Eruth wears no mash, bows at no human shrine, seeks neither place nor applause : she only asks a hearing.

AOT' XAIII

IN S. JONES, EDITOR,

CHICAGO, MAY 8, 1875.

\$3.00 A YEAR, IN ADVANCE.

8 NO.

THE OTHER WORLD.

BY HARRIST BRECHERATOWE.

It lies around us like a cloud-A world they do not see; Yet the sweet closing of an eye May bring us there to be.

Its gentle breezes fan our cheek; Amid our worldly cares, Its gentle voices whisper love, And mingle with our prayers.

Sweet bearts around us throb and best, Sweet helpiog hands ar stirred, And palpitates the veil between With breathings almost heard.

The silence-awful, sweet and calm --They have no pewer to break; For mortal words are not for them To utter or partake.

Bo thin, so soft, so sweet they glide, So near to press they seem. They seem to lull us to our rest, And melt into our dream.

And in the hush of rest they bring Tis easy now to see, How levely and how sweet a pass The hour of death may be;

To close the eye, and close the ear, Wrapped in a trance of bliss, And gently laid in loving arms, To swoon to that-from this;

Scarce knowing if we wake or sleep, Scarce asking where we are; To feel all evil sink away, All sorrow and all care.

Sweet sours around us watch us still, Press nearer to our eide; Into our thoughts, into our prayers, With gentle helping glide

Let death between us be as naught— A dried and vanished stream; Your joy be the reality, Our suffering life the dream.

### NEW YORK CITY.

Spiritualism and the Phonographic Society.

SPIRIT PHOTOGRAPHS-A HUMBUG.

LETTER PROM J. P SNIPES.

The subject of Spiritualism has taken possession of the

NEW YORK PHONOGRAPHIC Boclety, of which I have the honor to be the humble editor and critic. This Society is

composed of practical reporters and students of phonography, and meets every Baurday evening in the Sixth District Court Rooms, 4th Av. and 27th St. April 31, the President, E Poulson, E-q opened a discussion with an able essay, deal

ing with the subject theoretically and respectfully. He was followed by others in opposition, but none of the gentlemen seemed to speak from pers nal experience. Much interest is excited in the importance of the subject. We know not where we were, we hardly know where we are, and would certainly like to know where we are going. April 4th I met

MR W P. ANDERSON.

the spirit artist, at the home of Mr. and Mrs. Lindsley and family, 31 Av. and 120 St. Mrs. Lindsley (formerly Mrs. Waterman), her proved herself a good medium for answering scaled letters under the direction of their legal friend, Rafus Choste, and siso for tests under the control of an Indian spirit named Bunny side. Her two daughters, Riss and Lulie, as well as the baby, Frankie, are said to be medinms for

TRANCE AND RAPS

under the influence of Bilverine, Bnowbank and Crystal. Varily out of the mouth of babes and sucklings He ordaineth praise.

On this occasion we sat around a large extension table, when by request the table open-ed in the center, and could not be reshut. Taen four of us sat upon the table, when it rose from the floor, the weight at least of five hundred pounds.

Mr. Anderson, under inflaence, retired to the

adjoining room, taking with him a large blank sheet of drawing paper, torn on the edge and otherwise marked for identification, and in just nine minutes, including the preparation, he had sketched upon the same paper a life alas picture of an aged lady, which, however, was not recognized by any one present; but upon a second trial he produced in the same time, a beautiful likeness

OF A LITTLE BOY,

with marked features and carls, which was recognized at once by a Mrs. Sevens, as an excellent portrait of Welliam Heary Luyster, her brother's child. The lady seemed surprised and delighted, and promised to bring his photograph, which compares exactly. The artist and the lady never met before. Mr. Anders ja's rooms are at 803 W 11th Bt

where he has numerous interesting portraits of spirits, beautifully drawn through his organlam by spirit artists. When recognized his terms are fifty dollars.

A short time ago I called upon

MES T. BURTON, the well-known writing medium in this city, formerly of Richmond, Va. She remarked

that just as I entered an old man had appeared before her with an hour glass in his hand, and white looking at it, it shivered in pleces, and she esteemed it a sign that the sands of her life were nearly run out. Very recently I called again, and was informed that three days before her body was buried.

We have much reason to rejoice in the progress of spirit photography. Mr. Newton, who is president of the New York Photographic Association, and who consequently has great influence with the profession, for some time past has been endeavoring to obtain spirit forms in his own house, but without success until recently, when, after securing the perence of the wonderful phenomenal modium, Dr. Slade, and following spirit direction, he has obtained excellent likenesses of the dear departed and judging from the specimens seen, they are superior in the important merit of natural distinctiveness to any I have seen, with perhaps one exception, that is, to those obtained by

MR. T. R. EVANS,

393 Bowery, nearly opposite Cooper Institute. The pictures received by this gentleman are creating considerable interest still. He was formerly among the scornful, and a photographer in Washington, but the spirits so much interfered (blessed interference) with his ordinary business he scarcely sat a single person without

DOUBLE RESULTS.

which he supposed were simple remnants of previous sittings, until the extra forms were recognized by the sitter Resigning the regular business, and himself to the influence, he now receives faces and writings in the dark,

WITHOUT ANY CAMERA, only requiring a sensitive plate. He relies confidently upon his guides, chief of whom is his former partner in the photographic busi-Already his success here is assured; will

give you further, particulars after a personal Apropos of the practical benefits of spirit conversation; while the object of communion is naturally and wisely to inspire our spirits with a desire for the cultivation of the gifts that live forever, and contentment and patient labor for the necessary things of this life, we do often receive material aid from unseen sources, as evidenced by an account just given me by the gentlemanly co laborer of Dr. Slade, Mr. Simmons. A man of prominence (whose name can be given) by means of advice from his spirit friend, Mr. Greeley, was enabled to furnish written proof that he had duly paid Mr. Greeley a certain note for \$5 000 payment of which was disputed by the executors, and

Visitors to Dr. Blade's rooms will be interested in a photograph of a page of writing which was done directly by the spirit wife of a gentleman from another city, who promised him if he would go to the medium and provide paper, pen and ink, she herself would write for him. The gentleman with some doubt in his and his family's mind, of any such power, came to New York and sat down with the mediam, when the spirit hand of his wife, fully materialized, took the pen from his hand and wrote him the aforesaid affectionate test

but for which spirit direction, he would have been compelled by law to pay the note again.

To the unspiritualistic world, the amount of Spiritualism which is being developed in the Beecher scandal is astonishing; but will not be when it discovers that the great defendant and his lesser stars are true believers, and more, that Mrs. Tilton herself is a trance medium, and has been Mr. Beecher's oracle for years! Hope you will publish the papers on

DEATH, OR THE PATHWAY FROM BARTH TO SPIRIT LIFE,

in substantial book form, when completed.

They are certainly worth more than a thousand works of fictions

April 5th, I visited a "materialization" at the house of a lady who claims to be controlled in her performance by the spirit of her first husband. The programme consisted of placing five thicknesses of courtplaster over her mouth then tying of her hands behind her with rope (waxed cord was refused) and entry into a cab inet. A lamp threw an oblique light on the window of the box. After preliminary sing-ing of "John Brown," a masculine voice was heard within, a hand made its appearance, then the face of an old man, full gray beard and hair. Then after more familiar talk from the deceased's first husband, with much bad grammar, in a wheezy voice, another face appeared, that of the aforesaid husband, resembling a photograph on the wall. The speaking at first was difficult as if pumped up, afterward cleared, but always forced. A third face appeared, that of an old lady. Neither of the three heads were recognized, or give an indication of humanlike supplements. The company were permitted to look into the cabinet while the spirit was talking, but, although the spirit had said he was compelled to take on the earth form in order to talk, there was no second form to be seen, and the voice appeared unmistakably to issue

FROM THE STOMACH

of the medium. The doors of the cabinot were opened, the sitter pulled out, bound, seemingly deeply entranced, the plasters were removed, and the collection taken up. A few days after, the same party, with her associates, gave another sitting, the result of which was the appearance of the same three faces, etc. Considering the statement that was first made us that inharmony had no effect upon the manifestations; that they are always going away next day; that the faces and hands were immobile; that the "medium" refused to be tied with a waxed cord, instead of rope; that

the same three identical faces apprared as before; that a lady present said she certainly saw a wrist beneath the mask of the old lady spirit; that the voices sometimes tapered into one an other, and could be justly attributed to skillful ventrilequism; and that our own spirit-friends warned ug of deception after the exhibition;considering all these facts, we are rather in clined to conclude that another weak, wicked woman is cheating her own soul of the reward of a good conscience, and her credulous disci-ples of their wits and money.

### New York-Slade-Mansfield--E. B. Ward.

EDITOR JOURNAL -Oa the 16th of March. at 10 o'clock in the morning, in company with my wife, I visited the rooms of Mr Slade, whom I had not seen for some years. We seated ourselves on three sides of a table four feet or more square, near the middle of a par-lor, perhaps, twenty feet square, well lighted by two large windows, and with no cabinet or other unusual furniture. It needs not that I give you details of all we saw and heard, buy we were quite satisfied that Mr. Slade not only retains the powers he had in years past, when we often saw him, but that those powers have grown and that the manifestations are more marked and varied than ever.

Soon came clear raps on the table and chairs, then the slate, held close under the table by the medium, had written on it a mes-sage by Mrs. A. W. Slade, who seemed thus to act as amanuensis for two valued friends in the Spirit land who sent greetings to us My chair was moved back and forth a foot or more, a large arm-chair opposite me was mov-ed some two feet toward my wife and away from Blade, and then back again, and a marble top table some four feet distant was moved and tipped about, with no hand near it. was repeatedly grasped on the nose as by a large hand, my wife's shawl and sleeve, on the side next to me, was pulled several times, and I saw the flagers of a hand reach up and take hold of it, and also saw a hand reach up and draw her handkerchief over the edge of the table—on the opposite side, away from the medium or from any of us. I saw a light firsting about my hand, as it was laid on the table, and pencils were tossed about in the air and moved out from under the table and over it, in a singular way. I put my foot on the right foot of the medium, while his left limb was in sight, and the table swung up a so, dropping again heavily on the thor, and soon tipping up/with its edge in my lap and thus standing nearly at right angles to the

The state I held under the edge of the table, and an intelligent message was written on it, no one but myself touching it. The same slate was laid at the opposite edge of the table, near three feet from any of us, and a message

came, with no hand near it. A doxole slate opening on hinges, was laid open before me, a small piece of pencil, bitten off by the medium laid in, it was shut up before me, and I laid my hand on one end. Slade touching the other end with two flagers. Immediately writing commenced, the busy pencil could be heard moving steadily along, stopping to dot and cross and emphasize as it went on, and when it stopped, I took the slate opened it, and found the two insides covered with writing for us. All these measages were personal and satisfactory. We regretted not being able to go again at night to witness ma terializing without a cabinet, but what I have written may be food for thought to others, as it was an hour of race enjoyment and spiritual

communion to ua. We next went to Mr. Mansfield's pleasant rooms on S.xin Avenue, and I sat down opposite him at a table between the front windows, my right hand touching his left on the table, while he had pencil and paper before him. Boon his arm trembled as with magnetic thrills and the forefluger rapped the table like the click of the telegraph instrument. He filed a long page water I only could read as it was signed and passed over to me, and I found it a characteristic communication from my friend, E. B. Ward, speaking of his late de parture, mentioning persons, events, and plans broken by his sudden transition, and signed as he siways wrote his name, with the initials of his first names. I simply said, "I think I sanderstand this." Mr. Manafield went to the other end of the room to show my wife some pictures, and said to me, "Write to that person or any other." I wrote to him, folded it but of sight and laid it before Mansfield, who toucned it with passe, folded it once over, and so fastened it from signt or opening. Then he wrote and handed me a reply. I had opened by expressing gratification, and saying,
"All is well between us," and the reply opened
in a like way, and said, "Yes; all is well between us," followed with clear and concise answers to my two questions, in the order I

Again, Mansfield left me and I began "all right," and followed by two more questions, right," and followed by two more questions, folding all in as before, and again he sat down and pasted and folded, passed his finger over the folded sneet, I sitting in both cases some six feet distant, and wrote a reply, beginning, "Yes, all is right," and going on to answer my questions as clearly and concisely as before. Mr. Mansfeld said he had never seen Mr. Ward and knew very little of him. I think Mr. Ward did not know him, and even ovents and of plans, only surmised by others and known but by the late resident of this city, were beyond the normal knowledge of

To us it was femarkable, satisfactory and

natural, as my friend was a Spiritualist, was sometimes in the habit of seeing mediums, and would thus be ready to make a way for returning to us.

A man of great power of will, mental strength and clearness of judgment, he visited mediums, weighed their messages, and then decided for himself, never blindly following spirits either out of the mortal form or in it,

as I have heard him say repeatedly.

After all this was over, my wife sat down, wrote a few words, and the answer was given as before, only in print, like a child's effort, and signed by the sweet name of a child among the angels. As the medium knew noth ing of our family-this was especially satis-

It was a day to be remembered, and a pleas ant close of ten days' stay in New York, during which time I had the privilege of meeting and addressing a company of thoughtful and intelligent persons who braved storm and snow and mud to reach the hall on two Sandays.

Yours truly, G. B. STERRING.

Detroit, Mich.

Occult Science.

THE ELECSINIAN PHILOSOPHY, OR THE SCIENCE

OF LIGHT, LIPE AND LOVE. The principles governing this science have ome down to us, through the lapse of ages, from the Eleusinian philosophers, in whose day lived Surist, the accepted savior of the or-thodox world. Whether Christ learned of these men, or they of him, is in history a mooted question. Be this as it may, He and they were certainly governed by the Love prin-ciple, so far as by their ages the exaltation of our race is concerned. Here and there some are found who have prostituted these Godgiven powers for base, ignoble and wicked purposes. Hence, the revengeful and terrible—and paid for—tilects wrought by the Voodoo and otders who delight in using these effective forces of the soul, ofttimes to the destruction of life. This is simply what we know as the black art. A better day is now dawning on our world, and men are seeking to work on a higher plane. An almost impenetrable mystery has heretofore shrouded from view these grand and sublime truths, as were once enuncisted by these old philosophers. To day the veil is being raised to the daring and the true. olution of thought, feeling and action, whereby men would be exalted to a higher plane? Is there a power, outside of angel ir il ience, organized on this green earth able to affect this end? The churches have failed to a greater or

less extent; so have the different orders. Why? Because they have failed in duty. The basic principle, love, which underlies all others, has been, is, and no doubt will be, ignored, practically, and hence the failure. We present these principles, not as a new religion, but as ver-itable, tangible facts; and truth, if it be cultivated, makes a man a power in the world, yes, to the ruling of, almost, destiny. The fire worship of the ancients was, and was not, in a sense, a mythical worship. These worshipers understood themselves, and just so far as they developed the innate or occult forces of their souls, were they superior to the men of to day, as the sun is superior to the moon. They were mystical, we more mat-ter of fact; hence their power. The subtle force which impels and enables us to accom plish a good or evil end enust be sought for away down in the depths of our souls. If you seck to know the Inflaite, you can to a greater or less extent. To know without reasoning is the grand point, and is attainable. If you seek to know aught of the hidden mysteries of nature and of God, you will be brought face to face with your past and present experiences, and an insight given in the depths of the future. Verily, God never sleeps, and his ear is ever open to pleading mortals, and is ever ready to answer through those subtle. influences he uses as the messengers of knowledke. What those influences are we say not; albeit we know. Here and there we see the footprints of mortals who have braved the angry storm, entered the mystic temple, raised the veil of Isls, and gathered the long sought for treasures. If you wish to apply this power to the cure of disease, 'tis easy to do so, and with magical effect, I care not how great the distance. Would you rather aid in subduing disease, than stand idly by and see the patient die? Disease is but the disintegration of the molecular forces, thus destroying the equilibrium of the positive and negative condition, and what more powerful remedial agent can be brought to bear than the electrical, mag notic and ethereal forces of the human soul. Toese were the means used by the men of old, and with a right understanding of the laws and conditions governing them, the sick are cured by magic, as it were; the dead almost raised; men and nations exalted in the scale of being; the world redeemed, and God glorified in the use of these innate, grand, and noble powers He himself has given to man. Go, learn and be wise; for in truth, this is the science of Light, Life and Love.

G H. BINKLEY, M. D .: G. M. Springfield, Ohio.

A man incarcerated in the Tombs at New York figured in chalk on the walls of his cell. It reads thus: "In Now York city the spires of three hundred and forty two churches worth \$41 190,000, point heavenwards. I age here for stealing a loaf of bread for my stary-

A Word from a Foreigner. The recent so-called exposes in Spiritual-

sm have, as the organs of this religious and

philosophical movement show, called forth sympathetic contributions in regard to the treatment due to mediums in general. The late very able article on this satject, by Mrs. Louisa Andrews, whilst it advances very just claims in respect to the consideration due to such sensitive natures, leaves, nevertheless, the question as to how the counterfelt of mediumship is to be dealt with, untouched. That a genuine medium has by right of his or her peculiar sensitive organization, an undisputa-ble claim upon our forbearance and kindbeas, no one will deny, but past events have showh us to what great extent false mediumship is practiced. A hundred years ago, when Spiritnalism meant witchcraft, and was amenable to aw, we allowed our true mediums to be burnt, hung, and quartered; the pour creatures were cruelly hunted down from place to place, and no shelter was secret enough to protect them against the blind and ignorant wrath of a mistaken zeal for the right. Times and men and opinions have since changed; Spiritualism, though it is not wholly cleared yet of the stigins of deviltry, has nevertheless conquered for itself, in the eyes of just and reasonable people, a respectable place among the many other sems that vie for pre eminence; mediums are no longer persecuted; they are sought after, but, in our eagerness to atone for the mistakes of our forelathers, we are running into an oppo-site extremo, by unduly and unwisely existing all mediums. The question resolves itself somewhat to this: What is charity? It may have seemed to the Jews of old an innocent and very allowable thing to sell doves, and change money, and traffix in the temple, but Ohrist judged otherwise, and whilst his doctrine is all meekness and love, the energy with which he rebuked the venders, ought to be both a lesson and an example to us as to how an exil is to be dealt with. A murderer that comes stealthily upon us in the night, with intent to kill and rob, is better met with a loaded pistol than with moral spasion; it were very mistaken charity to presch to him on the text of the Golden Raie. The question, is not to persecute a wrong doer, but to protest by active means against the wrong he does, to stand up for a principle, and either enforce it, or prevent its being trampled under foot, least of all to overlook and excuse the false in view of the true mixed with it; such compromise can only be fatal to a cause.

It is diged that in the pre veloped state of Spiritualism, we can not judge-can not distinguish true mediumship from false, and that it is better to risk encouraging the false than it jure the true. The obection holds only good to a certain extent. We know quite enough of spirit manifestations not to remain long in doubt as to their genuineness Houesty has its own unmistaka-ble ring; it only requires an honest and practiced ear to judge of the sound. A few seances ought to bring to the one or the other member of a circle communications that contain their own innerent truth. Such tests are far more saturactory than any rope, cage, or bag experiment, for what contrivance against deception is the jugglery of our days not equal to? Its cunning atmost amounts to genius. Be-sides, it is not to be supposed that such a gift would be so largely, so promiscuously, so. indiscriminately best wed. The country is ac-tually swarming with mediums of every description, and one would think in reading the accounts of the innumerable seances hald all over the land, that the truth of Spiritualism reats upon an extraordinary amount of din and , clatter of various dimusical instruments, and so many materialized hands and faces.

That such pheumens may in the beginning

have been needful in calling the attention to the adoject, like so many apparently trifling causes which nave led to great discoveries and beneficient revolutions, even our opponents are ready to admit; for to quote Lord Bacon, all divine works the smallest beginnings load as-suredly to some result," but when such have served their purpose, and threaten to accumulate to an inordinate degree, when from the force of circumstances, inseparable from all great movements, a good cause becomes clogged and impeded by the parasital influences which lie on all avenues to progress, it is time that its upholders snould come to the rescue. We are tast drifting into the cisp-trap and the spectacular. I've cause as it looks in this country, does not compare with what we read of it from abroad. The quietists of Fenelon's time-Madame Gay-on of existed memory-Sulling-ine about Paris, and in the present day, Madame de Vay in Germany, and Dr. E. Crowell in this country, wao, in his issi admirable work "The Identity of Modern Spiritualism with Primitive Caristianity," snows now fully convinced me is of the sacredness of the new dispensation, all alike pay it the highest ho mage it deserves in making it subservient to Evangelism.

Wnatever be the bold and free thinking in this country, and especially of this generation, it is no exode for descrition. It is a truly lamentable fact, and one which must seem wavily incomprehensible to a great number of Spiritualists, that mediums who have themselves admitted tactr guilt, saould, on the sole graund of their mediu aship be still supported and encouraged by Spiritualists and allowed to noid scauces. It would seem that a sincere love of trach must, in proportion to its sincerity, reject all that is specious, and fight it down by all possible means. The resolute course pursued by Mr. O senin the late disgraceful Holmes' affair can not be too highly commended. No sounce was the fraud discovered than he informed of it the world at

(Contlaned on 61st page.)

### Bem Bork Department.

BY ..... D. BABBITT, D. M.

Babecriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 232 East 13rd street, by Dr. Babbitt.

### How to Rule among Men.

The New England Psychologiat "Incog." hose will is so effective in awaying men even without the spoken word, in still another letter communicated to myself to Dr Binkley, of Boringfield, Ohio, shows the other side of the method of exerting power. Before he had been demonstrating the necessity at times of having the will wrought up almost to a phrensy to become most potent. Now he shows the necessity of not being in too much of a

"Hold on!" he says. "Commence in the most trivial affairs of life and curb yourself. If you catch yourself going at a thing impulsively, go slowly. If you feel like springing out of bed hastily, without good cause, lie awbite longer and get your head settled. If you find yourself walking too rapidly, moderate your gate I assure you that it you will cultivate methodical physical action. your mind will tone down to it, and gradually get the better of impulse. When master of yourself, you can control others "

"Bring yourself down into a calm, squiet magnetic state either in the violent foreible manner before described, or by sitting calmly down for a length of time, and dietly, but firmly concentrate the mind upon bringing about a psychological condition. When produced, even though partially at first, throw the will force into either hand, desiring that the will force into either hand, desiring that the power to heal take possession of it, not fetting another thought enter, and you will feel the hand surcharged with a new sensa-

There is much that is sensible and most important in the above words. Repose is a grand element of power, and our American people with their restless activity should heed the idea. Repose is not inertia, by any means. A great man may combine the power of the lion with the gentleness of a lamb. Jupiter may grasp the lightning with a calm majesty which is sublime. In the words of Buddah, "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of corgherors."

But "Incog." strikes the grand at key note of power in the following burst of inspiration A great essential to great magnetic power is the gift of a great human soul, covering bu manity as with a garment, and this is God, or rather the god element, which is

There is a subtile sura proceeding from loving soul that hinds all men in sweet bonds The Psychomist will heal far more effectually and permanently if he possesses it. The ora ator will away people all the more potently if he overflows with exquisite sympathics for his Those possessing the lower animal loves, are the best magnets for attracting the lower natures. Those possessing a more purifled spiritual love are the most potent in con-trolling the higher grade of manhood, and angels themselves come down to help them.

I have just received a letter from a Mr. Joseph & Burr, of L-esville, Obio, an old Paychologist, greatly commending my efforts to establish a "Journal of Life," and offering help from pen and purse in carrying it-out. ter stating that he had taken the RELIGIO-PHILOSOPHICAL JOURNAL from its commencement, and speaking in kindest terms of our humble New York Department, he speaks of the need of a monthly of the kind as especially supplying what the world does not now He shows that the church has long labored to instruct the people in the philosophy of the mind until darkness has become doubly obscure, through their credal teachings and sectarian bigotry. Phrenology, and mesmerism, and divers psychological devices have done much to teach us what we are, and that we may become. Spiritualism now volunteers to explain these momentous matters. and, as an honest man, I feel constrained to say, succeeds better than saything I know

Spiritualist bimself, and he tells the truth. The light beyond the veil excelling, all mere earthly lights, all the old systems of thought, reveals how beautiful human life can be made by coming at the fountain head of the life forces themselves and learning how to bless mind and body through them.

Phrenology points out different organs of the brain, but what good is it going to do to study these unless we may learn how to wield them. How shall we fire up sluggish or deficient organs, and how tone down over active and disased ones? Physiology teaches about the action of the coarser functions, such as blood and muscles and nerves, but what can it tell us of those psychic principles that stand as lord and master over muscles and blood and nerves, and without which they are mere dead matter? Preschers and lecturers tell-us to be good, rise up into a noble manhood, and put vice under foot. But how shall we be good unless we reach the causes of things and learn how to remedy constitutional ailments? How shall we cure vicious propensities unless we know how to reach the parts of the brain or body that are so inflamed as to cause this vice! How shall we cure drunkenness when the gastric membrane is hot and ulcerated? How shall we cure licentiousness if we do not know how to cool off diseased amativeness and its connecting poles? How shall we cure insani-ty with the brain too electrical in one part, and too magnetic in another, while its negative poles in the spleen; uterus etc., are disordreed? How shall we rear a grand humanity unless we learn how to control antenatal forces and to have the future generation born rightly? How shall we regulate inharmonious spiritual conditions and influences unless we study spiritual phenomena?

Bome time since, seeing how complete a certain Phrenological journal ignored the subject of Vitai Magnetism, and took only the old worn pathways, which fall to explain the phenomena of life with any satisfaction, I sent the following questions, which I challenge than or Dr. Brown Street, and the satisfaction of the satisfact them or Dr. Brown Sequard to answer without the aid of the magnetic or fluidic theory: 1. How account for 'muscular action? In

other words how do the motor nerves contract the muscles? How account for sensation? 2. How is it that one man may be far more intense in Destructiveness or any other organ than another. whose similar organs are quite as large? You may say one has greater activity. But what makes this greater activity, especially of one particular organ?

3. How does one person psychologize or control another. Through what instrumentality does mind control mind?

How explain nervous irritability? 5. How can a sympathetic or negative person take on the suffering of another?

6 How account for the insensibility to

suffering evinced by the convulsionaires of St.

Medard? 7. How account for the power of imagina-tion over a whole or a part of the body? 8. How account for statuvolence which nables a person at will to render any part of the body meensible to pain?

b. How account for Psychometry, Mesmer ism, and kindred sciences? How does mind control matter?

What is the law of insensible perspiration, and what causes the process of absorp tion?

11 What is it that moves outward from the brain in the motor perves, and what inward to the brain in the sensory nerves?

12 What special department of the fine

forces exist in water, or elegificity, or in human life-power of various kinds ! 13 Why can not electricians, hydropathists,

etc., learn what persons need water most, or electricity or magnetism, and why must they go on killing so many from Ignorance of these aubtle forces?

These and a hundred other questions can be answered by a knowledge of these wonderful forces which your magazine almost, if not A science of life without them is like Hamlet with Hamlet left out. In con-nection with spirit they constitute life itself. Water is not life. Electricity is not life. The nerves, muscles, and blood are not life: Food life. Is not high time to inquire then what is life, and what is the law of polariza Mon in these life forces?

In reply to this they seemed to fear that it was impossible to answer such questions, and that if I could do so I would make my name immortal. I shawered that we did not pretend to carry any question to its ultimate source, or the deific fountain, but were enabled by our theories to rise a step beyond them in the innaite ladder of causation.

### BASTIAN & TAYLOR.

Their Worderful Scances in England.

VARIOUS SPIRITS APPEAR ONE A LADY DRESSED IN A LONG B. BE.

(From the London (Eng.) Spiritualist).

Sin:- I deem it my duty to make known to the readers of the Spiritualist the marvelous materialized spirit manifestations beheld by me and Mrs. Regan, and witnessed by others, at a private select circle held at the rooms of Mesars Bastian and Taylor, 2 Vernon place, Bloomsbury-square, on Tuesday evening, the 233 uit The circle consisted of twelve sit-ters, amongst whom were Colonel Stewart, Mr. Ronalds, Mr. Potts, Mr Lowther, Mr. Arthur, Mrs. Woodforde, Mrs. Bullock, and others. The members of the circle were approved and elected by the controlling splits, George and Johnny. After arranging our-selves in a semi-circle facing the entrance to the inner-room, from the top of which was hung a pair of long closed curtains, I was

### RNAMINE A BLACK BACK,

in which the medium, Mr. Bastian, was to be inclosed; also the room or cabinet. After scrutinizing and thoroughly searching the same myself, Mr. Ronalds and Mr. Taylor pasted pieces of gummed marked paper on the fasterings of the doors and windows. We then barricaded the door, which opens on to the stairs, by placing a table with a heavy lot of books thereon, to prevent its being opened from the outside by a duplicate key. The me-dium was then enveloped in the sack, and the running cord of the mouth of it was drawn around his neck, tied, knotted, and sealed, the remaining portion of the running cord being wound around the back of the chair on which the medium was seated in the sack, tied and knotted as at the neck, and sealed by Colonel Stewart stamping it with his signet ring. The bottom of the sack was then nailed to the

We then withdrew, leaving the medium in darkness, drawing the heavy curtains close at the same time, and resumed our seats in the seance room. The lights were lowered to a glimmer, which gave sufficient light for us to distinguish and recognize objects throughout the room.

The company then sang the Beautiful River. On its conclusion, the curtains were drawn aside by a lady, who emerged from the dark cabinet room, and stepped into the circle. She was attired in a

### WHITE LONG ROBE,

with girdle drawn in at the waist. After advancing a few steps, she retired into the cabi net. In a moment or two she again drew the curtains aside, and walked firmly to where Mr. Potts sat, took his hand, and greeted him. She was recognized as the wife of Mr. Potts: she then returned to the cabinet and came out again quickly, and laid hold of a chair which Mr. Ronalds had placed against the door of the cabinet, to keep it against the wall; the back of the chair was wedged under the knob of the door; but she firmly and determinedly removed it, and carried it opposite, and close to her husband, and gracefully seated herself thereon. She again took her husband's hand, and patted him on the cheek with her other hand. He then bowed his head low to her. and asked to be kissed. I believe she granted his request. She then arose from her seat and returned to the cabinet, reappeared, and

### WALKED ACROSS THE ROOM

to the other end of the circle, where Mr. Taylor sat, and shook hands with him; she then graciously bowed to the circle, and finally re tired. After conversing about the wonderful manifestation we had just seen, we sgain joined in harmonious song, and ere we ceased singing the curtains were drawn aside, and i tall, noble-looking personage, with long, black, recognized as the brother of Mr. Ronalds. He was attired in a white, long, full robe, with girdle. He materialized strongly and in a striking manner, appearing as natural and as sociable as when a resident mortal here. Upon his leaving the cabinet, he walked straight to his brother, greeted him, seized him by taking hold of his hand, giving it such a hearty slap that it resounded through the room. After making a remark or two in an audible voice, he returned to the cabinet, came out again in few moments, took up the chair just vacated by his predecessor, Mrs. Potts, and gave it a bang on the illior, and at the same time stamping his feet thereon, so that we should know how substantial they really were. Upon Mr. Ronalds asking him to show his feet, he kindly complied by holding up his robe, so that we all could see them plainly. He then lifted his foot, and placed it firmly on the chair, and desired his brother to look at it and see how perfect were the toenails, which was truly the case; in fact, he was a most substan tial "honest ghost" for the time present, and it seemed a great pity that he should so soon desire "that his too solid flesh would melt, thaw, and resolve heelf into dew," He then retired to the cabinet, and, as he was doing so, I asked him to come and shake hands with me,

"George," the controlling spirit of the circle, spoke in the direct voice, and said that "I was to come to the front of the circle, and that my wish should be gratified, as I was one that was not afraid to make known what I did see, hear, and feel." Our spiritual friend then me. Occe more he returned to the cabinet, came out again, bowed to us all in a most graceful manner, bade us good night, and fi nally retired. Afterwards we expressed our wonderment to each other, and indulged in meditation and contemplation on the marvelous, palpable, and tangible manifestations so ocularly demonstrated to us, which filled us with feelings of unutterable heavenly reverence and gratitude for what we had seen.

George, the controlling spirit, desired Mr. Taylor to sing "Mary at the Savior's Tomb." He had no sconer finished singing it than the curtains were drawn saide by a nun, attired in the Ursuline garb, wearing a massive ivory cross about four ingines long, and beads of the same. On entering the circle, she knelt down and raised her cross in an attitude of praver. She then arose, and walked firmly to Mrs. Woodforde, and allowed her to handle her cross and examine it; after doing which she returned to the cabinet, and again came out and greeted several of the sitters, myself included, and allowed them to examine and handle her cross e then reverentially placed her hands on their heads, and, on re tiring, holding out her cross to me, she bowed and finally retired. Upon inquiring who she was, George informed us, in the direct voice, that she was known as Sister Bt. Seraphine, of the Ursuline Convent, Louisiana, North America. Mrs. Woodforde was brought up in the same convent with her, and that is why she visited the circle. She ma-terialized wonderfully strong, and walked about the circle with great tirmness, ease, and confidence. She appeared to be about thirty

The next materialization to appear was that of Mrs. Regan's brother. He materialized as strong as any of his predecessors; he was attired in a white, long robe, with girdle; he came out of the cabinet and walked straight across the room to his sister and me; he greeted and shock hands with us, also Mrs. Bullock. He then returned to the cabinet, and on coming out again he pulled the curtains strongly together on one side, so that we could see the outline of the medium seated entranced in the cabinet. He stepped into the circle, and folded his arms across his breast, and looked kind-ly at us all. I asked him if the parration he had given us through a young medium was true. He nodded in the sfilmative, and on my again asking him if he would control the medium at our residence once more, and impart more to us of his "Australian life," he again nodded assent. He then bowed to us all, and pulled the curtains each saide, and stood between them, still in full view of the circle, and gating at us. He then gradually began dissolving from his feet upwards, and as he did so his head kept lowering, until it appeared no longer to our view. The most appeared no longer to our view. marvelous "dissolving view" that mortal ever beheld, to my humble thinking. We sat some minutes longer, anticipating another form to appear, and we should not have been disap pointed either, for one had materialized, and was on the point of appearing to us, but it ap-pears his feet came in confact with some obstacle, which made a noise and awoke the medium. George announced such to us, and on lighting up and going into the cabinet-room with Mr. Taylor, I found the med um awake, looking rather startled, he stating that on awaking he beheld a form before him, but it suddenly disappeared. The spirit's feet snocked George's trumpet, which always lies on the floor of the room, against something, which awoke him. George, after speaking through it, always throws it on the il or of the Upon examining the cabinet, we found all as we had previously left it-seals on sack, and everything about being intact! We then resumed our seats, and after sitting a short white; one of the controlling spirits, Johnny, called for a pair of scissors. Then George spoke in the direct voice, and announced that the seauce had terminated, wished us all good-night, and blessed us. The lights were then turned on full; curtains of the cabinet drawn aside for all to enter and examine for themselves; the cord of the sack found cut "spirit" Johnny, with scissors borrowed, but the seals and knots just the same as when examined a few minutes before. We then released the medium from his not over-pleasant

confined state. Such was the conclusion of as remarkable seance as ever fell to the lot of mortal to record, under the most rigid and strict test conditions. Ere I close I must add that Mrs. Re gan's brother continued his parration through the young medium, at our abode, two nights later, the 25th ult., to the above eventful scance—thus fulfilling his promise then given, and confirming an extraordinary test of spirit JAMES REGAN. Identity.

4 Stanley Villas, Northcore Road, New Wadaworth.

### Judas Iscarlot.

The following is taken from the Pull Mall liudget of April 3d, 1875 an English weekly compendium of the Pull Mall Gazette : "The time-honored ceremony, as the report

calls it, by which the Portuguese sailors are accustomed to celebrate Good Friday seems to have gone off last week set the docks with more than the usual spirit and success. The manner of performing it on board each Portuguese ship was precisely similar. Punctually at daybreak the effigy of the false apoetle is hoisted to the masthead, with a placard fast ened to its breast bearing the legend in Portuguese, 'This is Judas Iscariot,' a precaution which can scarcely be deemed unnecessary when we read that the figure of Iscariot was 'dressed in a sailor's contume with tack boots.' dressed in a sailor's costume with jack boots. The effigy remains mastheaded until about 6 M., when the entire crew assist in lowering it to the deck, the ship's bells meanwhile keep-ing up an incessant clanging. The figure is then carried three times round the deck, and finally lashed to the capstan, the crew bela-boring it with knotted ropes and shouting. The clothes are then cut away in shreds, and, when the figure is completely denuded, the block of wood which does duty for the body is kicked all over the deck suspended to a line, thrown overboard into the docks and repeat-edly dipped. Owing to the dock regulations the stump can not be publicly burned, but it is chopped up into small fregments and handed over to the cook to be destroyed under the galley fire. The ceremony is one which is somewhat out of harmony with the 'modern spirit,' but at the same time no great amount of public sympathy is likely to be felt for the object of these indignities. In spite of De Quincey's ingenious attempt, Judas Iscariot will remains a distinctly uncomplete the control of t still remains a distinctly unpopular character. Richard III., Tiberius, Marat, Lucrezia Bor-gia, and many others, have all been found capable of 'taking' a coat of whitewash, but the rehabilitation of the traitor spostle is a work still to be performed, and one well cal-culated to awaken the ambition of the modern historian, who looks upon a character of excessive blackness in somewhat of the spirit in which a physician regards a beautiful

The Portuguese sallors in all parts of the world never fail to put this "time-honored" ceremony into practice. A crew of these poor, see, hear, and feel." Our spiritual friend then came again from the cabinet, and walked direct to me, and as firmly and as strongly as at first; he kindly took me by each hand and shook them cordially. After which he laid his hand and patted me on the head; he also did the same to Mr. Taylor, who sat next to

of the nineteenth century? Who was this remarkable person? It is said that be was a traitor to Jesus of Nazareth, by betraying him into the hands of a gang of murderers, al though from the remarks Jesus made they must have known him, because they all saw him when he was daily preaching in the temple. If orthodoxy on this sur ject is true, then the poor miserable sinners, the simple souls that stray, are all right, because the sacrifice is made for their salvation. Therefore it may be considered a glorious sacrifice, and everything preliminary to it should be held in the highest estimation by the orthodox people of this great and blessed country. Had it not been for Judas, where would all of us sinners be? He was the very individual that caused the sacri fice to be made, and that sacrific saved all mankind from eternal damnation. These very religious people ought to be consistent. and not lay themselves open to criticism. A statue of Judas ought to be erected on the highest pinnacle of every church throughout the world. This would at least be consistent with the teachings of sectarian Christianity. As a Spiritualist, however, I look upon that bloody tragedy on Mount Calvary as an act of

unparalleled atrocity. It was the murder of innocence. It was the extinguishment of a bright light; nay, more than this, it was a crime without a name. That light was the power, beauty, and holiness of the Christorit, a fisme from the throne of the Great Eternal to lead men from the deep darkness of sin and misery; but the bloodthirsty rabble of the times, who knew nothing of God except what they learned from a crafty priestbood, whose garbled and improved writings we are called upon to accept as the word of God, could not comprehend it. The whole party from Pontius Pilate down to the rabble were nothing more nor less than a gang of murder ers, and they will be regarded as such by all intelligent beings until the last syllable of recorded time. Jesus was a pure spiritual medium, through whom we should worship the great Father of us all. Let mankind, of what ever theological theory, be careful that they are not now engaged in crucifying the same spirit which has so signally manifested itself in the present century. OCCABIONAL.

### The Nineteenth Century Spiritually Considered

Never was the clash of Spiritual srms louder, or the army of investigators of the realities of soul-life as demonstrated by the spiritual istic philosophy larger than at the present The great ship of Carnal or Gentile Christianity, which has been so long propelled by arrogance, superstition, and the or just and uncivil laws of tyrannical governments for so long a time, has at last begun to founder on the shores of liberal America; and not only in America-are the more enlightened and in tellectual minds beginning to perceive her bloody prow, which has been the terror of all true reformers (since the introduction of the doctrines as arranged by the Alexandrian school of theology), but the whole world of so-called orthodoxy is slowly gravitating towards open rebellion against her soul binding and unreasonable theories, which have so long and successfully kept its dupes beneath the dark waters of tyranny and wrong. They are catching glimpses of the sun of truth, and are struggling for their God given rights, viz. the privilege of gravitating towards their respective and proper spheres. Bombshells, grape and canister are hufled into their midst for daring to stand upon the basis of true hu manky, by the captains of the great "life. boat of salvation," but like the good Daniel of Biblical record, they are protected by their Lord, the living truth, over which their (lion instead of lamb-hearted) would be devourers, have no power, physically or spirit-

The bright angels have at last found anchorage in the more advanced souls of human ity; they have stemmed the tide of that awful gulf," which superstitionists suppose divides them from the mundane spheres, and are continually passing and repassing the "mighty abyss." Some of the enemies of spirit-communion maintain the theory that

My friends, let's join in right-hand fellowship and allow none of their communicants at our table; yea, let it be inscribed on the soul's tablet of every true friend of human progress, "NO DEVILS WANTED HERE."

The bridge over which our Spirit friends come to us is no new structure; it is as old as the world. True its gates have been kept closed in a measure by an artful and self interested priesthood through the "dark ages" from which we

are now emerging.
The friends of truth have prevailed, and the "pearly gates" are opening, the glorious sunlight of angelic brightness is flooding the length and breadth of the land. The priesthood of the old musty theologies stand aghast at the appearance of the living witnesses (materialized spirits) of Summer-land, and shout "Fraud," "Delusion," "Devil," mournfully discussing the condition of things, but all to no effect. They will learn that the "Rock of Ages" was cleft for the ones that are willing to stend upon it and defend the living truth.

Souls with their "mortal coils" pass in and out of their "sanctuaries" of spirit-communion, and speed on their way rejicing in the 'sweet light, the music light of immortality," with an undeniable knowledge of the fact that the soul still lives, in the bright be-

How sweet, how ineffably glorious, it is to stand and catch the angel whispers from that bright celestial land.

Oh! ye scoffers! Ye who are prone to make light of the beautiful philosophy of spirit-communion, pray stop and righteously consider for one moment, yes, just one moment, how inflaitely good and refreshing are the reunions infinitely good and refreshing are the reunions of the missing ones among our family and so-cial circles. Think how blessed it is to know that the loved ones in Spirit life do live and can come to us. True Spiritualists know no parting when the "earthly tabernacles of their souls are destroyed;" they know that they have an existence in another phase of life. No rational mind that has carefully examined and considered spirit-life, as made manifest by the spiritual phenomena "with an eye single to glory," can reasonably deny its validity," or revolt against the return of friends out of the body to their homes, any more than when they were in the body.

What greater boon has humanity received

in this century than the spontaneous revival of spirit communion? Our country was not entirely free from her former rulers and established on a permanent basis until after the dawn of the present century, and within its limits four millions of human slaves have been released from bondage, but what are other of these, or the vast improvements in machinery, arts, etc., when compared to the establishment of soul entity on the real and permanent foun-dation of living proof. The question, "If a man dies will be live again?" may now be dropped; the reality of immortality now be comes a settled fact to every candid inquirer at the bar of scientific and spiritual truth. None need to "languish and die" for want of a knowledge of the "bright heyond"; "the

fountain of life is open," and the call is going forth, "Choose ye the day" the course that is most befitting your condition—a purely spirit ual life, or a righteous, generative life.

Spiritualism teaches that our deeds are known by those who have "gone on before," and are dwellers in the Summer land; so it becomes all to live as comely as if their physical earth body was in our immediate presence at all times. "Be just and fear not," is the watch-word of every true Spirifualist. Finally, it is the duty of all "come outers" who have forsaken the old ship of false religion, to present an exemplary life before their former "matea" and the world in general, and show to them by example as well as precept, that the "new way" is desirable and commendable in all points, and greatly preferable to the old way. The brute creation observe "times and sea-sons" in the propagation of their species, but the vast maj rity of human kind are below this standard. Preachers have weefully neglected enjoining upon their followers this most important principle—perfect generation, and hence we have a neak fast running out population on hand to deal with. If Spiritualism is a reform, this is the "root of all evil" at which it must and will strike. Then let every true Spiritualist be about his work ere humanity is so deeply buried in lust as to lose all its spirituality. List is the slaveholder which holds us in the bonds of at j ct slavery to every would be dominie Let us nave true humanity; then shall we find our redeemer, and the lost sheep of I-rael will be restored by Noneteenth Century Spiritualism. B uth Hadley Mass.

### WEST'S PULMONARY BALSAM!

Coughs, Colds, Hoarseness, ASTHMA, BRONCHITIS.

Whooping Cough, Sore Throat, CONSUMPTION,

And all Diseases of the Respiratory Organs.

Trial Bottles, 25 and 50 Cents. Large Bottles, \$1.00.

SOLD BY ALL DRUGGISTS.

### S350 A YEAR: How I Made it by My Bees, AND HOW OTHERS

MAY SOON DO THE SAME ... By J. W. PAGDEN.

25 Cents.

\* For sale wholesale and retail by the Religio-Philo-cophical Publishing House, Adams St., and Fifth Ave., Chicago.

### MAGNETIC WONDER!

Is a certain, local t ure for the legion of Diseases appertaining to the generative functions such as Uterine Dies es Leucorrhea Ulcerations, &c. Also falt Hheum. Pimples, Sores, and Cutaneous Diseases. Price \$1. per bez. Address

DR. J. E. BRICCS. Box 82, Station D, NEW YORK.

Number Four.

FATED TO HE FREE. Jean Ingelow's great Surv p ice in her's form \$1.75. TWENTY MHORT STORIES, a rich variety

TWENTY SHORT STORIES, a rich variety of mi celianeous readicg, over sixy large pages splendidly U'n't at-d.

TENHTREL REPRODUCTIONS, fac similes of 'school pictures; original engravings worth \$1.5. All the above ent post pid with HEARTS and HONE, the great illustrated with magazine, two months on the Art of only 50 CENTS. OALSON: I natroduce the paper to now subscrib is Price reduced to only \$2.50 per year. Single comber, six cents—one-free At new stand or my mail Great inducements of agents and cints. This Graphic Company, 39-41 Park Place, New York. Please stated in what paper you saw this advertisement.

3

BOOK AGENTS of Beat Book and clopedia of Things Worth Knowing, or \$5,000 Wants Supplied. The King of Books in Color of the Supplied. Receipt Books. 16-color Chromo Free. Co., Muscatine, Iowa ree. CO-OPERATIVE

For the Physical Life of Wronni | Advise to the Malon, Wife and Mether, By Oso. III.

Mich and Mether, By Oso. III.

Mich and Mether, By Oso. III.

Mare trib, A. M., M. D. 'I count that the instruction and advise to the mether of the mether



WRITE ME A LETTER, JOHN, WITH B LOWIN'S BEAUTIFUL COLORED INK. W Highly per note: Send 10 cents for sample, (sufficient to write 15 to0); terms. Three different colors by mail, 25 tests. Box of initial note paper and one bottle, 75 cents. French paper a d3 colors 50 cents.

J. M. BALDWIN, 744 B'way, N. Y. vinicals s. w. osqood, Notary Public.

BAKER & OSGOOD, ATTORNEYS and COUNSELORS, TIMES BUILDING, SHICAGO

Turkish, Electric and Vapor

## BATH INSTITUTE,

FOR THE TREATMENT OF DISEASE, Grand Pacific Hotel, PRIVATE ENTRANCE ON JACKSON STREET, WAAR LABALLE,

The ELECTRICAL DEPARTMENT of this institu-tion is unequaled in this country Ricctricity is applied in all its forms, with and without the Bath OPEN FOR LADIES AND GENTLEMEN The Ladies' Department is under the personal super-

DR. G. C. SOMERS, Proprietor.

### May Magazines.

THE MASONIC JEWEL for April is late this month, but, as usual, Brother Wheeler has made an interesting number.

ECLECTIC MAGAZINE -The embellishment of the Eclectic for May is an excellent por-trait of Pleasdent Lee, of the Washington Lee University, son of General Lee; it forms the fourth in the series of leading American edu-cators which was commenced in this magazine some months ago. The following partial list of the contents shows that the present is a very attractive number: Europe and Peace; On the Disposal of the Dead; The Dran's Watch, My Mm. Erckmann Chatrian; On the Limits of Science; Early Kings of Norway, by Thomas Carlyle; The Universality of Superstitions Connected with packing; The Fountain, from the French of Theophile Gottler; Sr Charles Lyell; Johathan by C. & Fraser Cytler Chapters VI to XI; The Dangers of the Sea, by the Captain of an Ocean Steamer; Reproduction of Organisms;

GALAXY FOR MAY -Contents: Lesh Woman of Fashion Caspters XX., XXI., and XXII. By Mrs. Annie Edwards. The Tableau Vivsnt. By J. W. D. Forest. Louis II of Bayaria; or It manticism on the Throne. Part II. By E Reclus. The Last of the Old By F M Gray Excelsior. By F. W Boardillon Dear Lady Disdain ters X XI, and XII. By Justin McCarthy.
U.bidden. By R C. Angelica Kauffman.
By Mary A E Wager. A Norseman's Pal. grimage Coapters XIV. to end. By Hjalmer Hjorth Boyesen. Literary and Linguistic Notes and Queries. By Richard Grant White: Some Pressed Flowers. By John James Platt. Miss Clive and I. By L. C. W. Which? By Mary B. Dodge Drift wood, By Pailip Quilibet Art and the Centenary. Scientific Miscellany: Current Literature. Nebulse. By the Editor.

SCHINNER'S MONTHLY Contents for May, 1875: The Battimore Bonapartes Illustrated. B, Eugene L Didier. A Temple of Song Il-lustrated By Frederick A. Schwab. The lustrated By Frederick A. Schwab. Bory of Sevenoaks Cuapters XI. and XII. Hiustrated. By J. G. Holland. An Electro-Mechanical Romance. Illustrated. By Charles Barnard, The Mysterious Island, Part II. Chapters VIII., IN, and N. Illustrated. Illustrated. Adapted from Jules Verne. A Farmer's Vaca-George W. Waring, Jr. The Heron. Poem.
By James Maurice Thomson The Elder
Myths. Illustrated. By William Hayes
Ward. The Happy V. Hage. Poem. By Kane.
O'D. proced. Some O'd. Latters. Part IV. Ma. O'Donnel Some Old Litters. Part IV Mediate and Osprey Poem. By Celia Thaxter. Some By H. H. & ath Sides of the Shield. By R B D Jean sh Poquelin By George W. Cable Bome Recent Women Poets. Yung Wing and His Work. By James L Bowen. Topics of the Time. Count Ten-Speaking Description of the Equator-Popular Arts -The Premium on Productive Culture. The Old Cabinet English Criticism of American Poetry-The Poet's Mind and Mood.

CONTENTS OF ET. NICHOLAS FOR MAY, 1875 Frontispiece. "The Knight and the Castle," from a picture by Gustave Dore. The Knight from a picture by Gustave Dore. The Kuight and the Castle. By Rebecca Harding Davis. Mistress Mary, quite contrary." Picture drawn by E. M. S. Scannell. Poll Tadpole. Poem. By Rose Terry Cooke. Illustration by Fortier Conchlin. Eight Cousins. Chapters IN and X. By Louisa M. Alcott. Two illustrations by Soi Eytinge. Bahy's Skies. Poem. By M. C. Bartlett. The Boy Sculptor. By Emily Noyes. The New Comer, Picture drawn by F. S. Church. Cold Gray Stones. By Margaret Eytinge. Plain Spoken. Stones. By Margaret Eytinge. Plain Spoken.
By author of "Rutledge." lilustration by
Sil Eytinge. The Grasshopper. Poem. By
Marie A Brown. Illustration by J F. Runge.
About Heraldry. By Aunie Moore. Thirtylive illustration. Iwo illustrations. The Skipping Ropp. Poem. By Laura Ledyard. The Cradle of Noss. Illustration The Naughty Little Grand Nieces.
B) Elsie Gorham. Two illustrations: one by
W L. Shepoard. The Feast of Flags. By
W E. Griffis. Illustration from a drawing W. E. Griffs. Illustration from a drawing by a Japanese artist. A Live Meteor. By Mary E. C. Wyeth. Illustration. Poor Puck. Poem: By Mary A. Lathbury. Two illustrations by Mary A. Lathbury. The Young Surveyor. Chapters XVIII to XX By J. T. Trowbridge. Two illustrations by W. L. Sheppard. The Baker and the Tobacconist. Translation of French story in the March number. Queen Blossom. By Susan Coolidge. Illustration by Alfred Fredericks. "Welcome! Little Stranger!" Picture drawn by Frank Little Stranger!" Picture drawn by Frank Beard. For Very Little Folks. "The Gin-gerbread Boy." By Mary A. Cragin. Five illustrations by Frank Beard. Jack in the Pulpit. The Letter B.x. The Riddle Box. Three illustrations by Abram Hosier.

THE SPIRITUAL MAGAZINE FOR MAY has the following choice list of articles: How to Investigate Spiritualism; A Word to Inquirers; Angels and Spiritualism; Angel Care; Rest for the Weary; The Churches and Spiritualism; Spiritual Conferences in New York; Spiritualism True; The Channel of Inspiration; Boiritualism True; The Channel of Inspiration, Dr. Crowell in Reply to Dr. Talmage; A. Familiar Confab with Friends; Bo Stualism Slandered; Who Will Meet M. P. Rev. John Westey's Opinions; Neglected Correspondence; Explanation; We Shall Meet Beyond the R. ger; Inner Life Department: Beance March 2d. h—Communication of Judge J. W. Edmonds, Ministering, Bulgits, One Victorial Communication of Com monds; Ministering Spirits; Our Visit to Arkansas; Spirit Photography; Postal Correspondence with a Spirit; Historic Art—"The Dawning Light"; Book Notices.

ATLANTIC FOR MAY. Contents: Henry W. ATLANTIC FOR MAY. Contents: Henry W. Longfellow opens the number with an exquisite poem, Amalf, and John G. Whittier writes a centennial poem for L xington, 1875. There are also characteristic poems by Junes Russell Lowell: Sonnet, to F. A. T. B. Aldrich: The Pine and the Walnut. J. W. DeForest: The Fastidious Goblin: Mark Twain, in Old Times on the Mississippi, tells about "Sounding" Faculties, peculiarly processery to a pilot ing "Faculties peculiarly necessary to a pilot. William M. Baker gives some racy sketches of Suthwestern character in Merely a Mirror. Celia Thaxter has a graphic account of a Memorable Murder at the Isle of Buoals. 'S. J. Burows contributes a droll paper on the Northwestern Mule and his Driver. F P. Sanborn continues the Verginia Campaign (of Saborn continues the Virginia Campaign of John Brown. An anonymous writer asks and answers the question, What is an American's Henry James, Jr., gives Chapter V (Unristina) of Roderick Hudson. W. D. Howells has a critical paper on Afferi, and there are sixteen Reviews of B. K. besides careful editorial notes on Art, Music, and Education.

### Books Received.

THE POLITICAL, PERSONAL AND PROPER-TY RIGHTS of a Citizen of the United States. By Theophilus Parsons, L. L. D. S. S. Scranton & Co., Hartford, publishers. Sold by subscription.

OUR FIRST HUNDRED YEARS. Part eight, to be completed in 13 parts. New York: United States Publishing Co.

TROY AND ITS REMAINS. A Narrative of Researches and Di-coveries made on the Hinm and in the Trojan Phana. By Dr. Henry Schliemann. Edited by Phillip Smith, B. A. With maps, plans, views and cuts, representing five hundred objects of antiquity discovered on the site. Lobdon John Murray, publisher, New York: Sciebber, Welford & Armstrong, Price

### A Singular Gift.

A very singular gift, or phase of medium-ship through B. Ware Merrill recently came under our observation, giving forcible convic-tion of a higher power, and leading us to con-sider the words of Shakespeare, "There are more things in beaven and earth than man's philosophy ever dreamed of."

B. Ware Merrill, who is blind, will read

PLUENTLY UPON ANY SUBJECT;

also, what is more singular, he will read a long and complicated story, weaving the plot and introducing the characters, dialogue and incidents, all in the most vivid and perfect order; this, too, without study or the least forethought, stories entirely new, reading them from a book, with the same of handed ease one would a printed book. There are those who can compose and set type, or write a story, but here they have time for thought; but even to write a story off hand, without preparation of plot or forethought, would require great mental effort, still B. Ware Merrill reads lengthy stories rapidly and apparently with-out effort, not having a moment for thought, either of diction, plot, comment or dialogue. He recently acquired local reputation in Maine as the

BLIND TRANCE SPRAKER,

but now is attracting attention as a reader. Indeed, it is a marvel to all who are favored with an opportunity of attending his resding. The following is the manner in which he conducts his reading: One of the company hands him a book, questioning, "Do you always want a book!"

Well, yes. I do not read what is in the book, but what is given to me, i.e., what I seem to see." I see the letters and words about two lines at a time, the words being of a reddish hue. I look the over and soon see a title; then I turnover the leaves and see the same reddish bue continues through the sook, I know the story or piece is long; or if the reddish hue appears on a few pages only, I know the piece is short. The book answers as a sort of focus. Some have suggested that I might have learned these stories (i e, those who are not readers, of course) Just consider a moment. I am blind, and should have to learn by proxy-an endless task; then you try to commit to memory a work of fiction containing two hundred pages, so that you can repeat it exactly (not having the work to look at), and you would find it quite a task, but I have read hundreds of five hundred page volumes. Besides, even if I could commit so much to memory, it would be in vain, for all books published are read by some one, and that some one may be you, or you [indicating persons in the company], therefore I could not be guilty of such insufferable presumption as to pass another's work for my own. I read before a committee in Bangor, Me., amongst whom, one Professor Tetts (a gentleman and a scholar), declared that, to commit a story would be impossible without its being detect-Mr. Tefts also pronounced this phase of reading a gift latent, so developed that it seemed an outside influence. On that occasion, one gentleman speaking of the story I had read, said it was very natural and vivid. but he should like to have it end differently whereupon I instanly saw a sequel to it, and it finished as he desired it. Now, I will show you that I read as if from a book, with the same case and interest."

Here he began to turn the pages, when he was questioned, "If we should select or request the kind of story would it have an influence on the sketch or story?"

"I don't know; select and I will try." A selection being made, he instantly named a title in accordance with the request, and read a sketch to order. His style was fluent and easy, the sketch graphic and full of mean ing, the characters natural and decided; altogether, it is the most wonderful development or gift we ever had knowledge of. Mr. Merrill came here at the solicitation of many, that we might have the benefit of his wonderful powers at St. Albans, where he will remain until further notice. Will answer all calls in

DR F. C. BUBBANK, B F Ruoo C L. BULLARD. R B KENERSON.

J H WATSON. St. Albane, Va., March 17th, 1875.

\$1 65 cents renews trial subscriptions one.vear.

### Special Motices.

### Attention Opium Eaters!

Mrs. A. H. Robinson has just been fur nished with a sure and harmless specific fo curing the appetite for opium and all other nar cotics, by the Board of Chemists, in spirit life, who have heretofore given her the neces eary antidote for curing the appetite for to bacco, and the proper ingredients for restor ing hair to all bald heads; no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days on the receipt of fee dollars (the simple cos of the ingredients), and guarantee a mos perfect cure or refund the money, if direction accompanying each package are strictly for

The remedy is harmless, and not unpals

She makes this generous offer for the doublpurpose of introducing the remedy, and fo bringing the ours within the reach of the poor est people who use the pernicious drug. The expense of a perfect remedy will not exceethe cost of the drug for continuing the dele terious habit one month!

Address Mrs. A. H. Robinson, Adams 81 and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful exe cution of the shove proposition -IED Jour

\$1.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, \* ich has to be paid in advance, making \$1.65, which must be remitted in advance.

### Medium's Column.

HENRY BLADE, CLAIRVOYANT, NO. 25 BAST TWENTY-PIRST ST., No. 2 YOLKS.

Salad Lettlers answered by R. W. Flint 574 West 32d/., New York Terms \$1 and three J cent Fostage Stampa. Monor refunded if not a reverse

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR ANDREW STONA Troy, M. Y., and obtain a large, highly illustrate book on the system of vitalising treatment.

Mrs. H. Morse

Is lecturing in Iows. Her permanent address:

DUBUQUE, IOWA.

MRS. L. F. HYDE. TEST AND BUSINESS MEDIUM. RESIDENCE, New York At Chicago, for the Winter, 280 W Madison St. Parlor No 8 Hous-11 A M. 105 P M.

OBSERVE WELL!

The celebrated healer, DUMONT C DAKE, M. D., is now located at Rochester, N. Y., 86 Power's Building Patients successfully treated at a distance. Send leading symptoms, age, sex and hand writing for a arching diagnosis. DR DAKE has no peer in locating and treating diseases, incident to both sex. Diagnosis \$\frac{1}{2}\$1.00.

vi7n158f

### A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for de-velopment. I am compelled to resort-to-this , ethod to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment or me-diumistic development. All letters including \$3 and two 3 cent stamps, will receive prompt attention. I am giv-ing private sittings during the day for development. Those who wish my services can call or address me at 150 Warren ave. DR CYRUS LORD. #17n-t15cow

### The Well-Known Psychometrist A. B. SEVERANCE.

Will give to those who visit him in person, or from antograph, or from lock of kair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmontants of the content of the content

TRAMS-\$2.00 for full delineation; brief delineation, A. B. SEVERANCE,

417 Milwankee St. Milwaukee, Wie

### Clairvoyant Herb COMPOUND

Consisting of Rolts, Herbs and Buk, this directions for making over one pint of Syrop. For purifying and strengths low the blood, curing Chronic, Organic and Rheimatte dies es. Frice, Social maind propaid. AURNES WANTED, Send for terms and references. TRY 17 Address Mrs. I. W. Danforth, Clairvoyant and Medium, No. 100 West 56 St., No. 7 ork.

### SPIRITUALIST BOARDING HOUSE.

Spiritualists visiting Chicago for one day or more, will be a pleasant home at reaso, able charges at Mrs. Huddleston's Boarding-House. [Formerly Mrs. Wright's.]

148 West Washington street.

### Dr. J. S. Lyon's, HYGEIAN HOME

18 AT SPRINGFIELD, MO. Send for Circular,

### Twenty-five Cents To Trial Subscribers.

WILL PAY FOR THE TRUTH SEEKER Three Months-post-paid in all

55 Couts will pay for THE TRUTH SERRER Three Months and Blazemann's 200 Poetical Riddles. 50 Cents will pay for THE TRUTH SEEKER Three Months and either of the following valuable standard

WOTES:

WOLES:
LAmb's Beeays of Elia.
De Quincy's Confessions of an Opium Bater;
Golasmith's Vicar of Wascheld;
Victor Hugo's Beliringer of Notre Dame;
De Foe's Robinson Crusoe;
Sterne's Tristom Shandy, Sterne's Sentimental Journey;
Sterne's Tristom Shandy, Sterne's Sentimental Journey;
Smollet's Roderick Kandom, Gerald Griffin's Colleen
Bawn, Dean Bwift's Gulliver's Travels, all neatly bound
in flexible covers.

75 Cents will pay for THE TRUTH SEEKER, Three Months and the complete works of William Shakspeare of over 1000 pages and 36 illustrations.

D. M. BENNETT, Publisher, 335 Broadway, New-York.

AGENTS! GUIDE Tells who want sgents and what year, post paid James S. Scott, 125 Clark at. C. 16 go. v17n9t26

### W. H. Mumler, SPIRIT PHOTOGRAPHS

Mr Mumier is constantly in receipt of letters from parties desiring to have pictures taken, and although being about to engage in other business, he has, at their earnest solicitatation, concluded to take pictures for a few months longer

Parties at a distance desiring to have pictures taken without being present, can receive full information by enclosing stamp to

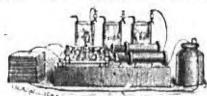
W. H. MUMLER, 170 W. Springfield St., Boston, Mass.

Commenced with the Dec. (1874) No. and is calarged to 16 nages. This No. contains the opening chapter of Spirit Dickens'. New Story "BOCKLEY WICKLE HEAP," age that with the usual variety of interesting miscaliany under the heads of Summeriand Whi-pers, Mother's Department. Children's Department For ign and Domes ic Notes, relating to Spiritualism. P cury and short Stories, especially adapted to the Family Fire aids. Back numbers can be supplied to subscribers until further notice.

aide Back numbers can be supplied to subscribers until further notice we shall convinue to give
"THE MYNTERY OF EDWIN DRUOD" as a premium with the 'Messengar," at the following rates:
Messenger and Edwin Drood, in cloth. \$2.15
Those who are now subscribers for the paper are en
titled to the book on receipt of the difference in subscrip-

The subscription price for the "Messenger"
\$1.00 a year. Subscriptions should be addressed T. P. JAMES, Brattleboro', Vt.

## Hull & Chamberlain's



### Magnetic & Electric POWDERS,

Are constantly making each CURES as the fellowing. which is but a brief record selected from the many wonderful CUREN performed, a more detailed description of which, with scores of others, may be found in the circular now being prepare 57 he proprietors.

Mrs. Horace H. Day, New York City, severe case of RHEUMATISM. Miss Blia Stewart, Brooklyn, N. Y., very severe attack of QUINSY

Mrs. J. Staats, Brook'yn, N. Y., NEURALGIA Mr. Staate, Brooklyn, N. Y.,
CHOLERA MORBUS
Mrs. B. Syhuret, Bell Alr. fills
ERYSIPELA AND RHEUMATISM
Mr. B. Moore Bleoming Valley, Mich.,
NEURALGIA

Mrs. Moore, Blooming Valley, RHEUMATISM IN FOOT Also young girl in same town,

RHEUMATISM Mrs. E. Squires, Neodesha, Kan. CANCEROUS AFFECTION Mrs. A. Cummings, Cleveland, Ohio FEMALE COMPLAINT

Mrs. Morgan Gandy, Postementh, Ohlo; DERANGEMENFOF LIVER ETC Also a lady friend, same town, NERVOUS PROSTRATION. A child of George Co. per, Nashville, Tenn.,
ST. VITUS DANCE

Mr. V S. Crosby, Hamilton, Ohlo, CHILLS AND FEVER Mr. Geo, Sheldon, Chillicothe, Ohio Mr. H. Green, Soldlers' Home, Ohio,

CATARRH.

Mr B. Brooks, Soldiers' Hume, RHEUMATISM Mr. Joseph Shaw, Soidlers' Home, PARALYSIS OF NECK Mr. Beth Sheldon, Dayton Oble

Mr. E. Shenk, Soldiers' Home, DYSPEPSIA Mrs. C. Tuttle, Mariboro, Mass., Nervous Affection and luciplent

PARALYSIS. Mr. A. B. Sanbourn, Green Castle, Ohlo, SCROFULA Mr. J. Clarke, Misma City, Kan.,

CATARRE Mrs. baltna Stewart, Port Dodge, Iowa, PARALYSIS. A lady of Benton Harbor Mich PROSTRATION Mr Lothrup Porkine, Ottawa, III. HEADACHE A .D SLEEPLESSNESS

TRY THEM, THY THEM, TRY THEM. Malled Postpaid | 1 Hox. AGENTS WANTED EVERYWHERE.

CIRCULARS, and Agents Torms, sent FREE, to any ddress upon application to proprietors HULL & CHAMBERLAIN, 127 East 16th Street New York City

OFFICE, 127 B 16th Street, Banca OFFICE, New York City 160 Warren Av., Chicago. . For sale wholesale and retail at the office of this v17n14



### HOW I MADE \$70

the first week, and am now averaging \$16 in a rife business. Any main or woman can do the same. A valuable of pp pamphlet and the Write at once in COWAN & CO.

Eighth St., New York.

### Dr Farwell' Painless Medicines No. 1 Cures Old Sore Eyes,

No 1 Removes Plims Oparities, No. 3 Restores Tone and Sight to Weak Eyes, .. No. 4 Removes Partial Paraly-is of Optic Nerve. 5 00 No. 5 Is just as reliable in Liver, Dyspepela and Con-stipation as water is in thirst.

No. 5 Cures Neuralgia, Headache, Troth, Pains.

No 7 Removes Tape-worms in few hours, No 8 Cures Seminal Weakness. Weak Organs, ... 8 00

No. 9 Cures Old Bores Uters, etc., warranted, ..... 5 00 All of these medicines are reliable and of my own discovery in 15 years' practice.

E. J. FARWELL 10% Clark St., Chicago.



Amusement for the Young BLAKEMAN'S 200 Poetical Riddles,

The best thing of the kind Out-Only 20 cents Sent unet-paid by mall, on receipt of Address D. M. BENNETT, Publisher, D. 835 BROADWAY, NEW YORK.

y17p18tf THE

Lyceum Stage: A collection of contributed, compiled and original Recitations, Dialogues, Pairy Plays, (With Ful Music Notes) &c. Adapted for Lyceum and School Exhibitions,

by G WHITFIELD KATES. PART FIRST—The Lyceum Stage is a very valuable book for Lyceums, Schools, or individuals desiring to get up performances. Price 50 cents, postage free. \* For sale wholesale and retail by the Religio-Phile-cophical Publishing House, Adams St. and Fifth Ava., Chicago.

### Commercial Hotel,

7th ML bet Habert & Jackson, Pare, \$3 per day This notice to new end fully squar

to any two dollar a day house in the State PLOWER & WINDER.

## POSITIVE & NEGATIVE

KEY TO MEDICINE



Nations.

SPENCE'S POSITIVE POWDERS

Are the Great Cure. for Dyspepsia, Indigestion, Colic, Sour Stomach, Dysentery, Diarrhoa. Flux. Summer Complaint,

and all Diseases of the

Stomach and Bowels.

SPENCE'S POSITIVE POWDERS

Are a Sure Cure for . Neuralgia, Headache, Rhenmatism. Pains and Aches of all kinds

SPENCE'S POSITIVE POWDERS

Have No Equal in Suppressed Menstruation, Painful Menstruntion. Excessive Menstruntic Leucorrhon,

Falling of the Womb, Female Weakness

SPENCE'S POSITIVE POWDERS Put a Veto on

Scrofula, Scrofulous Sore Eyes St. Vitus' Dance Disease of Prostate Gland. Disease of Kidneys, Heart Disease

SPENCE'S POSITIVE & NEGATIVE POWDERS

Utterly Annihilate Chills and Fever, Fever and Ague, Dumb Ague, Miasmatic Diseases.

SPENCE'S POSITIVE POWDERS.

King of the Asthma, -and -Make, no Compromise

· - are -

- with -Coughs, Colds, Catarrh, Bronchit Consumption, Liver Complaint, Erysipelas, Diabetes, Dropsy, Worms, Piles.

SOLD BY Druggists & Agents AGENTS WANTED

MAILED POST-PAID AT THESE PRICES. 1 Box, 44 Pos. Powders ...... 81. " 41 Neg. " 1.

6 Boxes ..... 5 Send money at my risk and expense, Post-office Money Order, Registers Letter, Draft on New York, or by E. press. Have my Money Orders made pa able at Station D, New York City

ADDRESS ... PROF. PAYTON SPENCE, M.D., 138 MAST 16FH STREET,

FOR SALE ANSO BY S. S. JONES, COR. ADA. STREET & FIFTH AVE., CHICAGO.

### Zeligio-Philosophical Journal

E. H. JONES, AND PROPRIETOR J. R. PRANCIS, - - Associate Editor.

TERMS OF SUBSCRIPTION:

One copy, one year, in advance.

at the end of the year

Three months on trial, to New Subscribers Beligie Philosophical Publishing House. All letters and Emmunications should be addressed to B. S. Josse, Corner Fifth Avenue and Adams bt., Chicago.

### NEWSPAPER DECISIONS.

L Any person who takes a paper regularly from the post-office, whether directed to his name or another's, or whether he has subscribed or not—is responsible for the

1 If any person orders his paper discontinued, he must say all arrearages, or the publisher may continue to send it, nattl payment is made, and tollect the whole amount— whether the paper is taken from the office or not.

4. The courts have decided that refusing to-take news-papers and periodicals from the post-office, or removing and leaving them uncalled for, is prived facilities of historians, france

In making remittances for subscription, always procure a draft on New York, or Post-Oprice Money Ondan, if possible. When neither of these can be procured, send the money, but always in a Required Letter. The registration fee has been reduced to fifteen rents, and the present registration system has been found, by the postal suthorities, to be virtually an absolute protection against lesses by mail. ALL Post masters are obliged to register letters when requested to do so.

137 Those sending money to this office for the Jouanna, should be careful to state whether it be for a reason, or a new subscription, and write all proper maftle plainty. Papers are forwarded until an explicit order is received by the publisher/or their discontinuance, and until payment of all arrearages is made, as required by law. No names any expectation of the subscription doods, without the first payment in advance.

LOOK TO YOUR AUBSCRIPTIONS.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to warrd what is due for the ensuing year, without fulther reminder from

this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stood thus: "J. Smith 1 Dec 0."

### Would the World be Better Off Without the Bible"

CRICAGO, BATURDAY, MAY 8 1873.

We have reason to believe that from the earliest age of the world, superstition has existed, causing intestine strife, persecutions, robberies, wars, and other disasters too numerous to mention. In a great measure, it has originated from the Bible, and on that as a superstructure, hundreds of different religions have been reared, each of which differ widely in tenets of belief, exercises, etc., and in consequence of that, antagonism has arisen which has resulted in producing nearly all the catastrophes of which the human race has been

On Monday, the 19th of April, the Adventists believed the existence of all things sublunary, would terminate; so many of them neglected their business, gave away their property, prepared their ascension robes, and patiently waited for that distinguished heavenly personage, Gabriel, to sound his trumpet! It is not strange to say that they were disappointed. They founded their belief on the Bible, and were unshaken in their faith when that eventful Monday morn was ushered in; but when the evening twilight disappeared, and the clock finally struck "12," no doubt they

Superstition in the early ages of the world

considered that the foundation of their faith had proved ephemeral.

was manifested in a different way than at present. Then humanity worshiped some rude object-a snake, or animal of some kind, finally progressing until they made the eleents an object of adoration. Then they attributed magical or sacred properties to stones. The jasper took the lead in value. It cured fever, bailled the effects of witchcraft, and promoted parturition. The turquoise or Turkish stone was supposed to have many and various good qualities that made it second to the jasper only in popular estimation. Shylock's ring that he would not have lost "for a wilderness of monkeys," was a turquoise. This stone was believed to strengthen the sight and spirits of the wearer, and reconcile man and wife, and to move when any peril was about to fall on the wearer. Floadstone was a cure for many disorders. Agate rendered athletes invincible. Amber was good against poison. Amethyst was an antidote against strunkenness; and if the sun or moon was engraven upon it it was a charm against witchcraft. Bloodstone checked bleeding at the nose. Coral hindered the delusions of the devil. Crystal clouded if evil was about to happen to the wearer, and it was formerly much used by fortune tellers. Diamond was an antidote against all poisons. Opal sharpened the sight of its possessor, and clouded the eyes of those who stood about him. Ruby changed its color if any calamity was about to happen to the wearer of it. Sapphire possessed the same virtues as the bloodstone. Topaz increased riches, and averted sudden death.

Superstition has, however, changed, to a great extent its base of operations. Supernatural properties are no longer ascribed to preclous stones, the attention of the religous world having been directed exclusively to the Bible, and on that constructed a temple of superstition that has been a uniform curse to humanity. We are not acquainted with a religious denomination that has not been guilty of some great crime perpetrated under the garb of religion. All worship the "same" God, and their acts of injustice have been committed—as they expressly declared-under his direct supervision and sanction. The chaplair's of opposing armies abjectly kneel before the shrine of the "true" God, and in tremulous tones solicit his assistance. The Bandits of Italy and those who wielded with such deadly effect in Mexico the machete, destroying the lives of many Protestants, were devout Catholics. Those who hung Mary Dyer, banished Roger Williams, persecuted the Quakers, and caused the Franco-German war, were deeply imbued with a "high" religious feeling founded on the Bible. one version or another!

By carefully perusing the last page of our paper this week, the reader will readily com-

prehend the situation, and observe the insidious polson that the Catholic Bible has generated. In view of all these facts, we believe that if the Bible, the corner-stone of superstition, should be abolished altogether, the world would-be the better off! Why, the Mormons to a great extent found their-religion upon it; their beastial polygamous practices receive the sanction of the Old Pestament, and the Mountain Meadow Masscre was believed to have received the direct aanction of God himself. Intemperance and all the low dens of licentiousness combined, have never been guilty of such high offenses against law and order, as those which uniformly characterize the Mormons and Catholics, and at distant in-

tervals all the other religious denominations. True, intemperance is productive of crime occasionally a murder has been perpetrated under its influence, and families ruined. Religion murders by the wholesale, while intemperance only retails the death warrant. The inebriate with a leaden hullet or cold steel destroys human life, Religion, however, more remorseless, piles the fagots around Servetus, or adjusts the tope gound the neck of those laboring under hallucination, as at Salem, in 1690. The Bible, then, we justly claim, has caused more crime and trouble in the world than intemperance and gambling, and humanity in the aggregate would be far better off without it.

It is a fact that our heaven-born Harmonial Philosophy has many beautiful counterparts in the Bible; the sublime maxims of Jesus shine forth there like diamonds in a muddy pool; his moral teachings scintillate on its pages like the stars here and there in a cloudy night. Its precepts bloom forth in various chapters, as rarely, but as beautifully, as flow ers on a desert plain. But should such a book be retained on the shelves of our libraries, admitted to a place in our heart, containing such diverse teachings? Carefully preserve its meritorious passages, extol its virtues, point exultingly to its Spiritualism; then read the nauseating tales, as those of Lot and his daughters, the Levites of Ephraim, and Dave and Bethsheba. How damnably filthy! There was the licentious Abraham, who twice prostituted his "virtuous" wife to Pharach and Abimelech. What a rascal! Then there was the deceitful Jacob, who was a special favorite of heaven on account of his frauds and falsehoods.

Is it wise and proper for Spiritualists to seek among the rubbish of the Bible for examples to sustain their faith? A diamond in a mudhole is rendered no richer by the contrast. A virtuous woman in a house of prostitution occupies the same relation to the world at large that an example of pure Spiritualism in the Bible does. The precepts and teachings of Christ were grand indeed, but they stand in the filth of Solomon and David.

It is not necessary for Spiritualism to be sustained by the traditions of the past, nor is it well for Spiritualists to make the Bible one of the corner-stones of the superstructure they are building, for it still so acts on the minds of religionists, that it causes not only wars, murders and persecutions, but bitter strife on all sides. Spiritualism should stand on its present merits. If it can not stand on them, it should crumble to the dust, and be known no more. We have no fears, however, as to our beautiful Harmonial Philosophy. Panoplied in the Shield of Truth, and guided by an invisible host, it will continue to march grandly on, while old theology will finally vanish, taking rank by the side of the Saurian monsters of the primeval period.

### A Haunted House.

It appears from the Concord (N. H ) Patriot that a genuine haunted house exists in that section. The story is given as follows:-"The Emerson place has been vacant all winter, Mr. James Emerson, the owner, only carrying on the place during the summer. About one week ago Mr. Hanson Emerson, son of James Emerson, moved into the house, together with his wife and two children. Everything passed off all right for the first three nights, when, on the fourth night, he heard strange sounds, but supposing they proceeded from rats or some other natural cause, did not pay much attention to them. On Wednesday night last, after the family had all retired, they heard a noise as of some one groaning, the groans being loud and distinct and heard several times; also the doors would fly open and then close again with violence. Not content with the above two demonstrations, the chairs commenced dancing about the room. Mr. Emerson, his wife and children hastily arose, much disturbed by the violent and strange demonstrations, groans and noises, and taking their clothing, left the house, going to that of Mr. Ambrose Chase, who lives twenty or thirty rods from the Emerson place. Mr. Chase took them in and Mrs. Emerson, who was very much prostrated by fright at the noises and groans, was kindly cared for. Mr. Emerson, who is not easily frightened, thought he would go back and make a thorough examination of the house, to ascertain if there were any persons concealed in or about the premises, and with Mr. Chase the two went all over. the house; but no one could they find and no noises did they hear, The Emerson family can not be induced to return to the house, and really what the whole upshot of the mystery will amount to remains to be seen. There are various stories and opinions affoat about town, but the sum and substance of the whole story is as above related. The Emerson family have no inducement to misstate the matter, and it is plainly evident that the demonstrations they report actually occurred, proceeding from some cause that they are entirely unable to explain "

W. L. JACK M. D., clairyoyant and medium; gives us notice that he will return to Philadelphia in a few weeks.

Timely Advice.

The Spiritual (Bostor) Scientist, says, "Do not act upon the advice of the spirits in opposition to your own convictions, or the dictates of common sense. In the first place the mea sages are all colored before they reach you by the channel through which they pass; in the second, the spirits who have the most control over matter, are not always good or intelligent. Mr. Koons, who had the most wonderful of the early physical manifestations in America, was brought to ruin and disgrace by allowing the spirits to control his business affairs. It is said that -Roy. J. Murray Spear suffered much by blindly attempting to make machinery under their instructions. Dr. Dee, the astrologer of the days of Queen Elizabeth, was ruined in mind and body through following advice, or rather 'orders' given by spirits through the medium elly, and could we remove the veil from private life, deplorable instances of the shipwreck of the happiness of families from the same cause could be given much nearer the present time. If spirits come to destroy our individuality and inde. pendence, and to make us blind tools in their hands; their mission must be a bad one. A high spirit, in or out of the body, would say that he had no right to govern any other spirit, or to do more than to give advice; men have enough to do to be responsible for their own lives and actions, without being responsible for the deeds of others."

The Scientist is right in saying that "Mr. Koons had the most wonderful of the early physical manifestations in America," but it is mistaken in asserting that he was brought "to ruin or disgrace" through the advice of the spirits Mr. Koons is now living on a farm in this State, one of the happiest and best of men.

### W. Chandler's Test.

The Dabuque Times tells this story: "There were some atrange 'manifestations' at the spiritualistic scance at the Tremont House on Monday evening. Theusual 'manifestations' were given to the satisfaction of the Spiritualists of the charmed circle and the wonder of those who were not believers, and then, when the light was again out, and the medium was singing to charm the spirits and get them in good tune to do something that was marvelous in the extreme, one of the firm believers in Spiritualism in the circle, W. Chandler, Esq., determined he would apply a test that would be a test. He immediately resolved to himself that if the spirits would take a \$5 bill from his pocket book, which was in an inside pocket of his vest, and place it in the lap of Mrs. Bangs, the medium, she might have the bill. As quick as thought Mr. & felt the spiritualistic fingers at , work with the buttons on his waistcost; felt the presence of the fingers as they pulled the wallet out, heard the rustling of the bills as they turned them until one of the right denomination was found, and then the book was geturned; but the spirits baving got the stamps, were careless of him now, for they left his yest unbottoned-the greedy, careless spirits. Shame on them that they couldn't have left friend W. looking as tidy as they found him. The gas was turned on, and there in the medium's lap was the \$5 bill, and then Mr. Chandler told his story. It was a pretty tough one for some of the non believers to swallow, and some of them offered to bet something the spirits couldn't take a \$5 bill out of their pecket books. There was a journalist there, and we are morally certain they could not have got a \$5 bill out of his pocket book. Wonder and astonishment took possession of the crowd."

### A Definite Engagement.

The following illustrates in a beautiful manner the "Baving Qualities" of the Christian Religion. It appears that three brothers were in prison, in Charleston, South Carolina, sentenced to be hung-colored men, named Hardee, - and the minister was engaged in administering the spiritual consolations so desirable to men thus situated. Said the good man, in an attempt at comfort: " How happy you should be to know the very day on which you will meet the Lord-how much better off than I, who do not know where I will go when I die." It so chanced that two of the brothers to whom these words of cheer were addressed had received information of the commutation of their sentences, an act of Gubernatorial clemency of which the clergyman had not been informed. These two promptly responded by saying: "We's excused, and is no better off for meetin' de Lord den you is," The divine was greatly puzzled, and troubled as well, at the apparent levity of men near death; but the third brother, the one who was to be hung, came to the rescue. Said he: "I's de one you's talking to; I'm to meet de Lord next Friday." Then the preacher understood it, and was enabled to devote his attention exclusively to the one who felt a kind of pride in his engagement to "meet de Lord next Friday."

### A Water-Finder.

A New Hampshire correspondent says that Captain John S. Godfrey, of Hampshire Falls, who has gone to locate wells, never falls in his "manifestation" as to where water can be found. He works thus: With nothing in his hands, he walks over the ground until the water, if any exists, is approached, when he is affected with a nervous twitching in the limbs which increases as the water is neared, he acting very much like a person with the bars of a magnetic battery in his hands, and following the course of the stream, whichever way it may lead, regardless of walls, fences, or other objects, and seeming to be controlled by some power which he is unable to resist. Captain Godfrey claims no supernatural power in the accomplishment of his work, but de I had their origin in Egypt.

clares it to be simply a sensitive organism or powerful current of electricity in himself, so powerful as to attract him-irresistibly to living streams of water and mineral deposits beneath the surface. During the war he located all the wells under General Howard's com-

### COL. OLCOTT'S BOOK.

People from the Other World.

The Colonel has embodied the result of his careful observations and experiments in a 12mo volume, containing 492 pages, and over 60 fine illustrations. This is the first book issued treating of Spiritualism that has been profusely illustrated, and which carries a person, as it were, right to the scenes and places of the author's operations. You are conducted directly to the seances of the Eldy Brothers, at Chittenden, Vt., see the spirits as they advance upon the stage, and so vivid is the Colonels descriptions of them, that the reader seems to be for a time on the confines of the two worlds, spiritual and material.

We predict for this book a very large sale, not only in this country, but in Europe. For further particulars see advertisement.

### Removal .- At Home.

We can now be found at our new RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, two blocks south and in plain view from the south and east fronts of the new Postoflice and Customhouse building. It being three stories higher than any building near it, and surmounted with a Hagstaff, can be designated anywhere on Dearborn street, from South Water to Twenty Second streets. The building stands just south of Harrison street, and fronts east on D srborn street and west on Fourth Avenue. 13" All letters should be addressed RELIGIO-

PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO,

### An Unkind Retort.

A benevolent gentleman from Vermont applied to a B ston gentleman for aid in sending a Vermont missionary to Turkey. The reply was as follows: "I have invested much in Vermont securities, and lost many thousand by the acts of your railroad men, sustained by the people and the courts. I have also lived in Turkey, and had much intercourse with her people. I would far rather give my money to send Turks as missionaries to Vermont."

### Nosegay.

The colored folks of Cincinnati have had a spelling match, in which, among others, a good old aunty of eighty participated. The climax was reached, when the Rev. James Johnson, being invited to spell "nosegay," started off with a "Nous," then, seeing the fog horn uplifted to blow him down, suddenly corrected himself to "Nou-g-h-s g a-y," and stepped down and out amid tremendous rounds of "HI dar!" and applause.

### Postage Must be Prepaid.

Occasionally a subscriber remits only \$3 to renew the Journal. It requires fifteen cents more to prepay the postage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send \$3 15 and that will re new and pay the postage for one year.

### Decease of S. R. Wells.

8. R. Wells, editor of the Phrenological Journal, passed to Spirit-life April 14th. He was a man of profound knowledge, and his loss will be deeply regretted by those who are familiar with his writings.

### Spiritualism in Spain

DEAR SIR:-I have the pleasure to send to you, as a sample, the Spanish Spiritualist junral published in Madrid, "El Oriterio Spiritto which I am a correspondent, and many times I have translated from your Joun-NAL for the same

In a nation like Spain, where the Roman su-perstition has prevailed more than in other European nations, " El Criterio" has about ten thousand subscribers, and the believers in Spiritualism are about thirty thousand, among them the very best Spanish literati. The President of the Spanish Spiritualist society is De Visconde de Tarres Solanot Castelar." great thinker. If you have a translator you can see the great progress being made in Spain. On page 30 in the Criterio you may see an article translated from the RELIGIO-PHILOSOPHIicle translated from the call Journal. Yours truly,
Joseph M. Tellins.

Chandlersville, Cass Co., Ill., April 20, '75.

THE San Antonio (Texas) Herold gives the following notice to its subscribers: "Hereafter we shall publish the list of the names of those who go a fishing on the Lord's day and fall to send us a string of trout. Perch and suckers have too many bones in them to allow us to forget that the moral element of our population look to the press to eradicate this growing desecration of the Sabbath."

DR. T. B. TAYLOR delivered a carefully prepared lecture on "What are the responsibilities of the Spiritualists of Beston to day?" at Rochester Hall, Boston Mass., on the evening of Sunday, April 25th.

WE understand that there is to be an inter-State Camp Meeting held at Dubuque, Idwa, the last of June. The indefatigable worker in the cause of the Harmonial Philosophic Dr. C. P. Sanford, will take charge of its Co

Bayard Taylor, in his lectures upon ancient Egypt, informe us that many sentences recorded on the papyri found in the tombs give evidence that most of the Mosaic law was compiled from the religious tenets of the Egyptian priesthood, and that some of the rites observed by the Jews, as recorded in the Bible,

John King.

HIS APPRAISANCE IN AUSTRALIA-THE WONDER-FUL SPIRIT LIGHT.

The spirit of John King is at present manifesting himself at Sandburst, Australia, making himself visible by the wonderful spirit light.

This lamp is a self-luminous cake or cylindre about four inches long by two in diameter; it is carried by materialized hands and surrounded by drapery. It was about two years ago, we think, that this light was first spoken in England, and at that time was brought by Katie King. It had not then attained the perfect form above described, but resembled a lemon in shape; it emitted a pale, bluish light which rapidly faded. It did not flicker, but faded gradually, though renewed its brilliancy when Katie made passes over it. Prof. Crookes has had the advantage of seeing this spirit light by the side of a lamp of phosphorized oil, and the color was perceptibly different and stronger

The appearance of John King as described by the chairman of the circle at Bandhurst, corresponds to that given of him by those who witnessed his manifestations in Eugland. He has, however, since appeared in different shaped turbans, one being round in shape and twisted in a very artistic manner in front All the circle has been permitted to feel King's head, face, and beard near the floor, a wellformed spirit hand coming up from the floor and passing the beard through their hands. The hair on the head and beard feels just likehuman hair. Lately he is trying to illuminate his entire form in the center of the room, so that all may see him at once. To a certain extent he has succeeded, as they are now able to see his face and form dimly. When he passes round the circle, carrying his light in his hand, each member is afforded the opportunity of having a good look at him, and sometimes when he perceives that any have not seen him well, he passes their hand down his face and beard - Scientist.

### The Horse-Meat Banquet.

It appears from the Paris correspondent of the New York Times that the borse meat dinner that same off at the Grand Hotel there was a brilliant affair. There was a very large attendance, and they all pronounced the horsemeat excellent. Cooked by accomplished cordone bleus iy ought to be, for they can, it is said, make a soup of an old boot, and serve up a cat so that it can not be told from a hare. Two or three hundred people ate horse, asa, and mule meat in a great variety of ways, drank a large quantity of champagne, and then made speeches in honor of hippophagy.

O H. P. KENNEY, of Wayerly, N Y., sends resolutions adopted by the society there, indorsing Mrs Nellie L. Davis as a most excellent lecturer.

DR. C. P. SANFORD, State Missionary of Iowa, gave us a call one day last week. He a doing a grand good work for Spiritualism, and is well received wherever he goes.

MR. H. Morse, who has been laboring so efficiently in Iowa, is about to leave that State for other fields of labor.

BLANCH A. RUTHERFORD Writes to this office but gives no post-office address.

C. M. Thompson sends us \$3.65, but gives

no post-office address.

### A "HAUNTED" HOUSE.

The Spirits find a Medium in a Little Girl and do Wonderful Things.

DEAR JOURNAL:-Certain phenomena have been occurring here which astonish us all very much, and we would like to have some one explain them. At the house of Mr. Geoffry, a highly respectable citizen and neighbor, a half dozen of us were visiting on Thursday evening last, when it was proposed we should hold a seance. Forming a circle as directed in the JOURNAL, we soon succeeded in bringing the raps. Little Minnie Geoffry, a child of some ten years, sat opposite me. I am something of a skeptic, and asked if I could not get a test of a more convincing nature. Soon the following was rapped out:

"BRAD MINNIE'S FORRIBAD" I did not understand it then, but on glancing at Minnie's forehead I saw what 'seemed red lines upon it. Closer examination disclosed that this was written upon her forehead; Your uncle John Allan sends his love." It is true this was brief and we were all very much as tonished at it. We again resumed our places at the table, when Minnie seized the pen and wrote in a plain legible hand:-

"Oh, 'tis sweet, 'tis rapt'rous sweet' To leave the form our friends to meet?

Minnie of not write. Some of the friends still clamored for more satisfying tests. Sud-denly Minnie was influenced, and cried "wait." We all sat expectantly. Then she commanded, 'join hands." We did so, when some noise was heard in the room immediately above us. Bounds of hurrying feet and persons running to and fro. It grew londer and more boisterous until the confusion was such as to relater our voices inaudible to one another. We broke our circle and filled with awe, doubtingly opened the room door (an 8 by 10 bed-room) when there was presented to our gaze the bed minus the clothing; the sheets around the posts, the quilts actually done up in such balls that we could not undo them. Mrs. Geoffry suggested that the quilts would have to be ripped open with a knife, when Minnie again under influence exclaimed, "Not go down." So down we went, Joined hands as before, when a few strains of he sweetest music I ever heard greeted our ears, and there was the sound of footsteps moving in perfect unison to the time.
Under Minnie's direction we darkened the

room, when an accordion, violin, and the piano were all played together, the two former instruments moving in graceful undulations, and keeping perfect time in their movementa. On closing, we found the room in good order.
On Friday evening we met again, when substantially the same thing took place as before.
On that occasion the three leading ministers and all the school teachers of Hartford were present. Now, are such manifestations common, or are they something out of the usual line. All that were there on both these nights are willing to attest the truthfulness of these things.

HENRY JOHNSON.

Hartford, Wis.

## Philadelphia Bepartment

HENRY T. CHILD, M. U. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 614 Kare St., Philadelphia.

### In Memoriam.

How often do we find when death enters a household and takes one from a family, that several others follow in quick succession. This has been the case recently in our family. In the month of August last Mary H Child, wife of my father, who is now in his 86 h year, passed suddenly on to the home of the angels. A fitting tribute was paid to her memory by one of her daughters, in number six of the day of November, Thanasgiving day, Saraa L. Child, wife of my elder brother, Samuel, after attending church in the morning, was taken suddenly ill, and died in less than two hours of apoplexy. She was a noble at d true-bearted woman, one of 'God's blessed angels, who carried sunshine wherever she went She had been «ctively engaged in many reforms. She went forth into the land of the hereafter to meet her children and friends who had gone before her. Now on the 18th of February, Isaac K. Wright, an uncle by marriage, passed on to the higher life in the SI-t year of his age He was a member of the society of Friends, and was esteemed for his integrity. Ne attended the Friends' meeting in the morn ing, and in the afternoon passed suddenly to the higher life A large concourse of friends and relatives assembled at his funeral.

We were impressed to say that our beloved friend had not gone "unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and to the sound of the trumpet and the voice of words." But he has gone "unto Mount Zion, and unto the city of the living G od, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made more per And as we gather into the silence we may realize that this inhumerable company of just men and women are not far from us; that each one of them holds individually the same loving relation to us that they did when in the form, and as we come to realize this com-munion we shall know that the separation by death is only transient, and that our loved

ones are "not lost, but goue before." We have no reason to mourn for our friend He had lived out the full measure of life on earth, and left a record of good deeds among his fellow-men. The lesson of the hour is for ourselves, that we may so live that when the summons come for us to j in the innumerable caravan that moves toward the pale realms of shade, we may go as he has gone, calmly and peacefully, to meet the loved ones there.

### Compensation, Recompense.

The law of compensation is but another ex. pression of justice. As an attribute of the Infinite it pervades all conditions of mind and matter everywhere. It finds expression in various forms of language. "As ye sow so shall ye reap." In the Golden Rule, "Whatsoever ye would that men should do unto you, do ye likewise unto them." It is in reality the law of cause and effect. Hence in all our life ex periences we may rest assured that as round and round we go, "ever the right comes up-permost, and ever is justice done" As individuals and as nations tradition and history confirms this, and the result should be upon intelligent and thinking beings to it it ience them to do the best they can, and to carry out the highest principles in all their actions, so as to receive the bighest and best compensation. I We should not, however, make the compensation the olj ct; it should always be considered as the result. Our acts may become degrading if we permit the compensation that should come naturally from them to assume the place of a motor or cause.

The word recompense means literally to compensate again, and is not necessarily and strictly just. It may mean a reward of merit or a punishment. It is too often looked upon as the chief inducement for action, and then it becomes a lower motive than we should follow. That labor which is done with no higher motive than a pecuniary reward does not exercise the most elevating influence upon the human mind. When we look only for the recompense of reward we may have a very low aspiration. There can be no objection to the should have in their daily experiences some labor of love that shall give a sweet savor of life to them, and make them realize that all is not sordid and selfish, but that we may have a portion of heaven mingled with our earthly

Individuals and society are in the habit of recompensing those who do wrong with pun ishments more or less vindictive. There is no authority for this. They may have the right to protect themselves if they do not ir jure others thereby, but this does not extend to the power to punish any one, even though they violate our rights. The desire to init of punishment comes from a low plane of our nature, and reacts upon the same plane most to the injury of those who indulge in it. The highest spiritual condition attainable by mankind is that spoken of by Jesus, in which there was so much love in the human soul that it extends to those who would ir jure us, and would lead to those who would it jure us, and would lead us to do good to those who would despitefully use us. We know this is almost entirely an ideal state, but we believe it is attainable in Spirit-life, and to a very considerable extent in this life. But whether we attain to it or not, if we see it clearly as an ideal state we should hold it up for ourselves, and others to strive to reach as nearly as we can.

The effect of a vindictive spirit may be more injurious to the person who harbors it than to those against whom it is harbored. It unsettles the mind; it deprives us of that clear, calm discernment that can reach the exact line and plummet of justice. It also ir jures the party against whom it is practiced just in proportion as they are on the same vindictive plane. Herein society is more to blame in the treatment of the so-called criminals than in, any thing else; instead of reforming and redsem-ing them, it often makes them worse by its in-judicious treatment. Instead of making friends and useful citizens of these we make them off-nders, often enemies of the bitterest Instead of removing the causes which have led them to do wrong, we aggravate these and make criminals of those who would other

wise be useful members of society, happy in the enjoyment of their rights, and in the respect they feel for those of others.

The present structure of society is based too much upon selfishness. The desire for wealth and power is so generally encouraged in the youthful mind that there are few who can rise bove it Tae question; Will it pay in money or power? seems to be almost universal, and not. Will it bless the world, our fellow-men and

ourselves?

There is an innate respect for the good and the true, the noble and the elevating, even with those who are not always up to this plane in their lives How important it is for all of us to weigh well our lives, to measure their responsibilities, and in all departments endeavor to rise to the very bighest plane. Paysically, we should resolve to take the very best care of these bodies, and do every thing we can to maintain the highest health, knowing that the compensation which this brings is the very best and most desirable. Mentally, we should seek for all the unfoldment which can be at tained by us by the most strict, observance of the laws of life. Spiritually, we should en-deavor to attain to the realization of the most beautiful ideals, which in moments of ecstasy may dawn upon our souls and invite us to come up nigher. The compensation in all these cases is legitimate; it is not a recompense which can in any way injure another, but it brings the purest and best blessings to us and to all within the sphere of our influence. May each day find us standing upon a higher pin nacle, so that we may have our lives rounded out into brauty and barmony, so that all decord and contention, and especially all vindictive feelings and desires to punish or injure another, may pass away entirely, and in the room thereof may that pure love which is the true badge of discipleship ever be ours.

### Extract.

Deep and powerful souls adjust everything in silence, and make no noise with their doings or with themselves They go on their way like the works of God. In deep silence the sun ascends the heavens; silently sinks the night down upon the earth. What prepares isself in greater stillness than the re-awakening of nature, and what is more glorious than the cpening of spring F BREMER

(Continued from Piret page.)

large, sacrificing thereby without besitation bot his reputation as an investigator, and large literary interests; nor could the dear piones of the cause he has so long and so nobly served, be made to retract his statement, whyn, after having returned to the ead field of his defeat, he found the treacherous particals be mediums; he could not and would not have any thing more to do with such characters. may be said by some it matters little how the battle is won, provided it is won, but it does matter. The Vandals of old won many bat tirs, but how do we look upon their conquests? We are not working for the present only, but for the future also; we want, when we shall have dropt, as Professor Tyndail so poetically expresses it, into the "dim source of the past," and become annials, to le-ve to our descendants a fair historic page and that it may not be said of us, in reading our records, that we said of us, in readity our records, that we fought like Huns and Goths. "A man's manners, commonly make his fortune," say's the proverb, and although this would seem a rather worldly wise maxim to be applied to a religicus movement, it is nevertheless true that the aspect of things has much to do with their success It is all very well to be indifferent to the world's opinion as long as we hold the truth; but our mission is to make this truth known, and it stands to reason that the promulgation of it had better be intrusted to a gr-ve teacher than to a Harlequin.

Exposes in themselves mean little or nothing; they reveal but the natural and child ish stumblings of a frail humanity. The Catholic church, the Protestant church, all churches, have their occa-ional exposes. Spiritualism is too firmly planted in the past to bave snything to fear from the ill-winds that have blown around it of lete, but a reforma-tory movement such as this resuscitation of old forgotten truths assumes to be, should walk with caution on such slippery ground as mod-ern skepticism has prepared for it, and give the world as few occasions as possible to laugh at its false steps.

Among the various things Europe reprosches America for, is the latter's impatience to arrive at results. Education is hasty, financial, commercial, industrial enterprises are hasty, everything is basty in that land overthe waters They eat everything green in the New Country; they pull their young plants up by the roots to see how fast they grow; they have not learnt yet the , reat significance of the little word, caif; like all young athletes, they shoot beyond to mark Remember the Italian saying: 'Chi ea piano, ea sans, e chi ra sans, va lontans.

Ithaca, N Y

C. It Corson.

A Church Edifice Under the Hammer.

The Shiloh Presbyterian Church, at Prince and Marion streets, New York city, was sold at auction April 28 1, by order of the Presbytery of New York. Two years ago the Rev. Henry Highland Garnet and his colored congregation moved to 140 Sixth avenue, where they have since worshiped, the Presbytery tak, ing the Prince street property off their hands, and promising to pay- them \$65 000.

Why don't the spirits find Charlie Ross? No! that is not the question we desired to propound. Why does not the Great Spirit-God -prevent the sale of his own church building?

MRS A. P. WHITE, of St. Louis, Mo., Trance Test Medium, holds two seances daily precisely at 3 & 74 P. M. Rooms 906 Chestnut

A. RAMSDALE writes to this office but fails to give his address.

WM FRY writes to this office but fails to give his P. O address.

### Only One Dollar a Year.

That beautiful magazine, THE LITTLE BOU-QUET, is sent free of postage to any person one pear for One Dollan. Any one who will get up a Club of Five subscribers, will have it sent to him or her free. Address Rallop-PHILOSOPHICAL PUBLISHING HOUSE, Chicago

### Post Office Address.

We are constantly reminding our readers of the prime necessity of giving their P. O. address when writing us, still, not a day passes that we do not receive valuable letters-in some cases urgent-with no address, and frequently not even the name signed. We now have a considerable number of such letters, the writers of which are probably, impatiently awaiting the fulfillment of their orders.

### Married.

On Tuesday morning, at half past tine o'clock by Mrs. M. A. Amphiett, Minister in the Spiritual Phil sophy, Mn. William H. Prence to Miss Ada F. Januar, of

### Business Notices.

THIRTERN cents is the cost of five gallons of soft soap, made from one pound of Dobbins' Electric Sosp, (made by Cragin & Co., Philsdelphia,) and the soap will go farther than a dollars' worth of common soap. Try it. 11

THE wonderful curative qualities possessed by West's Pulmonary, Balsam are almost, incredible. It is a rich and pectoral balsam of the most healing, softening, and expectorating qualities, and has been given in thousands of cases with wonderful success, relieving and eventually curing all diseases of the throat and lungs. Trial bottles 25 and 50 cents. Large bottles \$1 00 Sold by all drugglets.

The Wonderful Healer and Clairvoyant-

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Control-ling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT

AND CLAIRAUDIENT. From the very beginning, bera is marked as a most remarkable career of success, such as has seldem if ever fallen to the lot of any per-No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing

Diagnosing disease by lock of hair, \$1 00 (G ve age and sex) Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs C. M. Mosents N. B. ston, Mass., No. 102 Westminster St., B x 2519,

v17.25 13 Perfectly Restored to Health by

Spirit Power.

MANSTON, March 221, 1875.

MRS. A. H. ROBINSON, MY DEAR FRIEND AND SISTER :- YOU' MAY perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost health I do sincerely think that I should now be in Spirittife, only for you. Your raising me to beach is what induces a friend of mine to send to you now. Bbe is a poor woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven day Advent ists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a lit tle what the spirits can do. [Then followed a description of her case]
I will inclose an order of two dollars and a

lock of her hair. I have become partially developed within a few weeks, and have been thinking that it might help me if I were to send to you for some more of your magnetized papers. Please let me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours, M. A. Leonard.

A DASE OF CHRONIC INPLANMATION OF THE STOMACH CURED. PRAIRIE CITY, Jasper Co., Iowa,

Murch 25.h. 1875. Mas Robinson, Chicago, Ill., Dans Sisten:
-Your letter dated the 15 h of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$2.00. Please accept this with best thanks. I remain yours in truth. EDWARD SCHULKNERRG.

NO MORE PALLING OFF OF RIS HAIR.

MRS. A. H. ROBINSON, CHICAGO, DRAR SISTER:-I do not know as it is necessary for me to send for new magnetized papers. began to use your remedies my hair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly, PETER MAJERUS

510 North Lee St., Bloomington, Ill., March

ONE BOX CURED HIM AND HE WANTS IT TO

TAMA CITY Tama Co., Iowa, March 14th, 1875

MRS. A. H. ROBINSON:—I sent to the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago, in February, for a box of your tobacco antidoted which came in due time. I followed the directions on the box, and it has cured the hankering desire for tobacco on me. I would say, tebacco chewers, try it. It will cure you.
I want the agency of Tama County, Iowa, to
sell your tobacco antidote. I think I can sella good deal of it this coming year. I shall
make a business of selling it. How much
will it cost me a dezen boxes?

Hoping to hear from you soon, I remain, W. F. BURLEY.

Reply. You can have them at wholesale rates—\$12 per dozen, and order one-half dozen at a time, if you wish to do so.

MRS. A. H. ROBINSON. Chicago, April 19th; 1875.

### AMERICAN WASH BLUE For Laundry and Household Use. WANDPACTURED AT THE

American Ultramarine Works, Newark, NEW JERSEY.

Our Wash Blue is the best in the world. It does not streak, contains nething injurious to health or fabric, and is used by all tholarge laundries on account of the pleasing effect and cheapness. Superior for a hitewashing. Fut up in packages convenient for family use. Frice 10 cents each.

For sale by grocers everywhere. Always ask for the Anxmioan Wash Blue, if you want the cheapest and best.

AMERICAN ULTRAMARINE WORKS. OFFICE, 75 WILLIAM STREET, NEW YORK.

### NOW READY,

Col. Olcot's Great Work,

# copie from the Uther

LUSTAINING Full and Illustrative Descriptions

WONDERFUL SEANCES

Held's rior operation death

Eddys,

Holmeses,

### Mrs. Compton.

photometral side of Soffligation to these by te about total elecate it sender or later to the position of an artablished screents. If sacs he the secret Extraporation between the temperature to make the case of intelligent persons in all agreement countries. I to 100 has see mades as at the press of these I drawn as a ed monetat in apparelimities to his et a te them in of the marger of a ream one pite the phanemers repudiated he can me part he is stony physiologists but which are conservation as thorought, so if a stabil-bad as facts, and who have, at somer or later resolutionly aphilion on a sense of payed her bidges to the nature

The work to be a to a from some of \$4 pages and

### Illustrated with some Sixty Engravings,

Portraits, Groups, Landscipes, Interiors Diagrams, Fac-Similes, &c.

all of which and greatly to the interest of the leat. The style is animated, frank, engaging, and a cumulative dramatic interest is given to the narrative of scents to the literary skill manifest in the preparation. Still there is no attempt at consationalism. A reason is given for correspond and oben the stories of their past fives, got from the fidely intony, though necessarily such as the author could not verify fave their fit place shill bearing in the general marrative, and afford interesting matter for psychological speculation.

The Work is Highly Illustrated. In fine English Cloth, tastefully

bound. gilt cege Half Turkey Morraco.

POSTAGE 25 CENTS PER COPY. . Por sale wholesale and retail by the Religio-Philo-phical Publishing House, Adams St., and Fifth Ava.,

A GENTS, READ THIS -We will pay agents a regular monthly salary, or all we large rommis int, to reli ou relebrated 1, KE SUPERIOR JESE E.RY Develope in the word equals it.
Address BH AR HAN & CO., Cereaco, Mich.

KINGSFORD'S OSWEGO

Silver Gloss Starch, For the Laundry.

MANUFACTURED BY T. KINGSFORD & SON.

THE BEST STARCH IN THE WORLD. GIVES A REAUTIPUL FINISH TO THE LINEN, and the difference in cost between it and common Starch is scarcely half a cent for an ordinary washing Ask your Grocer for it.

### KINGSPORDS OSWEGO CORN STARCH.

POR PUDDINGS, BLANC MANGE, ICE CREAM, AC Is the original-Established in 1818. And preserves its reputation as PURER, STRONGER and MORE DELICATE than any other article of the kind , or with other titles.

STEVENSON MACADAM, Ph. D., &c., the highest chemcal authority of Europe, carefully analyzed this Corn Starch, and sa's it is a most excellent article of diet and in chemical and feeding properties is fully equal to the best a row root.

Directions for making Puddings, Custards, &c., scmpany each one pound package.

For Sale by all First-class Grocers.

Would You Know Yourself? CONSULT WITH

A. B. SEVERANCE,

### Psychometrist and Clairvoyant.

PSYCHOMOTISE and Clairvoydell.

Come to person, or send by letter a lock of your Hair, or Hardwriting, or a Protograph; he will give you a correct delireation of Character, giving instructions for self-improve in the ptelling what faculties to unlivate and what to restrain, giving is in present Physical, Mental and Spiritual condition, giving what and future events. Tellide who tailed of a medium you are best calculated for to be successful in life. Action and coursed in business matters, also, advice in reference to marriage; the adaptation of one to the other, as dwhether you are in a proper condition for Marriage. Bints and advice to make their pa h of life smoother. Further, will give an examination of diseases, as de-creek disposels with a written preceip ion and instructions for he me treatment, which, if the patients follow, will imprive their health and condition every time is it coses to effect a cure. Ha is eminerally practical in all advice given, as thousands can testify, in mite Atlantic coast to the Pacific, having lettere daily from mentard women for the last ten years. He as were of sympathy and ence unagement for the afficient, ad lee and conveit to the joung, and rome thing for every one, to be piece moses a register of life, that will pay the mineral has ten fold for all the mones are guited for the delireations. He also treats diseases magnetically, and otherwise.

TERMS: TERMS:

Brief Delineation. \$1 00
Fa 1 and Comp etc Delineation. 2 0
Disgressis of Piscase. 100
Diagnosis and P. arc ipilon. 2 00
Full and Comp etc Delineation with Diagnosis and Prescription. 5.00
Address A B SEVERANCE,

417 MILWAUKER ST. MI wankee, Wis. N.B.—J. H. & A. B. SEVERANCE are prepared to take noticed at their Reema. All those that need treat m at physically, or spiritually, are specially invited to

## NIAGARA



OF NEW YORK, Twenty-five Years Practical Experience, Largest Net Surplus of any Agency Company in New York.

CASH ASSETS, \$1,500,000. INVESTED IN UNITED STATES BONDS, over \$800,000.

The Record of this Company in the Chicago are and throughout the West, while one of the four Companies torming the late "Underwriters' Agency," is well and favorably known.

versions at all prognouncest points throughout the United States. BEVERIDCE & HARRIS, Managers Western Dep't. 116 and 118 Lazalle Street, Chicago.

DAVIS & RIQUA, Agents 153 Lagathe at , Chie Do.

FISH

30 feet Belbes

50 ... ...

A 001

Best Ma'erist Beady for nie, all sis a l'rice Lista low to Trade. Sent for Frice Late.

RUDOLPH & CO , St. Louis, Mo. The Vitapathic Pract ce

includes and recent of other systems. Fell in traction condepred, and Light Dichems. Apply or deresswith stamp PROF J is a Americal. M. D. 141 L. operation stamp in the condense of the conde

\$200 a month to a contract weery who e Address State a Mrs Co. Hickarian Mi h Plants Free By Mail.

Will send at you the ordering mantal our sets then as to varietle in amounts of roll at that the Dollar free by mail at lacks, sar: Re es true- G rathum Aret, a res Arby Arby white Reg. is Talla. Around m. Cuphess Corns F ch.1 s. Bydrang as H. H. Ar pes Lincanas. Pyre name Petu isa, rabil. Name a lacking as the firmed Ve be as f. One Dollar, Descriptive Catalogues sent on application S. M. Vall. K. - nec. Its.

O BEAUTIFUL CHO OMOS. 7-50 MONEY MAK NO REPUTS

Lime of Life and Thompsonian R model rep
paid for to come Aftern DANFORTH & BRISTOL,
697 Broadway New York.

"PEOPLE FROM THE OTHER WORLD."

Spirit Madiestations at the Eldy Home to devery selectioned. Siful, page en-Send for eir ul r and trens to spents

American Publishing Co.,

### ROYAL INSURANCE COMPANY,

LIVERPOOL.

Insures avainst loss by Pire, Dwettage, Houwhold Furniture, lidck au t Stone Stores and Merchaudise,

CASH ASSETS.

Unlimited Liability of Stockholders. Losses sojusted and paid within delay or reference to Live poor or lee -tere Local Accartes in Principal Towns,

CHARLES H. CASE. Manager for the Northwest, 120 LaSalle Street, Chicago, Ill.

HOW TO PAINT. A COMPLETE COMPENDIUM OF THE ART.

Designed for the use of the Tradeeman, Mechanic, Merchant, and Parmer, and to guide the professional Painter. Containing a claim common sense statement of the methods employed by painters to produce satisfac-PLAIN AND FANCY PAINTING

of every description, including Gilding, Bronsing, Staining, Graining, Marbling, Varoishing, Polishing, Calsimining, Paper-Hanging, Striping, Lettering, and Ornametring. With Formulas for mixing paint in oil or water; descriptions of the various pigments used, their average cost, and the tools required. By F. B. GARD-NER, author of "The Carriage Painter's Manual."

Patoz \$1.00; poetage, 10 cents. . For sale, wholesale and retail, at the office of this

A NEW AND REMARKABLE BOOK.

### Bible Marvel-Workers,

And the power which helped or made them perform Mighty Works, and utter Inspired Words; together with some Personal Traits and Characteristics of Prophets, Apostles and Jesus, or New Readings of

"THE MIRACLES." ALLEN PUTNAM, A. M.,

MR. PUTNAM has here, in his uniformly candid and calm spirit, written an unusually vivid, impresting and instructive volume of about 240 pages.

instructive volume of about 342 pages.

Without questioning the genuineness or truth of any part of the Bible itself, and without attack upon any sect, denomination or individual, Ma PUTRAM, following the clear leadings of light which John, the Reveistor, funnished, examines most of the prominent Bible marvels and perconages, and presents to the public a work which will show to most readers spots where they have been accustomed to overlook very plain and distinct information lying apon the very surface of our Regitah Bible, which if recognized, will lead devoted lovers of the Bible, and its contemners also, to estimate it with more discriminating justice than they have been accustomed to apply there.

accustomed to apply there.

The Book is simila and mast to he undesstood; (the author says that it is writign for the masses, rather than for scholars and critics;) and

IT IS WELL ADAPTED TO SUPPLY the wants it is intended to meet. The character and morts of this book need saly acquaintanceship to make it a popular favorite.

BUY IT, READ IT, CIRCULATE IT. Price \$1 25; postage 14 cen s.
\*For sale wholesale and retal at the office of this Experiences of an Investigator.

OLD THINGS HAVE PAST AWAY-ALL THINGS HAVE BECOME NEW

BRO JONES :- Since I have had the reading of your paper. I see it is like a class meeting; inasmuch as it gives all a chance to tell through it what the Lord has done for them; and as I have lately been converted, am full of faith and hope in the new life, may I not be permitted to tall what has been done for my soul? I was brought up under strict sectarian discipline, but from my earliest reasoning I could not reconcile many of its teachings. I could never understand how God could be a merciful, loving Father-full of grace and truth, and yet was angry with the wicked every day. That we were conceived and born in sin; do what we would we were sinful and after doing all we could to get religion, if we failed in being saved. He, the Judge Supreme, would laugh at our calamity and mock when our fear cometh. This theology was in strict of p sition to my idea of love, for I had observed the tender love of my parents, the undying interest towards their children; of otherhood among the domestic animals, and I felt these teachings a libel upon the great universal parent. I know you can not wonder at my happy conversion from such inconstatent teachings There were many things which seemed to my young soul perfectly at variance with the character of a loving God, at variance with the law of reproduction; that we came into the world without any will of our own, and must be doomed to eternal pentition for that which we were entire'y unable to obviate

In 1830 when about fifteen years of age, through the death of my father I was placed in the family of a rigid orthodox who had the name of being a very good man; on account of his being a professor of religion I was to live with this man till I arrived at my mej writy; I found no improvement, going from a loving, gentle mother, whose every day life was an example of goodness, charity and firbestance, to a man who made loud professions of religion. but who would not besitate to drive a good bargain out of a poor widow or make money at the expense of health, and private interests of others; would go seven miles every Sabbath to attend church, rain or shine; in a word, carried his Christianity Sundays with his Sunday's suit, and be wholly a man of greed, and hard faced six days out of seven.

When about eighteen y-ars of age, this man, Mr. N., well known in Washtenaw county, in this State, became very anxious through a protracted off irt in which he was always very attentive, that I should get religion, allowing that all I needed was to be washed with the blood of Jesus; I could hot understand by what process they could wash my soul white with blood, or through what means the change was to come, but I was not only willing, but anxious, consequently he took me to meetings. and labored bard; and so did I, to fled this something, denominated a change of heart, suffered much from fear and anxiety, in regard to the future state. I prayed, struggled and wept, and that I could not get the evidence, concluded I must be given over to bardness of heart, and blindness of mind, as I had heard them say, or else was not of the elect; but still I did not cease my efforts; in one of these earnest appeals there came to me an influence which I was unable to define. I knew it was not of myse'f; could it be God? I then thought so; it told me I should have an evidence, the way would be open before me, that Mr. N would ask me to pray when they assembled for family worship, at which time I should receive an abiding faith in something beyond the confines of sectarianism I thought I would rather make an attempt at prayer before the minister anybody, rather than before this man, whose pracept and example had never given me any confidence in him, had never by any good wholesome counsel, or noble work, given me faith; only dread. Re-membering so distinctly the time he was ap-pointed with a deacon of the church, to labor with a young man, a member of the church, for having participated with a little party in a dance, I will mention it as an illustration of his character. After he had dressed himself a watch which I had heard him say, he was going to try to trade this young man for a wag n wood. As he put it in his pecket, I said, Mr. N. does it not strike you as a singular and unpropitlous time to make a trade when you are

going to labor for the SAVING OF THIS MAN'S SOUL?

The watch was hung up. 1 afterward learned from the deacon, that Mr N told him that he was never so rebuked. True to the message which had been delivered, and which I have since recognized as Belritual; when we were reated for family worship and the chapter had been read, he looked up to me—I knew what was coming, my heart was fluttering and throbbing, but I had resolved to make an effort if he asked me. He said I seemed the fort if he asked me. He said, Leonard, "I be lieve you have got religion, but you don't know it. I believe if you will pray, you will receive some evidence." We all knelt, and I began to pray. A strange and wonderful influence came upon me; some power was tak-ing possession of me. I was full of a new life, such a glory shone around and about me, my lips were closed, but to open again with language deep and full of meaning, glowing with truths, such as he had never heard; my silence, however, was taken for a failure, when his good wife vouchsafed to rescue me, and prayed that I might be sustained and aided in the di vine life, little realizing what was passing be-tween me and the invisibles. In this I learned there was something beyond the limit of the then teachings of theology, but I had no cor-rect idea what it was, or how to find out. In this neighborhood lived a very pious girl

who had become decrepit. She seemed very happy; often talked with me and wished so much that I could embrace religion, and so did I, for I thought her a very worthy exam-ple, but she could not give me the modus oper-andi, and I could not find it with all my search and prayers.

Bometime about the year 1837 she died. I thought if she could come back to me, I should obtain some positive evidence, for I believed she was a real Christian. Some time after she had passed through the dark valley and shad-ow of death to that bourne from which I had en taught that no traveler could ever return, and, I was, if possible, more serious in obtaining religion, I was forced to the conclusion that my teachings had not been altogether correct, for she came to me in the seclusion of my room in the stillness of the night! Being ignorant of these things I was alarmed, and like a frightened child I covered my head, and did not dare remove it till morning, but beneath the covering I saw

LIGHTS AND FORMS.

such as I have since seen and recognized as spirit manifestations. I can now understand that I was a medjum.

When I was twenty one years of age, I left my employer with the full proportions of man-hood, without the schooling specified in the sticle of agreement—without a dollar for my seven year's labor; not even the much-wished for religious faith. I struck out for myself with no settled opinion, but believing that behind the cloud was a brighter day of promise.

I came further into the them wilds of Van Buren county, have worked hard, and like other pioneers have had a hard life with few advantages, but in all the ups and downs of life, I do not feel that I have been the most unfortunate, for I can look back to a harmonione childhood home, the best of it fliences which had given me the better portion of my manhood, can bless my angel mother who im-planted the germs of my present faith, and feel am blessed above the glatering wealth which often gilds the homes of many who die in princely poverty, having no real substantial kn wledge of the life beyond,

For many years something kept whispering to my spirit understanding, that in the future I should know for myself, pand it has come at

Four years last summer, Mrs. Maud Lord, spent some time at my house, being in poor health. She held a couple of seames in which the once loved of earth, long resident in the Summer land, visited our home, and brought the much wished conviction to our waiting hearts; from hour to hour she bapt zed me with a holler, diviner faith, giving me unmistakable evidence of the things I had always wished to know, to be satisfied of the life be-yond, for which I shall always be grateful. Now, I know for myself that as my dear departed friends live, I hall live also.

As soon as I became satisfied of these things, knew how to make myself receptive to spirit influence, my mediumistic powers began to develop and in a short time I was astonished and delighted that so great a gift as healing had been delegated to me. At present new phases of mediumship are manifested at the shrine of my earnest seeking soul. Many tests and manifestations have been given me, with promises in the fu'ure, which I do not intend to put under a bushel. I could specify much which is beyond the cavil of doubt, but have written lengthy, and do not wish to burden your columns when others can fill them so much better, and will conclude with my incidents at the seance rooms in Chicago, and a wonderful spirit phenomena in which I had a grand experience. A year ago last winter, I spent a few days in Chicago, determined to witness a cabinet exhibition. I met several companies of intelligent and refined people at Mrs Lord's rooms, 406 West Madison street, eager for some satisfactory evidence, that we live beyond the boundaries of earth-life. I there saw and recognized with others, to my great satisfaction, the forms and features of those who had been with us in cartiere. Those we had consigned to the narrow temb, wept and mourned them as dead, having passed beyond the boundaries of this life to an indefinite, undefined future to heaven, or some other place, from which they could never escape through the ccaseless ages of eternity; some to be happy, and others to be forever miserable. With these ideas instilled into our minds, it can not be wondered that a waiting company was held breathless, and when in the feeble gas light fully materialized forms appeared, there was an audible breathing re-sponse came from each waiting soul. There were recognized, those who sied professors and non-professors of religion, some robed in the garments familiar to friends, others in robes of peculiar beauty and loveliness; many, and some that were very skeptical, went away fully satisfied to set at the foot of the cross and bear away the tropbies of the new faith.

I also visited your rooms, and sat in a seance given by Bastian and Taylor, I did not receive much that evening, owing to Mr. Bastian's physical ailment, but it did not shock my faith at all; others had received the best of tests; I could wait, besides there is to my mind, no better evidence of the genuineness, because were the manifestations the works of deception and trickery they could always produce them. My gifts are in healing. Through these gifts I have done some wonderful things, wonderful to me that through my sun brown untutored hands, a gift from heaven could be brought to suffering humanity; that I could lift them out of their diseased condition, and send them on their way rejoicing. While at Mrs. Lord's, a clergyman's wife and daughter visited her rooms in a private manner, hoping somewhere in the realm of new things, to obtain physical think, spinal difficulty, which had so far re-sisted the treatment of the medical department. I treated her twice, and had the satisfaction, through a letter from the mother, some months after, that the treatment had fully restored her to health; at least no symptoms of the disease had troubled her since my treatment. Now to the strange phenomenon concerning myself. On my return from Chicago, I and to ride seven miles out of Decatur in the country. The snow was deep and badly drift-ed. In going through a bad place the sleigh was upset. I was thrown out and dislocated my wrist. I was taken home, and while deliberating how to get a physician to the house, a spirit told me to wait. Evening came. I lsy upon a lounge in the sitting room, from which opened two bed rooms, occupied by company. The spirits showed me a clock with the hands pointing to a quarter of 12, telling me they would set my wrist at that time. I told the young man and his wife who were stopping with us, that at that minute my wrist would be set. Bo he from curiosity kept awake. Just at the minute, the influence came, and in an instant, it was set with such a snap that the young man sprang to my side to find that the invisibles had been true to their promise, and that the job was well done and without the slightest inconvenience. It never gave me a minute's pain. The swelling gradually sub-sided, End in due time my hand and wrist were as strong as ever. Since then I have

CURRD THE LAME, straightened crooked limbs, removed cancers, cured a case of leprosy, and in the power of my heavenly gift, done many good things. And now I ask, who would not rather be use-ful, be a doer of good works under the name of Spiritualism, with the blessed angels to help us,—knowing that our assistance comes from the fountain of God, than to lock up our from the fountain of God, than to lock up our judgment and reason, and call all these good things the works of the devil, and go groping about in the dark. If it is the works of the devil, he is a much better philanthropist than has formerly been accorded to him. Besides it is to my mind giving to his majesty, whom we have always been taught-went around like a rearing lion, seeking whom he may delike a roaring lion, seeking whom he may de-your, altogether too much credit and power. In this the orthodox make God a very inferior being, with little power or desire to help his sflicted children, that he, has created in his own likeness, while those who have been truly c nverted to this rational religion, who know for themselves give all the power and glory to the most high.

LEONARD TISDALE. Decatur, Mich.

The pathway to the higher spheres is characterized by a life of usefulness and purity, and a regard for the teachings of the higher spirits, whose duty it is to aid you in your good work.

Every one owes obedience to the laws, but a still higher obligation is due to morality, and if it so happen that both can not be complied with, it is better to do an illegal act than an REVIVAL PREACHING.

A Blast on Sensational Crusaders Against Sinners. BY AN OLD PASH! NED CLERGYMAN

One of the most indigestible features of revival preaching is its assault upon the nervous system instead of the reason or the understand-

The getter up of revivals must know how to work the lachrymal gland,—not only his own, but that of his hearers. He must play skillfully with a loud noise upon those fibrous chords called nerves, which ramify through the system and give it an wollian susceptibility to elequent wind. It seems to be taken for granted that the

preaching done by the regularly graduated sccredited preacher, must sooner or later fail of its effect, and produce a lot of what are called "Gospel hardened" hearers of the word, and a gorge of the way of church-members which obstrates the flow of the waters of life. In other words, the appeal to the understanding of people who sit clothed and in their right mind at the feet of their spiritual counselor every Sunday, is understood to fail simply because it is followed by no response on the part of the nervous system. There is no weeping or wailing, no spasms or jerks, no shouts or shricks, no bounding into the air and falling dead (spiritually dead) upon the floor. The little children, although naturally the most impressible of human creatures, seem to be as impassive as the rest of the congregation. They "love Jesus," and anybody else who talks as kindly and rationally to His little ones" as He did.

The common people and the uncommon people, young people and old people, attend with punctuality and listen with attention. The preacher does not appear to shun any of the whole counsel, but goes the round of precept and doctrine, admonition and entreaty, with about as much fidelity and fervor as could be expected of a man who has to repeat the same words over so frequently. Bo one would conclude that the good work of winning souls was going on genuinely, however quiet-ly, and that the faithful were being built up in tneir most holy faith as rapidly as the financial degeneracy of the age permits. But this it seems is all wrong; the good work has stopped. The sinners are being hardened in their sins, the producals in their waywardness, the saints in their torpidity. The gorge of frozen saints must be broken up, that the Gospel may have free course and be glor fied. In a word, the appeal to the reflective faculties having failed, we must assail the nervous sys-I am tired of the grace that droppeth as the gentle dew from Heaven. We must have an "outpouring of the spirit."

No sooner said than done. A professional outpourer is secured, and the air is full of the note of preparation. The old machinery is brought out, and new added to it. "Anxious-benches" are provided for those who are in the first stage of the revival fever, or those who have reached that stage are requested to rise and be counted and prayed for. A man with a silver trumpet is sometimes employed to lead the singing. Some enormous auditorium is engaged for the vast multitudes which are thus created by being expected! The crowd goes to see-the crowd! People go where they can not get in, on the principle that everybody should be where everybody is said to be. Give it out that the church could not contain the people last evening, and it will not contain them this evening. Barnum advertised his hippodrome by opening it to the revival, which in turn was advertised by mak-ing use of it. If a church is secured, the pul-pit desk is removed, to indicate perhaps that the desks are now for the first time cleared for action, and to intimate, perchance, that, while the undershepherd of that fold is dependent upon a manuscript and human wisdom, and that sort of thing, the overshepherd "provi-dentially with us" derives his inspiration from a higher source. The getter up of revivals does not lean upon an arm of flesh, or de pend upon a salary. He is not an hireling. The ravens will feed him, or, if they do not, there is a nervous system or two that will se to that. The stepping down and aside of the regular - watchman on that particular spot of the walls of Zion, adds to the effect. It has an awakening effect upon the drowsy, nervous system of both penitent and impenitent. The revival is timed with even more accuracy than Old-Probabilities signals the hurricane or snow-storm. It is heralded by placards, announced from the pulpits, prayed for by preacher and deacon, and prifed by both the profane and plous press.

So that it will be seen that the devices and contrivances for "awakening" purposes resorted to by those who look exclusively to the Lord of the harvest for the increase are varied, numerous, and adroit. By the time the cry goes forth, "They are coming," there is as great a stir of expectation as when the first questrian of the traveling circus appears in sight of the village populace. He comes,— the getter-up of revivals comes, he sees, and he conquers. He must be a dull fellow not to conquer, where the arrangements for surrendering to him are so complete. And what is lacking in the besieged city is amply made up in the expert Captain of the besieging forces. He is not a dull, but a clever fellow. He knows how. He is endowed by nature for his work. He has the requisite ignorance. Where ignorance is wisdom it is fully to be enlightened. What would be offensive irreverence in a clergyman of culture is in him a powerful means of grace. His familiarity with the Almighty is counted unto him for a high attainment in plous meekness. His very vices in rhethoric taste, and manners are pu to the credit of his advanced godliness Mr. Varley refused to give out the hymn, "Nearer my God to Tnee," at the request of a lady, because the "believers" of his school could not get any nearer to God than they were. The lady wilted. She will probably have to be converted all over again by the "converted butcher.

This reminds us of another auxiliary to the getter-up of revivals—his name, or nom de plume. He is a "lay preacher," or "a boy preacher," or a "regenerated comedian," or a "converted Jew," or a "reformed drunkard:" Or she is an "escaped nun," or Brigham's first or twenty first wife. He repeats at every re-vival the number of his fasts and prayers, and elaborates with gushing effrontery all the experiences of his closest communings and midnight vigils. The report, in pamphlet or book form, of what the getter up of revivals has wrought, requires twelve times the number of words that are necessary to put in type all that their Lord and Master did while upon earth. Your modern revivalist revels in publicity and notoriety, and his work cometh with observation. He rejoiceth in advertising. He dis-tributeth his photographs. Some of them are full-length,—that is, the face is! Some represent him in the attitude of humble supplication—thus giving publicity to his humility. Bome present him in the very act of moving upon the nervous system with uplifted arm and rolling eye. We have seen one photograph which caught the great revivalist as his hands or rather allows were being upheld by hands, or rather elbows, were being upheld by the Asron and Har of the movement.

The preaching of the professional getter-up of revivals is in keeping with the rest of the eccentric all drements which mark the movement. A Yorksbire exhorter ! takes a pair of scales into the pulpit to weigh in the balances the characters he describes." Another war-gelist exclaimed: "You seem to think salvation an easy matter! Yes, just as easy as it is for me to catch that insect." Whereupon he grabbed, paused, opened his hand amid breathless attention, and said, "O. I have missed it!" The effect was, however, damaged afterward to some extent by the remark of one of the "breathless" hearers: "If he had only tried to catch the insect, instead of missing it on purpose!" Another noted preach-er (Toplady,, I think) cried out: "They may slip, may they? As if the Mediator, in pre-serving His people, held only a parcel of cells by their tails!" Brother Talmage could hardy excel that, although in his denunciation of the comedians he competes with them to the extent of his undisciplined ability. Brother Hammond plays his cards ("covenant cards") well, and with a field for cultivation as productive as the nervous system of "a little girl eight years old out of Cnrist," and the " of nine who wrote a book in favor of Jesus; it is, perhaps, no wonder that he has considerable of an ingathering. But there seems to be no lack of success anywhere unless it be in Chicago, where Moody toiled so long unknown to fame. This is Chicago's great reproach. Elsewhere as a general thing no sooner does the machinery begin to move than the nervous system begins to move also. No cider-mill could yield its first trickle of sweet jaice with more alacrity than the lachrymal glands show in succumbing to the coercive pressure of the "revival measures." Sinners succumb; saints swaken. Indeed, the revival of the faithful at these periodical seasons of refreshing re mind us of nothing so much as the resuccita-tion of the frogs from their dormancy in the spring. The frogs, however, are thawed out by the beams of the April sun; while the saints are "awakened" by the thunder and lightning of the revalist's exhortation. It is a question of the nervous system in both instances. D. saints, as well as frogs, have their winter-time of dormancy and their spring-time of 'revival?" We read of nothing like this in the teachings of Jesus. But then 'they didn's know everything down in Judes!"

THINGS AND THINGS.

Wilkins Gives a Spiritual Scance-He' Comes to Grief.

BY BLIPHALET SMILEY

From the Denver Sunday Mirror

Our friend Wilkin's better half is a firm be liever in Spiritual manifestations, but he tells her that materialized spirits are a source and delusion, and that none but weak minds are deceived thereby. Last week he read an "Exposure of Spiritualism," which explained how the medium disengaged himself from his fastenings, and was thus enabled to ring the bell, play the violin, drum, etc., and he thought that if he could just give an expose at his own house, he would thoroughly convince Mrs. W. of the fallacy of her belief. Bo he cleared out the cupboard and set it in the middle of the up stairs parlor, and had his wife tie him to a chair on the inside, and place an accordion, a tin pan in lieu of a drum, and several other articles inside the cabinet Then she closed the door and the seance was about to commence, when Wilkins thought she had better run over to Mrs Keyser's and get a dinner sell for him to ring during the course of his manifestations. But when she got over there, she and Mrs. K. got to talking about the Beecher scandal, and soon she forgot all about her husband being in the cupboard. After awhile Wilkins got tired waiting and thought he would practice slipping the rope, until Mrs. W. got back, but somenow or other the rope seemed adverse to slipping, although he thought he was following the directions in the "expose" implicitly. Finally he got mad and excited, and went to flundering about like a carnsh on a sand bank; and the first thing he knew the cupboard awayed beyond the center of gravity and came down like a Methodist falling from grace, carrying with it the parlor clock, several sections of stove pipe and knocked about four lights out of a bay window. The concussion bursted the door open, and when Wilkins emerged from his cabinet and saw smoke in the room, he commenced yelling "fire!" and started on all fours for the stairway, with the chair covering him like an immense pack saddle. The chair rather impeded locomosión until he got down about two steps, when it chapged tactics and took him down the stairs with a rapidity of revolution that rather bewildered him, and made him think of snow slides, glacial eras and other re-

ligious topics. He had just fetched up on the pavement when a policeman seized him, thinking he was a bound lunatic who had escaped from the apparently burning building. In vain Wilkins begged to be unloosened. The policeman, conscious of his duty, held on to the chair, and there he sat and howled and awore, while the fire department came around and played on the house, knocking in the parlor windows, tearing down the fence, and occasionally turn ing the hose on Wilkins to keep him quiet, until they found there wasn't any fire at all, and that the alarm was caused by smoke is-suing from the dismembered stove-pipe.

Then Mrs. W. came around and explained matters to the policeman, who unbound her husband, and allowed him to go up stairs and compute damage. The room looked as though there had been an ice-gorge that way; there were enough clock wheels lying around to build three or four models of a patent reversible threshing machine, and have several driving wheels left; the statuary and painting were irreparably ruined, Andrew Jackson having fallen on George Washington, and knock d in one side of his face, while in the "Bunse by the Bea" the luminary had been knocked clear across the briny deep, and gone to roost behind the coal scuttle.

Then Wilkins went into the back yard and sat down on the ash pile, and delivered a few remarks upon profanity, giving practical illus-trations profusely, and occasionally alluding to the man who wrote the expose of Spiritual ism.

BARRITT'S HEALTH GUIDS HOW roady and for sale at the office of this paper. Price, \$1 00. BANKER OF LIGHT for sale at the office, of this paper.

\$1.65 pays for this paper one spar, to new trial subscribers, and we pay the postage after the first of January.

Newspapers and Magazines For sale at the Office of this Paper:

Banner of Light. Boston. 8 " " Spiritual Magazine. Memphis. 15 "." " Science of Health N. Y.

Phrenological Journal, N. Y. 30 cts. Per Copy

\$1 65 cents renews trial subscriptions one year.

tiood Commissions or variable premiums are given to agents for three disticts whim feligious papers and one agricultural monthly Canvasiers are making excellent wages. Assures was true to did for sample cours and terms. repries twages. Askers wasten for diff sample copy and terms. Address II. A KING, Box 2289 New York City.

# Try Dobbin's Electric Soap.

CONSTANT EMPLOYMENT.—At bome, Male O or Female, \$30 a week warranted. No capital required. Particulars and valuable sample sent free, address, with 6c return stamp, C. Roes, Williamsburgh, N. Y. 170,2813

### THE MAGNETIC HEALER DR. J. E. BRICCS,

OFFICE, 24 East Fourth St. Address, Box 82, Station D. New York City.

### Catarrh, Diphtheria AND ALL THROAT DISEASES CUR-BLE, BY THE USE OF

DR J. E. BRIGGS THROAT REMEDY. MR ANDREW JACKSON DAVIS Writes -- Dr Briggs'
Throat R medy for the Toront and Catarrhal affections,
Inti diag Hipotherus, I know to be equal to the claims in
bis adverti-ement. Frice 50 cts per bottle. Sent by Ervisn215

DECALCOMANIA. BEAUTIFUL
ART OF TRANSPERRING FICTURES, with
instructions and catalogues with fee for 10 cts.,
100 for 5 cc. nis. They are livede, Landscapes,
Flowers, Asturn Leaves, An mais, Birds, Insects, &c. Twey can be transferred instantly to any article roas to imfrace the most beautiful pointing. Also 5
Gim Chromos for I' cents and hautiful catalogue of
Silk Book-Markers free. BALDWIN & CO., 744 B'way,
N. Y.

AGENTS WANTED for the fartest published. Bend for circulars and our extra terms to

National Publishing Co., Chicago, Ill.

### THE CROSS

THE STEEPLE.

THEIR ORIGIN AND SIGNIFICATION.

By Hudson Tuttle. Price, 10 Cents.

\* Por side wholesale and retail by the Religio Philo-sophical Publishing House, Adams St., and Fifth Ave., Chicago.

EPILEPSY OR FITS Cared by the near of Rear' Epilepto, Bernedon. Taxas Parasus wass. For cit. Colors, evidence of success see, abdress COSS MEOTHERS, No. 251 Main Rures, Shahmand, led.

100 CENTA MAKE A DOLLAR No one will dispose the last that face but that \$1 will buy \$2 worth of go de la not generally known.

IT IS SO, To threat N. R. Do lar Bale is selling Dry Goods. Groceries newsley. Hostery, Boales, Teas, C. B. o. o. d. c., at wholes de prices, and giving for a single dollar what would cost \$2 to \$3 elsewhere.

ALL WE will deal with pregularly Thousands buy from us monthly we have \$8 w resident agents, you also deal was \$1000 mon. Any one can try for \$100 and one trial sile curve silvour orders.

THIS IS SO N bandbug no '2 cent tekets,' no leading Bos on papers and by \$1,000 satisfied patrons, who dealt with us in '814. We guarantee satisfaction to all.

WE CAN We do and we shall give more, better, be but for twice the money elsewhere. This we can proved you far us We want an assent in every town. Dun't pass this by Presion 6. full particulars &c., raus T. Alf. Address ORMISTON & CO., Managers, 33 Bromfield St. Boston, Mass.

We mean Home Sewing Machines. LARGE DISCOUNTS FOR CASH. the country AT OUR EXPENSE if not ac-

cepted. Send for last circulars and terms to JOHNSON, CLARK & CO., Gen'l Ag'te U.S. A., CHICAGO, ILL.

## The Fishermen's Memorial and Record Book,

dah are caught, and where they are caught olden time and modern time fishing OFF HAND SKRICHER Bie TRIPS, STATISVICS OF THE PISHERIES, TALES OF NARROW ESCAPES PRANSUL GALES, MARITIME POSTRY, and other matters of interest concerning this imp rtant industry. Very hand-om-ly illu-trated with original engravings Price \$1.00 in Paper Covers, \$1 50 finely bound in Cloth. Sent anywhere on receipt of price. Agents wanted, to whom exclu-ive territory will be given. Liberal commissi us. Witte for particulars.

PROCTER BROS, Publishers

Cape Ann Advertiser Office,

GLOUCESTER, MARS v17n26t13

# The Fall of Man,

Critically Reviewed. This pamphlet, with other Theological and Extional Tracts, including a Freinade to a projected new outological work, harmonising Science and Relision in adaptation t an age of free thought and lib rat. will be anti-ree to those enclosing a stamp to the anthor, M. B. CRAVEN, Richboro, Backs Co., Pa. vi7n38t03

TEA AGEN'S WANTED EVERYWHERE.—The choicest in the gorld —Importers prices—largest Company in America—staple article pleases every body- ir de increasing—best inducements—don't waste time—send for Circular to ROB'T WELLS, 43 Vesey st., N. Y. P. O. Box 1887. vi7nt2013

Unprecedented Demand for's new and greatly enlarged edition of

MOSES-WOODHULLISM IN A NUTSHELL

BY THE SPIRITUALISTS OF NEW HAMPSHIRE.

WITH AN APPENDIX.

With an Appendix.

Containing Reviews of "Social Freedom," by Mrs. M.
J. Wilcorson and Warren Harris. Also an Expection of the True Character of Woodhull, Chafin, and Blood, by Dr. Joseph Treat, formerly Associate Editor of Woodhull & Claffie's Weekly.

This work contains 42 compact pages fully showing the doctrine of "Social Freedom" as taught and practiced by Victoria C. Woodhull, Moses Hull, Tennie C. Claffin, Col. Blood office Harvey and others of their faith as declared and published by themselves | To which is appended reviews of the permicious doctrine, by Mrs. M.
J. Wilcorson and Warren Harris, and an expose of their terrible conduct, by Joseph Treat, formerly Associate Editor of Woodhull & Claffin's Weekly.

Everybody should send for the book, and read it, and when read at home, it should be loaned to the neighbors; that all may see what "Social Freedom" teaches, and its refutation and repudiation by true Spiritualists.

TEN CENTS purchases the work: Ten thousand copies now re-"y to fill orders, by mail or otherwise, Address Ritherd-Philosophical Purillander Chicago, Ili.

18%

### CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price or books desired, and the additional amount mentioned for postage, will meet with prompt attention.

An Hour with the Angels. Cloth ..... Astrological Origin of Jehovah-God. D. W. Hull
A Discussion between Mr. E. V. Wilson Spiritualist, and Eld. T. M. Harris, Christian,
Age of Reason and Examination of the Prophe-

cice.
Artificial Bomnamburism, by Dr. Pahnestock.
Answers to Questiona, Practical and Spiritual, by A. J. Davis.
Apocryphal New Testamest age of Reason, by Thomas Paine. Cloth.
Paper.
Arcans of Nature, Philosophylof Spiritual Existence, and of the Spirit World, Vol. I., Hudron Tuttle.
Arcans of Nature, Vol. II.

Hudron Tottle.

Arcans of Nature.

Arshula; or the Divine Guest, by A. J. Davis.

Approaching Crista, by A. J. Davis.

Paper, 50 04; Cloth,

Astro-Theological Lectures, by Rév. Robert
Taylor.

Taylor ... Blow, a book for children, by H.

C. Wright.
Antiquity and Duration of the World, by G. H.
Toulmin, M. D.
An Rye-Opener, by Zepa, Cloth
Paper Covers
Avilude or Game of Birds,
Ancient Sex Worship, Cloth, \$1, post, \$c. pap.
After Death or Disembodied Man Bhagavad Gita—Piain, 175 00; Gitt 225
Beginning and End of Man 0.15
Bible in the Halance, by J. G. Piah 1.50
Bissphemy, by T. R. Hazard 10
Be Thyself, by Wm. Denion 10
Brotherbood of Man and what Pollows from It.
Maria Hide.

Maria King.
Book on the Microscope
"thi real Chronology. M. B. Craven.

Bible in India
Bible Marvel Workers—Allen Putnara 1.25 in
Brittan's Journal—per number 80 .00
Cora Tappan's Lectures 64 00
Common Sense Theology — D. H. Hamilton 1.50 in
Clotthe 1.25 Jb; Paper 1.00 76
Christianity before Christ, M. B. Craven, 25 04
Critical History of the Doctrine of a Putnre
Life in all Arcs and Nations, by Wm. R. Alger 0.50
Conant Mrs. J. H., Biography of 1.50 in
Complete Works of A. J. Davis 18.00
Complete Works of A. J. Davis 18.00
Childhood of the World Prof. Clodd Paper, 40 04
Cloth, 60 78

Cloth,
Chapters from the Bible of the Ages
Oriticism on the Apoetle Paul, in Defense of
Woman's Rights, etc. by M. B. Craven.
Conjugal Sins against the Laws of Life and
Health, by A. K. Gardner, A. M., D.
Constitution of Man, by George Combs.
Common Sense Thoughts on the Bible, by Wm.
Denton

Denton

Cosmology, by G. W. Ramsey
Common Bense, by Thomas Paine
Christ idea in History, by Hudson Tuttle.
Christ and the People, by A. B. Child, M. D.
Christianity no Pinality, or Spiritualism Superior to Christianity, by Ws. Denton
Criddism on the Theological idea of Paity, by
M. B. Fraven
Christianity, lis Origin and Tendency considered in the Light of Astro-Theology, by D.
W. Hull
Claims of Spiritualism embracing the Pro-

W. Hell Claims of Spiritualism; embracing the Experi-ence of an Investigator; by a Medical Man. Christianity and Materialism—B. F. Under-

wood.
Constitution of the United States.
Career of Religious Ideas—Tuttle. Paper
Child's Guide to Spiritualism
Cross and Steeple. Huason Tattle

Olakkalem.
Defence of Spiritualism - Wallace 15
Dictionary. Webster's Unabridged 11.00
Pocket, flexible cover 1.00 Pocket, flexible cover
Dyspepsia, its treatment etc.,
Descent of Man, by Darwin, Two Vols. (21.00
per Vol.)
Davenport Brothers—their Remarkable and In-

Davenport Brothers—their Remarkable and Interesting History.
Diagosis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity.
Day of Doom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715.
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life.
Deluge, by Wm. Denton.

10
Dawn, a Novel of intense interest to progressive people.

people
Death and the After Life, by A. J. Davis, paper
Cloth Cloth
Debatable Land. Hon. R. D. Owen.
Diakks-A. J. Davis, Cloth, 50 00; Paper, Dialogues for Children, .. Devil and his Maxer

Exposition on Social Freedom. Beary on Man. Pope, Cloth Gilt
Board, School Edition,
Brows of the Bible, Demonstrated by the Truths
of Rature, by Henry C. Wright. Paper....

Resays by Prothinghalfi, Welse and others. Essence of Religion. L. Feuerosch. Paper.

Rreter Hall, a Theological Romance. Cloth.... Paper Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper Cloth Cloth Electrical Psychology, Dods.

Fisches of Light from the Spirit Land; through the mediumship of Mrs. J. H. Conant.

Proctalls on the Boundary of Another World, by Robert Dale Owen.

Pree Thoughts Concerning Religion, or Nature 64. Theology by A. J. Davis. Enlarged Edition Cloth, 7b 12; faper

Printain, by A. J. Davis.

Scoti Bense. By Baron D'Hoibsch

Great Harmonia, by A. J. Davis.

Fool, I. The Frysician; Vol. 5, The Teacher;

Vol. 1, The Frysician; Vol. 5, The Teacher;

Vol. 2, The Seer; Vol. 4, The Heiturner; Vol. 5, The Thinker.

Edd Idea in History, by Hudson Tuttie.

God Idea in History, by Hudson Tuttie.

God the Father and Man the Image of God, by Maria M. King.

Rierophant; or Gleanings from the Past, by G. C. Stewart.

Elerophant; or Gleanings from the Past, by 6.

O. Stewart
Eartinger of Health, by A. J. Davis.

Eartmonial Man, or Thoughts for the Age, by A.

J. Davis. Gloth
Haunted School House
Elstory and Philosophy of Evil, by A. J. Davis.

Pares

Paper Cloth

Eayward's Book of all Religions, including Spiritalism.

mayward's Book of all Religious, including Spiritualism. 1.75 24

Howard Why I became a Spiritualist. 75 12

How to Bathe, by E. P. Miller, M.D. Paper. 80 66

Goth Seeded In, by Elisabeth Staart Pheips, suther of Gates Alar

History of the Intellectual Development of Europe, by J. W. Draper, M.D. L.L.D. 500 60

Human Physiology, Statistical and Dynamicsi, or the Conditions and Course of the Life of Man, by J. W. Draper, M.D., L.L.D. 650 pp. Cloth

Hesperia; a Poem. Over L. V. Tarana. 60 60

Han, by J. W. Draper, M. D., L. L. D. 600 pp.
Cloth

Hesperia; a Poem. Cora L. V. Tappan,
How to Paint, Gardner,
Lucidents in my Life, first series, by Dr. D. D.
Homa. Introduction by Judge Edmonds.
Incadents in My Life, second series,
Injurious Infinences of Schools
Intuition,—A Novel—by Mrs. F. Kingman.
Important Truths, a book for every child.
Is the Bible Divine? by B. J. Finney, Paper.
Cloth

Cloth

there a Devil† The argument Pro and Con...
Inquirer's Text Book, by Hobert Cooper...
Indidel, or Inquirer's Text Book, by Robert Cooper

1. 55

Is it the Despair of Science, by W. D. Genning
15

Irepressible Conflict and the Unity of God, being two lectures by Emma Hardinge and T.

G. Forster.

Is Spiritualism True? Wm. Denton,
Irreconcilable records of Genesis and Geneoiogy, William Denton. Paper

ogy. William Denton. Paper Cloth.
Influence of Christianity on Civilization, by R. F. Underwood.
Jesus Myth Man or God—Peebles.
J. nius Cumasked: or, Thomas Paine the Author of the Letters of Junius, and the Decision of Indexedence.

ther of the Letters of Junius, and the Decisration of Independence.
1.00
restion of Independence.
1.00
restion Unveiled, or the Character of the Jewish Desity Delinested.
1.00
Jose of Are—a Biography translated from the
Probch, try Barshi M. Grimkee.
1.00
Jesus of Nazareth. by Paul and Judas, through
Alexander Smyth

King Dayld and his Times, Common Bense
View by H. H. Marca.
Lay to Political Science, by John Senft.
1.50
Elder's Secrets of Bee-Keeping, Paper.
50
Boards.

Koran, with explanatory sotes, by George Sale. 5 Vo. 570 pp. Best edition yet published... foran, with Life of Mohammed, translated by George Sale. Gent. 13 mo., 472 pp.

1.00 -24

80 F4

23

35 00

40 00

12

life of Thomas Paine, with critical and explan-story observations of his writings, by G. Vala. 1.00 A 1.75 x0 Love and the Master Passion, by Dr. P. B. Randelph Letters to Elder Miles Grant, by Rev. Moses Living Present-Dead Past, by H. C. Wright.

Paper.
Cloth
Lessons for Children About Themselves. By
A. R. Newton.
Life of Wm. Denton by J. H. Powell
Lyceum Stage. For Lyceums and Exhibitions.
Kates. Kates. Moses Woodhullism in a Nutshell .......

Moses Woodhullism in a Nutshell
Mental Medicine, Evans,
Man's True Saviora. Denton.
Ministry of Angels Realised, by A. E. Newton.
Manual for Children (for Lyceums), by A. J.
Davia. Cloth.
My Affinity, and Other Stories, by Lizzie Doten
Mediumship, its Laws and Conditions, with Brief
instructions for the Formation of Spirit Circies, by J. H. Powell
MCCAN'S Eleven Dava at T. B. Hannel

cies, by J. H. Powell
Moravia, Eleven Days at. T. R. Hazard.
Mesmerism, Spiritualism, Witcheraft, and Miracle. by Allen Putnam
Modern American Spiritualism—1848-1868,
without the engravings...
Morning Lectures. (Twenty Discourses) by A.
J. Dayle J. Davis Mediums and Mediumship: by T. R. Hasard. Mental Cure, My Wedding Gift, Plate,

My Wedding Gift. Plan.
Gift.
Manomin, a rythmical romance of Minnesota
and the Great Rebellion
Moves and the Isrellites—M. Munson
Martyrdom of Man
Magic Staff A. J. Davis
M. diume, from the French of A lan Kardec.

Nature's Laws in Human Life: an Exposition

of Spiritualism
Nature's Divine Revelations, by A. J. Davis
New Physiognomy 1000 Illustrations—S. H. Nerves and the Nervous. Dr. Hallick Old Theology turned Upside Down by T. B. Taylor, a. M. Cloth 1.20 Paper Orthodoxy False, since Spiritualism is True, by

Wim Denton
Origin of Species, by Darwin
Origin of Civilization and Primitive Condition
of Man, by Sir J. Lubbock
One Religion Many Creeds. Phrenological Chart-(Well's Descriptyle)
Philosphy of Special Providences, by A. J.
Davis Cloth.
Paper
Paine's Political Works, 1 vols., of about 500

Paine's Political Plantage of Voltaire. Perint Philosophical Dictionary of Voltaire. Perint American Edition, 876 octavo pages to the plates. Largest and most corpect edition in the English Language. Contains more matter than the Dondon Edition which sells for \$10. Pealms of bife by J. H. Adams. Paper cover.

Board
Persons and Svents, by A. J. Davis
Planchette, by Bres Bargent
Penetralia by A. J. Davis
Problems of Life—A book of deep thought,
Principles of Nature, by Mrs. M. M. Ring
Peems from the Inner Life, by Lizzie Doten.
Gitt.

Olit
Philosophy of Creation, by Thomas Paine,—
Through Horace Wood, Medium. Cloth Paper .
Poems of Progress. Lazzle Doten,

Gut Git.
Parturition without Pain. M. L. Holbrook, M.D.
Pentateuch—Abstract of Colenso
Physical Man, his Origin and Antiquity, by
Hodson Tuttle Progressive Songster.
Philosophy of Spiritual Intercourse, by A. J.
Davis, cloth

85 C4

Proposition Hand-Book. Invaluable to all Pre-adamite Mail Primitive Chistianity and Modern Spiritnalism. 1,50 15 275 rg B Crowell Pro f Palpable -cloth 100 - paper Poems by J. sace Butler, plain -

Religion and Dem scracy. Prof. Brittan 25 04 1.25 16 15 02 1 22 14 Religion and Dem Cracy. Prof. Brittan 25 64
Radical Discourses, by Denton 1.25 68
Review of Clarke on Emer on. Linale Doten 15 62
Radical Rhymes. Wm. Denton, 122 14
Rules for Forming Spiritual Circles, Real Life in Spirit Land, by Mrs. Maris M. King 100 6
Report on Spiritualism Dialectical Society
Committee 200 60

Spiritalis

Spiritalis

Spirit Works, Real, but not Miraculona M

Allen Putnam

soul Affinity, A. B. Child

Satan, Blog/sphy of. By K. Graves

Bermon from Shakspeare's Text. Denton

Sacred Gospels of Arabula, A. J. Davis, cloth

full left.

full gilt Ornamen'al covers Sabbath Question. A. E. Giles. Sunday Not the Sabbath Bunday Not the Sabbath
Sernal Physiology, by R. T. Trall, M.D.
Strange Visitors, Dictated through a Clairvoyant
Spiritual Harp.
Abridsed Edition

Self-Abnegationist; or the true King and Queen, by H. C. Wright. Paper Soul of Things. by Elizabeth and Wm. Denton 1 50 Soul of Things. Vol. 1. Prof. Denton 200 Spiritual Philosophy ss. Diabolism, by Mrs. M. M. King Beven Hoor System of Grammar, by Prof. D. P.

Science of lavis, of the moral and Bystein of Nature, or Laws of the moral and Physical World, by Baron D' Holbach Startling Ghost Stories from Authentic Sources Self Instructor in Phrenology. Paper,

Belf Centradictions of the Bible, Bpiritualism a Test of Christianity, D. W. Hull, Bafena or the Mental Constitution, by Arthur Merton Spiritualism Discussion of J. C. Fish & T. H.

Dunn, inspe, an interesting Game of Cards itorics of Infinity, from the French of Camille Flammarion—a singular and interesting 

monds.
Startling Facts in Modern Spiritualism. N. B.
Wolfe, M. D.
Reers of the Ages, by Hon. J. M. Preble
Spirit Life of Theodore Parker, by Miss Ramsdell. Cloth Spiritual Teacher and Songster J. M. Peeb.os 25 00

Dentoh

Talk to my Patients by Mrs. C. B. Glesson, M.D. 1.50
The Vestal, by Mrs. M. J. Wilcomon

Treatise on the intellectual, moral, and social man, a valuable work by H. Powell

Tale of a Physician, by A. J. Davia. Cloth

Paper Cover.

Paper Cover.
The Merits of Jesus Christ and the Merits of
Thomas Paine as a Substitute for Merits in
others: What is the Difference between them? Thomas Paine as a Substitute for Merits in others; What is the Difference between them f by H. C. Wright The Inner Mystery, an Inspitational Poem, by The Voices, by Warren Sumner Barlow, Ght Plain
Theological and Miscellaneous Writings of
Thomas Paine
Tobacco and its Effects, by H. Gibbons, M.D
The Semple; or, Diseases of the Brain and
Nervos. A. J. Davis,

Paper
The Yahoo, a Satirical Rhapecdy
The God Proposed, by Denton,
To-Morrow of Death To-Morrow of Death 1 75
Three Plans of Salvation. 10
The Hereafter, Hull, Cloth. 75
Paper. 75

Paper,
The Clock Struck One.
The Clock Struck Three
Totem, Game for Oldldren.
The Life, a singular work from a mysterious The Gods and other Lectures—Ingersoll.
The Irmer Life; or Spirit Mysteries Explained.

Belence. Travels Around the World-J. H. Peebles.... Unwelcome Child, by Henry C. Wright. Paper

Woman Love and Marriage.

Woman and her Divine Republic...

Whiting, A. B. Biography of
Who are Christiana, Denton
What is Right, by Wm. Denton
What is Spiritualism, and Shall Spiritualists
have a Creed: by Mrs. M. N. King

Why I Was Ricommunicated from the Presby terian Church Prof. H. Barnard. Which Spiritualism or Christianity, Cloth, ....

WE ARE PREPARED TO FURNISH MISCELlaneous Books of any kind published at regular
rates, and, on receipt of the money, will send them
by mail or express, as may be desired. If sent by mail,
whe afth more than the regular cost of the book will be
required to prepay postage. The patronage of or friends
is solicited. In making remittances for books buy postal
orders when practicable. If postal orders cannot be had,

C. O. D. Orders for Books, Medicine, or Merchandise of sny kind, to be sent C. O. D., must be accompanied by not less than \$500, or, if of less value, then by one-fourth the cost. No attention will be paid to any order, unless these terms are compiled with. Religio-Philosophical Publishing House.

A TALE OF ETERNITY And other Poems.

BY GERALD MASSEY. F76 pages, beavy-tinted paper, gilt top. Price \$1; postage

opplical Publishing House, Adams St., and Fifth Ava., MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium CORNER ADAMS ST., & 5TB AVE., CHICAGO

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnosthe disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curjesty, the
better practice is to send along with a lock of hair, a
brief statement of the sex, age, leading symptoms, and
the length of time the patient has beer sick; when all
will, without delay, return a most potent prescription anremedy for cradicating the disease, and permanentle
curing all curable cases.

remony for cradicating the disease. And permanenticuring all curable cases.

Of berself she claims no knowledge of the healing art but when her spirit-guides are brought so capper with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases through the posities and aspatine forces latent in the system and in nature. This prescription is sent by mail and be it an internal or an external application, it should apply the prescription of a profession of a profession or a strike prescription as directed in the account. be given or applied precisely as directed in the accompa-lying letter of instructions, however simple it ma-seem to be; remember it is not the quantity of the com-pound, but the chemical effect that is produced, the science takes cognizance of.

One prescription is usually sufficient, but in case the

patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of

Mrs Ronzwson also, through her mediumship, diag mers recanned also, through her mediumanip, disc noses, the disease of any one who calls upon her at he residence. The facility with which the spirits controlling her accompiles the same, is done as well when the appli-cation is by letter, as when the patientils present. He gifts are very remarkable, not only in the healing art, bu-us a psychometric and business medium. Thrus:—Diagnosis and first prescription, \$3.00; each

subsequent one. \$4.00. Psychometric Delineation or character, \$3.00. Answering business letters, \$2.00. The money should accompany the application to insure a

Hereafter, all caurity applications, to insure a re ply, must contain one dollar, to defray the expenses or reporter, urmanuments, and postage.

N.B.—Mns. Robinson will hereafter give no private stitings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compile. with, or no notice will be taken of letters sent.

### A Good Head of Hair Re stored by a Spirit Prescription.

ADITOR JOURNAL: — For the benefit o my friends an ne world, I desire to make this brief statement. I have been almost entirely bald for about six years flad tried almost everything that I could bear recom-mended, and firmly believed that nothing could restor-

mended, and drmiy believed that cothing could restormy hair.

One year ago this month I wrote Mrs. A. H. Robinson the healing medium, 148 Fourth avenue, Chicago, as take trecort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not gwall the ingredients for the Restorative until some time is fune, 1871. I then commenced aging it as directed, and was encouraged, became it was the first application that had been felt upon the scalp,—it canning a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spot-all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked the every day how it is, and what I had need to bring my hair back, all agreeting that it is unaccountably strange etc., etc. And here let me state, that not one of thair linear would get a head of hair.

I can fully substantiate the foregoing by 18,000 wit neeses, if necessary, and will answer correspondents.

I can fully substantials the foregoing by 10,000 wasses, if necessary, and will answer correspondents testred

Springfield, Ma . Don't forget to send a letter stamp to pay the

Mr. Smith inclosed a lock of his hair along with the shove letter. It is about one inch in length, and of a tark brown color, soft and flively as that of a youns man of twenty.

Mrs. Bobinson diagnoses the case and furnishes the Restorative complete teent by express or by mail or receipt of a letter in the handwriting of the applican or a lock of hair. She diagnoses each case, and compounds the Hair Restoration to suit the temperament o each person whose hair is to be restored.

The Restorative never falls to reproduce a good hear of hair in iess than one year, no matter how long the applicant may have been baid.

Addreso Ma. An H. Bobinson, corner Adams stree and 5th Avenue Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postagor expressage.

Mrs. Robinson's Tobacce Anti-

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by mail, on receipt of \$2.00. It
is warranted to cure the most inveterate user of the weed
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is falsa. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
bealth to use it. Mrs. Robinson's Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbling the hankering desire for a poison
ous weed. It is a remedy presented by a band of chem
ists long in spirit-life, and is warranted to be perfectly
harmless.

harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisceous drug in it.

Address. Reliefo Philosophical Publishess House, Adams Sirbest and Pith Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Bobinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty rears.

LORENEO MERKER I hereby certify that I have used tobacco over twenty years. One, box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire

I have used tobacco between fourteen and fifteen years. About two menths since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured use, and I feel perfectly free from its use. Have no destra forth.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for in

Oswego, N. Y.

Mr. R. T. Wyman, of Wankan, informs me that he
nás used one box of Mrs. A. H. Robinson's Tebacco
Antidote, and that he is entirely cuted of all desire for
the weed. Inclosed find two dollars. Please send me s
box.

Oshkosh, Wis. For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House. Adams and Fifth avenue, Chicago.

\*\*\* Agents wonted, to whom it is supplied for twelve dollars per donen, but the cash must accompany each

### TRAVELS Around the World:

What I Saw in the South Sea Islands. Australia, China, India, and other "Heathen" (7) Countries.

BY J. M. PEEBLES.

Author of " Seers of the Ages," " Spirstualism Define and Defended," " Jenus-Myth, Man or Gtd." ste

This interesting work is the result of two years' travel and observation in Europe and Oriental Lands, and is issued in a fine volume of 414 places, 8vo. finely bound in cloth. Price. \$1.00, postage 16 cents.

"." For sale wholesale and retail by the Religio Philosophical Publishing House, Adams St., and Fifth Ava. Chicago.

SPIRITUALISM AS A SCIENCE

### A Trance Address. By J. J. MORSE,

Trance Medium, Londor, Eng BERGET THE BOSTON SPIRITUALISTS' UNION

Price, 5 cents each; or \$3.00 per 100. . For sale wholesale and retail by the Religio Philesophical Publishing House, Adams St., and Fifth Ave.

### Career of Rel gious Ideas: Their Ultimate: The Religion of Science.

By Hudson Tuttle.

Having made arrangements with the London Pub-disher, we are now enabled to supply this work at a small advance on the English price. It is pronounced by Eng tab critics as having remarkable marit, and has met with a large sale.

Contents - Religion and Science - 1 Introductory, a What is Religion' 3 literarical Review - Feliarhian - Polythelam 5 Monothelam, Value of the Old and New Testaments and Secred Books as Au 3 Jity, 7 Man's Progress Dependent on Intellectual Growth, 8 The great Theological Problems - The Origin of Religion Nature of the despite of the Putter State, 9 Man's Fall and the Christian Scheme for his Redemption, 10 Man's Position - Fate Free Will, Free Agency Necessity Responsibility, 11 Dutles and Obligations of Man in the Christian Science and Chrisian Science and Christian Science and Christian Science and Chris

It is the last votume of the series of which "The Careen of the to didea. and the "theist idea," are the preced g'at press and called forth highest praise and sever

at critic sts.

Of them the Philadelphia City News east: A work of them the Philadelphia City News east: A work of them the high the Addedness Than a value as an index of nobelleving thought. The haddedn-Mr. Tut Le ia a writer of acknowledged ability in the ranks of Speritualism. He method a not inspirational but pos-tive. A K titles in the Hymer of Light. If Hudson Fustles Gepties were accounted as a text book is every the ological seminary there would be good reason to anticipate that the future graduates of those fastitutions would be more intelligent and more charitable than former ones.

A Book for skepties,

A Book for Mclentists, A Book for Thinkers. Price-60 cents.

\*.\*For sale wholesale and retail by the Reitsio-Philo sophical Publishing House Adams St and Fifth Ave. Chicago

### CHRISTIANITY - MATERIALISM BY B. F. UNDERWOOD

This pamphiet of El pages, printed in the strice on heavy floted paper subodigs matter used by Mr. Underwood in some of his best lectures. The author deals thristianity as represented by the Oid and New Testaments and modern opthodox sects, some severand well merited blows; while we differ greatly from our talented friend Underwood in some essential particulars, we helieve his betures and writings calculated to do much good, his Christianity and Materialism, is worthy of, and will repay a sareful reading.

Price, 13 cents Fer Por sale wholesale and retail at the office of this

### THE REPORT ON SPIRITUALISM OF THE COMMITTER OF THE LONDON DIALECTICAL SOCIETY.

THIS ROITION (printed from the Original Plates, by special arrangement with the Publishing Committee) contains the following items

WITHOUT ABRIDGMENT. I.—The names in full of the Clergymen, Barristers, Bolicitors, Physicians, Surgeons, Editors, Literati, Scien-tists, Merchants, and others forming the Investigating

Il.-The Report in full, as presented by this body to the Society, after an investigation extending over many months, during which oral and written testimony was

NEARLY ONE HUNDRED PERSONS. III.—The whole of the test-experiments made by the thvestigators in six sub-committees,

WITHOUT PROFESSIONAL MEDIÚMS.

IV .- The minutes and reports of the six sub-commit-It — The names of the witnesses; and the whole of the evidence given under cross examination by persons of known credibility, in every grade of society, being a record of extraordinary spiritual phenomena, directly attested—Apparitions—Levitations of heavy bodies, animate and tnanimate—Spirit Voices and Music—Spirit telegraphy, Messages, Writing, Drawing, and Painting—Spirit healings—Visions in Crystals—Trance speaking—Prophecies—Speaking in Unknown Tongues—The Handling of red hot Coals, etc., sto.

Spirit assumed the control of the correspondence as originally printed, being the letters, opinions, and experiences of many public and professional men of high repute; to which is added to Original Papers and Notes of Scances.

VII.—A list of ancient and modern works on Spiritual-ism and kindred cubjects; and a copious Index. To the above is to be added a resume of the press critiques—an original paper, analyzing the arguments of the reviewers—Rules for the guidance of investigators— and a Digest of useful modern works on the subject of Spiritualism and its phenomena, for the information of

This handsome volume is acknowledged to be the most complete and useful works, ever published on the subject of Spiritualism. It should be obtained by every inquirer, investigator, and Spiritualist.

Price, \$2.00. Postage free.

\*.\* For sale wholesale and retail by the Religio-Phile-phical Publishing House, Adams St., and Fifth Ave.,

### **NEW RESEARCHES** -01-

Ancient History: Embracing an Examination of the History of the Jews until the Capitvity of Babylon: and showing the origin of Mosaic Legends concerning the Creation, The Fall of Man, Flood, and Confusion of Languages.

Count and Peer of France; author of "The Ruins, or Meditations on the Revolutions of Empires," etc.

Price; \$1.50. Postage 16 cents. For sale wholesale and retail by the Religio-Patis-phical Publishing House, Adams St., and Fifth Ava., A NEW BOOK

### WOMAN, LOVE and MARRIAGE.

BY F BAUNDERS

do not these guiden links - Wonjan, Love and Marriage, entirele as with an electric chain, our common numberly so area like Faith, Hope and Charity, are they bound together by an indissoluble law of suinity, in hallowed relationship; while any attempt to divoce them, would be not only an act of violence to the instincts of our nature, but an irretrievable disaster alike stincts of our nature but an irretrievable disaster alike to our moral, as our social economy. The heresy that would seek to ignore or amout the Divine Institute of marriage, would expose without defense the honor and happiness of woman, for the palladium of both is secured alone in that easted rite. \* Air from preface.

The author is well known for his plugant and forcible writings, and this book will be found pleasant and profitable reading.

312 pages. Igmo paper Price-75 cents; postage free. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Adams at and Pifth ave., Chicago

THE INFLIENCE

### Christianity on Civilization. BY B F 1 NDERWOOD

In this pumpished of about one hundred pages the author the crahedred a large compart of facts obtained from a long contral and experience of study, and as all his authorities are fately and homestry quoted, the His co work is of great value on the a count above. His co

I'm. To at life, passinge free

. . For and a tolerant and retail at the uffice of this

### Hudson Tuttie's Works.

RICANA OF SPIRITUALISM A MANUAL OF SPIRITUAL SECTION and Philosophy With a portrait of the author Price \$2.00, postage 24 cents.

ARCANA OF NATURE on The History and Laws OF Cheation let Volume \$1.20, postage 16 cents.

ARCANA OF NATURE, on The Princeporter Spiritual Express and of the Spirit World. 3d. Volume, \$1.20, postage 16 cents.

Californ OF The Gold Office IN HISTORY Page

CAREER OF THE GOD IDEA IN HISTORY Price, CAREER OF THE CHRIST IDEA IN HISTORY. PAGE

ORIGIN AND ANTIQUITY OF PHYSICAL MAN, Scherofically Considered; proving man to have been contempedate with the masterior size Price. \$1.56. \* Por saje wholesale and retail by the Religio Philo-subbent Publishing House, Adams St., and Fifth Ava.

Becond Revised Edition. STATUVOLISM:

ARTIFICIAL SOMNAMBULISM.

HITHERTO CALLED MESMERISM,

Animal Magnetism. CONTAINING A BRIEF HISTORICAL SURVEY OF MESMER'S OPERA-

TIONS, AND THE EXAMINATION OF THE - NAME BY THE FRENCH COMMIS-SIONERS. PRESO-SURVANISTION; OR, THE EXPOSITION OF PERS NO MAGNETING AND NEUBOLOGY. A NEW FIRM AND DIVISION OF THE PHRENOLOGICAL ARGANS INTO PURO TIONS, WITH DESCRIPTIONS OF THEIR NATURE AND QUALITIES, STU., IN THE SENSES AND PACULTIES; AND A PULL AND ACCURAGE DESCRIPTION OF THE VARIOUS PHENOMENA BELONGING TO THIS STATE; INCLUDING

THE WARING AND SIEEPING, WITH PRACTICAL IN-STRUCTIONS HAW TO ENTER AND WARR PROM RIVERS. The Identity of these Conditions with other

ITS DIVISION INTO TWO DISTINCT CONDITIONS, FIELD

States and Mysteries. logether With

AN ALCOUNT OF WEVERAL OSSTETRICAL CASES DELIT-MEST METHOD OF, CURING DISEASES, TO., IN THOSE PERSONS WHO

### Wm. B. Fahnestock, M.D.

The author of the above named book is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind, as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly

demonstrates many popular theories to be unfounded and fallacions, and at the same time-gives a rational theery for phenomena manifested. Dr. Fahnesteck is a thorough believer in spirit communion, and teaches in this work the modus sperandi to

12 mo., 325 pages.

Price. \$1.60: postage 16 cents.

### SCIENCE OF EVIL: OR · First Principles of Human Action.

BY JOEL MOODY. THE SCIENCE OF EVIL Is a book of radical and THE SCIENCE OF EVIL IS a GOOD OF FAILED and say startling thought. It gives a connected and logical standment of the Pinny Phinciples of Hunar Action, and clearly shows that without evil man could not grist. The work fully solves the problem, and unveils the Mystery of Evil, giving it a scientific meaning, and shows it to be

THE THYER WHICH MOVES THE HORAL AND INTRILEOF 's ne book is a large 12 mo. of 343 pages, printed from lar, e, clear type, on fine, heavy paper. Price, \$1.30 postage 30 cents.

estage 20 cents.

\*.\* For sale wholesale and retail by the Religio-Philo-phical Publishing House, Adams St., and Firth Ava., "Eating for Strength."

A NEW Health Cookery Book, M. L. HOLBROOK, M.D.

PART FIRST-The Science of Rating. PART BECOND-Recipes for Cooking. PART THIRD-Liquid Foods and Recipes for Healthy Drinks.

PART FOURTH-Practical Distotics, Answers to every occurring questions.

Dio Lewis speaking of the book says: "It possesses a clear simple and distinct plan, like a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Dr. Habbit writes: "I have received your work called 'Esting for Strength,' and believe it to be the most practical thing of the kind thus far lesned. May it said its way into thousands of families, so that fewer, people shall at last take up the mournful song, 'I have dug my grave with my toetn.'"

Sent by Mail for One Dollar \* of For sale wholesale and retail by the Heligid-Phile-sophical Publishing House, Adams Mt., and Fifth Ave., Chicago. Death, or the Pathway from Earth to Spirit-Life.

In our next number we shall publish the narrative of a spirit, whose transit to Spiritlife was effected through the instrumentality of that terrible disease, the delirium tremens. J. F. Salpes, writing from New York City.

says, "I hope you will publish the papers on 'Death,' in substantial book form when completed. They are certainly worth more than thousand works of fiction."

INFORMATION FOR THE PEO-PLE.

The Present Status of Catholicism-Catholics in New York-The Village Blacksmith-Catholic Statisticians.

THE ROMAN CATHOLIC CARDINAL - HISMARCA AND PERSECUTION-CHURCH AND STATE IN PRUSSIA -ANTI-EDUCATION R'GOTRY.

HOME BULE.

Harper's Weekly, whose services to the cause of truth and Protestantism, are extremely valuable, has a very significant picture in the last number.

Benator Tilden is standing before two urns. One is labeled ? HOME BULE. NO ALLEGIANCE TO ANY FOR-

RION RULER." The second has:

"FOREIGN RULE. FIRST ALLEGIANCE TO THE INFALLIBLE POPE OF RUME.

The United States Republic, standing in the American Senate, points to each and asks: "To whom do you owe your allegiance?" and the Hon. Francis Kernan, from New York, looking askance, says: "This is a very embarrassing position to be placed in." He carries under his arm a bundle of documents labeled, . "Home Rule," one of which reads: "As a Roman Catholic he was prominently put forward by his supporters."

In the same number one of Eugene Law, rence's papers describes the situation sarfol-

A DIVIDED ALLEGIANCE.

The election of an U-tramontane Senator from New York will necessarily awaken new interest in the question which Mr. Gladstone has suggested and to which Dr. Manning has recently replied: Can a believer in the Pope's infallibility be a good citiz n in a free State! The strong assertions of Dr. Manning or the casulatical reticence of Dr. Newman have failed altogether to shake the belief of most intelligent persons, that one who owes implicit allegiance to the Pope, can not at the same time perform his duty to his country unaf-fected by the influence of a foreign master. In vain we are told by a Manning that the Pope is too amiable a person to interfere in matters that do not belong to him, or by a Newman that conficience must still be the final guide. The fatal theory of an absolute rule still hangs over us, and we are-reluctantly informed that the Roman pricet is endowed with a temporal and spiritual power from which there is no appeal. Against such an authority what Roman Catholic will venture to rebel? But the question in reality is one of fact. Are Ultramontane Roman Catholics anywhere good citisens of any modern State? Not certainly in Italy, where they are invoking a foreign in-vasion and plotting the ruin of their country; nor in Germany, where the Catholic unions have already stirred up a dangerous excite-ment in all parts of the empire, and where they even strove to divide Germans when the French were about to cross the Rhine; not in France, where the Pope has interfered to promote despotism; nor in Spain, where the pricate have never ceased to efficie horrible insurrections; nor in Ireland, Mexico, Brazil, and the South American republics; nor in our own, where Senator Kernan and his allies have never falled to encourage rebellion and threaten the unity of the nation, and to vote in solid masses for infamous politicians whose only merit was that they were friendly to the Ultra-montane plans. With us they had answered the question by their unpatriotic conduct long before it passed Mr. Gladstone's lips, and we had discovered by a fatal experience that no political leader could be honest or trustworthy who obeyed the Vatican rather than his coun-

A divided allegiance is all that Senator Kernan can give to his American home, and the state of New York will be represented at Washington for the next six years by one who is opposed at heart to all the principles that lie at the base of free institutions. He is the enemy of unsectarian education, we are told by the Freeman's Journal, and could never connt to send his own children to the public schools; nor is it easy to see how, as a devoted Romanist, he could possibly approve a system of instruction which an infallible Pope has condemned. A liberal and independent R man Catholic might perhaps venture to disobey his foreign master; an Ultramontane is bound by the strict rules of the Syllabus. It is safe to infer, therefore, that our new Senstor, though he may tolerate for a time the American mode of instruction, will destroy it whenever he and his party have the power. This is the usual policy of his church, and one that has served to make it ever the more dangerous to civil society, because it is never to be trusted. No one can foresee when the Pope will think it an opportune moment to withdraw the slight degree of free-will he ac-cords to his people, and may drive our whole Irish Catholic population into rebellion against freedom, or lead them on to the destruction of our whole system of education.

AGENTS IN THE CRUSADE AGAINST KNOWLEDGO The Kernans, Kellyn, and other men of that class who now hold the State and city of New York in subjection, who have succeeded the Tweeds and Sweenys of five years ago, with apparently even more absolute power, are the appropriate agents in the crussed against knowledge which was begun anew by the Vatican Council of 1870. The aim of the Roman Church is to check the wide flow of intelligence which has covered the worlds with useful intelligence which has covered the worlds with useful intelligence. ful inventions, and filled modern races with literary progress. It would seize upon every school and college, and forbid them from teaching anything that it does not approve. In our country, where knowledge has always been the chief source of freedom, the papal and Ultramontane policy must prove in future singularly dangerous. The most imperative and absolute requirement of our political-system is general education. For this it clamors in every section, and this is the only remedy for the cor-ruptions and the disorders of the North and the South. Yet it is against this natural de-

fostered in Enrope in ignorance and driven from the school-house, and once more, in the New World, it would prohibit them from accepting that free opportunity of instruction which is offered by the common school. While all European races as well as our own are thirsting for new draughts of that knowledge which in the last three hundred years has alwhich in the last three hundred years has already raised them from barbarism. The Vatican
Council would seize upon the sacred spring
and hide it from the people. Knowledge is
what it chiefly fears. An absolute Pone has
already commanded every devout Roman
Catholic to oppose the spread of any education
but his own. He can teach nothing but what
the Pope sanctions; he must learn only what
the Pope allows; and we shall no doubt be soon
summoned to defend at the polls against Mr.
Kerpan and his allies that magnificent system Kerman and his allies that magnificent system of public instruction which by the direction of the Pope they would overthrow. Soon or Soon or late the conflict must come, and the dull stu-per, with which the friends of knowledge have suffered New York to fall into the hands of its determined foes will be shaken by a fatal KOT GOLD CITIZENS.

But possibly the strongest proof that our Ultramontane population are not good cit'zens is the fact that they have insisted on the election of Mr. Kernan to the Senate upon the plain ground of his religious tenets. It was because he was a Roman Catholic that Tammany Hall urged his election as Governor in 1873, and it is as a Roman Catholic that he has been pressed as a candidate for the United States Senate. The Democracy did not dare to dis-obey the commands of their Ultramontane supporters; the papal faction among us have shown their power, and are no longer satisfied with moderate success. Fifty thousand Irish Catholic voters in New York City, the blind adherents of a foreign priest, and as many more in the rural districts, have carried the State over to the Democracy, stopped the progress of reform, placed in office nearly the same men who three years ago, robbed the public treasury at Albany and New York, threaten the interests of education, and would be estissed with none but Mr. Kernan in the Senate. They could scarcely have chosen a better representative. What ultramontanism means in American politics may be seen in the political career of the new Henator. He has been the steady supporter of slavery and aristocracy. He opposed almost every measure for suppressing the rebellion. When the peo ple of the North were rising in 1861, Mr. Kernan said he "disapproved and condemned be war spirit at the North." After Sumter he yielded for a moment to the popular impulse. In 1863, in the period of deep depression and disaster, he was in Congre's laboring to stop the war and save slavery. Like Seymour, he could not endure the thought of "freeing four millions of slaves." He led the Irish voters of the State in their incessant attacks upon Lincoln and Grant, and helped to prolong the rebellion by the aid or his Ultramontage followers. He was loud at every prace meeting in depundation and threats. When the rebellion was over, modesty might have taught him to remain in a close obscurity. He forced himself into public attention. From 1865 he is once more seen laboring to shield slavery from complete destruction, and to rebuild anew an aristocracy at the Bouth, guiding his Ultramontane followers into dangerous courses, threatening the public peace, exciting the strife of races and of creeds. No better example of an allen and unpatriotic leader could be found than Mr. Kernan; none whose whole esseer has been more clearly marked by the silent influence of Roman guides. An enemy of popular education, of human equality, of pure republicanism, the defender of slavery and of aristocracy, he is the plainest proof that no Ultramontane, however reputable his private character, can be safely intrusted with the administration of American affairs. may assume the garb of freedom, but must ever wear in secret the chains of Rome.

ROMAN CATHOLICS SHOULD PROTECT THEM-SELVES.

This is what our Roman Catholic population will probably discover as they become educated in American ideas, and we trust they will themselves at least admit that their first allegiance is due to that government which has fiven them a shelter from the sorrows and the tyranny of the Old World. To the Irish Catholics especially the examples set by their Kellys and Kernans should be peculiarly odi-Republicanism has built for them a peaceful home. No class of men have profited so largely from the labors of Washington, Jeffsrson, Adams, Lincoln, Grant. From poverty the Republic has raised them to wealth, from slavery to independence. Heretofore, under the guidance of Kellys, Kernans, Connollys, and Bweenys, they have labored for its destruction; let them with shame and remorse in future endeavor to repair the wrong they have done to freedom. But still mere odious and daugerous to our German population must be the daring ascendency of the Ut tramontanes; they have aided in placing in office the worst enemies of Germany, and may well look back upon their own conduct with no small regret. How, indeed, is it possible for Germans to vote for Ultramontanes or the instruments of the Papal faction, it is almost impossible to conceive. What madness it is in the children of G rmany to aid the faction among us which is now threatening their native land with desolation, and shaking Eu-rope with the terrors of a religious war! Do Germans think that the Ultramontane in America is at all different from the Ultramontane of Italy on France? Do they not know that the Kellys and Kernars, whom they have placed in power for some poor local prejudice, are the men who is 1870 would have rejoiced had the French armies swept on to the gates of Berlin, and who in 1875 are again plotting the ruln of German independence! There can be no doubt that the triumph of Ultramontanism means the ruin of freedom everywhere: the fate of knowledge and progress hangs suspended upon our future elections; if we are ruled by men whose allegiance is held by an infallible Pope, Europe and America must sink back into slavery, and the republic

ECGENE LAWRENCE.

### THE VILLAGE BLACKSMITH.

A case has just been decided by the Court of Review at Montreal, which has a special interest, considering the recent bold utterances of Quebec newspapers on the subject of priest-ly influence. In the parish of St. Ephrem d'Upton there is a blacksmith named Richer, who seems to have been specially set spart by Providence to release Krench Canadians from Providence to release Krench Canadians from the chains with which they have been so firmly bound by the Roman Catholic priest. Having been intended for the church, he had received the benefit of a college education; but, after eight years of study he resolved to go to the trade of blacksmith, and use his forge as a sort of school of instruction for young men. He began his work in a very adroit manner. Having first secured a popularity by conversing on topics of the most innocent character, mand of a growing people that the Utramon-tane faction sets itself most resolutely. Al-ready it has poured out upon our shores the millions of uneducated human beings it has

no purgatory, the parish priest became alarmed, and resolved to cresh him. On the following Sunday he (Rav. Renaud Blanchard) devoted the greater part of his sermon to this purpose. He did not allude to the blacksmith by name, but he pointed him out to his congregation as effectually by describing the owner of the forge, as "a man wanting in religion, and a bad Catholic." In order to make certain that all his hearers should understand him, he said "that there was a certain shop where controversy was preached; that it was not people who had been in the same class in college for eight years who could argue." It was well under stood then that Richer was the person meant. for he was the only blacksmith in the parish who had had a college education. After hav-ing continued in this manner for some time, the priest concluded by threatening that those members of his flock who should continue to frequent the forge would be deprived of the benefits of the sacraments.

Richer was a member of Father Blanchard's congregation. Finding himself thus de-nounced, he immediate put the case into the hands of a lawyer, and waction for damages was tried and dismissed by the court at Bt. Hyacinthe. An appeal was taken in the Court of Review, which has now reversed the judgment, assessed damages at \$100, and ordered that the priest shall pay the costs of both courts. The presiding Judges, with a single exception, held that a priest has no right to use the "spiritual weapons at his command" to deprive any resident of his parish of liveli-There was no doubt whatever of the fact that Father Blanchard had endeavored to drive Richer out of his way by threats against his customers. The Judge of the Inferior Court might have thought him justified in so doing, as his object was to protect young men from the sin of having ideas of their own, but the Judges of the Court of Review luckily have a higher regard for the law, and more respect

for the rights of the subject. It was in November, 1870, that the pricat de nounced Richer in the manner described, and the case has remained ever since undecided, a fact which goes to show that the law's delay's are often as aggravating in Canada as elsewhere. It has not been stated whether Richer has contrived to keep his forge open during the four dreary years of uncertainty through which he has passed; but, from what is kdown of the character of the man, it is reasonable to suppose that he has done so. From the fearess manner in which his witnesses testified at the trial as to the words used by the priest, we should Judge that he has a large following of young men. The defeat of the priest before a court compered of the greater part of French Canadians is well calculated to strengthen the influence of the blacksmith who, unless we are greatly mistaken, will be heard of to some purpose hereafter. The young French Cana dians of a certain class are sadly in need of such men as he to encourage them to revolt against the lyranny of the Roman Catholic Church. Hitherto, when a young man felt that there was something to be done in life besides praying and priest feeding, he was compelled to cross the border. As a consequence the teachings of the priest rarely met with anything like healty opposition. The young men who remained under their care had to be satisfied to obey them in all things.

The Commissioner of Agriculture of Quebec as our readers are aware, has had the courage to connect the priestly system of government with the barren, fields, the absence of valuable cattle, and the emigration over the American border. The Quebec Mercury, following in his footsteps, went even suil further. It charged upon the pricets the loss of skilled labor from the factories, and took upon itself to advise them to loosen their hold upon the threats of the people if they did not wish to see an end to all industry, and ultimately a complete de-population of the province. The Minister of Agriculture and the Mercury will find an able ally in the learned blacksmith, and between the three it is to be hoped that such a movement may be set on foot as will speedily lessen the power of the priests .- New York Times.

### IS IT AN IMPERIUM IMPERIO?

A Catholic statistician claims that out of the 5 761 242 are Roman Catholics.—They occupy 6 920 stations, chapels, and churches; they have the services of 4 874 priests, 6 spostolic vicars, 49 bishops, 9 arenbishops and 1 cardinal. That they are increasing rapidly is quite obvious. They already have 18 theological schools or seminaries, with nearly 1,500 students; over 2 000 schools of all grades and more than 300 asylums and hospitals. The jurisdiction of these prelates extends over a very wide range, from 2,000 souls in the diocese of Little Rock, Ark., to 800,000 in that of Chicago, and from the archbishopric of Ore gon comprising 20 000 to that of New York rated at 700 000 These figures are stupen-Tous far it is undepiable that this Catholic portion of our population has been in the main indistinguishable from the rest in all the elements of good citizenship, patriotism and obedience to the law. Have we any reason to apprehend anything different in the fu-ture? To meet the point mee definitely, is there any ground for regarding the Catholic communion in the United States as a possible imperium imperio, a government of its own set up within our common Government, liable to divert allegiance from the latter?

If we were to pay attention solely to certain adjacreet priests, like Father Walker in New York, whose denunciations of the public schools we have heretofore referred to, we should say that a collision between the Catholie Church and the United States Government was only a question of time. But rash ultraists belong to every class, religious or secular, and are not to be taken as representatives We confess, also, that after having tried to make out the average theoretical position of the leading controversial champions of the Catholic Church in this country, we do not find their logical deductions very assuring. Here is the venerable Dr. Brownson, for instar ce, whose discourse we reported last Monday. He maintains, first, that. Vevery human being owes allegiance to the Pope;" secondly that "the Pope has command in all things spiritual;" thirdly, that "spirituals and tem-porals run very much into one another," the temporals being for the spirituals; fourthly that "only the Pope is the judge of the rela-tion between these two classes of things." Now, this reasoning is certainly as injudicious Now, this reasoning is certainly as injudicious as it is sweeping. It is only for the Pope to say what is spiritual to demand the allegiance, of every Catholic, regardless of the conflicting claims of the national Government. This, we say, is the theory generally put forth by the Catholic champions, and according to it, a collision with the governmental claims can only be averted by the wisdom of the Pope, and the memory of some Popes in the past is not a very, satisfactory guarantee on that not a very, satisfactory guarantee on that point.

We do not, however, regard mere theologic cal theories as decisive in this matter.—They cal theories as decisive in this matter.—They have their sphere, and while they may occasionally impel to rash utterances or even to rash conduct, they combine with other influences to control practical life within limits which allow enlightened citizens to live together in peace and harmony. Our Puritan fathers could not do that with the Quakers,

and the Mexican Catholics in some provinces are now acting equally badly toward Protestants; but where civilization and public institutions have rightly trained the masses, eccle sinstical dogmas will generally be kept within their proper sphere.—Boston Journal.

### A ROMAN CATHOLIC CARDINAL.

The Catholic religion is evidently gaining ground in this country. Running down in Europe, in consequence of the loss of the Pope's temporal power in Italy, the opposition of Bis-marck in Germany and Gladstone in Eagland, Catholicism looks with longing eyes to the United States as the locality in which she is to retrieve her fallen fortunes and regain her former power. But she can never be in the majority here, though she may continue to gain somewhat by foreign immigration. The native American people, or any considerable portion of them, will never be likely to take up with Catholicism. It has too many ceremonies; would occupy too much of their time; and requires a degree of servility and submis-sion that is entirely contrary to their character and habits of thought and action. The future religion (whatever it may be) of the American people, must to a certain extent be free, liber-al, independent and republican. But it will never be Catholicism, for that is opposed to all four of these indispensable regulates, and consequently is a religion for slaves rather than freemen. There is no liberty whatever in the Catholic Church. It is an unmitigated despotism, and the hour which should see its triumph in the United States, would see the end of the American Republic. We are harboring a viper in our midst that will sting us to death the first opportunity it gets/

Yet the Irish people, who seem to admire liberty as much as any other nation, appear to be infatuated with Catholicism, which allows them no liberty at all Just now, they are rejoicing because Mr. McCloskey, the former Birhop of New York, has been raised by the Pope to the supposed dignity of Cardinal. His dress is all red, and he wears a little red hat, reminding one of a three-year old child playing soluler. We see it stated that the full dress of a Gardinal is probably the most gorgeous and striking costume worn by civilized man Now the Catholic Church pretends to be the Church-the only true and genuine Church of Christ, but is no more like nim than pride and arrogance are like humility and mockness. "By ye not called Robbi?" said the democratic and unascuming Reformer of Nazareth; but just look at the Catholic Courch with its pompous, Passissical and aristocratic titles of "R:v." "Right R:v." "Very R:v.," "Most Rev. Father in G d," "His Grace the Archbishop," "the Prince Cardinal," and "His Holiness the Pope, the Infallible Vicegerent

of Heaven!" Can human folly give such another exhibition of human weakness? We are not sensible that we partake in the least of any of the qualities which constitute a Caristian, yet we are free to say that when a teacher is burlesqued we feel somewhat like saying a word in his favor, and of all the burlerques that we ever heard of, we know of none equal to that of the Catholic Courch in claiming to imitate, in its vanity and pride, the simp city and lowliness of the Man of Nazareth. - Boston Investigator.

### BISMARCK AND PERSECUTION

Prince Bismarck claims to be a Christian crusader, as well as a German patriot, in his present desperate struggle with the clergy of Rome within the Empire of his imperial master. In a speech made recently in the upper house of the Prussian Diet, the su'ject of withdrawing State grants from the R man Catholic clergy was under debate. He declared that, since the Vatican Council, Catholic Basaopa were merely Pope's prefects. He said he was not an enemy of the Catholic Church. He warred only against the Papacy, which had adopted the principle of the extermination of heretics, and which was in enmity with the Gospel as well as with the Prussian

The greater part of the history of the Ro. man Cnurch justifies this accusation. For many centuries the priesthood shrank from no means, however bloody, to maintain unity in the Protestant movement gained great headway, and the new church would have rivalled, if not exceeded in , numbers, the old church, had no persecution sprung up. Eagland had no stronger Protestant element, in the early days of the Reformation, than several countries of continental Europe. 5 The difference was that the ecclesisatical flends were kept in check, thanks to the vices of Henry VIII. and the sagacious statesmanship of some of his counselors. While all this is true, and goes far toward justifying Bismarck in his accusation, we do not believe that there is the remotest danger of the adoption in any part of Caristendom of "the principle of the extermination of heretics." We are aware that the spirit of persecution is not wholly exercised from any denomination, and that it is espec-ially conspicuous in the Romish sect (for sect it is;) but the general progress of intelligence and freedom has been such during these latter days that a return to the extermination policy is quite outside the range of future probabili-

The printing press destroyed the rack, the thumb-screw and the stake. This is not a matter of opinion, but a historical fact. Events have shown that, once give the print ing press a fair foothold in a country and, persecution to the death for theological ideas and ecclesiastical affiliations disappears, once for all.

The hope of the world is not in the Bismarcks, but in the Guttenburgs, not in poli-tics, but in the dissemination of knowledge. If the clergy could have the power to stop the press for "constructive" heresy, there would be serious danger, but as matters now stand Prince Bismarck may look to the needs of Germany, without giving himself any anxiety about the cause of religious freedom in christendom at large. - Chicago Journal.

### CHURCH AND STATE IN PRUSSIA.

The Government of Prumia has proposed a bill in the Chamber of Deputies withdrawing all State endowments from the Catholic clergy, and providing for their restoration to such of the clergy who may assume the prescribed obligations to the Government. Prussia has an Established Church, but makes annual appropriations for the support of the clergy of all denominations. The withdrawal of Government support from the Oatholic clergy must end in the general breakdown of the whole system, leaving the churches of all denomina-tions to rely on the voluntary support of their members. To tax a whole people of various creeds to support an Established Church is an injustice and oppression for which there is no justification. To tax the whole people to the port all the churches, is the assumption of a duty by the Government which properly be-longs to the people themselves. It is a forced contribution to be distributed by the Govern-ment, which distribution must of necessity be more or less unjust. The partnership between State-craft and Religion is always injurious to both, but especially to Religion. The Church, no matter what its faith may be, that leans upon the Bword of State and not upon the voluntary affection of its people, makes a mis-

take that is inevitably followed by calamitous consequences, especially to the Church. The sooner the Government rids itself of the task of running the religion of its people; ex-cept to protect it, the sooner it will destroy the antagonism of the churches towards the Government. Let Religion be free, and it will flourish infinitely better than when dependent upon the smiles of Princes or the stability of human Governments. A Government with a Church on its hands is always weakened by the association; it arrays against it the moral influence of all the other churches, and gets no support from it. State churches always langulah, and religious governments end in imbecility. If this measure in Prussis shall end in the severance of the State from Church altogether, it will be a step in the world's progress will emancipate religion, and strengthen the Government in the effections of the whole people. - Chicago Tribune.

### THE CATHOLIC POWERS.

Though the Paris dispatch that the Pope has appealed to Austria and the Catholic powers to resist the unreasonable demands of Prussia, which, he says, are making the position of the church more and more infolerable, is contra-dicted, it recalls a remarkable fact which we are in some danger of forgetting-that there are no longer any "Catholic powers." Occasionally some small Indo Spanish Republic in Central or South America, such as Peru, places itself at the feet of the Pope, promises to tolerate no religion but the Catholic A'postolic and Roman, abolishes civil marriages, and sends a remittance of Peter's pence to Rome. But this only means that the accidents of revolution have thrown to the top of aff irs some political party which finds it con-venient to ally itself to the priests. In Europe it is not to be denied that all governments, except, perhaps, the Spanish, are heretical or apostate. It is not more than forty years since a considerable majority of them stood in a definite relation to the church and its head. which was expressed by speaking of them as Catholic powers, but this majority has entirely melted away. Russia, England, and Prusis are schismatic, as they have always or long been; but Prussia has grown into Germany, and has given the strongest Anti Catholic blas to'a number of smaller powers formerly reckoned as Catholic. France, in which a certain. amount of departure from sound principle in domestic affairs has always had to be tolerated since the first revolution, is not in a position to carry out a foreign policy of any particular Portugal is distinctly, and Italy bitterly anti-papal, and Austria, once the consistent patroness of Tapai interests, has fallen away to the extent of secularizing education and permitting marriage to be solemnized without religious ceremonial. Apart from Belgium, which exists by consenting to be powerless, and Spain, where the new ministry shows re-actionary tendencies, the l'ope has to be content with the allegiance not of States but of fragments of States. Ireland in the British Empire, Poland in the Russian, the Tyrol in Austria, the Baque provinces in Spain, and the lireton department of France, now impotently represent the solid phalanx of Catholia powers whom the custom of nations once regarded as entitled to have a policy of their own on certain subjects, and on whom the Pope could always rely at all events for the protection of his own church state.

The disappearance of the Catholic power is

one of the landmarks of modern history. It shows that the spirit of many foreign governments has altered much more rapidly than their form, and that the mainspring of several apparently half or three quarters despotic systems is no longer the will of princes, but the opinion of communities. From the Reformation to the French Revolution the hold of the Roman Catholic Church on European states was a personal hold. The bloody wars brought about by the disturbance of the old creed left all European sovereigns immeasurably more powerful in their own dominions than they were before, and there was a Jesuit Father at the ear of every ruler. The conversion of princes and powerful nobles was the process by which the Catholic Church hoped to regain her authority over the human mind, and by which she did partly regain it. The success of this policy in the seventeenth century was enormous, but in the eighteenth it began to fail. The opinions of oltaire took possession of great portions of all European auto-cracies; and kings themselves, even when they did not think and talk of Christianity, as did Frederick the Great, Catherine of Hussia, and Joseph II., lost their tasts for Jesuit con fessors, and began to treat Rome herself with indifference. Then came the great scare of the French Revolution, and for twenty or thirty years all the privileged classes, with the kings at their head, were again in close alli-ance with the church, as the fountain of con-servative influences. It is only quite recently that a marked change in the mede of conducting governments, mainly traceable on the continent of Europe to the French Revolution, and always fatal in the long run to Catholic ascendency, has become too plain for mistake, There has not been a single government of late years, however despotic in theory, which has not had to follow, and sometimes blindly follow, the opinion of its subjects. After the suppression of the last Polish rising, the Russian Government was completely hurried away by the sentiments of the national party, and for a while was little more than the creature of a Moscow newspaper. It was a sense of dumb and inarticulate opinion which led Napoieon III. to ask for his piebiscite, and which thus led to his utilities ruin. The Dunish war began in the sudden awakening of German Governments to the fact that we have the fact th ernments to the fact that an almost fanatical sympathy with the supposed wrongs of Bohleswig-Holstein had arisen among their sub-jects. The new clerical legislation is a still more striking instance in point. The Emperor is a fervent Catholic, yet he has not been able to resist the new force of public opinion in the county which was brought to bear on

If, then, the Roman Catholic Church is ever to regain the ascendency in state affairs which it once enjoyed, it will be by operating not on the conscience of rulers but on the collective opinion of subjects .- Chicago Inter Ocean.

The Spiritual Magazine

For May can be had at the office of this

\$1 65 cents renews trial subscriptions one year.

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplains, sta., every Sunday at 13:30 p.m. All are invited.

### A TALE OF ETERNITY AND OTHER POEMS. D BY GERALD MASSEY,

876 Pages, Hoavy-linted paper, Gilt top. Price \$3; post-age 10 cents.

9, For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., and Fifth Ave.