes, tutsmal feasures, emaciated forms,
sen moss, and the agonizing cry of pain, we
mone wonder if his pure, large, magnanimous heart,
moves grandly forth in sympathy for them All this severe suffering is under the immediate cognizance of Deity, and is it ita palatable eight for him to gaze apon? Litule children whose
hearts know no guile, whose innocent natures are as pure as a sunbeam from God's own lucid
countenance, and whose thoughts are countenance, and whose thoughts aro as un-
tainted with, sin whose which nestle in the the mind of an angel, are wasting away unto death
in the arms of starving mothera--ll in in ight of that great, good, beneficent, charitable, higfily sensitive Being, whom it is supposed,
sits on a throne superintending the machinery of creation
The scene, to him, must pe horribly grind,
terribly sublime, devilishly beautiful, psin. terrrily sublime, deviliably beantiful, psin.
fully enchanting, and perniciousily ennobbing! These adjectives express the scene that lies betore Defty in Bengal! Under these circum. stances, what opinion shall we express or
God? Shall we hold communion with him, esy we lore, respect and idolizo him, whilo
the other side of lite, the starving side, the
 miserable?
Amidet all litil suffaring, this chaos of life in Bengal, we engage in prayer!
Almighty God, thou who madest all things, Bustainethall things; and controlleth all things,
we aek thee to look in mercy on tarving Benwe ask thee to look in mercy on starving Ben-
gal! - What sorrow therel The lamentations gal! - What sorrow therel The lamentations
are borne off on tho genial breeze towards thee,
only to receive a mocking reaponse! Tears only to receive a mocking reaponse! Tears
are shed, fall on the parched ground, and are borne hesvenward on the sunbeams towards thy throne, but they awaken no reaponse
in theel The cry of hunger sounds from hollow cheeks and die off in strains of mournful music, bat none of the notes seem to touch a chord in thy nature! The little dying babe
lifte its tiny hands towards thee, and even then no emptions of sorrow are created within
thee! - On. ell aides walk the emaciated-the noise of their footsteps sounding like a funeral
train, still yolar heart is moved not! We sre train, still yogar heart is moved not! We are
on our kneex, or, God, solliciting recognition listen, Grefr and Mighty One, to -these earnest tender appeals?
No reqponse!
A PRAYER TO,nBamad
Grest and mighty Brahma, the Hindoo God,
are yein not aware that in Bongal, your children are yoi not a ware that in Bengal, your children
are actually dying of staryation
 pathy overshadow them with prosperity and
happiness, and animate them with a resiliz, tion that you ar
they are thy d
$\left\lvert\, \begin{aligned} & \text { thy laws, sustained by thy laws, and starvel } \\ & \text { by thy inexorable laws! Excite within thy } \\ & \text { bosom tender emotions and fornish food to }\end{aligned}\right.$ those whom thour hast created! If thou, the Infinite One, did not create them, who did?
If they can pot in adversity look toward their Creator, on whom shall they lean? A few
years agn, Mighty Brahma, not one of all these starving souls were breathing the sir of Ben
gal. In the arms of unconscious life, they were peacefully, sweetly sleoping! You put
forth your power, breathed into them the breath of life; suatained them awhile, and now you withhold hre genial shower, render the
sun's rays more pieraing and parching, and all that tide of human ife are actually starving? Oh:'Mighty Brahma, why menifest thy
pleasure-towards thy helpless children?
We stop in our prayer, and listen. Little
children are still dying! On all sidës cries of hunger greet our ear! Ghastly spectacles pass
before our vision, and the tortures of the allicted ones still continue.

Jesus, you who manifested so much kind-
ness on earth, such a noble philaathropic spirit, surely will lend a noble philanthropic starving ones of Bengal. While on earth the silvery light to ble well hind queritly boasted of great power. One touched the hem of thy garment and was healed; an-
other was restored to life; another through thy magic touch regained his sight; snother had his palsied limb animated with health and
strength. You turned water into pure in strength. You turned water into pure in-
vigorating wine. With five luaves and three fishes, you fed the multitude. Without money and earthly riches, still you were never hun-
gry. You boasted of your extraordinary powers,
the yon that you could bring a legion of, angels to sid
you; that you and God were one, and that you you; that you and God were one, and that you
came to save the world! Now is an oppor-
tunity to tunity to manifest thy powert Bengal, poor
desolate, starving Bengal, needs thy assistsuce. A dark veil now ovorshadows it, and even the clouds withhold their refreshing draughts; the dew-drop, even, ls withheld from the parched
plants, and hundreds are perishing daily. It is said that you have grest influence with God that you can induce him
in Paradise." If you chan induce him to re ceive into the Courts of Hesven a first-class
sneak-thief, a debauchee, one thoroughly saturated with Gime, can't you induce fim to
charge those murky clofids with charge those murky clouds with refreshing
water, and spread them over Bengal, and then let the limpid draps fall on the parched earth? Ob! Jesus, turn the water of Bengal into soup.
if you couldnurn water into wine for a lift If you could durn water into wine for a little turn some of the spriugs of Bengal into bee soup; some into turtle soup, some into vegeing bsbies! May the soup you mske be supe rior to common boarding house soup, for that
is only intended to "fill up" without aftording nourishment
We cease praying and look forth. Not a
spring has turned into beef soup; none into
turing turtle soup; none into vegetable soup; none
into mill. Death still stalks sbroad, starving both young and old.
we pray to the first bible god.
True, you were foilod by the eerpent, egre-
giously deceived by Adam and Eve, and did some loud cursing in the garden, and being so very uncertain and so exceedingly eccentric
and capricious, one day becoming a tailor, an and capricious, one day becoming a tailor, an-
other day dining on calf, suother time showing your backitparts to Moses, and then for a ing forth lying spirits in the mocthe of all the
ind prophef, you may be induced to ald poor starving Bengal. Besides, you are kindy hu-
man yourself, having one son, and of ccurse man yourself, having one son, and of course
have your paternal nature more fully developed than those other fatherless Gods. You see us
in devotion Y You observe us, oh, Bible God, in the attitude of prayer. We rould reapect Samson strength to slay a thousand Philis-
tines with tho not, too, cause wafer to gush from the same jaw bone to quench his thirst? Did you not
send manna, quails, and frequently nutritious send manna, quails, and frequently nutritious
dewt Did you net at one time turn all the waters into blood?. Didyou not send lots of
frogs to annoy the Egyplisas, sll of which, were they hopping around in Bengal to day,
would be turned into nourishing soup? Did would be turned into nourishing suup? Did
you not turn all the desert into licet Did you not send swarms ot flies? Did you not sliso
cause a grievous murrain? Did ybt not, too, send forth innumerable locusta? These
were ing that thou didst all these thinges, that thou hast associated with the inhabitaats of earth
considerably, and know how it is, we pray thee to manifest thy good will by saving starving

The Vile Thing came and went as Pre-
dicted-The Storm Clouds Thicken
cted-The Storm Clouds Thicke
-Thunderbolts fall Thick, Fas
The Religio-Philosoraic the Prid-wide reputation as a bold exponent of
thestis or Lige-Spiritualism. It infamies called "sexual freedom." It is the only Spirituat paper that sets at defi ance all of
the poccers of darkness that sail under the black flag of sexual fredom, piratically emblaz-
oned with the symbols of true Spiritualism. Chameleon-like, this foul bloteh changes its
hue to deceive the casual observer, but alweys presents its ugly features to the cautious eyc, the very moment that its devotees are
goaded on to an snnouncement of their objects and aime. Then it is that they, Moses Hull-like,
disclose their disgusting practices of sensualism, and
character.
We knew, and so advised our readers be cago, that all true Spiritualists would avoid it as they would the fabled "Uprus tree," whose
deadly exhalations destroy all life that comes within the sphere of its influence.
MFF., J. S. Severance, Capt.; Moses Woodhuli, of 232 inches mediulla, obiongata, first
Lieut. ; ond the gentle E. V., of monstrous di mensions and figure, and with inmense jugs of "cut Psatastic tricks before high Heaven.".
There were a fow subordlates or figure. There were a fow subordlnates or figure.
eads, but of such small dimensions, when compared to the above-named oficials, as to distinguished leaders and practitioners. The assemblage was neither large nor re-
marksble for anything but the advocacy of "sexual freecrom."
If there were होny true Spiritualists there,
they certainly did not make themselves they cortai
The talking and the voting was done by less the a baker's dozen, viz., "the gentle" Wilson, the figure head Howard, who voted for Wood
hull the day after she was elected, and per-
haps again at the last meeting);and Pete Weat-haps again at the last meeting);and Pete Weat-
Mrs. Severance, and all others, with a fow
ind insignificant exceptions, were from foreign
the Religio-Philosophical
visecthe people of the object and aim of the
gather that if was simply to promote
githering; that it was eimply to promote
Moses.Woodhullism, every word of which ad-
Wilson and Howard denied it in a postal
card circular. Their denisl wa a bare ficed card circular. Their denial was a baref faced
falsehoosd, intended to hoodwink spiritualists, and induce them to sttend the meeting and help defray expenses at least,
convert them to "sexual freedom.
Time has proved that the Journal, as it
always does, foresaw the trick and decepitorn intended to be practiced, and gave timely warning. The people knew well which to be
lieve, and knowing, scted accordingly, and left
the "sexial freedomites" to the fall the "sex
of their o
The Jo
The Jourmal furiher told the people, that Northern Illinois where the Spiritualists as a mass would give the clan the lesst encourage.
ment for is donbly confirmed. No one gave the least countenance to a future gathering, so they ad-
journed to meet again in Chicago in three months. Any kird of a gathering can meet in a large city like Chicago, and the viler the speasker nor listener will again be caught at the Moses. Woodhulite meeting, if
latter can ever again secure a hall.
The first society of Bpiritualists whose off1cers gave up their hall to them, are deeply
incensed at their folly and indiscretion, and will not be likely to be entrapped again.
But poor Wilson's condition was certainly
enough to excite the sympathy of his ad enough to excite the sympathy of his ad-
mirers! Just 'imagine his elophantino frame and of Soverance in in is bosom, Moses. Woodhulls on the hips; snd a mammoth jug of water
ypon each shoulder, praying and beseeching, Fith tremulous lips, "Moses the martyr" to be sure and be on hand at the next quarterly
meeting; with an assurance, confirmed by double clasped hands and an affectionate embrace, that he, "the martyr, should have all
the time he wanted if he would only be
Here." pathetic the appeall How bowed
How grief, which it would seem supertlaous to add. Whose heart does not bleed for the "Gentle Wilson 9 " Let, the eye contemplate the scene, and let the imagination fill the pic
ture! Poor, poor "Gentle Wilson," how very cheap. you went, for one so well advertised. Another view of the sutject. It is ssia
misfortunes never come single handed. The West loome up with frightful darkness Botts are flying fhick and fast! The Chicago Daily Times reached the town of Odell where Wilson bad an appointment to speak for week, more or less, cominacing on Mon
day. The Spiritualists were seen. reading the
Times report, (it has a good reputation now-a days as a spiritual paper, only secoond to tho Rehoto-Peilobophical Journal), "We have caught a tarter sure,", gaid they. "We might
have known better than to hạve engeged him," said another, "when we saw "that Jones had
and cut loose from him.". "Jones' hesil is level,
said another. "Curse the day," said another. Curse the day, said another,
"we always knew from bis make up that he
oniy wanted on opportunity to demonstrate oniy wanted on opportunity to demonstrate
that he was aflliating with the Moses. Woes
hullites." "Did not the Joursal give us due hullites." "Did not the Jourral give us du
warning at the time and alifice the Elgin meet
ing," interposed snother. "Let us dismiss him at
once," esid they all unitedly "and send to
Jone Jones for two true straight-out-and.ovt Spirit
ualist lecturers to conduct our meeting," Straightway they let fly a thunderbolt tha
struck the "Gentle" but heavily laden Wilson in a most tender point. He groaned sloud,
but it was too late for him. The lightning dispatch sent to Jones, was speedily answered,
"Dr. T. B. Taylor and Judge Holbrook will
别 "Dr. T. B. Taylor and Judge Holbrook will ther quarters where the Gentle's janusface

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\begin{aligned}
& \text { he tear of sorrow " The warning } \\
& \text { and certainly "the way of the } \\
& \text { is hard." }
\end{aligned}
$$

laparalleled Demand for the Journa
redits of ren he printed mail list, and yet we work all th clerkis that we can
books and mail lists.
It is simply a matter of time. By observing hey will occur, but we, with plesaure correct The demand for the Jouns beyond all calculation. The cry is every-
anere "If thereis anything in Spiritualism but sextal freedom' and Hicentiousness, give it th s, and we will gladly embrace it. We hear the

Another says: "Give us the Jounnal three repel Woodhullism
And another, "If departed spirits do com. your price for a three month's trual of the Joure is AL, which we understand igaores licentious a fourth one says, "I have just read a copy or realgo-Pityosophical Jounsal, and Just cloged in Chicago. I see by the Chicago
Daily Times, that it was off from the same Daily Times, that it was of from the same
piece with the Woodhull meeting of last fall, piece with the Woodhull meeting on and E. V Wilson worked hand in glove together, in run ning the meeting. From the bold atand you
have taken, I wish to subscribe for your pa-

A fith says, "I hope you will for the good Aiberal priaciples, never cease to expose th it is a blighting curse not only to Spiritual-
ism, but to all phases of liberalism and free religion.
The sixth ssys, "Thoussands will subscribe hunned Spiritual papers, because of the great prjudice againet Spiritualism. The reason organization of a free-love party of Spiritualevere, and all good men and women in and

## Quarterly Meeting.

Thi Censral Neq York $\Delta$ ssociation
piritualists, will hold their Second Qaarter!



A general attendanco is desired, and it is
hoped and expected that all instruction cffored yopen that expected that accill insiruction cffored
upor will not only tend to
moratelevstion, butto the subjugation of the Visitors who canot be accommodated in
rivato families will find good sccommoda.
on at the Madison St. House, at the usual
duced rates.
WM. H. Hicks. Pres't,
Deita, N. Y
arris Smirn, Sec'y.
West Windfeld, N.
A startling discourse, full of scientific facts, and well adapted to a miscellaneous audience ous sudience.
s. Thislec ture never falla to oflend and please.
A Kitional Religion the Demand of the An Inquiry into the Origin, History Moraing 9. What is tobe the Further Religion of merica and of the World?
10. Heaven; What is it, and where is it 11. Hell; What is it, and where is it Lo-
11. cated?
1.2
God?
13. 13. Religion and Science: is there a Con ict between Them?
14. The Three Systems, Materialism, Bpirit unlism, and Christianism: What They Teach, on Society.

The Ressurrection or the Dead: Is it
gal? The Second Coming of Cbrist: is it s
16.
Fact or Fancy?
17.
18.tails. The Magnetic Forces of the Dr. Taylor's permanent address will be 345 , Weat Tyler street, Cnicago, or to the care of the Relligio-Philofophios Publishing House, will act as agent for this paper and the Lirtiu BcQget.

## The Little Bouquet

The April number of the above named beautifully embellighed moithly magazine fo The neat or May number will commence the second year.. We can't promise that it will
be much superior to the last year, and yet we hall do our beat to malke yt so. It is now Ever of beauty.
Every parent why reads this Joovenal
should at once subscribe for it. It in not only
treasure worth having for the children, but a treasure worth having for the children, bu
ihe parents will find it worth to themselvee
ten times what it costs. Terms $\$ 1$ is0 y yeir of 75 cents for six
months. Direct, Litris Bovquer, Ohicago,

## DuPage County Nursery

We respectfully call the attention of our
eaders throughout the Northwest, to the adver sisement headed as sbove to be found in this Brother Lewis Elsworth is one of the first ettiers of Naperville, DuPage County, 111 ois, snd by induatry, economy, and atriud
integrity, has built ap one of the very fleest urseries in the United States.
Oar readers will fid Slsworth, will beal sil orders sent to Mr Elsworth, wimb cared, packed and shipped
with the same care and attention that the would be if the purchaser stood by and super atended the matter in
catalogue and pzice list.

Turodore F. Prece, now doing missionary work in Ilinois, is working up toward Chica-
go, and will be at liberty to fill engagements o lecture at any and all places along the lll nois Central R. R., and contiguous points,
where his services may be desired. . He is where
spoken
poet.
Bastian and Tayloo will go to Louibians, Mo., next weeks, thenold seang es there, and at
Other places. They will, no doubt, recive a cordial greeting from the Spiritualists there. They will only remain aws
will then return to Chicago
Letters have been redve ing named perions, but no post office given:
E. Cish; B. Turtan, W. Rackêt, Samuel Arms, John Selby, O. Hamilton, L. Thinyan S. Wixson, C. Bushnell, and A. M. Green. Thr Spiritualists of Oswego, N. Y., we un-
derstand, are making extensive preparations for celebrating the Twenty. sixth Aniveraary of Modern Spirituailsm on Sunday they 20th and
Tuesday the 31st of March. Mrs. Kimball of Sackett's Harbor, N. Y., has been engaged give testa.
B. F. UrDrrwoon has the following ap-pointments-for March in Wiaconsin: Wate.
town, the 24th and 25th; Madison, the 20th; Own, the $24 t h$ and 25 th; Madison, the
Beaver Dam, the 31st, and April 1st and 2 at Berlin, Wis., April 3d, 4th and 5th.
Michigan the coming year, on Anstomy,
Physiology, Hygiene, Medicine and ita relation Pbysiology, Hygiene, Medicine and its relation
to the human syatem, etc. Lyman C. Hows, a vetoran in the canie o Spiritualism, has been lecturing at Friendahip
N. $\mathbf{Y}$.
minois.




So says
show how


























































 That one word was "nevermore."
Though through one of gente sex I
 Still tor scencos of earthly yection
Drawn by friendship's ond autra
paw or my siririst stitifaction








 On my memory, alit the dear ones
Death from my embraco onot ore;
Mont the may who did meet me, And with welcome gliad didid riet me,
With her fair face amiling gweely,
 Lovelier than earth's ideal
Was ite miden thad
Grace ite itelli, if if outhing mor Boon we strayed in leafy arbor,
Gookling uatupon that harbor,
Where


 $\stackrel{\text { And the vows of love we }}{\text { Love to }}$ While I woed my willing maiden,
Richeser robes of white arrayed in Fairer fower in in mance grrayed garden
Poot nover could adore,
 Like some lover sweetly wooing,
 Than a Boothing iond inuenae bor bor
Just a cooing, oothing more.
 ETe ske in tho eky yound asoar


 Back into the corner slaking
While $E$ fonding
Sant, and tinking Soon again Heard the coing:
Somewhat plainer than before: "Sorely," Eald d, "some one hid Hears our promises confding,
And our oro is
Ito me deriding;




 Lit above that arbor door







| And a little humor bore; <br> And I could not help surmising That no human mind devising Could give answer more surp From above an arbor doorMan could not give better answer Than the bird gave "Evermore!" |
| :---: |
| ${ }^{\text {As }}$ Plthe pare and graceful pigeon While it tept contiiual cooing, Contanh tooing oer and oert For mux youl some oilive bringing, Now sits there us both before- ${ }^{2}$ May love'e'symbol e'er keep singing, When the bird said, "Evermorel" |
| Pleased to hear such answer spoken <br>  Leasracd from some one heretofore, From its mistrese, rappy pirit, Did the joys of haseven inherit, Till the music of her soul one Melliflaus echo bore, |
| But the cushat still ropested <br> Itr queer croon, sid stir kept seated <br>  To my love pressed closer, fonder, <br> As my thoughts would strangely wander <br> What the bird of ascred lore <br> What the pure, unspotted, pretty, <br> Peaceful bird of sacred lore Meant in saying " "vermore!" |
| Thus I sat while in confusion Thoughats came rast, but no conclusion, Thrilled med oy being's core Till the bird of parce debended, And with pinions wide extended, On a ray of light suspended Love and lover tloated oer, <br>  Would it here |
| I felt the alr grow fip |









 Tell me if in Eden's bower,

 Quoth the pigeon, "Evermore",
At that word the bird
Andew up on mider,
Any dariog's shoulder







 Halood on the erbon flor
Bhall be lighted-EVERMORE: Bible Revisions, etc. I find that a very erroneous belies exists in
the minds of many of the mest intelligent







## 28:

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Iet
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\begin{aligned}
& \text { Resouviv That Modern Spiritustism is is } \\
& \text { the works of the Devili." }
\end{aligned}
$$

울문윰


How Shall we Commemorate the
26th Anniversary of Modern Spiritualism on the 31st

One very proper way, and eflective for good picture representing the birthplace of Spiritualism, in Hydesville, over which float bands of angels amidst rifted clouds, lighted by the effulgence of the rising sun. Price of this
work of historic art, with map of Hydesville, diagram of the mystic house, and descriptive circular, Two Dollars; postage free. On application during this month the màp will
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