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

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S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

CHICAGO, APRIL 22, 1876.

1 2200 A YEAR, IN ADVANCE:

NC 6

THE JUDGMENT DAY.

Theodore Parker Tolls, Through Rife. Tappan, What He Thinks of M Now.

AT THE HALL CORNER OF GREEN AND WASHING ton streets, chicago, april Sed.

Friumes:—The theme of this morning's dis-course is "The Judgment Day," I choose to be individually responsible for my utterances, therefore I tell you my name. It was Theo-

I have somewhat to say upon this subject: I have somewhat to say upon this subject; but not in a theological sense. Those who anticipate a literal burning of the world and who understand that at the latter day there shall be destruction of the physical earth and the firmament shall burn as an oven, those who expect the judgment of the Lord to come in thunder, fiame and consuming fire, and with voice mighty as the whirlwind, doubtless will be disappointed. According to astronomical calculations many millions of years must elapse before this world shall be drawn into the all consuming cauldron of the central lumclapse before this world shall be drawn into the all consuming cauldron of the central luminary of the solar system, and according to all other accounts there is no possibility of a physical fire that shall destroy the earth and consume its atoms, all changes known to science being those of transmutation for purposes of physical reorganisation and life. Hence, when it is said by the prophets that the world shall be destroyed, and when God says to the ancient Hebrew, "Vengeance is Mine," and when in the vision of John upon the Isle of Patmos he sees the world consumed and the judgment he sees the world consumed and the judgment day, and the dead, great and small, standing before God, and their books open and another book open which is the book of life, we are constrained, as oftentimes in reference to the ancient record, to treat the autject with a double interpretation, and the symbolism as applied to man's spiritual nature, to render according to our understanding of ancient sym-

Therefore, we take no part in, nor do we accept, the literal construction of the judgment according to a theological sense. We are perfectly aware that there will never come a time when the dead sharrise up bodily out of their graves to be adjudged. We are perfectly well aware that there will be no time that human souls shall be accurately and distinctly divided into the condemned and the saved. But this does not denrice up of the consciousness. this does not deprive us of the consciousness that throughout all nature there is the Nemesis of actual retribution, which in natural law amounts to compensation, and in spiritual law must be rendered as justice or judgment We are perfectly well aware that love itself im plies its antithesis, not to exclude love, but for the perfect exercise of that love; and we ar well aware whatever law is in existence, the viclation of law implies some penalty and that that penalty, in itself is in the nature of the highest love and the highest conformation to

fustice and truth. To day, with the stern mandates of all his tory, with the judgments of the past before your eyes, with the consciousness that no great wrong has ever been allowed to go unrequited, with the firm conviction in the minds of all people who have traced the history of mankind, that no nation or people or individual can with impunity violate, any of the, laws of Delty,—which are therefore commands,—and with the full consciousness that everything must ultimately stand revealed before the spiritual consciousness of the universe, it still is a positive fact that humanity proceeds with reference to the conduct of daily life and the daily thoughts of the mind, as thoug. Delty were blind and there were no moral conscious ness in the Universe. It is a positive fact that individuals perform actions which they consider it is possible for them to conceal from the eyes of their fellow-beings and from the eyes of their own consciences. It is a posi-tive fact that the world moves on with reference to its relations individually and collectively as though there were no distintegrating elements in the universe that would one day expose and lay bare everything to the consol ourness of the student of human history and to the eyes of the revealing and recording an gel. Why, the relics of antiquity are not secure. Science with its many eyes has probed into the secrets of past graves and torn from their resting places of thousands of years the akeletons whose impressions are upon the rocks and stones. Geologic periods afford no security for any matery and earth has no secret that ty for any mystery, and earth has no secret that the eye of science does not ultimately reveal

The records are made secure and firm, and that they may be made more firm, nature aids in keeping the secrets and helds the key hersolf until the right hour shall arrive, and then they burst upon science with the light of revelation. The stars have no voices they may not be interpreted to the understanding omen, and prophets like Herschel and Keple may know what their voices are long in anticle pation of humanity.

Everything is traced in nature.

The past is possible to understand by the aubile systems of science, or those mental phi losophies that have sprung up within the last half century; and the world is beginning to understand that nature holds no mysteries sleeping within her breast that it is not possi-

ble for men to probe.
All secrets of Pompell, all ancient ruins like Herculaneum, all wonderful storied treasures of Expet yielded up to the imperturbable and parsevering hand of man. Behold how Egypt slumbered for ages, enshrined in mystery and girded round with tombs, with entombed cities sleeping in her breast and with silent and sphing like statues that spoke no word and

parties of the second second second

crets; the stories of many thousand years stand revealed, and the psychometric sight of the present age traces the actual heart beats of those who toiled to build up the mighty monu-ments of Egypt's greatness. The Sphinx is made to talk and reveals again the wonderful problems of that age of art and learning, and Mithric cayes become vocal with the cracle voice of a penetrating science that no more can be dismayed nor appalled by any will or barrier, but with scalpel and intuition, with correct eye and judgment, discovers the exact resting places of cities that have immured for thousands of ways and finds out mured for thousands of years, and finds out the actual meaning of cabalistic characters that seem to have no interpretation to the eye and mind of man.

If this can be done with external science; if all seeming mysteries can be solved to the ever-penetrating mind of man; if there remain no crime too great to be revealed and no secret of past human life that can be hidden from the consciousness of the ever vigilant and the consciousness of the ever vigilant and searching intellect of this age, what must it be with that surpassing power of spirit added, that has not only retrospection but prophecy, has not only mental vision but psychometric deliniation, has not only palpable power of intellect but clairvoyant as well, and can read not only the actions of men, but the motives also, and search out the hidden places and lost links in history, until it all shines out like golden and finely-woven woof, no thread being lost en and finely-woven woof, no thread being lost no link being broken, but all completed and perfect before the searching eye and mind of the spiritually endowed student? We might stand in amazement upon the threshold of mortal life to day when the consciousness is in the world and men are not afraid of it. No fabled Hades, no retribution with its flory and stern ordeal, no judgment day that comes af-ter death and when the world is destroyed, can present to my mind the spectacle of that searching and ever-present conscious: a) that is alive and active and doing its duty now and every day and hour of existence, as it has performed its duty surely and perfectly in the past. What was it but the judgment day that made. Hence the past is the past. made Egypt to sleep and slumber as in her grave, and her mighty monuments of power to be her own tombatones? What was it but the judgments of the just that caused her material splendor and corruption to turn upon herself with the mighty potency of retribution and consume that which had been her exaltation? What was it but the judgments of the mighty power of Namesis that caused the Orient to crumble in the structure of her originally potent laws and sink to the insignificant and petty toy-shop that she is to day, crumbling by slow degrees and declining to dotage, until now her children. like veritable toys, stand there in ghastly mimicry of the once noble and Godlike impulse of an inspired civilization?

What was it but the judgments of Namesia that gave to Greece and Rome first the im-pulse of human freedom and knowledge, and then the impulse of destruction? What was it but the consciousness of justice and corruption that led the Spartan Lycurgus to even forsake his land, expatriate himself-make laws that he supposed would be immortal, and then perish for the sake of that truth that could not hold his fellow-citizens from corruption and the love of gold? What was it that made the Roman civilization, once the pride and power of the earth, gradually decline until it became possible to produce from the very ancestry of heroes the stern unrelenting kings, the corrupt, and dastardly Nevo? What was it that all the time led these nations first from the primitive impulse of numan liberty and freedom to that reaction of death that wrought out their own decay and gave birth to other and mightier national. What was it that led civilization through the pillars of Hercules beyond the Hellenic Shores, over to the western Islands of the Sea, and made it possible for Britain to be planted the civilization of a new race and a mighty impulse of power? And what is it that, lurking now and brooding over Europe like a pall, threatens the disintegration of every civilization and makes it possible for men to feel that nothing is secure that has human

foundation and human origin? What is it that hovers over Great Britain that with nominal righteousness and love of human freedom, she works all things for the benefit of her exchequer and of her fame abroad, and/the commerce of her wide-spreading sails? (What is it that threatens the seat of her power and makes it seem possible that any day there may spring forth in her midst a volcanic flume that shall consume and destroy her? What is it that keeps Russia on her guard, and causes Germany to wield with des potic hand the one little day of empire that she possesses now? What is it that has led France gradually from dynasty to dynasty, from freedom to slavery, and from slavery back to the semblance of freedom again, only in seeming mockery, the plaything of fate, awayed and governed now by the power of a single man, then swaved and governed by many thousands of conflicting voices?

What is it that searches out the weak places of nations and finds that in Religion there is cloak for that vial of corruption that ultimately overthrows even the foundations where human beings have fastened their hopes, and makes St. Peter's in Rome the one ulcer, in all the world, and makes every institution that follows after her portions of the greater cor-

What is it that associates forever man's love of freedom, and justice dnally with his ambition and the corroding love of gain until at last the selfishness wraps itself in a mentle of ignominy and can no longer be borne but must expose itself for very safety to the eye of day? And what was it in the foundation of a government that had all history for its example gave no sign! There comes a knock upon the comment that had all history for its example. Instead of fulfilling their faith, they violated outer walls. The pyramids reveal their se- and pattern, that know the fate of Egypt and it every day. Instead of leaning their hopes

of Rome and of Greece, that knew the dangers of modern civilization in Europe,—what was it that fastened the coil around the very was it that fastened the coil around the very neck of the new-born child of freedom on this continent that made policy and i istice forever go hand in hand together? What was it that in spite of the prophetic warnings of Thomas Jefferson and Thomas Paine and those whose far-sighted vision knew that human slavery was accursed forever more,—what was it that made it possible in that day dawn of freedom and new life for the same stain to be handed down that that the Nemesla of Justice might again rove with his scourage and fire and flame over the land? The self-thress that abides in human minds; the love of ambition is the real tempter in the garden of every human para-dise; and they who yield, notwithstanding prophetic warnings, must reap in the whirl-wind that which they sow in the wind. There is no escape from it. It comes as unerringly as the tempest follows the swift winged cloud. It comes as unerringly as the earthquake does when the pent up fires in the earth have no other outlet. It comes as undeviatingly as the colipse which the astronomer can predict, or the revolution of suus in their orbits. Where ever there is cause there will be warfare, strife, destruction.

Whoever sows a seed with the consciousness that there is a germ that will destroy it, sows it knowingly, feeling all the time that he may in some way evade or avoid the penalty, but never succeeding in doing so since human life existed, or worlds were born. Whoever knows that he bribes his conscience or individually sells any portion of his birthright for a false-hood is just as sure to reap the reward and bring the penalty upon the age and generation in which he lives.

My surprise is not at the swiftness of justice for it is sometimes slow; not that wars come upon the earth, for they come in obedience to law; not that humanity reaps the penalty of wrong doing, for it is written upon every law of the universe; but that with the perception of the human mind and the natural gift which God has given for the discernment of that which is right and wrong, men will know in it. which is right and wrong, men will knowingly their actions. My surprise is not at those who sin ignorantly, not at those who do not know the retribution of divine justice or of the laws of nature; not at the blind and creeping worm who, blinded by appetite and passion, yields perhaps unwillingly to his own destruction: but that the clearness of human vision, and the calm intellect which men bring to bear upon the affairs of state, of nations, of religious organization, shall also be accompanied by moral blindness wherein they hope to escape though others never have done so, the consciousness of their misdoing; wherein they think that by some creed or evasion of law, by some safeguard or spell woven around them individually they may ultimately escape that which they know has awaited every individual since the beginning of the world. Why, Napoleon enshrined in the safety of individual power and ambition, with Europe at his feet, and the very gods to interpret his own history for him was not safe from the avenging Nemesis. That same ambition that planted the seeds of his success also planted the germs of his destruction; and the sorceress, Mme. Lenormand, who revealed to him his fate, no more clearly predicted his accession to the throne and empire of France and Europe than she did his down fall. Her words of warning were without avail, for he had sown the seeds of his own destruction in the very ambition that consumed him. And yet men will look upon his his tory and take no warning, and find no lesson The records of history are without avail to those who read them blindly. A man's own intellect becomes the weapon of his own destruction, because he has not faith in a living udgment. Tals dead judgment,—this day that is put off, may be escaped somehow. There may be a little thread of creed that shall tie and tether the soul across the gulf. There may be some way by prayer or by some peni tent friend or by the great burthens of the Master Himself, to escape the just penulty of the law. There is a hope, fictitious and false planted in the bosom of every individual who expects to escape in any manner whatsoever the just penalty of his own actions. And this is why the intellect has become blinded This is why the government put off the Judgment concerning slavery—for the sake of a present seeming good, and hope to evade the consequences. This is why, years afterward, the seeds of a mightier warfare were sown in dastardly compromises that were made one after another with the same corruption. And this is why statesmen lend themselves to the serpent of policy and listen once more to the tempter hoping that to-morrow there may come a new method of evasion. And this is why individuals, typically following the his-

and apace and the judgment days over take them, and then the world is appalled with the great unrighteousness of manking. You reap what you fathers have sown. You have the ripening and formation of the seeds which they planted for you Escaping from one kind of persecution and slavery they forgot that all slavery was also accurated. Escaping from Religious persecution they forgot also that theirs was not the off e of j adjment. and persecuted in their turn. Escaping from one kind of torture, they arrogated to them selves the right of judgment, instead of leaving it to the unerring Nemesis of the law of God instead of believing in the word they broke it

tory of nations, postpone from day to day the rectification of any matter of conscience, of

theory, of creed or of life, expecting a more convenient season; and that convenient season

never arrives, and the day hustens on swiftly

upon the Christian basis which they claimed, they made the Christian basis their nominal hope, and the Mossic law their actual prac-

That which people do with reference to their religion is to proceed to violate it every hour in the day, as if to test its strength. which they do in reference to the law of God is to say that it is infallible, and then use their own judgment all the time. That which they do with reference to their creed and their government is precisely the same. No man is bound by it. No man interprets it literally; no man, alas, is fully guided by it. And here comes the great mistake between the literal and the spiritual interpretation. The impossibility of fulfilling the literal law has been made manifest, and no spiritual government has been placed in its stead. Man has forever been attempting to hang his faith upon a literal impossibility, while his life has never been in accord with it, and the standards of right and wrong have become vitiated because they were external instead of internal, because they were vicarious instead of matter of individual growth; because individual righteousness has been forgotten while the external faith has sought to be kindled on many shrines and altars. The nation is reaping the results to-

Men have shabbily performed their duties politically, just as they have religiously. If there had been an undeviating and unerring law of conscience, there could have been no such mistakes as have marked the whole line of history of the American Government. Had there been an actual law of guidance there could not have been any mistake. Absolute sovereignty has this advantage while the good king lasts his laws are unbending and undeviating. The difficulty is that he may die and that a bad king takes his place, and then there is no final authority. The benefit of republics is that even though they do this work bunglingly and slowly there is more of them to do lingly and slowly there is more of them to do it, and they can not all go astray at the same time. There is some one vigilant, some one active, some one intelligent, some one who reads history right, some one not blinded by selfishness of his own individual life. These are the prophets that save the nation, and though they may not do so in time to save bloodshed, they do so in time to save humanity that shall come after them, and this is the benefit of the many doing the work instead of

the few. But the many do not do it. Those appointed and chosen neglect it. It has become the habit to pay for the salvation of the soul a certain price; to employ persons to think for you. pray for you, have religion for you. It has become the practice, also, that men shall do your own portion of the governing for you. You pay a bribe to fraud and folly; you commit the crime of negligence, and corruption creeps in. If the church is rotten to the very centre, it is because the thinkers have not thought and men have not taken their conscience into their own lives, but have asked some one to do it for them at a price. If Rome is rotten, and has laid the foundations of discord and dissension all over Christendom, it is because of the everlasting unwillingness of men to think upon serious matters for themselves. They want always something between themselves and the truth; something that shall palliate it and blind their eyes, and throw dust and mysticisms, before them that they may not see the love of God face to face; the justice of God in its open nakedness. The light of day dezzles their eyes; they grow unaccustomed to it; they can not bear its serious, stern, and actual presence; there is nothing to invite them in the palpable truth that they stand face to face with the un-erring judgment and sight and vision of the Infinite every day. Mashes are woven; creeds come in; blindness intervenes and the spiritual vision is obscured, and men see God afar off and look through a glass darkly. In government it is the same. You do not grapple with problems individually. You postpone, evade, put it off; crowd it upon shoulders that are unfit for it, and then because they betray your trust you forget that there must always be a judgment. You evade the issues that individually belong to yourselves, and then groan and cry aloud because there are those corrupt enough to do your duty for a price and then not do it

Nay, nay this is the day of judgment. You reap your rewards. What you have sown you gather; these are the sheaves. It was not sixteen years ago that your present speaker, in condemning the policy of the government upon the mightlest question then before the world, said that wheresoever this prevariestion and this tenderness is practiced towards individuals or systems that oppress humanity. there must be warfere, there must be injustice. It is only ten years ago since through these same lips your present speaker deplored the wavering and vascilliating policy of a party that claimed to have human freedom for its foundation and interest, and now, reaping the harvest of the seeds that were sown, that same party, who did right because they were forced to do so, and acknowledged human beings as human because driven to it as a matter of war policy, asks exemption from the harvest of crime that is yielded to this generation because of the great de dait has done for humanity. There is no record in heaven—the angel that bears the book of life has traced no name -of any party in this nation that ever gave freedom to the slave, but only the unerring law of justice that made men the instruments. when they would not, of yielding the sacred right of human freedom that had been denied There is no record in beaven of even any individual, not even your martyred president who went up from your midst, because of the sudden passion of an individual man,—who was

individually accredited with the freedom of slave—in him lay no individual merit for that act. He confessed his weakness, his inability to perform, and only when forced upon him by the very crowding of the invisible hands of justice was the hand strengthened to write the decree that made the black man free. Who shall say then that with this policy and this party, whose chiefest leaders could never do good for the sake of good, nor an act of justice because it was justice, but, only when it has because it was justice, but only when it became policy,—who shall say that this is any unexpected harvest to gather from such a seed sowing, and who shall open their eyes in astonisment and declare that these things could not have been foreseen? They were foreseen. They are the legitimate fruits; they are the direct fruitage of the vines of your plan ing, and they that would not rise up after the battle was over and govern the ship that had been well nigh wrecked upon the shoals and quicksands deserve now the very commotion that is at your doors. Justice may seem severe, but the physician who probes is kindly in his probing, and it is love feer all that brings to the surface that corruption that ultimately must be revealed before it can be cured. This is no unexpected crisic. In religion, as in politics, the searching eye of retribution is alive and before the world. There can not be a great spiritual change; there can be no great temporal change, without just such a commotion. It is not unusual in the history of nations. It is not a thing that has no parallel. Rome, Greece, Egypt, every civilization has passed through the same crisis. It is not because men are worse to day than they ever were; it is because of the facility of the exposure of their thought and deeds; it is because the age is thought and deeds; it is because the age is becoming clairve yant; it is because the time is alive with many millions of eyes that see and search the souls of men, and they can not go ages before they are discovered. The ancient kings were obliged to wait thousands of years before the centuries understood their dastardly cowardice. It is not so to day. Things ripen fast in these days, and men's conduct brings fast in these days, and men's conduct brings every day its own punishment and penalty. A few years at most, and all there is concealed is written upon your faces, proclaimed upon the house tops, traced upon the walls dwelling, and every man may behold. The day is alive with prophecy and with retrospection. He who is ashamed that his life read should hide his face where no discerning and the converse of the same and the same an spirit can read it, or better still, should turn in another direction that his later actions may eclipse the earlier, and that he may sow another harvest and reap the benefits thereof.

It was Benjamin Franklin who was not go

exact in his moral statements as in his scientif. ic statements. Poor Richard's maxims were very well as a matter of policy, and our friend Dr. Franklin's life was exemplary; but whose ever sows the seed in the Joung mind that hon. esty is the best policy is liable to sow the seed that you should only be honest when it is the best policy. He who makes no other standard for human action than weighing the individ-ual conduct with reference to the eye and judg-ment of man, is liable to run afoul of weak moral natures that will accept the proposition as on its own merits, forgetting the antithesis and the opposite extreme. It has come to be, therefore, practiced that men are honest only when it seems to be the best policy, and this has been the great evil of the generation and age. But if it had been insisted that honesty is the best, just as gold is gold, and truth is the best because it is truth, and not for any happiness or for any possible punishment that a deviation may bring. If it had been righteous ly and consistently and always taught in achools and out of schools, in families, and Sabbath schools that every human being should love truth for its own sake, and value it above all gems, and should deal honestly because it is the only way, and that there is but one right way and no other possible way, then we would not have found this crop of sour grapes and bitter apples, and the fruitage of unlovely vines, and the ashes, and the darkness and the corruption that are around you now. But even as mighty crises bring forth from their hiding places the strong minds even as the warriors when needed springs armed cap a pie to the front; even as the prophet when required seems born ready from the hand of God, even as Minerva from the brow of Jove sprang fully endowed with wisdom to guide the nations, so, whenever there is a tempest moral as physical there is some that is strong. One mind at least that rushes to the front, guiding all that are panic stricken, and point ing them to the only way over the wreck and into the life boat beyond. Such is the seer and prophet of every day. He springs forth in an hour. He is alive at the moment. He is born for the occasion. He wields his weapon because it is given him, as the Maid of Orleans hers, as every endowed and gifted soul hers. He knows the way to speak the right word, when and where it is to be spoken. He is there. He is omnipresent. For the time being he is all-powerful. He sways the weaker while he governs and guides them. He leads them to the heaven of safety. He teaches them to the heaven of rately. He teaches them the pathway of self-experience and absolute righteousness. Such is the general of the army; such is the leader of the host; such is a prophet in the wilderness; such is the voice that is lifted up among your fellow men guiding them when their moral strength is weak and faltering; such is this day and hour. I am no alarmist. I do not seent the blood on the wind afar off; I do not see the battle steeds and the long line and array of armed men, but I see that which is worse; I see the moral inertis the inactivity which has fallen like a pall upon the nation; I see that as the Bull Run disaste saved the national army; as the disaffection of Andrew Johnson saved the union after the war, so now this is the opportunity; the hour

(Continued on page 45.)

Spiritual Giits versus Physical Tests.

BY THOMAS R. HAZARD

To the Editor of the Religio Philosophical Journal: In the JOURNAL of March 25 h, 1876, Mr. Hudson Tuttle, under the heading "High Pricathood of Mediums," takes occasion to say that "the Banner of Feb. 26 h, contains an article from T. R. Hazard, which is fraught with the most mischievous tendencies.

Mr. Tuttle bases this serious charge on what he finds in the last paragraph of the following short communication, which he quotes vernatim

TESTING MEDIUMS.

To the Editor of the Banner of Light:

Please allow me space to express my high ppreciation of the communication, "Medicina and Skeptics," that appeared in your lesue of the 19th inst., from Mrs. Louiss Andrews.

I hope that the day is not far distant when mediums, as a general rule, will acquire strength and independence sufficient to enable them to deny altogether having their divine powera tested in any way whatever. Then, and not before, may we expect to receive, as a general rule, certain evidence of angelic control, such as is now made manifest in the presence of the unframmeled, untested Mrs. Beaver, and then may it be discovered that, viewed from a spiritual standpoint, nine-tenths or more of the test conditions that have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the working of spiritual law on the part of their self-constituted judges.

T. R. HAZARD.

Vaucluse, R. I., Feb., 21st, 1876

Med Mr. Tuttle's strictures appeared in the Bannen or Lieur—whose readers are some-what familiar with my views in relation to the matters he dwells upon in connection with my name, it might not have been necessary to have seked room in its columns for a reply, as I think the injurious hoputations might have been sufficiently refuted, by what the article itself on which Mr. Tuttle grounds them, affords when taken in connection with several other communications germane to the main subject that were previously printed in

As it is I feel obliged in justice to myself as well as to the cause I advocate to ask your indulgence for the insertion of a pretty lengthy communication embodying several of the previously printed articles I have alluded to.

I make this request with greater confidence from the fact that I can promise to trouble you with no further communications on the subject unless some appropriate question of fact could be raised by Mr. Tuttle or others in relation to what I here or have elsewhere

In passing I will just say that I use the words odlyine powers" in their (4s I supposed obvious) popular sense, as defined by Webster, viz of extraordinary; apparently above what is human, of as spiritual manifestation made through media have always in popular estimation been held to be both by present and past gener-

Suro I am that were Mr. Tuttle to charge me in Rhode Island where my ultra opinions on the subject of reverence and worship are colerably well known to the public, with a decise to promote what he is pleased to designate ca "Efedium Worship" among Spiritualists, his amouncement would be greeted by the risible faculties of his bearers only, to the exclusion of all others. Much less would be able to convince my fellow-citis:ns that the man-who for some forty years has largely de-voted his thought, his time, his money, and his? hip to the pulling down of the strong-holds of corruption that have so long under the clock of religious worship oppressed and interest mankind! Who was, perhaps, the very first to strip the painted mask from the "Harlot" of prophecy in her earliest discovered attempts, now nearly thirty years ago, to undermine our republican institutions by controlling or destroying our system of public schools! or destroying our system of public schools! Who in a prolonged controversy with several of the most able of her bierarchy conducted through more than one hundred full columns of the Providence Journal, succeeded in proving to the satisfaction of many of its readers, that the Romish Church was neither more nor less than a purely political institution, whose Hierarchy were linked and bound together as with hooks of steel under the despotic dictation of one controlling mind, with the object to secure uni versal, temporal and spiritual dominion over the bodies and souls of men, and who use the matural sentiment of religion that is implanted so deeply by nature in the breast of men as a means rather than an end, and of inspiring su-perstitions notions and beliefs into the minds of the masses they labor unceasingly to keep in ignorance, best calculated to further priestly dominion in this world rather than the ever-lasting good and well being of those they control. in the next!

And yet this is the man whom Mr. Tuttle would persuade the readers of the Journal is now in his octogenarian year striving to estab-lish a system of "Medium Worship" of such "collosial" dimensions that the "infallible Pone is a pigmy" to it!!!

R ferring to my article already quoted from the Bannen. Mr. Tuttle says: "This is the first intimation we have had that mediums bed special divine power too holy and sacred to be gainsaid! What does this lead us to? To medium worship? Is there to be a class set apart like Levites of the old time, who are to set themselves above the rules governing others. and are we to accept whatever they please to call spiritual, without question? Why, an infallible Pope is a pigmy to such a collosus, which would bestride the judgment, bandage the eyes of reason, and make its votaries punch and judy figures to dance as the medium pulled the wire! If this be the end of Spiritualism, to receive its greatest strength from 'untested. untrammeled' mediums, its career is short, and

it suns swift to ruin." The first printed article bearing at all on the above questions that I now find over my name appeared in the Banner some few years ago— though I can not name the exact date—it reads as follows:—

THE HOLMESES.

Identical Barner of Light:—I see by your EDITOR BARNER OF LIGHT:—I see by your paper that the Holmeses are going back to Philadelphia, owing, as I gather, from the ill treatment they have received at Blissfield, from captions Spiritualists or malignant skeptics. I do wish that these, as well all other "mediums," would adopt the plan of excluding from their circles all the individuals their spiritualizations. guides may disapprove of. I am satisfied that the admission of such persons never has, and never can, be of any service to themselves. whilst their presence not only prevents others

from receiving benefit, but severely taxes the medium's health, both mental and physical.

It is evident from the gospel record that the presence of such persons incapacitated Jesus, the great medium of Galilee, from doing "many mighty works," not because of an honest but of a captious unbelief; and we find the rule fully

confirmed by what occurs in the presence of the spirit mediums of our day.

I have before narrated in the Bannan my

experiences at a seance held by the Holmeses in Philadelphia last spring, wherein the mani-festations were greatly marred by the behavior of one or more persons, in or near the circle, and also of another seance before the same mediums where, there being no disturbing elements, the manifestations were strong and satisfactory to those present, though they were most of them skeptical in their belief of the alleged character of the phenomena.

As well may we expect a medal at the bottom of agitated water to reflect its true character on the surface, as that spiritual truths shou'd be conveyed correctly through the agitated mind of a sensitive medium, such as Mrs. Holmes undoubtedly is, as any one who has been in her presence can not fail to

perceive. As a straw may show which way the wind blows, so a little incident that occurred at the last named seance was of itself sufficient to satisfy me, and doubtless at least one other in the circle, of the genuineness of the Holmes's me-

diumahin.

We had just been sitting, as is usual, with clasped hands, in the dark, and a little after the gas was lighted, I found myself unconsciously playing with a piece of black braid a yard or more in length. Shortly after my attention was turned to it, I observed to Mrs. Holmes that I did not know how I got the braid but supposed it belonged to her, and tossed it into her lap. She quietly took it up and laid it in the window. On this, a lady who sat three moves from me in the circle, said, with some emotion: "Why, not that braid belongs to me!" and then observed, that just before the light was put out and hands clasped, she had wound the braid in a compact form, and placed at the bottom of her pocket, accompanied with a mental wish that if it was true that the phenomena that were transpiring in her presence were the work of spirits, they would take the braid out of her pocket. Thus, I think. one new believer in Spiritualism was made that evening by the Holmeses.

This incident occurred in a circle composed almost entirely of invited guests of culture and refinement who were personally unknown to THOS. R. HAZARD.

To the Banner of Liger, of the 25th of last December, I contributed quite a lengthy arti-cle, from which I clip the following passages,

bearing on the substance just in question:

The wonderful capabilities, as well as idiosyncresies, eccentricities and apparent contra-dictions incident to spirit mediumship are doubtless as yet but little understood by the wisest and most competent investigators of the phenomena. The expositors of most branches of physical science were formerly able to make but slow progress in introducing new developments of truth to the knowledge of the masses of mankind, because of the opposition they met with from wicked or ignorant men in power. Happily society has progressed beyond this state, and the bigot, the ignoramus; or the rufflan, who should now attempt to interrupt a lecturer on any physical branch of science, or to dictate how he should arrange his apparatus before beginning his experiments before a modern assembly, would be consigned to the care of the police.

I think it may be justly said that the relation that spiritual things bear to those purely physical, is analogous to what cause bears to effect and that the public should accord to the expositors of both branches of science equal indulgence and forbearance. Now it seems to be a fact that is getting more and more understood by Spiritualists, that there are some persons of so peculiar a mental organization that, however worthy and estimable they may otherwise be, their presence in a spirit circle tends to dis-turb its harmony and unsettle the minds of materialising mediums so as to injuriously af-fect the manifestations, if it does not sometimes mysteriously aid in producing the very frauds and tricks that have from the commencement of the manifestations at Hydesville been charged upon most or all mediums of note, whether true or false. As this class of investigators seldom, if ever, receive any satisfaction themselves in the presence of material izing mediums, whilst they greatly diminish that of others, it seems no more than right and fair that they should not intrude when either the hosts of the circle or their spiritual guides

or guardians object to their company.

No experimental expositor of any physical art or science—take, for instance, that of a musical composer—would essay a practical illustration of his subject before an assembly in which he was aware there were uncultured or evil-disposed persons waiting an opportuni-ty to deluge the strings of his fine-toned violin with water cast from an unseen squirt-gun, nor would be under such sgitating circumstances be able to do justice to his own powers, or those of his musical instrument, should he attempt it.

If such harmonious surroundings are requisite to enable a mundane artist to cause the few strings of a violin to vibrate in unison, how much nicer should the conditions be adjusted and maintained to enable our spirit-friends to operate through their supermundance mental instrument, composed of ten thousand times ten thousand strings, so nicely arranged, attuned and balanced by the great master hand, that the bare reflection of a malignant suspicion or thought cast on the negative mind of the medium by any one present whose mag-netism mingles with that emanating from the circle, may prove disastrons to the manifestation, and work great discord in the spiritual ranks, as surely as a shower of water thrown on the violin whilst in the hands of the player would prove disastrous to the music, and send confusion and dismay to the heart of the per-

These are truths that are seldom, if ever, fathomed by those who, like most of our purely book-learned men, look to the intellect alone for light and knowledge, and who are probably akin to those whom Jesus had in view when he "rejoiced in spirit, and said, "I thank thee, oh Father, Lord of beaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

More compassionate seemingly than Jesus, Modern Spiritualists persist in forcing upon the especial notice of prejudiced and miseducated scientific men the very spiritual truths that Jesus thanked God for having hid from them, forgetful, seemingly, that the purely intellectual man can not receive spiritual truths tellectual man can not receive spiritual truths, "for they are foolishness unto him, neither can he know them because they are spiritually discerned." This was Paul's opinion, founded on his own experiences, himself being a learned and highly intellectual man, who before his conversion, seemingly hated all spiritual truth as heartily as any of our self-rightedus theologians and learned professors, and who persecuted spiritual mediums even unto gesth, until, fortunately, he had the conceit and folly engendered by too much undigested book learning suddenly knocked out of him whilst he was in the act of "breathing out threatenings and slaughter," and "making haves" among the "men and women" disciples of the same spirit, who by a striking manifestation struck him blind, and held him so, until he learned how much more "babes" in spiritual knowledge exceed in true wisdom the doctors

and pharisees. Spiritualists of the present day have succeeded in making rather more proselytes than one Paul from among the Scribes and Phari-

sees as did those of old, but it is doubtful whether at least nine out of ten of the so called scientists before whom they have cast their "pearls" have not-however for a time appreciated—eventually "trodden them under their feet and turned again to rend" their benefactors, whilst it may be thet some of the selfwise converts who seem to have "run well for a time" are even now meditating mischief, either in the direction of "lording it over the heritage" or backsliding, and covertly beguil

ing weaker brethren from the faith. Seeing the severe persecutions mediums are subjected to from the hosts of these enemies from without, it would seem that whilst Spiritualists ought to be careful not justify or encourage dishonesty, they should be equally careful not to pronounce hasty judgment in regard to the variety of sainty manifestations. gard to the verity of spirit manifestations, especially as the phenomena are of so complex and mysterious a character that it is very diffi cult in some instances to decide how far the mediums should be held responsible in their own proper persons for all that occurs at spiritual scances. In looking over nearly twenty years of my own experiences, I can not recall to memory but one instance wherein I believe a medium willfully practiced deception in my presence, and even in that instance I think i possible I may have been mistaken.

Vaucluse, R. I. Again last October I contributed the following article to the columns of the BAHNEE, bearing on the subject.

MATERIALIZATION.

To the Editor of the Banner of Light:

Allow me to present my hearty thanks for the admirable narrative in your last week's columps of the experiences of Mr. Lewis B. Wil son and his wife at the house of Mr. J. S. Pal mer, in Portland, Maine. In this day of badgering and tormenting spiritual mediums well nigh out of their senses by ill-mannered scrutity of their looks and persons, by nailing them to the floor, sewing them up in sacks, or binding their hands, feet, neck and limbs so tightly with cords that the blood is ready to gush out at every aching extremity, in order to keep them from cheating, it is really refreshing to learn that two seances at least for materialization have been conducted under the natural and harmonious conditions that can alone secure unalloyed spiritual manifestations. And what was the result? Why, without demanding, or, as far as appears, seeking for tests, the mind of the trusted medium was preserved in so quiet and negative a condition through the confiding and sympathetic surrounding infliences, that the spiritual powers were enabled to present to mortal senses the most striking and unmistakable evidence of personal identity in the materialized face and form of the late Mrs. Conant perhaps on record! Can any reader of the narrative who knows Mr. and Mrs. Wilson suppose that they were mistaken in the identity of Mrs. Conant? Can any one believe that their convictions would have been strength ened had the medium been securely tied or nailed to the floor? Every candid person I know will answer, "Not a particle?" And yet had this same medium submitted at the time to the humilisting annoyances, perplex-ties and insults that many of these sensitive instruments of the angels are subjected to.

bly have been, in accordance with inexorable spiritual law that governs intercourse between the two worlds, either an entire failure, or at the most a mere refl x of the suspicious manifestations or falsehoods the controlling members of the mundane circle were seeking for and hoping with all their might of mind thrown psychologically directly in the medium's bewildered spirit, to obtain.

ems to me that enough has been conceded by spiritual mediums in the way of permitting investigators of the phenomena to pre-scribe conditions under which our spirit friends shall manifest their presence. It has been tried long enough to prove by its results that the gospel of Spiritualism, like that practiced and preached by Jeaus of Nazareth, is not adapted to minds so full of conceit and fancied knowledge that there is not room for any-thing new to enter them. As a class, the most learned in the sciences and what is called dilearned in the sciences and what is called di-vinity are further off from what relates to spiritual truths than all others. The most stolidly ignorant are in advance of such, for, as the thoughtful Helvetius wisely says, "Ignor-ance is the middle point between true and false learning. The ignorant man is as much above the falsely learned as he is below him of real science;" and again, "He who is falsely learned and has lost his reason when he thought to improve it has a processed his standdity at to improve it, has purchased his stupidity at too dear a rate ever to renounce it." Exactly so; and this is just the ground that most of the learned (so-called) in the sciences, divinity and medicine occupy in our day. Investigators from classes who have devoted years to stud-ies conducted on a backward track from truth, and acquired imperfect, not to say false no-tions of what relates to the spiritual side of man, scorn to surrender the scholastic theories man, scorn to surrender the scholastic theories they have imbibed at so great cost of time, money and labor to the dictation of unlettered mediums whether inspired by devil, or angel. Jesus showed his great wisdom in wasting no time on such as these, for the simple reason that he knew it would be of no avail. "Whosewer fold helpful not receive the kingdom soever (said he) shall not receive the kingdom of God as a little child shall in no wise enter

This is sound spiritual doctrine at the present day, and I hope the time is near at hand when spirit mediums far and near will assert their rights, and refuse to be tested through the intervention of bodily restraint by any class of investigators of the phenomena whatever. Let each and all allow their own spirit guides to prescribe the conditions upon which their circle shall be conducted; and let all persons attend who wish to, provided they conform (outwardly, at least) to the rules laid down. Under such obscuratances it is true that Under such circumstances it is true that fraudulent manifestations may occur, but I be fraudulent manifestations may occur, but I believe, from my experience, not near so many
cases as it is alleged are percetrated under the
present testing system. But supposing that
frauds do occur, what then? Our spirit friends
uniformly advise us not to accept any spiritual
manifestations as true that do not fully accord
with our own convictions, and no one, in any
case, will be bound to receive anything that
occurs only for what they doem it worth. Under the improved conditions I have no doubt
that thousands of feats of spirit power in the that thousands of feats of spirit power in the matter of materialization (like those witnessed by Mr. Wilson) and otherwise, will be given so palpably true that no amount of fraud on the part of the medium can vitiate or impair them.

Thichas al Hagand, Vaucluse, R. I., Sept. 27th, '75.

N. B.-I have not alluded to the equally convincing manifestations given in the Ban-mes of 25th inst., that took place before the same medium in the presence of Mr. Colby, Mr. and Mrs. Rich, Dr. Pike and Mr. Day, as one so good a thing of the kind is sufficient to to treat of at one time.

On the 12th of last February, the following appeared in the Banker.

MDS. SEAVER'S SEARCES To the Editor of the Earner of Light: Last evening (Wednesday, Feb. 24,) I met by

value and

appointment four ladies and one gentleman at Mrs. Seaver's rooms—forming, with Mr. Brightman, the conductor, seven persons in all. The musical element was deficient, and the medium was very much exhausted, but the manifesta-tions were nevertheless the most satisfactory (I think I may say) that I ever witnessed at any seance for materialising or physical manifestations of any kind. I may at some future time give these in detail, but will now just say that a most graceful, sylph-like spirit, called "Siar-light," clothed in a light-colored, gossamerlight," clothed in a fight-colored, gornamer-like dress, and wearing a jaunty-looking wide-brimmed hat, with her tiny little foot encased seemingly in Cinderella's fabled slipper, came out of the cabinet and permitted me to cut a lock from her luxuriant head of hair. It is of a beautiful auburn, soft and silky, and such as any belle in Boston might be proud to wear. any belle in Boston might be proud to wear. Another spirit, purporting to be my grand-mother, (who died when I was a child,) showed her face and hands as distinctly as if in earth-life. She also raised her old-fashioned cap with her hand, and let me cut a lock from her thinly covered head. It is gray, fine, and curled, the two last named being both characteristics of my father's hair, as well as of my own. Whilst present I held one of her hands in mine, and beside it the hand of a child, spparently, for some one to three minutes, and parently, for some one to three minutes, and examined them closely. The nails and all parts were perfect, the larger hand being much firmer in texture than the smaller, and both of the natural warmth. Both spirits showed their moving fully developed faces at one time, and for some time.

Matooka came, and as well as Starlight seated herself in a chair near the cabinet. her consent I approached and examined what looked like a star just over her forehead, exceeding the diamond in brightness. It was about the size of a silver dollar, and seemed to be of a hard substance, although (thoughtlessly) I did not assure myself of that fact by touch, which I might have done. As I stood within a foot of Matooka's head the seeming diamond streamed up in a brilliant waving fisme of glowing fire, and then gradually sub-sided to its diamond form. Matooks fastened back the curtains of the cabinet, and exposed the full form of the medium (sitting out of her usual place) directly midway in the cabinet and in front of the circle. I could not discern her features, but saw very plainly her whole form including the outline of the head, face and neck, Matooka being also in full view at the time. Matooka also allowed me to cut from her most lavishly furnished and streaming head of hair a lock of as beautiful glossy black as any lady in New England can boast of wearing.

Another unknown spirit showed herself at the aperture, and asked a lady she beckoned to her to hand me a lock of her hair, which the spirit herself pulled from her own head and gave to her. It is of about the average fineness, and decidedly red in color. I tested the hair of several of the spirits, and found it firmly rooted to the scalp. I also cut a lock from the medium's head, which is of a darkish grey color, and does not at all compare with any of the specimens I have in my possession, amounting to seven in all, obtained on the evening of the 2d, and on previous occasions.

I will close for the present with the remark Another unknown spirit showed herself at

I will close for the present with the remark that I sincerely hope that Mrs. Seaver will adhere inflexibly to the rule she has adopted not to let into her circles any of the mischlevous spirits in the form, that are always sure to attract their own like from without of it, and thus bring confusion, falsehood and inharmony

8

into any spiritual circle they are admitted in-to; and especially do I hope that her friends will protect her from the presence of caterers to a ribald, sensational press, whether religious or secular, some of whom, it is evident from their demeanor, if they could discover the neadful alchemy, would transmute the resurrected spirit of the father who begat and the mother who bors them into gold, and in whose unwholesome presence it is as unreasonable to expect (as all acquainted with the phenomena well know) that decently outlared spirits should manifest, as it would be for a nightingale to warble its sweetest notes whilst the divine songstress was within striking distance of the upreared fangs of a colled rattlesuake, or near

enough to its carrion-scented talons to be "hawked at and killed by a mousing owl."*

I have necessarily written this in railroad haste, which I hope may excuse its diction, though I sak of readers no apology for the truth of what I have stated, holding myself truth of what I have stated, however badly arresponsible for the facts, however badly arranged.

Yours Truly.

THOMAS R HAZARD.

Parker House, Boston, Feb. 8, '76

*The medium is controlled during most of the seance by "Willie," a quick-witted little spirit boy, who greatly excels in lively repar-tee. It being observed that he seldom or never spoke whilst spirit forms were exhibiting without the cabinet. Willie was asked for an explanation of that fact. In answer he said, that when he took control of the medium he passed into her form on one side whilst her spirit went out on the other and took a position some distance above her head, where it was cared for by a guardian spirit until it returned to the body; it being held in connection by an attenuated spirit thread communicating directly with the head of the medium. cating directly with the brain of the medium. Also that a like mystic thread passed from the brain of the medium to the top of the head of every spirit that manifested, and that when two or more materialized spirits drew thus upon her at the same time, she became very much exhausted, as was evinced by her labored breathing, which all present might hear. If, said Willie, this thread should by any act of violence be broken, the elements they had left the body of the medium to aid in materializing the spirit-form could not return, and would, of course, greatly in the health, whilst, in the case of the thread that connected her own proper spirit with the body, if that, by any act of violence or accident, should be snapped, it would be fatal to her life, and hence the necessity of guarding the medium against the approach of wicked or ignorant and thoughtless persons, and of his avataining from drawing on vitality on such occasions.

To be concluded next week.

ANOUNT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25

Tobacco Users, Attention!

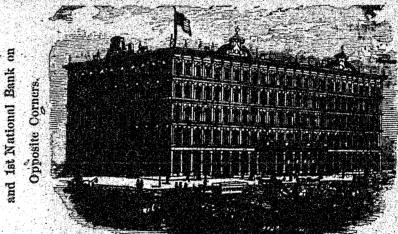
All who have a desire to get rid of the habit of using tobacco, in all of its forms, can do so at the nominal expense of two dollars.

Mrs. Robinson's Tobacco Antidote is for sale, wholesale and retail, at the office of the RELIGIO-PHILESOPHICAL PUBLISHING HOUSE, Obicago. See testimonials in another column.

BMR

City

METROPOLITAN HOTEL



(Site of old St. James Hotel.) J. N. STRONG, Proprietor, CHIUAGO. J. J. STRONG, Monager.

Corner State and Washington Streets

The management have to ray that while extending to the general public every courtesy which politoness and duty sided by long experience can dictate they will welcome to their botel with expectal pleasure, all research of the Reliceto Princesophical Journal, and their friends and will make their comfort and conveniences matter of special consideration endeavoring to be prepared to give them all the information they seek with regard to the location of mediums, meetings, lycoums, newspapers, etc.

NOTICE.—On May let. 1876, the old and popular name of the house will be resumed, and after that date it will be known as the Et James Hotel.

YEARTH TO SEE THE SECOND SECOND

TRUS! TRUS! TRUS!

Extensive Sale of Nursery Stock

LAT THE

DOPAGE GOUNTY NURSERIES, NAPERVILLE, ILL.

The proprietor of these nurrectes baying platted to never of his nurrery grounds into building loss, offere the clock standing upon the seme, consisting of:—

EVERGREENS, (from 1 to 10 (est bigd.) LARCH, MAPLES, ELMS, ASH, BIRCH, LIN-DEN, APPLE, PEAE, CHERRY, AND PEACH TREES, (large and small dis:8,) GRAPES, BLACKBERRIES, CUERANTS, GOOSEBERRIES, RASPBERRIES, and other trees and

small fruite. Ornamental and Flowering Shrubbery, (Largo and Small Sizes,) in Great Variety.

In order to dispose of the entire collection upon these grounds, this spring, I will sell the whole, at much less that one-balf the usual wholesale rates, aind one easy terms; consepondingly low rates on small amounts.

This is a more cherica for any one wishing to purchase the entire speck, or for those planting suburban grounds, or parks; or for fermord to plant largely of Evergreens, or Decknons trees for timber, and wind breaks; and just the opportunity for the Orchardist, the Amateur, the Tree dealer, or those handling Nursery stees.

The Trees and Shinbbery are in the best possible condition for planting out with eafety, having been often rootproxes, or transplanted in the Municry, furnishing a full supply of roots, to extential to the life and after growth of

Parties desiring to purchase, are invited to call and sea the stock and make their selection of such as is desired as It claude in the nuivery rower which can be marked with purchaser's name, and reserved from sale to others. Orders collected from those who connot come in person. Special attention will be given in Alling and thipping

LEWIS ELLSWORTH, NAPERVILLE, ILL.

Book Reviews.

THE STORY OF THE STICK IN ALL AGES AND LANDS. A philosophical and lively chronicle of the Stick as the friend and foe of man. Its uses and abuses. As scepter and as crook. As the warrior's weapon and the wiz-ard's wand. As stay, as stimulus, and as scourge. Translated and adapted from the French of Anthour Beal. Price \$1.50. New York: J. W. Bouton & Co., 706 Broadway.

The above is the title and prefatory glimpse of the subject, of a sprightly little book, full of keen lance thrusts at existing abuses, errors and despotisms, and most refreshingly relieved from duliness by its historical gems. Its author is an intense Frenchman, and he exhibits his dislike of Germansy and the Germans, in many comparisons which make the latter odius. He says in his preface, "The story of the stick, is the story of Civilization." The translator adds his assent to the aphorism guardedly. The latter says: ly. The latter says:

In a certain sense this is true undoubtedly: when the first wild man of the woods broke off the bough of a tree and fashioned it into a stick, he unconsciously began the first drama of human history. Alone among all the animals, man was capable of this simple act. In performing it what a miracle he wrought? The lion was fierce and vastly more powerful than he; the elephant, infinitely his superior in strength, was scarcely his inferior in assacity; the horse, as susceptible almost as himself of

training, was beyond measure swifter. But all other creatures on the earth were limited, fatally and forever by their organiza-tion to the resources of their natural constitution. Han alone was capable of reinforcing his material abilities by the exercise of his mental faculties. The first man who armed himself prefigured all the magnificent subsequent developments of human art and human cience announces a large number of interest-

ing facts. He says, in the story of the punishments of the stick, "there is perfect freedom of the press in Chias, only it is well for men of letpress in Chias, only it is well for men of letters to remember and observe the maxim of Figaro: 'Say nothing against any person or thing.' Whoever indulges in the least bit of satire, or publishes an uncertain item of news (?) is summoned before the mandarin and sextenced to receive the bastinado. After the punishment has been inflicted, the objectionable article is allowed to circulate freely all over the Empire of the Sun. 'The stick is the stamp of the book which the author receives on his back." on his back."

What would the editors of our daily news-papers do if such a law was enforced here? They would have to add to their copper lining an outer protection of steel plate armor. "En-terprising journalism" would be at a discount. Books were first written with a stick, and "it was not until the seventh century that the stick was superceded by the quill. But as if it had been decreed that this instrument should be in all things the best and the worst, we see in our sge of iron, the stick which holds the metallic pen, dethrone the

Is The Devil Dead?

-quill."

My Dean Friend:—After your long "Search after God," in which you ransacked heaven and earth, and found no vestige of him, little did I dream that you so soon would turn your "evil eye" on Satan, and seriously inquire if he were dead! Way should you ask such a question? Is he not a respectable gentleman, and has he not always been? Can any say aught against him? Can any one give a single instance when he has hid, or stolen, or done any crime whatever? Not While the Bible tolls us how God was angry, and envious, and covetous and lied and spattered himself with the blood of his enemies, and commanded slaughter, and crimes unmentionable, the Devil is accused of none of these.

Now, if you murder this gentleman, you de-prive the churches of their best ally. They can get on without God, but they can't survive after the Devil is dead. He is the bugbear fighting in sinners, and scaring churchmembers in o something like decency. If they know he is dead, fine times they will make. Their love of Gcd is straw, their fear of the Devil a cable.

What will the 60 000 ministers in this country do, if their Father is dead? They will be compelled to work like honest people and earn their bread. A plain diet and labor may improve their morals.

At think before you finally pronounce the irrevocable sentence, on that fourth member of the Godhead, who has presented the purest, noblest and most praiseworthy character, and who can be illest spared.

McDurr ---.

MORE REWARD OFFERED FOR THE DEVIL.

Bro. Journ.—Having read the Remuco-Philosophical Journal more closely for the past few weeks, I notice that you have a considerable number of correspondents, who are anxious to stuff money into their own pockets, and to accomplish this object, have devised various means to delude you out of the \$750 reward offered by you for the apprehension and delivery at your files of His Satspic and delivery at your office, of His Satanic

Majesty—the Devil. I am only twenty five years of age, but not-withstanding the fact of my being young in years, I have already done so much for my fel-low-creatures, that I am known throughout the State of New York as a Public Ben-

Now, friend Jones, I will place my name first on the list to increase your reward. I will send you a P. O. Money Order for \$10 as soon as the

on the list to increase your reward. I will send you s P. O. Money Order for \$10 as soon as the Davil is delivered at your office, the same to be delivered to the one who captured Him; therefore you will please increase your reward to \$700; and I sincerely hope that you may find one or more public benefactors, like myself, in every State, that will throw in their mites towards capturing that great, nesty, filthy rascal, and scamp—the Davil.

Let the reward be immediately raised to \$50 000; this amount would justify those who have time to search (I am too busy myself) to make a vigorous and invincible search for him. And I would insist furthermore that he be caught before fly-time, as you will undoubtedly want to exhibit him to Spiritualists, Materialists, Pantheists, etc., as they have never had an opportunity to learn anything authentic about him. Of course you will not want to exhibit him to the orthodox priests, as they are supposed to know all about him.

After having exhibited him to the world's eatisfaction, I would kill and dress him, and pack him away in strong brine, and if it should come to pass that the world could not thrive without him, or his influence, I would sell small pleces of his fiesh to priests, that wish to commit adultry and such other crimes as its influence would excite them to do. Hoping that you may soon notify me of his capture. I

influence would excite them to do. Hoping that you may soon notify me of his capture, I remain, yours for the Devil made fast.

JERONE S. DAVIS. Ithaca, N. Y.

FRIEND J. NES:—I see by your paper, the Journal, that you offer a large reward for the apprehension and delivery at your office in Chicago, of His Satanic Majesty—the Dovil.

As the orthodox can not spare the Devil, I will forward a receipt (for the benefit of your many readers) so that one can be manufactured and the reward claimed.

Take the herbs of bypocricy, and the roots of ambition, two handsful; pride and vain glory, two ounces; put in a mortar of contention, and beat it with a people of discord. Then put in a pot of presumption, and boil it on a fire of brimstone till a soum of falsehood rises upon the top; then put it in a bottle of envy and cork it with the cork of malice and seal it

with the scal of selfishness, and let it stand until it becomes a decoction of deceit. Take two teaspoonful on going to bed and work it off with long deceitful prayers and

Yours in hante, Herbert Viney. Blue Springs, Gage Up., Nob.

hypocritical grosus.

Washington in Full Form!

EDITOR JOURNAL:—In a recent issue of the Journal, our attention was particularly drawn to a report of a seance held at Terre Haute, to a report of a seance held at Terre Haute, Ind., on the 4th ult, signed by the committee who have the charge and management of the mediumship of Mrs. Anna Stewart. As we were the party wholly instrumental in bringing upon the rostrum so grand an apparition, a brief personal explanation may prove interesting to the readers of your most valuable Journal. We had long entertained some misgivings as to the genuineness of "materializations," although for many years we have been investigating spirit phenomena and studying spiritual philosophy. Several months ago, we were assured by "spirit intelligence," that we, indeed, had a most glorious spirit "control," and a solemn guarantee, that, if we would visit Mrs. Stewart, he would materialize in full form, and that we would recognize the immortal Washington. As this promise asimmortal Washington. As this promise assumed the character of a proposition from the 'spirits" to ourself to make this an incontrovertible test proof of the truth of materializa tion we finally accepted the gage. Our husband, somewhat skeptical, but much in sympathy with our candor and sincerity, consented to accompany us, with the express understanding between ourselves that this was to be the test which was to decide our faith in material zations.

We arrived at Terre Haute, entire strangers, and at once proceeded to hold our pre-arranged and at once proceeded to hold our pre-arranged scance (many others being present) the same one as reported in the Journal, and all which is therein stated we endorse to the very letter. Yes, indeed, we stood up in the presence of the great and glorious Washington! We took him by the hand and felt the glow of his pure magnetism thrill through our every vein. This "was the consummation devoutly to be wished for;" this was the vindication of the beautiful spirit promise. There he stood in the garb of "ye olden time." We recognized the old continental costume with which are ever associated patriotism and liberty, the graceful ruffied shirt bosom and sleeves, and even the old fied shirt bosom and sleeves, and even the old knee-breeches and buckles. The characteriza-tion was so true to nature that all exclaimed, Oh! it is Washington! it is Washington! And as we sang that national anthem, "My Country "tis of Thee"—he majestically waved his hand in recognition of the compliment, then modestly withdrawing he slowly dematerial zid into the folds of the medium.

We have returned to our home the happlest of the happy. We knew material zation to be a truth, and by the aid of our faith in the purito make our life and actions harmonize with that lovely "control," who, when in earth-life, gave utterance to that noble sentiment, "My sympathetic feelings and my best wishes are irresistibly excited whensoever in any country I see an oppressed people unfurl the banner of freedom."

Respectfully, 498 W. 7th St., Cincinnati, O.

Remarkable Vision of Spirits.

Mr. S. S. Jones:—Last week there died within a mile of this city, Mr. John King. He was well known in this community—was a consistent member of the Cumberland Presbyterian Church, with which he had been connected for a number of years, and was respected by all who knew him. He was a victim of the fell destroyer, consumption, which slowly un-dermined his once vigorous constitution, and cut him down in the prime of his manhood and his usefulness.

For a week before his death, when it was evident that the vital spark would soon be extinguished, there gathered around his bed a few of his most intimate friends, who watched

over him day and night.

About one o'clock in the morning of the day on which he died, it became evident that he could last only a few hours longer. He was calm—his countenance serene, and a hopeful and joyous expression lit up the death stricken face. When in this condition, he became clairvoyant, and saw in the room the forms of some who had passed from this life to the true life. over him day and night.

They were all around him, and from his actions, no one could doubt that they were seen as distinctly—were as palpable to his vision as he was to those who were at his side.

He frequently said to his faithful watchers. "Don't you see? Don't you see? Look!" pointing to different parts of the room. Then beckoning in one direction, the spirit evidently approached until within his reach; he then crossed his arms as if in the act of folding it o

crossed his arms as if in the act of fold'r g i: o his bosom. This was done repeatedly during his last hours. He had lost a fond and loving wife about two years ago, and a little child during the past winter.

Immediately after these touching demonstrations, one of his friends saked him the question—"John, do you know me?" He answered promptly, "Why not?" in a chi a question should have been asked, proving that his mind was not wandering, and the visions and spirits which he saw were not the creations of his imagination, but were as actual to his sight, as that which we see around us in our usual condition.

An effort was made to get him to name some of those whom he saw. He mentioned faintly Dr. McClure, his family physician, who died some years ago. Pointing to where he stood, he said, "You once saved my life, I will take care of you."

That his spirit wife and child were with him

constantly, not one of his friends who watched by his side for a moment doubts. The amile of almost beavenly awestness which lit-up his face at short intervals, when with arms outstratched he beckoned to some spirit which he saw, will never be forgotten by those who observed it. And thus he passed away, confident of a realisation of his fondest dreams of a never ending happiness in the heavenly

If there are any persons who question the truth of the foregoing statement, they can refer to Mr. I. U. Smith, and Mr. Needham Rose who were his personal friends, who were with him when he left the form, and who will qual-

ify on oath that what has been here written, is true in every particular. J. B. T.

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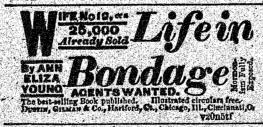
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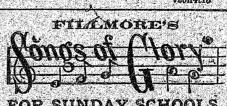
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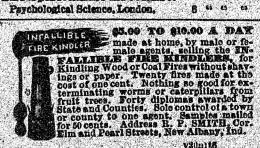
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Is the Devil Dead?

Norman XXV.

The Blebian Legend - Deviloat a Feast - Ast und ong Revelations-Spirits that are Brutish-The Aspirations of the Louis make you a Bristich Spirit or an Angel of Ligh - Thoughts csorthy of careful Consideration.

It appears from an ancient Silesian legend, es related by the historian, that a nobleman of gids of Civing caused a sumptuous entertainmendak prepared for several of his friends. they instead of being punctual to the time, according to promise, alleged diver's excuses for the necessity they were under of absenting themselves, while he fell into a paroxysm of rage, exclaiming, "Since they have thus disappointed me, may as many D.vils from Hell come and cat up the provisions, these friends of mine refuse to partake of," which said, he sallied out of the house, and went to church to hear the sermon. 4

He had not been gone long, when a numerous company of horsemen, all arrayed in black, of extraordinary aspect and atature, appeared in his court-yard; and, alighting, called a groom to take the horses, bidding another to run presently to his master, and tell him his guest, were arrived.

The gervant, with hair erect, and looks betokening horror, entered the church where his master was, and acquainted him with the circumetances, as well as fright, would permit him. The nobleman immediately interrupted the sermon, entreating the minister to assist him with his ghostly counsel. He, with all his congregation, made all speed towards the mansion, which had been deserted by the servants, who in the hurry of their flight had left behind them a young child, their master's son elesping in a cradic. By this time the Devils were reveling in the dining room, making a great noise, as if they saluted and welcomed

each other. Thoy looked through the casements, one with the head of a bear, another with that of a wolf, etc., taking bowls at the same time, and quatfing as if they had drank to the master of the house. The nobleman, who among others, was a witness of their revelry, seeing his servants safe, bethought himself of his son, and asked, "What has become of him?" The words had scarcely passed his lips when one of the Devils had the infant in his arms, and showed it to him at the window. The father, half frantic with his feelings, on seeing his beloved offspring so perilously situated, fetched a deep sigh, and turning to an old and faithful servant, said, "What shall become of my boy?" "Sir," said the trusty domestic, truly affected by the agony of despair he saw in his master, "By God's help I will enter the house, and rescue the babe from you Davil, or perish with him." .. He accordingly went, followed by the prayers of all present, and, having entered a room adjoining that in which the Davils were rioting, he fell upon his knees and commer ded himself to the protection of heaven; after which he burst in among tiem, and beheld them in their horrible shapes. That instant they all pressed around him, inquiring what als business was there." He, under a great terror, though resolved to full! the intent of illa coming, addressing bimself to the spirit who keld the child, he said, "In the name of God,

parente

"No," replied the flend, "let thy master, who is more interested in him, come.'

"I am come," replied the man, "to do that service to which God has called me, by virtue of which, and by his power, I do selse upon the innocent." So saying, he snatched him from the Devil, and bore him off, the spirits clamoring as he departed—"Kaave, knave, leave the child, or we tear thee in pieces." But he undismayed by their diabolical menaces, effected his purpose, and restored the boy to his offi cted father!

In this Silesian legend, we have an illustration of what, in part, actually exists—spirits in the dark spheres of Spirit life, have features that bear an easily-detected resemblance to certain animais.

When a spirit animalizes his aspirations, when his desirés become coarse and brutal, then it is that the outer takes the shape of the inner feelinge.

In earth-life, it is not often that the groveling aspirations are intense enough to modify the form of the features. Occasionally, howover, such is the case, and you see all the characteristics of dog presented in the face of one of earth's children.

Those who aspire to be angelic, will become like those who traverse the magnificent courts of the Spirit-world, who glide along on its spiritual railways, or who seek to elevate humanity by noble desds and philanthropic pur-

The aspirations mold the features, and prepare the outer dress of those in Spirit-life. They slong are the potent lever that elevates or degrades the spirit. The aspirations can ascend upward towards the golden shores of the higher spheres in Spirit-life, or downward towards the devolete scenes of the lower strate of spiritual existence. What we say is one of the grandest truths in existence—the aspirations oither degrade or elevate! They either give you the features of an animal, or those of classic mold, illuminated by a light divine. Nature always has two ways. She is intensely accommodating. If you aspire for the rich treasures of angelic knowledge—for the grand impulses which throb in the bosom of the philanthropist, and actuates those wise sages in Spirit-life who understand the outlines and inlines of creation, your spirit will gradually and surely arcend, and you, too, will become like the model your aspirations formed. If on the contrary, your aspirations are brutish, and your acts corresponding therewith, you will as surely, eventually, animal'ze yourself, as you would, in the former case, in the course of time, resemble an abgel in Spirit life. Na wre never resists the aspirations, but invaria-

bly responds therete. The wise sige in Spirit-life is one extreme, and the low, coarse, brutish spirit, is another. N.ture is never tardy. She responds with the some alacrity to the aspirations of the midrealms of existence with a soul grandly illuminated by the purest and holiest thoughts, or groveling in the purlicus of vice, or the dens of licentiousness. Nature knows no choice, and in some of her manifestations, she, too, is Davilish; her trees have beautiful flowers, and her shrubbery blossoms forth with leaves clistening with every tint of the rainbow; but often beneath the unfolding bud, is a thorn which lacerates the flesh, and makes a troublesome wound. She accommodates you—gives you the sweet or the sour, the poisonous plant or the nutritious one, a life of happiness or of

misery ! The world above, teeming with animated life, and wearing the insignia of the angels, and the world beneath, populated with animalized spirits, are all the same to Nature's laws -she does not smile approvingly on the former, or frown upon the latter. If you aspire for Davils, demons, or wicked spirits, to attend your feast, they will come-it may not be at once, but you will eventually see them, and if

you so desire, be like them. The aspirations, then, are the vital elements within, which send out branches-messengers, as it were—to notify the world of your true condition. The aspirations can not be permanently concealed, for they germinate, like the seed, and they either produce a thorn or a flower—the features of a brute or the illumin-

ated countenance of an augel. To say, then, that there are demons, devils, or wicked spirits, is no exaggeration. The conception of the orthodox church of one, is vague, unsatisfactory, yet approximates to the truth. Nature would be a liar, were not such the case. She travels downward in her works. as wells as upwards. In one direction the angel is finally unfolded; in the other the demon. Remember, then, that the aspirations are a potent lever in refining or degrading, and that whenever you direct them towards selfish purposes, or allow them to lead you into the pools of licentiousness, you only are preparing your self to resemble, in no small degree, the brute creation.

Zo be continued.

MRS. LUTIR M. BLAIN the colebrated spirit artist can be addressed at No. 40 Duver Street Boston, Mass., until further notice.

She wishes the public to know that she does not paint spirit likenesses. She receives a great many letters from parties who suppose she can paint likenesses of deceased friends. It is a mistake. The work done through her hands is in symbolic representations of rare and beautiful, yet appropriate and castly understood combination of flowers and other symbols of thought.

Mrs. S. A. Rogers Hayden has been lecturing at Dover, Vs. She claims to be a test and husiness medium as well as lecturer. She would like to make engagements in New Hampabire, Vermont and Maine. Address her at Hererbill, Mass.

Death of Daniel Dunglass Home.

From a cable dispatch it appears that Brother Home died suddenly on the 4th inst. while traveling on the cars between Berlin and St. Peteraburg. He has been residing for some time at Nice, France. It is but a short time since we received a letter from him in regard to works he was preparing for publication. He was then in his usual health—never robust and strong. The following is from the New York World of April 6th:

reported death of the favous eficitual MEDIUM DANIEL D. HOME-EOME OF THE MANY MARVELS WROUGHT THROUGH HIS AGRNOY

A cable dispatch from Paris yesterday states. on the authority of the Biocle that Daniel Dunglass Home, unquestionably the most widely famous "Spiritualist" and "medium" of our time, died suddenly on Saturday while traveling on a railway between St. Petersburg and Berlin. The Siecle is a most reputable journal; but in the case of a person of such peculiar gifts and claims as Mr. Home, it may well be overheaty to infer positively that he has ceased to exist on earth from any such pnenomena as would justify that inference about an ordinery mortal. It has been again and again affirmed of Mr. Home by witnesses of the highest rank and of unimpeachable character, that they have seen him plunge his hands with impunity into a blazing coal fire and take up the glowing embers like so many strawberries, seat himself upon heavy mahogany dining tables and rise with them several feet into the air, and after ficating horizontally head foremost out of windows at a height of many yards from the ground, sail tranquilly around a castle tower and come in again unharmed at the other side. The present Lord Lindsay and the late earl of Dunraven among others have recorded feats like these of Mr. Home, as having been performed by him in their company and in broad daylight. The late Mrs. Browning, the poetess, a being "cf imagination all compact" it is true, but a clear sighted and most truthful woman, fully believed and freely (fil med that she had both seen and felt unearthly hands move about her in Mr. Home's presence and upon his summons. Hawthorne in his Italian Note-books tells us that upon one such occasion these hands placed a laurel wreath upon Mrs Browning's head. He adds, to be sure, that Mr. Browning, that Chaucer-eyed and keen and keen-witted spiritual detective, utterly accffed at the notion that these mystic hands were of a superior origin, and flatly avowed his own conviction that they were in some way. "effixed in his chair, with his legs stretched for under the table,"

Nevertheless, Mrs. Browning's faith wavered not. And rather less than a year ago Mr. Home being then in London, attended a private seance in the apartments of an American resident of that city, in the course of which Mr. Cook, the electrician, Mr. Wallace, the naturalist, and others who were present, saw him, as they believed, preternaturally, "by him, as they believed, preternaturally, "by taking thought," alternately add a cubit and take a cubit from his stature, make an apparent mock of the laws of gravitation in favor of what he called the laws of "levitation," and do other things not less remarkable, certainly, than it would have been for him, leaving his visible body in a condition of seeming death in a Prussian railway carriage, to go off upon planning benevolent deeds. It is all the same to Vienna, Milan, or Madrid. If only the half of what has been told of Mr. Home is true, to realms of existence with a soul grandly illum. to leave his corpse in a first class compartment would be as absurd as to suppose so because he happened to leave his great coat there, or his

On the the theory, however, that the report published in the Siecle is well founded, it may be well to briefly recount the leading features of the striking career of this singular human being, of whom hundreds, not to say thous ands, of living witnesses recount things not less astounding than the legends of of Apollonius, or the more recent traditions of Cagliostro and the Comte de St. Germein, Daniel Dunglass Hume was born in Scotland, that land of ghosts and apparitions; in the year 1833. He was brought to this country while a mere child. He tells us himself that on attaining the age of puberty he began, not only to dream dreams, which is common enough, but to see visions. When but seventeen years of age he fluated easily and naturally into the current of the new Spiritualism which was then (in 1850) flowing so freely and so strongly all through the northern and eastern states of the union. His family objected to his adopting the calling the calling of a medium, tu; in vain. He made his first conspicuous successes in Spring field and Boston, Mass., between the years 1851 and 1853. In the latter city he was hailed as a prophet by a number of highly educated persons, but failed entirely of persuading Theo-dore Parker, with whom he labored particularly, into accepting the authenticity of his credentials from the undiscovered world. He made some experiments in the study of medicine in New York, but finally in 1855 went to Europe. In London he was warmly welcomed by several coteries of the aristocracy, and there is little doubt but that he made a very strong impression upon the mind of Queen Victoria herself. The duchess, now the duchess dowsger of Sutherland, was one of his most open proselytes and believers. In Paris he was made for a time "the rage" by the undisguised interest the Emperor Napoleon took in him and in his alleged miracles. He was frequently summoned to the Tuileries, and he gradually acquired a very considerable influence with the emperor. Through his connections thus formed in London and Parishe made acquaintances in Rome, by whom he was finally induc ed in 1856 to join the Catholic church and to make very full and curious communications, it is said; on the sut! of of his spiritual gifts and experiences, to the pope in person. In 1858 as married at Rome a Russian lady of rank who died four years afterward in south-ern France, leaving him one child, a son. In 1884 he fell out of favor with the papal court and was expelled from the city on charges which, in earlier days, would have sent him to the stake like Joan of Arc, or to the gallows like the witches of Salem. From Rome he went back to London, where he became in-volved in transactions of a less exalted nature than were to have been expected of one whose life kad to long been passed in communings with the supernal powers. A devout woman, Mrs. Jane Lyon, who had been brought by him into continual communication with her departed husband, became impressed with the belief that it was her duty to beatow upon Mr H. me all her worldly goods. She gradually translated this impression into cash, until her relatives and legal heirs began to be disturbed by the process. Means were used by them to open her eyes to what they naturally enough regarded as a dismal delusion; and the upsho of the affair was a buit at law which resulted it the compulsory restoration to Mrs. Lyon by Home of all she had bestowed upon him. This had a miscilleyous effect upon the general reputation of Mr. Home, but it did not seriously affect the interest taken in him or the faith re-

believers in Spiritualism. In 1871 he married for the second time, and sgain went to Russia for his wife, a thing which will hardly surprise those who know how wide is the circle in Russian society of women of rank and intelligence who throw themselves with an ardor scarcely ensewhere equalled, into all the most revolu-tionary and mystical movements of our time. Since his second marriage Mr. Home has been little heard of by the public at large, and the seance in London, to which we have already alluded, was one of the latest occasions, so far as we are informed, in which he made any thing which could be even constructively des-

cribed as a public exhibition of his powers.

It would be worse than idle to enter here and now into any serious discussion of the character and career of this extraordinary man. It need not be said that his transactions with Mrs. Lyon, even if we assume the worst be true of them his enemi: s have alleged, are not to be considered as bearing directly or significantly to any way upon his claims to the possession of certain positive and unusual gifts and powers. define those gifts and powers as we may. A man may be a sad rogue, and yet have the faculty of floating in the air, as a man may be a model of all the virtues, and yet be unable to lift both his feet at once from the ground without immense risk of cracking his skull. Mr. Browning's disbelief as to the spiritual or supernal origin of the hands which, as he assured Hawthorne, he had seen lay a laurel-wreath upon the brow of his gifted wife, is not to the purpose in any investigation of such alleged phenomens, while, on the otherside, his avowal that he really aswa nair of annarently hold. ai that he really saws pair of apparently bodi-less hands preform that act of coronation is much to the purpose. That net only many acts similar to this, but acts very much more incompachensible and startling than this were performed either by Mr. Home himself or through his presence and agency, must be admitted to be a fact in the current history of our times authenticated by great numbers of people reputed to be in their right mind, and not in au imaginable way likely to be led into monstrous lying for the greater glorification of a peripateltic Scotish adventurer. Mr. Home himself seems never to have avowed any thorough conviction as to the nature and origin of the powers through which he claimed that these acts were performed. He published in 1863 he first and 1872 the second volume of an autobiographical work, the conclusion of which it is probable may now be given to the world by his widow, particularly since that lady, upon the theory of the Spiritualists, may fairly count on all manner of editorial assistance and supervision on the part of the author. In the first part of this work Mr Home himself declares that the "only good" he ever derived from what he calls his "gift" was the knowledge that through him "many who nev er believed in a future existence were now hap py in the certitude of the life to come." We doubt not this was perfectly true, it certainly must be owned by all who regard a belief in immortality as the essential basis of all sound human morals, not to say of all stable social order, that Mr. Home did not live his life or work his strange and puzz!ing work in vain To be sure his ways and his words were often at odds with the orthodoxy of the Christian church in almost all of its manifold phases.

respect to recognized preachers of the gospel: The worst speak something good; if all; want eamen. God takes a text and preacheth Patilence.

But it was said of old picus George Herbert, in

If the first thing needful to make men sab mit to discipline and adventure after excellence is to convince them that they are not as the beasts that perish, but that there lies "another country" beyond the bounds of outward sense wherein another career awaits them, the turning tables of Mr. Home and his followers can not be without their importance even to these tables of the law wherein is no variableness, neither shadow of turning. Meantime all men of science who are really worthy of the name will admit that the phenomena of which the public career of Mr. Home was so full have not yet undergone all the examination of which they are worthy, and that the last word has yet to be spoken in regard to their nature and their algorificance.

Daniel D. Home, the Medium.

In our present issue the reader will learn of the departure to the higher life of one of the oldest and most distinguished mediums known in connection with Modern Spiritualism. His reputation as a true medium, is almost worldwide. He is favorably known in America, England, and throughout Europe.

Brother Home became a favorite at the French Court during the palmy days of Louis Napoleon, and was well received more than fifteen years ago at the Palace of the Czar of Russia, his first wife being a relative of that distinguished personage.

Mr. Home has been recently engaged in writing a book, in which he purposed to sift some of the redundant chaff from the wheat-Spiritualism. No little sensation has been the result. Certain persons have given free vent to their ire, with that bitterness and vituperation so frequently manifested by social "freedomites " toward all who did not fellowship their dogma. They assumed that he was going to write against certain well-known mediums, whose genuineness B.o. Home never questioned.

We are not so much surprised that such people exist (having had considerable experience at their hands) as we are that respectable papers devoted to Spiritualism should open their columns to the vindictive slanders against one of the best mediums that has blessed modern Spiritualism.

Not one word has yet been published, yet the rumors that he was about to publish something that would implicate impostors, and show the absurdity of the claim that "social freedom, is germane to Spiritualism," aroused the ire of the devotees of that infamous doc-

They at once seized upon an apportunity to vent their spicen in advance of the appearance of the book, and several of our cotemporaries have given them space to ventilate themselves. The result will of course be, that the religious and secular press will take up the charges which they have thus maliciously put forth, and with all their power will do their best to blacken the memory of America's most renowned and best medium. The refrain will quite like ly reach foreign shores. But there is this consolation, the recoil will rest upon the heads of the perpetrators of the foul slander, while Broa Home will live in the pages of the history of Modern Spiritualism, bundreds of years after posed in his powers by the great body of the his maligners are forgotten.

Brother Home has passed to the higher life, where he will receive the friendly greetings of millions of friends while the shafts of his maligners will recoil upon their own heads.

We hope our cotemporaries who have opened their columns, in some instances, even to anonymous writers, to malign the reputation of Bro, Home, will now make the amende honorable; as the historian in making up the history of Modern Spiritualism, will to a very great extent, depend upon the reports of the newspapers devoted to the promulgation of its philosophy, for facts.

Condolence.

We most sincerely condole, and deeply sympathize with our esteemed Bother and coworker—Dr. Samuel Watson, of Memphile, in his bereavement. .

John Wesley Watson, son of Dr. Watson, recently passed to the higher life, in the 23rd year of his age, after along, lingering illness corsumption.

Our Brother having long since peaced from under the yoke of theological bondage, looks not to the grave for the dear one, nor to the call of Gabriel, for a reunion, but to a true philosophy of life, verified by facts which teaches that the loved son has only passed, a few days or years in advance of his father, to s higher sphere of life, and yet so near that open communion between father and son is

Dr. Watson, Infals American Spiritual Hagacino says:--

COME BEFORE

Our son John Wesley, who was a little over twenty two years old, left us on the night of F-bruary 18 5, after a lingering illness of con-sumption for several months. In a few hours after he left his body he appeared to three persons, one of them two miles distant. Some may think this is a delusion, but well established facts settle this question. Mr. Wesley gives a number of such in his j urnal, and says a spirit finds no difficulty in traveling thousands of miles in a moment.

The next day was the time for our regular weekly scance of an hour with our medium of the Inner Life Department of the Magazine. On our arrival she told us that John and his mother were there before day.

When the medium was entranced her con-trol formear an hour told us many things of profoundest interest in regard to our son and the Spirit-world, but as he said he would write ort an account of his entrance, into Spiritlife -how he felt end what he saw—we will wait to hear from him.

We shall hear from him ero long. If what we receive possesses general interest, we shall give it in the *Magazine;* if personal, we shall lsy it by in the archives of our own scul, tobring no comfort such as we can derive from no other cource.

Heavy Indorsements

The readers of the Jounnal will remember that some four months ago the great egotist of "germane" notoriety and Mrs. Seaverance, held a meeting at Bockford, which disgusted the great mass of true Spiritualists and brought reproach upon the cause generally. The bogus spirit manifestations, and the great Egotist's utter failures, were so transparent that the Spiritualists present at once repudiated the same as disgusting shams—disgraceful and damaging to true Spiritualism. All kinds of claptrap tricks were resorted to in hopes of getting Spiritualists to unite in support of the fag end of "Social Freedom," which has now no open advocates left, and only receives countenance from the Northern Illinois Association of Spiritualists, who claim that "free-love is germane to Spiritualism."

The next show to be made of this notable germane" Association, finds the heavy endorsement of M. E. Smith, Mr. Fred H. Bacnard, and A. H. F.sher. These are the backers of the "great egotist?" R.ckford and vicinity has more than one thousand good and true Spiritualists, who are opposed—atterly opposed to any more such fantastic tricks, being cut before high heaven in the name of Spiritualism, in that city, and yet these three men (thank heaven no women have disgraced themselves and their sex, by endorsing the free-love movement) only, are found who endorse the recent Wilson Sevrance show, and encore for more of the same sort.

We trust the Spiritualists will let the freelovers have all the infamy of such a proposed gathering to themselves.

It is a self evident fact, when an Association is so utterly characteriess as only to be able to get three men, and they scarcely known to even the Spiritualists of their own town, to endorse itself, that it is a sham, and a disgrace to our cause, and should not receive the least countenance from true Spiritualists, who oppose the infamous doctrine of "Social Freedom."

ROBBET DALE OWEN is now in Philadelphia preparing for a trip to Europe. His robust and vigorous appearance is a matter of great gratification to his friends who claim that he is looking better than he has in twenty years.

Janus Madis: n Allen writes: This is to sey that I have now fulfilled my lecture ongagement here for March, and have been re-engaged for April. Shall probably go from here to Texas, and thence to Kansas and Missouri, etc. Am open to engagements for Sundays and week evenings. Address me at once No. 80 Camp St., New Orleans, La.

MR G. W. KATES, lately of Cincinnati. is now devoting considerable of his attention to lecturing. He has had experience, has a good delivery, and energy. He is now in the South. Sunday, April 2nd, he lectured at Cuattanooga, Tenn. He desires to make engagements South or elsewhere. Would like to gradually work via A lantic Cuast. He and wife also desire to give electionary and dramatic entertainments forthe benefit of Bocieties.

Philadelphia Pepartment

HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained as wholesale or retail, at 634 Race St., Philadelphia.

ORGANIZATION.

An Original Poem by Robert Burns, Through Mrs. F. O. Hyzer, of Baltimore.

Norm—Mrs. H. says, having been prevented by my illness, from attending the Convention of Liberalists, in Chicago, Aug., 1864, for the estensible purpose of considering the question of organization, on the evening of the 14 h, the hour the Convention acjourned, alone in my home at Buffalo, N. Y. I asked my angel guardians to give me some message in relation to the meeting. No impressions concerning its movements were given, but I received a visit from my faithful inspirer, Robert Burns, who said he would give me his views of organization, as he should have done had I been as the Convention, and receptive to his influence. I send what he gave me. A short time afterwards I saw in the BANNER OF LIGHT, a besutiful poem delivered by Miss Lizzle D ten on the same evening, and by the same author, expressing about the same things though in different language. I look upon this harmony of control of two minds so distant, and who had not seen each other, or corresponded for saveral years, as one of the most beautiful of the intellectual and spiritual phenomena.

Dear ledy, while the moon beam plays On flavery les, and hill and mountain,
And kisses wi' its softest rays
The eleeping brow o' lake and fountain, Come wi' me to the massy nook Where we've so oft held tryst together, And read free nature's curspread book. The lures o' bright and stormy weather.

O' love, the sprite that woos our souls, At this time we'll make ilks mention But while auld earth-sphere onward rolls, We'll take a peep at the Convention;
For there will be a deal o' talk
And not a little fyke and langle, Eto the truth fibres we have brought Free earthly threads, ye disentangle.

I crysalis at work we see,

A power which in its ultimation,
To man, a blessing rich shall be, I' soul and body, home and nation; But while the great Idea takes Its upward, onward way through moster, We need na wonder, if it makes A most discordant din and clatter,

And on this question, I've a word Through thee, my lady dear, to utter, No matter if the sea be stirr'd Or if the winds and thunders mustor; For weel ye ken, I lika care

For priestly cant, or frown, or whining F i the self righteous threat or prayer Or for the crown and mitre shining.

For what tis worth to human kind, I still wad 'gie as I hae' given Some ilka way marks unto mind By which to point a path to heaven; And west ye ken, ye've aften seen
Along the winding path o' ages
That e'en the smallest thoughts ha' been Immotral magnet guides to sages.

Man is an architect divine-Conceptive law through soul's Ideal U, builds the altar, font or shrine,
Which he beholding, deems the Real;
But while he bows to forms o' clay Progression's fire, that naught can smother, Melts the auld imagery away,
While Art supreme unfolds another.

"Fis true, auld bigotry's stern froat Aft times the budding thought-form chilleth The spirit-fruitage aft seems loat I' worship o' the ward that killeth. But if wi' all the past to read. Prophetic truth to warm and fire ye, W.' hasts o' your beloved ones fre.d. Free earthly bondage to inspire ye.

Ye're still afraid o' bond or creed, Ye're yet in Pluto's furnace rossting, No matter, that free chains ye're freed Ye spend your precious time I' boasting; If ye've less trust in Love divine,
Toun fear, that ye'll again be fetter'd
Though a' God's truths above ye shine
Your state, puir souls, is ilka better'd.

If man exist by two-fold power, Which through arganic law controls him Which as a germ, through bud and flower Into the golden fruit unfolds him, Form is a ceaseless prophecy
O'art that's pressing on behind is And only through it can we see To search for Truth, or ever find it.

See how the rain drops i' the sky, Unite i' L.v.'s supreme devotion, And down the hill and valley hie. To mingle wi' the throbbing ocean; Then see how graceful y they rise. Drawn by the Sun's attracting power, And fall again i' genial shower.

In every dew drop lies a power That floats the commerce o' a nation: That opes the petal o' a flower, Or spreads the fields wi' desolation; F.nd but the power o' unity To shackle, cripple and distress ye,

And in the revelation see How richly it can serve and bless ye. Search where ye may, i' all the works O' nature, which ye call creation, In all o' law ye'll find there lurks

An efficiation and negation. Find how much power the human mind Hath unto rack and thumb screw given: And in that ratio, ye will find The power to ope the gates o' heaven.

Not yet, bath harmony Divine, By conquer'd mortal pride's wild clamor, That she can build on earth her abrine, Without the sound o' axe and hammer; But i' the Fature, ye shall see The snowy lamb and kingly lion, It cose in awest humility Upon the outmost walls o' Zion.

Ye've nobly toli'd in throwing down The bulwarks o'auld Superstition, Mow let your seal as warm be found In giving Truth her new condition.

The Genius o' Love's excred Art Asks o' to-day, a rich production, Then join wi' soul and mind and heart, In the wark o' reconstruction.

In speaking of the Euglish, Theodore Pasker says, "We are of the same stock, and have the same great problems to work out in the civil zution of mankind; v.z.; First. To or-

tion; third, to develop the individual man into a great variety of forms. These are the three great problems of civilization. England and America work thereat side by side, both unconrolous that they are factors in this great product of humanity. I love the Germans. As a family of men they do immense service to mankind. They are not diffusive, but deep—wells dark, cool, mysterious (you can see stars from their bottom at noonday) never failing: while the English are a wide lake; full of green islands, varied in form, green with life, but not deep; and the Americans are a river. never still, noisy and turbulent, dirty, but bearing fertility in this very mud which troub-les the stream; now spreading into rich lakes bigger than the island which hold that British pond; now laughing in waterfalls, which one day will turn the mills of all the world; then flattening out into dull lagoones, where only the alligator and the snapping turtle can live, and watery marshes which reek with slime; then, anon, gathering its waters into one deep, wide channel, where, laden with the finish of commerce going out and coming in, it fines trarq il on to the ocean, whence all wells, lakes, and rivers are at first supplied, and they all at last return."

The creed of Theodore Parker may be summed up in "The conscioueness of Infinite good, of immortal life, and of eternal right."

EXTRACT FROM A TRIBUTE TO LU-CRETIA MOTT, BY FRANCIS D. GAGE.

I never think of that women, B.t my heart throbs high with love. And I ask, "Can she be more beautiful In the blissful realms above?" I can scarcely, in my dreaming, See her face more fair and bright. She seems to be now, with her radical brow, A spirit of love and light!

The plet may sing his praises
Of the glow of "sweet sixteen;"
But there is a holler beauty,
Of eighty-three, I ween;
For the girlish face if moulded
By a true and loving heart,
Will heighter as the heart Will brighten as the heart throbe on, Rechiselling every part.

An will be seen by his card in this paper, Dr. J. Wilbur, the Magnetic Physician, has removed his coice to the Girdner House.

BUSINESS.

The American Insurance Company of Uhicago.

The American of Chicago has been much clandered of late. Lit us see why. Has it ever failed to meet its obligations—to pay every loss maturing against it? No; that is not claimed by its bitterest enemies. Are its officers or stockholders unreliable business men, or of inferior moral standard? The mention of their names disproves that. No one bas daxed to impugn such men as Hon, H. F. Hibbard, Hon. J. M. Bailey, Hon. W. H. Bradley, H. Z. Julyer, L. L. Munn, Wm. H. Ovington, Nucholas K. nez. M. A. Hoyne, R. B. Currier, D. A. K. Juwiton, Jr., and Chas. L. Currier. Yet these are the men to whom the Apparatus interests are interested. American's interests are intrusted. Does it lack enterprise or stability? Its cash income of \$817 000 and the \$40 000 000 of insurance written last year, and its \$905 000 cash assets, together with its \$2 000 000 of installment notes, are still int denials of that. Weat then is the matter? Success! Merit! These are what draw the enemies fire. Perhaps the reader of this has received or had shown him by some rival agent one of the numerous circulars which are being so industriously distribu-ted over the country. If so, let him probe the motive of the source from whence it came. The insurance commissioners of four different States have done this, and after a searching cfil.ial examination of the American's plan or business, its assets and liabilities, all came to the same concluion. In closing his published report, the Hon. W. D. Hill, Superintendent of Insurance for Ohio, says: "It is my opination that the American Insurance Company of "ion that the American Insurance Company of "Chicago is as safe and sound financially as other insurance companies possessed of the "same amount of capital and assets." The same results were reached by C. l. C. P. Ellerbe, Attorney, and Hon. A. Harvey, the eminent Actuary, both of whom represented the State of Missiuri in its efficiel examination of the American's standing. Also by ex Auditor Cattell for Iows, and Mr. K. llogg, Actuary of the Illinois Dapartment. These men declared what they knew, for they went to the Company's office and saw for themselves. Are not the results found by them, after days of per-sonal examination, trustworthy, and to be ac-cepted, instead of misrepresentations indulged in by business rivals for mercenary and selfish purposes? The American does business only in eight of the Western States, and insures no business properly whatever, confining its risks to idetached dwellings, school houses and churches; yet there are only six companies in the United States whose business equals the American's, and these write heavy lines in large clies throughout the union. Of course their agents fight the American. It's their bread and butter to do so. The American is getting the cream of the non-hazardous business. It will take no other. It knows how to get it, too; for in 1871 as cash income was only \$238 673 while in \$1874 it reached the splendid preportions of \$217,424. It shapes its business to the needs of its members in writing five years' policies and collecting in cash only one year's premium, taking installment notes payable in one, two, three and four years for the balance. In conclusion, the American is old in years, prosperous in business, strong in regutation and money, and what is b. Her than all, prudently and honestly managed by experienced, seccessful business men with unsullied reputations for integrity and moral

A COUGH, COLD, OF BORE THROAT, REQUIRES immediate attention, as neglect oftentimes resalts in some locurable Lung Disease. Brown's Bronchias Iroches," will almost invariably give relief.

The Voices.

We have at stock a small number of copies of the fifth edition of "The Voices," which are in every respect equal to the sixth and last edition, except that they do not contain the." Voice of Prayer." In order to close them out, we will send a copy to any address, post paid, for eighty-five cents; at which price they are a decided bargain,

Thousands are Cured of the use of Narcotica. but Object to its being Published.

The following case of a perfect cure of the

published by consent. Here follows the correspondence in full upon the subject:

MRS ROBINSON 394 Dearborn St., Chicago,
—DEAR MADAN:—I received a letter from my
sister, which I enclose, about your remedy advertised in the ReliefoPhiles: Phical Jour-NAL. D) you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is \$5.00 unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. GALLAWAY.

581 W. E:ie St., Chicago, Ill., Nov. 4, '75.

LETTER TO HER BROTHER STATING HER CASE : DEAR BECTHER:-Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit. I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be bleased in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister, AGNES VANAERHAM. Little Valley, N. Y., Oct. 80, '75.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

Mas A H. Rebinson, 894 Deschorn Street, Chicago, Ill: Words can not express my thanks to you and the go d angels for provid ing a remedy to free me from that tyrantopium. I took the last dore a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been broubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, Agnes Van Agenam L 'le Valley, N. Y . March 20 '76'

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A H R. binson M. dium, 894 Dearborn St., Chicago, Iii — Your reply of the 25th of F.b., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours,

E WEITESIDE. Frankfort, Ky . Mar. 16th. '76.

Wonderful Success in Healing the Sick

The cures performed in all parts of the coun try through the mediumehip of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A mafority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs, Robinson's treatment, without a change from the first prescription.

Testimonials. The Spirits Defined the Disease through a Lack of the Patient's Hair, when the Attending Physician could not.

Mrs. A. H. Robinson,—Madrium:—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks.

The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age

68. Very truly yours,
JACOB A. FLOURIOY.
Marionville, Mo, Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

Mrs. A. H. Robinson, Mindrum, Chicago:—Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final cura. Very truly yours.

aro. Very truly yours. Jacob A. Flournos. Marionville, Mo., Jan. 80, 76.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Rommson, Medium, Chicago:—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them: I was impressed that he was one of, and sent by your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I genize the powers of nature for the service of man; second, to organize the social powers of humanity, so as to have national unity of ac. H. Robinson, 894 Dearborn St., Chicago, is drawn nicely and smoothly over me. I

thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mrs. S. I. Page. Topeka, Kan., April 12th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Proscription.

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a caucer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physiclans, both in California and in the castern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect,

Lewis C. Polland. Los Nietos, Cal., Oct., Srd, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mns. A. H. Robinson:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you scon, I Your Humble Servar

LEWIS C. POLLAND. Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. Roburson:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect, LEWIS C. POLLAYID. Aguea, Cal., May 29th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

ATRS. ROBINSON, while under spirit control, on reNATRS. ROBINSON, while under spirit control, on rethe disease most perfectly, and prescribe the disease most perfectly, and prescribe the proper remody. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curjosity, 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 been sick; when she
will, without delay, return a most potent prescription and
remedy for eradicating the disease, and permanently
curing all curable cases.

Of herself she claims no knowledge of the healing art,
but when her spirit-guides are brought as resport with
a sick person, through her mediumahip, they never fall
to give immediate and permanent relief, in carable cases,
through the positive and negative 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

system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognisance 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 symptems of the disease.

Mrs. Hornssow also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spritts controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Has gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

THEMS:—Disgnosis and first prescription, 21.00; each subsequent one, 32.00. Psychometric Delinection of character, 22.00. Answering business letters, 23.00. The money should accompany the application to insure a reply.

money should accompany the application to insure a reply.

SEF Hereafter, all charity applications, so insure a reply, must contain one dollar, to detray the expenses of reporter, communests, and postage.

N.B.—Mins. Robinson will hereafter give me private sittings to empone. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for to bacco 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 involverate 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 false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Here. Robinson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a polsonous weed. It is a remedy presented by a band of them ists long in spirit-life, and is warranted to be perfectly barmless.

This House will pay any chemist one thousand sollars.

barmices.
This House will pay any chemist one thousand sollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address Retrieto Philosophical Publication House.
Chicago, Ill., either for wholessie orders, single boxes or

IESTIMONIALS.

Mrs. A. II. Bobinson's Tobecco Autidots.

Mrs. A. H. Robinson, 894 Dearborn St., Chicsgo, Iil.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for

W. F. Bonley. Tama City, Iowa, Mar. 20, 76.

This is to certify that W. F. Burley, of Tams City, Iows, did on date above, send to Mrs. A. H. Robinson for box of Tobacco An tidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users. W. P BURLEY.

Tama City, Iowa. Feb. 10, '75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years. I got a box of your egent, W. F. Bulley, and it has cured me from using the same. Tobacco users try it. James Teodridge.

Tama City, Iowa, April 10, "75.

Mrs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the best thing of the age. W. LEGHADD.

Tama City, Iows, Mar. 10, '76

Mrs. A. H. Robinson.—This is to certify the Bill.

Mrs. A. H. Robinson.—This is to certify the Bill.

Mrs. W. M. Wilkinson's Answer to the Suit.

Price \$1.50, postage \$0 cents.

dote from W. F. BUBLEY and it has cured me from using tobacco, after using it for years.

CHARLES GAGE, Tama City, Iowa, Feb. 15 76

PRICE-\$2.00 PER Box. Address, Religio Philosophical Pollishing Eques.

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The Wonderful Healer and Clairvoyaut— Mrs. C. M. Morrison.

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 Controlling Band. They, through her organism, treat all diseases and ours in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, GLATEVOYANG AND CLAIRAUDIENT.

From the very beginning, here is marked as a most remarkable career of success, such an has seldom if ess fallen to the lot of any porson. No disease seems too insidious to remove, nor patient too far gone to be re-

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 remedica, (which they magnetize), combined with a scientific application of the magnetic healing

Diagnosis by lock of hair, \$1.00. (Give age and sex).

Remedies sent by mail propaid.

In the past two years Mrs. Morrison's Hedical control has given 2482 diagnoses by lock of hair; and in the past year over one thousand pa-tients suffering from chronic and complicated diseases have been cured with her magnetized

vegetable remedies. EPECIFIC FOR EFILEPSY AND DEURALGIA. Address Mes. C. M. Morrison, Boston, Mass., Box 2519.

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1770 Century 2 Independence. 1876 EMBRACING most important documents and statlet-ing a hand-ook indispensable to every cit zen and viter ing a hand one moneposition of the control of the c

FLEETWOOD SCROLL SAW The firest simplest, and earlist running Saw made. The saw has a perfectly trae motion, being different in this zerpy of from all other machines. By its use the most delicate

SORRENTO ORNAMENTS

in word ivery, or metal can be quickly and easily made, with no danger of breaking. Used by manufacturers of fine far iture, by clerg men, jeweiers, engrivers, amateurs, ladies, boys and girls. Any boy can readily earn from \$ to \$6 p.r day with one of these machines. A cabinet maker of this city recently made \$37 of work in ten hours with a Fleetwood Baw. Saws wood 1% in the thick to the thinnest made rapidly, and carries all sizes saw blades, from the finest to \$-inch wide. Pitce \$10.00, \$13.00 and \$15.00.

\$18 00, and \$15.00.
Send stamp for circular and list of designs. Saw-bludes, fine woods carving tools, designs, and hand-brack-traws at wholesale prices.

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This is the most complete and pleasing service of its kind over invented. Thy are selling by the housands. Everybody, child and adult wants one. Person creering a deak will also receive free, 18 (extennial Views, tour din aliver or gilt medallon form, (abe nty). Sent on receipt of price, 32. Addre e, Centennial Mfg Co., 93 Washington St., Chicago, In.

INCIDENTS IN MY LIFE. BY D. D. HOME.

"Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."-Dr. R.

All Spiritualists and Investigators will hall with dolight, another volume from Mr. Howr. Although a conlinuation of the first series issued some years since it is complete in itself. In his Preface he says:

complete in itself. In his Preface he says;

"About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1863. During the years that have since elapsed, although many attacks have been made upon me, and upon the traths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the trath of my statements, which have remained uncontradicted. Meantime the traths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1866, in consequence of the suit 'Lyon vs. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Dielectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adare, now Earl of Dunrayen, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Frod. Crookes, who has published his conclusions in the 'Journal of Science,'

I now present the public with the second volume of Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

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CHARGERY SUIT.—Mrs. Lyon's Adadavit in support of

John W. Hutchinson, a Spiritualist.

DEAN JOURNAL: Mine is a thankful privi-lege to lay before your readers some of the characteristics and labors of this great and good man. Such a character as JOHN W. HUTCHINGEN,

but once perhaps in centuries finance across our career. In him is found, in its highest perfection, the rerest of divine gifts—the genius of song. It is said by his biographer, that "his determined sourse of action, from a child, in the matter of a 'calling' to sing has been his sword and buckler in times when the faint hearted would go under," and has been styled the "bold, daring inflexible, gifted John." His seal and perseverance has attained for him that emisence in the annals of fame that few men reach. In matters of religion and reform he is far in advance of the majority of mankind; but he has such a quaint way of dropping little germs of truth down into the hearts of the people, that they take root and yield a bountiful supply of ideas before they are aware from whence they sprung; and in that way he is preparing souls for the approach of that perfection which all fection which all, sooner or later are destined to realize.

The music-loving souls of Chicago, who have listened to the sougs of this celebrated family, have been bountifully feasted. They have a style of music peculiar to themselves and give a spirit, a depth of harmony to their nelodies that none but a Hutchinson could ive; enervating, subduing with delight-heir efforts in Chicago have been attended th brilliant success. Their audiences are held spell bound with admiration, for they lead the soul of the listener from the threshhold of music into its temple, there to feast up-on the spiritual food, which their songs contain. While listening to that most beautiful of all songs, "There is no Night There," as sung by John Hutchinson, one seems thoroughly steeped in the sentiment which has nothing of earth in it; that sentiment which music so well inspires, which renders the sens of dead to external things, but gives to them the character of the soul.

For thirty-five years this family has been wisiding the song-sword of truth, battling for the oppressed, and have filled a great mission, fought's good fight, and we hope that through the countless ages of the eternal future they will keep the faith plighted to truth and to right, ever manifested that daring

PROPERDENCE OF THOUGHT.

which is a prominent characteristic of John. He is ever found to be the champion of the "cause that lacks sesistance," urging reform where reform is most needed, and striving to lift the yoke from the neck of the poor man, for his great soul is alive to the interests of humanity, and he understands the importance of a general reform. One would think he possessed he power to push aside the veil of futurity and behold on the shores of time the ghosts of things to be; for not only does the past have its spooks, but each event in the future has its specter, and when the proper hour arrives, the shadow becomes corpored and takes its turn in the conflict of life. Bo the not far distant future can be seen by developed visions, the ghost of the monster—poverty— whose sequel will be produced by the sword in volumes of blood. Mr. Matchinger words. blood. Mr. Hutchinson wants a reform in the National Banking System, and so do all honcat men and women. If I was the U.S. Congress, I would pass the 865 bond bill, tut it is a lamentable fact that I am not. In the early days, when slave trafflic was disgracing the country; when America was the home of the of human beings were held in bondage, made the flag of our country a flaunting falsehood, the Huichinson family were among the first in as holded right for freedom, for the emancipation of those unfortunate fellow creatures. Binging their radical anti-slavery songs they traveled throughout the North, arousing in the people a sentiment of 'liberly or death," and upon crossing the line into the slave territory were met by mobs, and orders to "get out or take the consequences." They continued in this work of love and Godliness until they were able (as I have heard Mr. Hutchinson remark) to sing the "jubilee song over the downfall of American slavery," and then the goal of that hope was reached and the glorious an-

Upon this band of workers in the cause of freedom, the laurels are meritoriously bestowed. As a result of their labors—their co-oper ation—five millions of slaves were made free and five million chains lie rusting in the South.
They have aided in the emancipation of the
African alave, their next great work will be the emancipation of woman.

ticipation realized.

Mr. Hutchinson possesses a mind thoroughly impred with a love of truth for truth's state, and is a fearless advocate of those principles which his highly developed spiritual asture eaches him, is true. His motives are he on high and noble considerations for the wel fare of humanity, ever singing songs for re-form, with an earnest endeavor to revolu-tionise society and make the world better. This is an era of mental revolution, of spiritual growth out of darkness into light, and the public is in need of such minds to minister to its craving for spiritual food. Mr. H. never fails to sing his most cherished sentiments in song, and one could glean somewhat of his ideas on. "God in the Constitution," after hearing him sing a song entitled, "I may not be a Prophet," in which he selzes the opportunity to say:

'I may not be a Prophet. But methinks the time is near, When the church shall ocuse to rule mankind. Through dogma, creed, or fear."

He is now engaged in a biographical work of the "Hutchinson family," which will be an elaborate history of this remarkable family, giving a faithful record of thirty five years of the eventful life of the author, together with a the aventful life of the author, together with a chapter for each member of the family, with leading characteristics, accompanied with original songs, and engraved likenesses. Mr. Hutchinson is also a poetical genius, having written many beautiful lyric poems, one of which entitled, "Lavisa," has just been set to music, and published by the author. Long was the great and good man continue his ril. may this great and good man continue his pilgrisage on earth, singing songs for reform until woman is regarded us an American ollisen, and has a voice in making the laws that govers her, thus endearing himself to future sea prations, as he has to the present and past, for all lovers of truth and reform, have on memory's tablet a spot sacred to the name of John W. Hatchinson.

ASENATE W. W. CCCHEAN. Obicago, Ill.

"The Apparition of Spiritualism not Brushed Away."

Contrary to the expectations, and certainly to the hopes, of timid religionists the appari-tion of Spiritualism which presented fisalf to the world a quarter of a century ago, has not only not been brushed away, but seems to grow stronger and more decided in its manifectations year by year. Indeed, it has been to be one of the factors which theologisms must take into the account in reaking their

attention than any other topic connected with man's mission and destiny. While we are not disposed to urge the investigation of this subject upon any one, we still believe that investiit continues to attract a larger share of public gation is preferable to ignorant denunciation, particularly for that class of restless religion-ists who are not quite willing to swear they are saved by any of the old systems of theology, and who yet can not believe that a better has been discovered or disclosed. To any who are thus disposed to investigate, the RELIGIO-PRILOSOPHICAL JOURNAL, S. S. Jones, publish. er, Onicago, will prove an important auxiliary It is a large. S-page paper, well printed, and thoroughly alive to the mission to which it is devoted. Terms, \$3 15 a year, but it will be sent on trial three months for 50 cents.—Hull ton (N. Y) Zimes.

Poices from the People.

SHENANDOAH, ICA—B. E. Holcomb writes
—We want the heat of test mediums and hope to
develop some, and to have others call on us. We
can't get along without the excellent Journal.

WHITE COTTAGE, PA.—T. T. Williams writes The JOURNAL is a very welcome visitor. I like it well, both in matter, which is very interesting, and in execution, which is neat and beautiful.

ROCKY BAR. IDAHO TER.-V. S. Anderson writes.—That lecture by Tuttle reported in Jour-BAL of March 4th, is a magnificent and clear expo-sition of the doctrines of Spiritualism.

BYRON, N. Y.—J. W. Seaver writes.—Great changes, astounding developments and unparelled progress have attended the onward march of this mighty revolution within these few years, and well may such be the case, when we realize its exalted cource and beneficent objects.

SAN BERNARDINO, CAL.-L. Mecham writes. SAN BERNARDING, CAL.—L. Mecham writes.
—We have been favored lately by a visit from Jesse Shepard, who held two of his remarkable seances. Mrs. Cora L. V. Tappan has given two lectures to crowed houses. E. L. Watson gave four lectures and every evening the hall was crowed. She is a very excellent and impressive speaker.

WELLSBORO. PA.-E. Welman writes .-trust the devil may be found and so wrought upon as to be induced to fiv from earth to other realms; yet seeing things as I do, I am not quite sure he may be found other than as grosser animal nature, sufficient in itself to do much devilish work. In fact, I can conceive of no infernal doings which are not grossly animal.

COLUMBUS, OHIO.—James Savidge writes.—The devil is not dead. He was around last week, and killed all the preachers, and also has been to the heart of the nation, and knocked on the old tree of the Republic, and found its rottenness, and picked a hole, went in, laid his eggs, and awarmed the country with thieves and robbers in the form of government officials. Send on the old JOURNAL, I am almost blind, but it gives light to the soul.

waverly, iowa.—A. J. Case writes.—I have been a reader of Religio-Philosophical Journal since its first issue and now could not well do without its glorious teachings. I feel quite sax-lous to get the answer to Mrs Jacob Martin's let ter to the Devil. If he does not answer it you may be a feel of the does not answer it you may b he sure he does not read your paper. I think there are other papers that would suit him much

GRAND RAPIDS, WIS.—F. W. Burt writes.— The knowledge that loved ones "over there" are ever with me, keeps me up in heart; then the dear old Journal comes with healing in its folds, and perusing it I have a feast that but few in this part of the world enjoy; would like to keep it on file, but out it must go to prove assertions I make in public; cometimes comes back the worse for wear. May the angelic hosts ever bless 1 on in all your

ANCORA, N. J.—George Hutchins writes—Wm H. Eddy has fairly commenced holding scances in his own rooms. I have been to four, at all of which I received evidences which still more confirmed me in the genuineness of Mr. Eddy's mt dium powers. I have shaken hands with my spirit moth-er, and received some words of sympathy and comfort. She said, 'God bless you, George.' Mr. Blatherwick's uncle came, and he and his nephew knew him at once. The Witch of the Mountains talks beautifully. Some of the spirits dance; one Indian, Honto, materializes shawls.

ROCHESTER, N. Y.—Mrs. A. Howard writes.— sit down on this beautiful March evening to hold a few moments communion with my ever we iest—the dear Journal. No one can say he has caned from the spotless leaves of the Journal gleaned from the spotless leaves of the Journal, aught but pure and exalted truth. Spiritualism is the fitting interpreter of the deep soul thoughts, and through its influence I have caught a glimpse of the angel-world, where my darling children are stars of light to me. Spiritualism teaches that there is a Summer land, called heaven, where the mother will find her child, and the child will find its mother, and this is why I cling to it.

CONCORD, N. H .- Miss E. A. Fitz writes .-The winter has gone; it is already April, and warm enough to ramble about the country. Some "oc-cult" influence led me on a mild afternoon to visit the town of Pembroke, six miles from Concord, where there was an awful murder committed in October, 1875. It seems that a girl about 18 years old left her home as usual to go to school. she got almost in sight of the acade my, she was taken by a villian into the thick forest and murdered. On the following evening her body was found a short distance from the road in the im-mense thicket. As I came to this lonely spot I could hear the sweet sound of heavenly music floating on the air.

HOOPER, NEB.—Geo. B. Parsons writes.—Mrs. C. C. Flint in answer to Mr. B. G. Merril's "Five C. C. Flint in answer to Mr. B. G. Merri's "Five Reasons," etc., takes occasion to say by way of proving that Christ was not a myth, that "people wrote their dates and reckoned their time as the year 1, 2, 3, etc., from the birth of Christ." Al-low me to say to Mrs. Flint that she has fallen in-to a very common error, and that according to history, no person or people ever dated the year L, or 3 from the birth of Christ, but it was an af thought, and commenced by Christians in the year 516; and no historian adoped it until 748, and no nation until Spain in 1858, Castile in 1888, and Portugal in 1415. (Vide Tegg's Dictionary of Chronology, page 689).

PLYMOUTH, MICH.—J. H. Wood writes.—I have more pleasure in letting people where I work (about 400 in the P. P. Car Co.'s shops) read the rich pieces in the Journal, than anything else I can possibly think of. All are envious to hear what is new in it, and then after reading or hear ing it read, hear them ask with such an air of bigoted consciousness of superior intelligence, "Do you believe that nonsense?" I read the article from the "St. Petersburgh Medical Journal," in your paper, to a prominent homosopathic physician of this city, and he told me that he once attended a man sick of the same disease, typhoid fever, who told him that during the critical period of the disease it seemed that he left his body, and was enabled to view it as it lay before him, but he had no power to go from the spot, and was drawn back into the form and revived to life.

into the form and revived to life.

PLEASANT VALLEY. IOWA—Mrs. R. J. Hyde writes.—Continue the Journal to the address of Mrs. E. T. Rowe, my mother, now in her 86th year. We realize that her time with us in the form, must soon draw to a close, as she is very feeble in body, but made strong in spirit by the dear Journal, which we could not do without after becoming sequainted with and feeling its great value in spiritual things. May its editor be spared many years to battle for the right and true. I would, say to those dealring spirit pictures of friends, that I have been vary successful in obtaining a picture, under very strong test conditions, and In one instance, pictures of two of my call dren on one card; my daughter holding a bouquet of white flowers in one hand. Wm. H. Mumler, 170 West Springfield St., Boston, Mass., was the medium artist.

drop from the battlements of beavon into the boxom of hell was stifficient for him. Graciouslit was a devil of a fall, to say the least of it, and must have hurt him badly. But I must quit taking so much like the devil, or the preachers will accuse me of stealing th ir thunder. By the way you should put them on his track. Be careful what one you emply for I think some of them are the very devil himself, and that would be beating the devil around the bush. I am confident that the devil—he, the or it—has been in these parts and operating in different capacities. For instance, he atood up one evening and told a congregation that "even the devil could tell the truth," and that an unconverted man could not tell it with the same effect that the converted ones could.

SPRING VALLEY, WIS.—W.D. Akers writes.

There was a good thing done for me by the spirits. At the commencement of my investigation of Spritualism, at the time referred to, I was selling whicky, and I was so badly scared at the pleture and writing made for me by my own hands, with the peculiar power attending it. I was greatly alarmed, and thought I was gone up. The pleture was a curiosity, and my relinquiehing the traffic was a great wonder to all my neighbors. Note drop has ever entered my mouth since. I was then making money; am now poor, and no amount of money this side of the spirit land would tempt me to take a swallow of intoxicating drink. Tout's played out. Since that time I have seen different spirits, shook hands with them, and been kissed by my mother, who has been long in the Spirit world. Thank God for Spiritualism. What good does Spiritualism do? I live by it, am guid-ed by it, and expect to die by it. I want nothing else; nothing else will satisfy me.

BATTLE CREEK, MICH.—A. C. Woodruff writes.—I have been in this State nearly a year, and Mrs. Woodroff about half that time, labeling wherever the opportunity offered, and much of the wherever the opportunity offered, and much of the time under many discouragements. Speaking first at Saginaw, my labors have been confined mainly to Eaton, Calboun, Kalamazco and Allegan Counties, with two or three lectures at the county seat of Tuscola. Mrs. Woodruff has spoken a few Sundays at this place and Grand Ledge, and at some other points in Eaton and Allegan Counties. We propose to carry out a purpose formed over a year since, and visit a section of the State where our work will be truly that of of the State where our work will be truly that of the pioneer. Evidences are multiplying that the interest in the State is reviving. We expect to reach all places on the Lake shore, as far north as Frankfort, and on our return to pass over the rallroad from Traverse City to Kal mazoo, and should be glad to hear from Spiritualists in the vicinity of our route. We shall shua no reasonable amount of work that offers. Letters directed to this place will reach us.

CHICAGO, ILL.—Dr. Cyrus Lord, 420 West Madison St., writes.—Hon. N. A. Foster was for-merly editor and proprietor of the "Maine State 'also a member of the Legislature and a leading Spiritualist; was the first to build up Spiritualism in Portland, Me. He took his departure about five years ago. (I speak from memory, not from date.) His spirit is one of the leading ones in the band that controls my circles. He gives us communication as follows:

My Friends:—I am pleased to see the interest that is taken in Spiritualism, and the progress that has been made since this circle was formed; many mediums have been developed. I hope to see many more. I like to see the work go on; you all have good gifts, and if they can be brought out, it would amount to a world of happiness to your-selves and others. It is very hard to control where there is so much superstition and bigotry. In this sphere you must progress in order to progress rapidly in the world of spirits. Here we go onward and upward from one sphere to another. You can do the same by obeying the laws. I think you all have many spirit-friends around who are anxious to control. Give up to the influence, is the wish of

GREENSBURG, MO.—Wm. H. Hull writes.— Under the deep impression that the time is near at hand, when our Lord Jesus Christ "will thorough-ly purge his floor, and gather his wheat into the garner," I feel it a duty to exhort all who are camestly desiring, to fice the wrath which is to come," to cleanse themselves "from all filthiness of the God," exercising a living faith in Him who is willing to aid them by the gentle influence of his Holy Spirit. Let us all "awake to righteousness, and sin not, for some have not the knowledge of God;" this is spoken to our shame. Let us so let our light shine before men, that others seeing our good works, may be led to glorify our Heavenly Father. Let us now "lay saide every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our leith who for the lost that faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is now at the right hand of the throne of God. For consider Him who endured such contradiction, of sinners sgainst Himself, lest ye be wearled and faint in your minds. Ye have not yet resisted unto blood, striving against sin." "Zion shall "in re-deemed with judgment, and her converts with righteousness." Hay we all hear and obey the voice of the good shepherd.

LANE, KAN.—Mrs. Johnson Clark writes.— The religious fanatics have set up a dolorious howl against your paper, and I am determined to do all I can to circulate it. There are many in our vicinity who are desirous of investigating the Spiritual philosophy, and for that purpose we have organized a liberal society, and hope to make some progress in that direction. The opposition, however, was so great in our immediate neighborhood that the school house was refused us, but after some discussion we succeeded in obtaining it, and lectured to an audience composed of liberals and only two of the orthodox. We meet every Sab-bath afternoon in different localities. We are resolved to discuss (not disgust) our sentiments in a solved to discuss (not disgust) our sentiments in a reasonable and logical manner, as we sincerely desire to see the people elevated above their narrow prejudices. Sectarianism has had the reign too long. We like your paper and want to see it generally circulated. We are reading it with especial interest, hoping every week to hear of the capture of his Satanic Majesty, and his delivery at your office. By the way, the 'Open letter to the devil' has created quite an excitement here, and interested many in your paper. I think Mrs. Jacob Martin la'on the right trait, and if she keeps on will certainly ferret him out. It will be a great day for the world when the devil (of superstition) is dead sure enough. I hope liberals everywhere is dead sure enough. I hope liberals everywhere will do their best to usher in that greatest of all eras, when that myth, the devil, will be a thing of

CHATTANOUGA, TENN.—G. writes.—The Chattanooga Spiritualists Union celebrated the 28th Anniversary of Modern Spiritualism, at James Hall, on Friday evening, March Sist. The exercises consisted of orchestral music by Sells Bros. Circus and Menagerie Band, invocation, and read-Circus and Menagerie Band, invocation and reading of poems, one of them being original, by Mrs. May Marston, lately of Minnesota, and now their regular speaker and lecturer by G. W. Kates lately of Cincinnati, Ohio, upon the subject of "A review of Spiritualism." The speaker treated the scope of thought and the fundaments of Spiritualism quite exhaustively. He also recited an Ampiversary Ode, entitled, "Joy to the World." Dr. Cleveland, a magnetic healer practicing in this city, was present, and advertised to heal anybody that was in such psed, but none came forward to city, was present, and advertused to near anyology that was in such need, but none came forward to receive the angels' healing balm. With a benediction by Mr. Kates, the first celebration in Chattanooga of the advent of Modern Spiritualism, closed. Mr. G. W. Kates will lecture Sunday morning, April 2nd, at Odd Fellow's Hall, on "Man." A good lecture is expected. Mrs. May Marston will lecture at the same hall in the evening. Mr. Kates good from here to Atlanta. Ga. ing. Mr. Kates goes from here to Atlanta, Ga. Bpiritualism in Chattanooga is increasing in the good opinions of the prople, and is guided by devoted and reliable pilots.

PLEASANT GROVE, MINN.—J. M. writes.—In No. 24 of the Journal, was quite a lengthy article, on "Trance and Abnormal sleep." There was an instance of the kind happened to a relative of mine instance of the kind happened to a relative of mine many years ago, told me by my mother when I was quite young. It made a deep impression on my mind at the time, and although many years have passed since, and I have thanks to the good angels) exchanged my belief in a burning hell for the sout cheering doctrine of Spiritualism, the unpleasant impression made on my mind at the time has never wholly field away. The story is this. In the early part of 1768, my grandmother, when festations year by year. Indeed, it has come to be one of the factors which theologists must take into the account in reaking their calculations, whether they wish to or not; for

appearance, and was prepared for the grave, but unavoidable delay hindered the interment of her body, and after three days and three nights lasd passed, her spirit returned to its former habitation, when the immediately rose up and began singing, a tune and words never before uttered by mortal lips. Her friends in their horror and fright, com-pelled her to cease her singing after she had sang three verses, all of which she forgot except the tune and one verse, which she remembered to the day of her death. She told her friends when her tune and one verse, which she remembered to the day of her death. She told her friends when her spirit left her body she saw her friends standing around it weeping bitterly. She passed out of the door and she awan angel, and he laid his hand on her head and said, "Follow me." They seemed to rise from the earth and floataway over the hills, valleys and plains, more beautiful than anything the had ever beheld on the earth. At length they came to a beautiful plain, in the midst of which was a great city, surrounded by a high wall; in the center was a gate; underneath the gate ran forth a stream of water, clear as crystal. She saked her gu de for a drink. He said, "Walt; I will bring you a cup." He opened the gate and passed in, telling her to wait, and she saw through the gate beautiful angels, singing the tune and words which she learned; the same she isang on her return to the body. Her guids returned with a silver cup which he gave her, and said, "Drink, for whosoever drinketh of the water of life, never shall thirst." After drinking freely, everything was so peaceful and heavenly, there, she begged to stay and not return to her poor sick body. He told her he would inquire within, on his return he said she must return to earth. She had a duty to perform in the fiesh. She wopt; yet wept and pleaded to stay, but he comforted her with the promise that she never should undergo the pangs of death again, but after her mission was ended, here on earth, she should return there and enter in through the gates into the holy city. She arose from her bed of sickshould return there and enter in through the gates into the holy city. She arose from her had of sick-ness immediately, and after two years she married, lived to be the mother of nine children, always en-joyed the best of health, and the day she passed away, was as well as any day of her previous life.

BALTIMORE, MARYLAND—A correspondent writing from Baltimore, Maryland, says: "The 28th Anniversary of Modern Spiritualism in Baltimore was a great triumph—a victory under the indefatigable labors of Dr. Taylor and his coadjutors. defatigable labors of Dr. Taylor and his coadjutors. The only unfavorable criticism that was heard; was that the programme was too length?" This you will see by the copy I send you. Our people are not much accustomed to the management of theatricals and hence delays are too often the result. But it was really a fine affair and a success every way. Lyceum Hall was packed to its unmost capacity, and the final tableau was given after 11 o'clock. The following is from the Haltimore Bee, a new paper just started here, and bids fare to be one of the most sprightly and successful of our dallies. The editor is a thorough Splittingleist, but the money that runs it is Methodist monet, but the money that runs it is Methodist money, so our good brother is more or less cramped at present. By and by he promises greater things. He says:—"The Twenty-eighth Anniversary of Modern Spiritualism was celebrated last night by the Children's Progressive Lyceum, No. 1. at Lyceum Hall, which was crowded to its utmost capacitation." the programme was very lengthy and comprised vocal music, recitations, dialogues, tableaux, farces etc. The aniversary address was made by Dr. B. F. Taylor. There were some exceedingly fundamental and the programme of the control o B. F. Taylor. There were some exceedingly funny farces, dialogues, etc., which kept the audience roaring with laughter. There was also some very good singing by the children. The evening's entertainment ended with the tableau, "Centennial Wedding Scene." Mr. Levi Weaver ab'y conducted the entertainment, which was heartly enjoyed by all present." One or two points are worthy of notice. The "bird's-eye" view of the rise, progress, present status, and future promise of Spiritualism, given by Dr. Taylor, was very brief, but comprehensive. He lead onto the platform with him a beautiful little girl, and making a very graceful bow she sat in a little rocking chair by his side, and when the Doctor closed he introduced hor to the audience, when she recited in a clear, well the audience, when she recited in a clear, well enunciated manner "A very little body." "Aunt Peabody" was well played by Misses Clara Slaughter, Carrie McClellan, Minnie Crowthers, Lizzle Olive Taylor and others. The farce, "Turnip top," was most farsically rendered by Miss Annie Olive Taylor and others. The farce, "Infinity top," was most farsically rendered by Miss Annie McClellan, Messrs. Evans, Sutter, Watts. Stratton, Coulson, Mead and Carpenter. "Hard Case" was well rendered by a half dozen very sprightly boys. The song by Mr. Sutter was finely sang, entitled "Our Boys." Miss Dotie Taylor was the planist of the occasion, and sang a duett with Mr. Riply, which was well received. An amusing take-off in the form of a tableau was improvised by Dr. Taylor, which he prefaced by stating that it had been said that Spiritualism had a bad effect on the physical health, making lean, lank and cadaverous all sical health, making lean, lank and cadaverous all who embraced it. Let us see. The curtain then arose and displayed the collossal forms of Mr. J. arose and displayed the collossal forms of Mr. J.
H. Weaver and some ten or twelve others standing
in a semi circle—aggregating not less than a ton
and a half avoirdupole. It i created great merriment. Mrs. Powell of Philadelphia is here, and has
recently been developed into what is called a flower test medium. It is claimed that flowers in profusion have been brought under good test conditions. On the whole, our star is in the ascendent's
in Baltimore through the work of Dr. T. and his
medium Mr. Ripley, who follows each lecture with

TORONTO, CANADA, -T. P. Thompson writes. Thanks for your kindness in inserting the chal-lenge of the Toronto Liberal Association on behalf of Mr. B. F. Underwood to the Rev. J. Gardner Robb, to meet him in public debate. The challenge and ensuing correspondence have created a feeling of unanimity and enthusiasm among the Liberals here in defense of the principles of free discussion, here in defense of the principles of free discussion, such as has never before been exhibited. We desire to repel the charge that in arranging for the previous debate we had as it were, set up a man of straw in the person of Rev. Mr. Marples, to be easily toppled over by the champion of free thought, and to show that we had perfect confidence in Mr. Underwood's ability to meet the best argumentative talent of the orthodox side. The answer of the Reverend gentleman, J. Gardner Robb, appeared a few days after the challenge was sent in the "Globe," containing this:—"I can not sent, in the "Globe," containing this:—"I can not condescend to allow the use of my name to give the least importance to an limerant skeptic, whose talents are of no higher order than to enable him to earn a living by travesties of truth and strolling buriesques upon all that is holy and good." While thus covering a cowardly retreat by affecting to pook-pook Toronto liberalism and be-little Mr. Underwood, this man Robb showed his ease of the utter inconsistency of his position, visiting the various newspaper offices and entreating the editors not to publish anything sent in from its in reply. The servile and nerveless creatures who prostitute the editorial function in this gospel-cursed city, were only too ready to comply with his desires, backed as they were by the appeals of various descons and prominent church-members—good advertisers, of course, so our answer was refused admission in all the dailies. We however gave it full publicity in the form of posters and as a circular. In accordance with the old duelling practice, Rev. Mr Mr. R. was 'posted as a coward.' This means of publication proved a success. The circumstance of our exclusion from the newspaper columns, of itself attracted attention, and crowds of people gathered around the posters and eagerly read them, the general expression being decidedly uncomplimentary to the recreant champion of orthodoxy. Eventle general Ohristian sentiment condemns his discourteous and insulting reply, and rightly concludes that fear of being overmatched in the deliate, alone actuated it. Our Liberal Association is holding regular weekly meetings, and nightly adding to its numbers. We have now forty members, and the attendance averages about one hundred. It is conducted on the basis of an absolutely free platform, of which orthodox speakers have several times availed themselves, generally getting badly worsted in the encounter. The topic of Spiritualism receives due prominence, several addresses having been given on the ambject. Many of the members are favorably disposed to the system, but waiting for evidence, and repalled by the number of fraudilent mediums. We are likely to have a Spiritualist journal started here before long, and in view of the scant fustice we as Liberals obtain from the daily press, it will be giselly welcomed by the farge materialistic elements. Mrs. Nettle M. P. Fox. formerly of your city, healing and inspirational medium in this city, is likely to meet with success. risiting the various newspaper offices and entreat-ng the editors not to publish anything sent in from

READ THIS. They Tell of Hearts and Homes Made Happy by Dr. Collins.

Dr. H. H. Collins, LaPorte, Ind., Nov. 17, 2869.

Dr. H. H. Collins, LaPorte, Ind.

I used 1,980 grains of optum per month; have bean care, ed since November, 1998. JOHNPH C. DARROW.

Dr. S. B. Collins, LaPorte, Ind:

1 used 800 grains of opinin per month; have been cared since havened; "II."

Preservou, fed., March 17, 774:

JOHN HELDEN.

Dr. B. B. Ochios, Kaporos, Ind.

I used 200 grains of orders per month; have been cured since July, 'vo. dr. w. haves. Gravous III., Och 20. 78.

Dr. S. B. Colline, LaPorto, Ind:
We used 1,000 crains of optum per raputh; have been quied since September; 72. PEON YHRANG DIA BANGET. Rockbows, Ind., May 10, 71. Dr. B. B. Collins, Laborto, Ind: I used 8 830 grains of chinn per month; have been cup-clished March, '71.

joen J. Pattereon. 14. D. Union Maus, Ind., Sopt. 60, 478. -arto. Ind: Dr. S. B. Colling, LaPorto, Ind. I used 1,000 grains of opinin permenth; have been cas-ou cines July, '73.

Proposition, R. P. Colling, R. Colling, LOBERT MONER.

Providence III., Des. 6, 72.

Providence III., Des. 6, 72. WM SANDERSON. MEG. B. P. SANDERSON.

Dr. B. B. Colling Laborto, Ind:

I used 450 grains of option per march; have been dured theo July, "18. T. M. HNDICOTT.

Brankonymur, North Adams, Co.: Hess (Herch 8, 1878.

Dr. S. B. Colline, LaPorto, Ind:

I used 800 grains of opinin per month; have been caused class Carober. 72. JOSEPH COOPER

Unived Szaves Marine Hospital |
Sz. Louis, Mo., March 15, 73. |
Dr. S. B. Colling, Laborto, Ind:
I used Tid gradus of oplum per month: have been cared since August, 75. |
GRO. T. ALLEN, M. D. Dr. S. B. Collins, LaPorts, Ind.

I used 1.669 grains of opinia per menth; have been car-cit cines December, '72. JAMES HANLEY. New Benede, N. Y., July 10, 78.

Dr. S. B. Colling, LaPosto, Ind:
I used 640 grains of Opium der month: have been cared cinco July, 78.

Charles Beardsley.

Taimequali, O. N. Indian Temestory & July \$7, 72. Dr. S. B. Colling, Logarte, Ind: I used 650 gamin of Opium per month; have been cor-ca since July, '73. Charvelee, Illi. Oct. 57.

Dr. S. E. Colling, Lapare, Ind: I used 4.9.0 proise of Opinion permanent; have been con-ed since March, 78. HOMBE C. J. CLARKE. Figure 2. Cobb Co., Ga., Nov. 0, '78.

Dr. B. B. Colling, Laborto, Ind:

I used 1,690 grains of opinus per month; have been cured since October, '73. JAMES J. BUTTS, M. D.

Banta Chara, Cal., Dec. 20, 178.
Dr. S. B. Colling, Laporte, Ind:
"Tueed 750 grains of opinim per month; have been career since January, 171.
W. H. PARWELL. CRAWFORDSVILLE, Ind., Jan. 19, 74.
Dr. S. B. Collins, Laporte, Ind.,
I used \$40 grains of optum per month; have been cared since October, 73. HARRIET! TOWNSLEY.

Kingstow, R. I., Feb. 1, 74. Dr. S. Collins, Laporte, Ind: I used 2.500 grains of opium per month; have been cur-of since Angust, 73. ELISHA O. OLARKE.

COYLE LANDING, Red River, La. }

Dr. S. B. Colling, Laporte, Ind:

I used 1.930 grains of optum per month; have been cured since March 71.

JACOB HARDY.

NASEUA. Is., Feb. \$1, '74. Dr. S. B. Collins, Laporte, Ind: I used 900 grains of oplum per month; have been cared since August, '78. JOSEPH COLER. GREENVILLE, ILL., MARCH 19, "FL. Dr. S. Collins, Laporte, Ind: I used 1,440 grains of opinion per month; have been cared since January, 74. WM. P. BROWN, M. D.

Bankrwood, Williams Co., Tenn., April 10, 74.
Dr. S. Collins, Laporte. Ind:
I used 750 grains of opium per month; have been cared since December, 71.

H. ZELLINER.

Privature, PA., May 18, 74.

Dr. S. B. Collins, Laporte, Ind:

I used 180 grains of opium per month; have been cared since May, 74.

WM. AUGUST. since May, '74. RAHBAS CIVE, Mo., Sept. 6, 74.

Dr. S. B. Collins, Laporte, Ind:

I used an equivalent of 1,440 grains of opions per
month; have been cured since Aug., 74.

E. H. SPALDING.

Taor, N. Y., Nov. 20, 74.

Dr. S. Collins, Laporte, Ind:
I med 1,500 grains of oplum per month; have been cared aince Jan., 74:

EAR. US P. NORION. Maroleon, O., Dec. 10, '74.

Dr. S. B. Collins, Laporte, Ind: I used 7 200 grains of oplum pe ed since November, '72. WM im per month; have been cur-WM. SHEFFIELD, Banker. FRANKLIN, Ga., Jan. 30, 75.

S. B. Collins, Laborto, Ind:

I used 1.20) grains of oplum per month; have been exceed since October, 74.

MOLLIE E. DUKE.

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Mrs. R. immediately prescribed for ms. _ did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarling sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable lead of hair, which money can not buy. I am asked almost every day how it is, and wha! I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., and here let mestate, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,002 wit nesses, if necessary, and will answer correspondents if desired.

Springfield, Mo. Don't forget to schola letterastamp to pay the postage on the answer desired.

Mr. Smith enclosed a look of his heir, along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

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The Restorative seli om falls to reproduce a good head of hair in less than one year, no matter how long the ap pricant may have been bald.

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\$1 65 cents renews trial subscriptions one year.

of disgnosing, one box of the remedy, and postage.

Concluded from First Page. the day when every individual who loves truth for its own sake and is not afraid of his own thoughts to stand before the nation and the world politically, morally, religiously, for what he knows to be true and right. And this word is spoken in this day and hour because it is a judgment day; because it is a ripening and a culmination of seeds that have been sown for the generation of time and are now ripe; because it is the beginning of a new decade, and, spiritually as well as temporally, you are to sow for the generations that are to come and expunge from your minds and lives and daily conduct, everything that partakes of the nature of falsehood; it is because the searching eye of the spirit has greater facilities for exposure, ferrets out, will find your week place. will unvail it to your own consciousness, will anot parade it before the eyes of men unless you insist upon it by your own blindness and refusal to socept the warning. The Nemesis of justice is not cruel; does not expose human follies to the judgment of men unless invited to do so by persistent folly. No one need become the subject of human judgment if he come the subject of human judgment if he heeds the warning of spiritual judgment first. No one need be condemned by his relieve men if he heeds the warning of the Lord. No one need be brought before the bar of human jus-tice if he heeds the warning voice of heavenly justice when it speaks to him. It is only the hardened conscience, only the mind that is seared and will not listen; only he that hopes for immunity in some manner by bribing his way into escaping the just penalty of his deed, that finally becomes an example to his fellow men, and these examples are as necessary as the warning voice that heralds the approach of the tempest. These examples become like the herous of all time, the great blessings of mankind. And although for Judas the infinite compassion still has a voice of love and example these states of the state of the stat cuse, there comes to each individual an hour when there is no excuse, and the spirit suffers the full penalty of its actions and works. And therefore the burning fire which was seen in the vision is in your midst. The eye of the infinite is already upon every soul and all the time, and the powers that abide in spirit and upon earth are visiting with their own mission and ministration the exact measure of what you have meeted out to others. No speed in you have meeted out to others. No angel in heaven judges you; no convocation of angels becomes the council of judgment. Only the deeds are recorded. The book of life is laid open. The eye of the infinite sees it. The open. The eye of the infinite sees it. The dead, small and great, dead in crime, dead in fear, dead in paltry terror, dead in any action or thought of life, stand up, and the hastening hour of each individual life is that swift and absolute retribution that comes to the individual consciousness when each of its faults is laid have before the human mind. I am no laid bare before the human mind. I am no condemner of humanity. I believe with such implicit trust and have such abiding faith in the innate goodness of the human soul, that I know that, if there were ten thousand Lucifers who had fallen from heaven, each one wandering up and down the earth seeking whom he might devour, still the abiding light and saving grace of goodness would overcome them. I'm no escrier of human nature. I believe that mor al impulses of humanity are the best. I believe that they always strive towards the highest; I believe they do even in the midst of their temptation, that they are accredited with every effort to overcome temptation, and that even though men see nothing but the solled and stained record and the outward appearance of crime, every effort they have made to over-come these has its own place in the recording angel's book. I believe also that the masses of mankind are gradually and steadily rising from the slavery and thraldom of the senses; that there are not gigantic evils nor great corruptions as there were that fester and mold unseen for generations of time until their seed produce a degenerate and affirminate race. I believe that the new race that shall rise will be adorned with greater moral excellence, greater vigor of mind and spirit, more truthfulness, and more absolute love of truth than any age that has preceded it. I believe that the present gener ation is wiser and greater and better, because it is the outgrowth of the ages that preceded it. But also I see the same tree of good and evil in the garden of life. I see the same tempter beside the tree, and I see that every human being yields somewhat to that which is lower when he might aspire to that which is bigher: and I see that the compromise is made not in great things but in little things, that it is the petty sin that makes the corrupt soul, and that the gigantic crime is the result of impulse or passion. I see that it is the daily corroding of life that makes it all seem so bare and rusty to the spiritual vision; that men equivocate, prevaricate, bribe their consciences daily; do not do the thing that they could do every hour and every day, and that this instilled from childhood, accepted as a part of social life, becomes finally a portion of the daily creed, and that the human being is grad ually awayed and corrupted.

This is what I mean by vigilance. This is why each word and thought should be guarded. You can speak out for that which is known to be right and true; but see to it that no subtle poison of falsehood lurks in the daily life. Let it be true, let it be in the least trifle true, for it is not the thing of itself but the effect it has upon the soul. The stealing of a pin is not supposed to be an enormous crime, and one may rob the exchequer with the greatest impunity, but the smaller vice may be the greatest sin. Of all sins it shows that lack of consitiveness which day by day accumulates and corrodes the moral nature until there is no truthfulness in it. Great crimes stand out before the world; it has its own voice of vengeance. and it brings its own penalty like an avalanch; but there is no one to take up the threads of these small discrepancies of daily life. They weave their meshes around the minds; they do it lawfully according to social and general usage. They do it according to commercial usage. It is accepted as a part of business and trade. It is believed that to be civil men must be false. But it is not true. Silence or truth! Absolute performance of that which is right in the very smallest duty of daily existence. This makes up the golden chain of life, and this is what makes the soul strong for the trying hour of great emergency. You do not measure the strength of a chain by the strongest links, but by the weakest. If the whole chain be weakened to accord with them you have no strength, but if you take out one by one the week links and make the whole chain scoord with the strongest, then you are certain of the weight that you can bear. It is the same with traits of character, with moments of tempta-tion, with petty follies, with that which makes up the great superstructure of life. Let us see to it every golden link be fashioned out of golden thoughts, and that all have been tested and tried and purified by the fire of a stern and unrelenting conscience that will permit no deviation, but only say, 'This is right and

this I will perform." Commerce may fall, trade may go down. It does fall even when men pursue that which they consider the commercial course. Business may fall, but it does fall when policy governs instead of konesty. There have been bangupteles; there is a financial orisis; there is in the land a stagnation of commerce; and it has not been brought about by honesty. The nation has not failed because of excess of honesty. We never knew commerce to fail be: I thousand which were cast into the swine.

cause of excess of honesty. Governments do cause or excess of honesty. Governments do not. The great basis of life must be correct, and upon it commerce, society, government, religion will be reared as the superstructure. If the basis is wrong, there will be crash after crash, and no more security than your Pacific neighbors have in the building of a house. They do not know but what some truant earthquake may shake it to morrow from its foundation. You have hidden it was of dishousts. dation. You have bidden fibres of dishonesty. see to it that they are rooted out from daily life, from commerce, from public life, from social existence, frem religion, from government, from all that interests humanity.

There is no basis but this. You do not

indge a man by the soles of his shoes or by the coat he wears if you judge him properly. You judge by that which is within. It shapes the outward; it governs; it gives an air to the whole man; but if you do not know the spiritual basis the head and the foot will be incogruous, there will be something ungainly about gruous, there will be something ungainly about the cost or other garments; you will detect a flaw and a lack of assimilation, and that proves that the man is wrong somewhere. Find a man whose spiritual basis is right; who has no doubt about wrong, who does not equivocate and say this is right to day and another thing to-morrow, who knows all the time when he is doing wrong. The laws are plainly written; the mind of the infinite has stamped them more your mind. When you disobey you upon your mind. When you disobey you know. This is the judgment day. The book of life stands revealed. The recording angel is before you here and now. Every deed has its own particular life-line, and no eye that cares to see but what can read upon face, lineament, expression, countainess, whether your ment, expression, countenance, whether your life be true or not, and the eye of your own conscience searching there can find weak places in the chain, and the forging of the infinite anvils night and day are helping you to remain that chain. repair that chain.

It is not a judgment without mercy. It is not a judgment without mercy. It is not vindictive wrath or vengeauce without assistance. There are a million helps where there is one judgment. There are a thousand ways of assistance in daily life where there is one condemnation. There are helps on every hand. There are angels and ministering spirits and sweet voices of men and children and flowers in the fields and fruits upon the vines and everything to betoken that where the root is right the branches, the flowers, the tree, the fruits, must all be right. Nature herself deals fairly by you. The lesson is written upon the stars in the atmosphere, and in the heavens. The voices of the Great Spirit speaking from the deeps, from mountain to mountain, from wo:ld to world, proclaim that where law is made the basis there can be no discord in the government of the universe.

Oh, swifter than the moving Of the many mighty spheres, Motionless, yet slowly moving Alf the pulses of the years, The mills, that grind so slowly Yet they grind exceeding small, And God is God of the lowly And includes one and all.

Oh, the motion of the planets, How they roll and dance and swim, Keeping time to some glad music Fall of life unto the brim; And yet they move so slowly K sping time to God's great hears,
White His mill grinds cut the lovely
And makes all of him a part.

See the atoms, how they struggle, How they labor through the years, How by slow, patient endeavor They at last through hopes and fonto Olimb up to the flower's bosom, And are bathed in beautious tears. While the mills are grinding slowly Lune thea gling exceeding empty And the atom even lowly Is like to the sunberm tall.

Bee the trees that wave and glisten In the summer time's sweet air, How the banners are emblazoned With rare wonders sweet and fair; But how slowly they were coming, How the frosts withheld their bloom And me thought the bees sweet humming Would not visit their perfume. But lo, as the mills grind slowly From the towers of heaven so tall, Even the leaflet ne'er so lowly

Is thus rustled by their call. Oh, the souls that clad in splendor Stand before the great white throne Of Gid's love so pure and tender, Every heart bath a sweet tone: And the crown of snowy lilies, And the palms within their hand, Are the outgrowth of their spirits, The result of golden bands. But how slowly they were gathering All through years of doubt and pain; While the mills of God went whirling They in darkness did remain.

Have you planted the sweet lilies? Shall they grow within your hand? Patience; growth is slow in coming, Bat anon the snowy band All unfolds before your vision, And in that celestial land All the lilies of your planting Shall adorn with magic wand.

Oh, the girdling of the spaces, Oa, the linking of the souls, Oh, the tender starlit faces That cam down with their controls. Lifting, lifting, while thus slowly God's mills grind eternally, Lifting even the most lowly. God shall speak eternally, And as His mills grind slowly, Meeting out to one and all Justice, Love shall seek the lowly And shall welcome with its call.

Is The Devil Dead?

John P. Baldwin, of Palatine, Ill., writes: I colculate to take the Journal as long as I can pay for it, if I can't raise but one dollar at a time, until the old "Bugger" is captured and secured. The lecture by Hudson Tuttle, on "Church and Slate," is worth more for humanity than all the Church property.

V. F. Hill, of Alexandria, Mo., writes: I will take the Journal until — freezis over, but I wish no part in killing the Devil, es I think we are undermany obligations to his M. jesty, for all the knowledge we enjoy. According to what we learn from the Holy Book, ne has defeated God in many respects. He is very shrowd and may learn us something

Mrg. J. Martin, of Cairo, Ill., writes: You may hold my \$750 awhile longer; for although I have routed the "old gentleman," I wish to make sure that it is him, and not a representative. I wish none of Olcott's "elementaries;" no frauds, but the old Satan him self. I recognize two individualities in those "Davils" writing me, so I will be cautious that I do not be deceived. Perhaps, if I wait they will appear in pairs, till I see the two

This morning a gentleman showed me a let-ter he received from the East, in which a Chris-tian gentleman wishes to know if my letter to Satan is "open" to criticism? Of course he will reply, it is. The gentleman (a Divine, I think) is evidently very much shocked, and may be called on by his conscience, to chastise me. Whom the Gods love, they charten," so I will perhaps find myself a favorite (?) with the Gods, if I may judge their regard by

I received an approving letter from a very prominent lady writer last week, in regard to my letter. As she is a lady of much culture, I could but be pleased with her kind opinion.

"McDuff" writes:

Now, if you murder this gentleman, you deprive the churches of their best ally. They can get on without God, but they can't survive after the Davil is dead. He is the bugbear fighting in sinners, and scaring church members into something like decency. If they know he is dead, fine-times they will make. Their love of God is straw; their fear of the Davil a cable. Davil a cable.

Jerome S. Davis, of Ithaca, N. Y., writes: Now, friend Jones I will place my name first on the list to increase your reward. I will send you P. O Money Order for \$10 as soon as the Devil is delivered at your office, the same to be handed to the one who captured Him.

Herbert Vinney of Blue Springs, Neb., sends a receipt for making a first class Devil. See 48 page of the Journal.

⁶⁶ THE DEVIL WAS DEAD.⁵⁷

F. Crosby, of Manchester, Iowa, writes:

In the Journal of April 8th, under the head of "Our Annual Thanks and Solicitations," I can truly respond; but my particular attention was directed to your very truthful comments which I need not here repeat; but will simply state a few facts connected with what you very truly designate as "the first and best book ever given by the Spirit-world to mortals—"Nature's Divine Revelations."

In the Autumn of 1847, T. L. Harris lectured in Claveland, O.10, on Mesmerism in general and the Divine Revelations in particular and as good luck, or good "Providence," or "Good Devil" would have it I invested \$3 50 in one copy of "Nature's Divine Revelations"

by A. J. Davis.

Hy wife and myself were then both members of the M. E. Church, "in good and regular standing." We commenced reading the "new standing." We commenced reading the "new book," as we called it, together, aloud by turns, and the consequence was by the time we had gone through with it, light from the Spirit-realm seemed to break in upon us. To us, the "Devil was Dead," and a hell of endless torment a myth, and "God All in All," and from that time to this, we have jurneyed on together, through great revivals, great rebellions, and great panics; but nothing has ever in the least shaken our faith in "Nature's Divine Revelations," or its Author. We often look back with thankfulness to that chain of events that started us on the road to freedom events that started us on the road to freedom

from fear and bondage. I could give a number of cases where the persons were led out from under worse than Egyptian Bindage, by simply reading "Nature a Divine Revelations." In conclusion I will remark that I once heard a gentleman of my acquaintance say, "It ought to be bound in gold and read in all the Churches."

IS THE DEVIL PRALLY DEAD -REPLY TO W. F.

GREEN. E D. Warren, of Brooks Grove, N. Y.,

BRO. JCHES:—In reply to the "critical in-quiry" of W. F. Green, in the JOURNAL of April 1st, 1876, I submit the following. Torelieve him of apparent misapprehension, I will arst state that in remarking my progress from blind faith to positive knowledge, I referred to the fact of having passed from mere belief in immortality a la Octhodoxy, to a knowledge of an after-life as revealed by intuitive perception, and supernal impression in accordance with the truths of Modern Spiritualism. At that time I accepted the generally accredited theory of "evil spirits," and the free communication of spirits of all grades and conditions. I have since rejected such theories as errone ous not, however, without a severe mental conflict; and by accepting in their stead the doctrine embracing more divine and humani-tarian principles, I did so by relinquishing cherished preconceived views for supernal im-pressions of a higher truth. By this exchange claim to have but advanced according to the law of progression, and advocate the truths impressed upon my mentality, not as my doctrine, but the doctrine of a superior intelligence.

In a former communication I took the ground that man parts with the animal passions and propensities as he is born into the Spirit-world. I shall endeavor to elucidate this fact, and will abandon my position only when it is rendered untenable by well demonstrated and indisputable evidence. When it is proven or shown to be the God-like faculties of the human soul that seek, demand and revel in licentiousness, violence and crime: when it can be demonstrated to be in harmony with reason or the law of eternal progression that man's soul powers drag him downward in the earth sphere, causing the deeds of darkness and crime which make our earth one vast charnel house, then it will be easy enough to establish one, or an unlimited number of Devils. In asserting that it is the preponderance of the animal element, and thus an unbalanced condition of the whole physical structure. preceded by a violation of law, which is the cause of crime, I maintain it to be a perfectly logical conclusion that the spirit with all and every part belonging thereto, whereby perfect individuality is preserved, parts with, and is forever released from the passions at the transi-

It will be readily conceded I think, that a deformed and disfigured physical structure can enclose a noble spirit; and as it enters the Spirit-world it does not retain the deformed condition of the form in which it lived while in the earth sphere. In a perfectly organ z d human being every element is easily guided and controlled by the divine faculties. In an imperfect and inharmonious organization where the brute instincts and passions prevail. the nobler powers are set aside; and although nearly covered up sometimes, are never wholly destroyed or obliterated. It is beyond the range of possibility for the finite mind to correctly estimate the inherent power and capaci ty of a human soul which only awaits suitable conditions in which to unfold its God-like powers. These conditions may have been lacking in the rudimental sphere of a xistence. yet who can comprehend the heights of aspiration to which it may have attained? Thus at the transition, this spirit may possibly rise higher and more rapidly than one which has been surrounded by more favorable conditions and that too, without abrogating the law of progression. "Many that are first shall be last, and the last shall be first."

Again, we see a fluely formed physical atructure and as we look upon it we can not repress our admiration for the law by which it last has been developed; yet perhaps this fine form Dhio.

encloses a soul whose faculties and powers are retarded in their unfoldment by the presence of lower elements which war against the spiritual nature and refuse to be subject thereto. As these elements rule and draw the individual into ways of animalism and vice, the advocates of Diakkaism very wisely (†) inform us that he or she, as the case may be, is "obsessed" by "ovil spirits."

of Diakkaism very wisely (?) inform us that he or she, as the case may be, is "obsessed" by "evil spirits."

Who has not felt as did Paul when he said, (R.m. 7:31) "I find then a law, that, when I would do good, evil is present with me." I claim that Paul's theory of the cause in this matter as related in the above chapter, is superior to the Diakka doctrine, yet confidently believe that during a period of eighteen hundred years or thereabouts, there orght to have been an evident progressive unfoldment of mental powers sufficient to enable, unfering humanity in this our day to avoid evil by removing, or preventing the cause thereof. Brother Green sake, "are the statements of Judge Edmonds in regard to pandemonium, the descriptions of A. J. Davis, of the wilderness of the Diakka, and the accounts of A. B. Child, and Emma Hardinge, of numerous cases of obsession, all sophistries—the products of blind faith?" They certainly are in one sense at least. When we are willing to accept the fact that a large portion of the phenomena and manifestations purporting to be from spirits are merely representations or imitations of characteristics of individuals as in earth-life; when we can understand that such impressions and representative phenomena are produced in wisdom by appeals outslifed for such murrouse. when we can understand that such impressions and representative phenomena are produced in wisdom by angels qualified for such purpose, and that such phenomena are produced to aid in the development of mind in the earth-sphere; when we shall have learned the folly and futility of an established High Priesthood among mediums, and cease to regard as infallible the communications numbering to come lible the communications purporting to come from spirits, then shall we be able to see our way more clearly, and the conflicting theories now extant will have resolved themselves into one universal truth. Trusting that herein Bro. Green may receive the satisfaction he desires, I hasten to bring this to a close, lest I trespass upon valuable space which might be better occupied.

Organization of a State Convention in Texas.

In another column will be found a call for a four day's meeting at Houston, for the purpore of forming a State Association for Texas.

Their are a good many intelligent Spiritualists in Texas, and an organization ignoring the so-called "social freedom" doctrine, so carefully nursed under the guise of a free platform, will have a tendency to give character to Spiritualism, otherwise it will speedily dissolve from its own inherent seeds of dissolution, as have the national and several State organisations which in an unguarded moment had the dogma of social freedom folsted upon them under the pretense that it was "germane to Spiritualism."

We have ever advocated a free iplatform for the discussion of the merits of Spiritualism. but have always denied that "social freedom" is germane to Spiritualism, and the infamous doctrine should be most emphatically ignored in the articles of association, in the formation of State and local societies.

It should be ignored because certain lecturers have and probably will again, when they think it policy so to do, declare it; to be "germane to Spiritualism."

The Spiritualists of Texas should be wide awake upon this subject. Three of the most astute advocates of a free platform, for the advocacy of social freedom, under the plea that it is "germane to Spiritualism," are now lect-

uring in Texas. It is undoubtedly the intention of the "Bocial Freedomites" to keep the monster alive by instituting an organization in its interest.in the Lone Star State. It being virtually dead everywhere else, these missionaries have gone to T. xis to plant the vile seed there, with the hope of raising a crop to be harvested in the future. Their course is jusuitical—all things to all men-to free lovers they contend that "social freedom" is "germane to Spiritualism,"—to true Spiritualists they are opposed to "social freedom."

Again we say to the Spiritualists of Texas, be vigilant and watchful.

. While you adopt a free platform for the discussion of the merits of Spiritualism, see to it that you ignore "Boolal Freedom" as you would ignore the thieves and robbers that inyade your Western borders and steal your

Social Gathering.

A number of the friends of Bastian and Tav lor, consisting of about thirty ladies and gentlemen, formed themselves into a surprise party, and armed with refreshments and music. made siege to the rooms of these mediums last Saturday. Yielding at discretion to their unexpected visitors, the gentlemanly hosts threw open their spacious apartments for the use of the company, and influenced by the spirits of harmony and happiness that controlled suprame on this occasion, an extremely pleasant evening was spent by all present.

We are pleased to notice this instance of expressed friendship and fraternal regard among brother and sister public mediums; believing that if more amity and feeling of fellowship was entertained, instead of the petty justousy and enmity so generally existing between the followers of that profession, it would be far better for themselves and the cause they in common seek to promulgate.

Asa Warnen writes, that he is resting from bis labors, but expects to return to Minnesota and renew his work in about two weeks.

Da. T. J. Lawis and Mas. Lawis the medinms, have removed their business cilice to No. 8, Bates Avanue, cox. or Falton Ave.; Brooklyn, N. Y.

For the benefit of those who write us inquiring the address of the Cincinnati photographer, who is developing as a medium for taking aptrit photographs, we would say that it is Jay J. Hartman, 100 West Fourth Street, Cincinnati,

Executes promptly attended to in Chicago.

Address the undersigned, inclosing 25 cents to
pay for trouble. If money is sent to make
purchases, send a postal order.

M. G APPLEY, 279 S. Clark St., Chicago, Ill. Mr. Ashly is an honest man, and will faithfully execute all orders entrusted to him.—Ed.

Convention.

The next Convention of the Spiritualists of Van Buren county, Mich., will be holden at Paw Paw. in Prof. Crook's Music Room, April Paw Paw. in Prof. Urook's Music Hoom, April 29 h and 30:h, commencing at 2 o'clock P. M., on Saturday, and continuing over Sunday. Susic M. Johnson is engaged as one of the speakers. Let there be a general attendance of all interested, as the friends in Paw Paw and vicinity will spare no pains to make the convention a success.

R. BAKER, Pica's.

Call for Spiritual Convention in Houston, Texas.

The Liberal Spiritual Association of Houston, call upon all Spiritualists and Liberalists of the State of Texas, to meet them in convention in this city, on the 8rd, 4th, 5th and 6th of May, for the purpose of forming a State organ-

The guests will be able to meet their friends from all parts of the State, as well as many from our sister States. A number of lecturers and test mediums have been invited. We shall be pleased to see represented delegations from the various societies now established, and lay delegates from any of the countles where no societies have been formed.

The excursion tickets will be furnished by all the railroads at three cents per mile. All Spiritualists are cordially invited.

P. Bunond, Pres't of L. S. A. of Houston. W. H. LEESON, Sec'y.

The Question Not Settled.

A contributor to the Medium and Daybreak writes:

Will one of your numerous spiritualistic readers kindly explain to me how they reconcile the different views given by various spirits through different mediums as to eternal pun-ishment, etc., in the future world? I notice in your last issue that, according to "Delver's" letter, Mr. Lamont's control said, in the course of his address, that "the Devil and hell of the-ology were myths," whilst at a scance of another medium, to which a friend of mine attended, the company were assured by a depart-ed spirit of one of the circle that everlasting punishment was a reality. Evidently theological points are not settled in the next world either. Yours truly, "Investigator."

Spiritualist Funeral.

The New York Sun says: 4 The funeral convices over the body of Charles A. Taylor, con of A. S. Taylor, who died on Tuesday Isa; were performed in Republican Hall, at 55 W. Thirty third street, and were attended by the members of the Spiritualists' Progressive Lyceum. Mrs. Enma F. J. Bullene, the trance speaker, efficiated. She became entranced by the spirit of Mr. Taylor, which said that it wished to narrate its experience thus far in the Spirit-world. For twenty-four hours before his death he lay in what seemed to him a deep sleep, but real zing all the time that he was still on earth. It was three hours after he stopped breathing before he awoke to consolourness on the other side. The first person he met was his spirit mother, who was accompanied by a young lady, an elderly and a middle-sged man, and a young man of about fourteen years of age. He had seen them, he said, around him while on his death bed. His father, who is not a Spiritualist, and several other relatives who were in the hall were greatly affected by the narrative. The son entreated the father not to grieve, as it was not a change to be regretted. He returned his thanks to the Lyceum for their attendance." The body was buried in Mount Pleasant Cemetery, at Newark, N. J.

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