Cruth wears no musk, bows at no human shrine, seeks neither place nor applause : she only usks a hearing.

VOL. XX.

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THE PILGRIMAGE TO KEYLAAR.

From the German of Heinrich Heins.

BY MALCOLM TAYLOR

As a student of the German poets, considering both of the translations of the above-named poem, which appeared in the last two issues of your Sunday paper, very faulty in grammatical construction, and following the exa aple of A. L. Rockwell, to "criticise by comparison" his as well as the other effort, I send for publication the following translation written by myself, leaving your readers to judge which translator of the three expresses the sense and sentiment of the author in the most musical and easy manner.

Marcolu Taylor. Ohleago, March 27th, '76.

Stands the mother at the casement; On the couch her son does lie: Wilhelm, rise from grief's abasement; The procession passes by!"

O'dear mother! sorrow-laden, To all else grown deaf and blind, Pining for my dear, dead maiden, No relief my heart can and?

Rise, my son! To Kevisar wending, With our sacred book and beads, There the Holy Dams, aid lending, Spon will heal your heart that bleeds."

Shown it is by banners flying!

Bung it is in chanted song.

That the pilgrims, onward bying,

La procession move along.

Leading her sick son, the mother Joins the besied company; Chime their voices with each other; "Praises be to thee, Marie!"

At Kevlaar the Virgin Holy Waits, in richest dress arrayed, To perform a work, here solely, Healing those who sak her aid.

Those afficted, who adore her,
At her shrine devoutly stand;
Each some wax gift lays before her, One a foot, and one a hand.

For he who a wax foot offers Has a foot healed in return; And he who a wax hand profiers Does a cured hand gladly earn.

So, from plastic candle broken, Molds his mother him a heart "Give, my son, this waxen token-She to you will case impart."

Takes her son the symbol, sighing, To the Sacred Virgin's shrine, And, in prayer his soul applying, From his eyes drop tears of brine.

Thou more blessed than another! ... Thou Haudmaid of God most high! Queen of Heaven! Holy Mother! Hear my spirit's piteons cryl

"In that town for churches noted, In the City of Cologue, With my mother, kind, devoted,

Live I sadly and alone. "Near to us was Gretchen living, But dear Gretchen she is dead. Unto thee this wax heart giving, Heal my heart thou—it has bled.

Then from pain my poor breast easing, Bill my constant song shall be, With my carnest prayer uncessing: Praises be to thee, Marie!"

Son and parent, both reclining. Rest in slumber, calm, serene; Comes the Virglu Mother, shining In her love's supernal sheen.

Leaning low, the boy carealing, On his heart she puts her hand, Frints a kiss of holy blessing On his forehead, fair and bland.

All this in her happy vision
Does the sleeping mother mark;
Then awaking, in transition,
Flits the scene, and watch-dogs bark,

Now the early daylight, falling On the son's pale face, reveals He hav fied beyond recalling, Where Love's joy the sick heart heals.

Her hands folding, and not wringing, Stands the mother, tranquilly From her soul devoutly singing, "Praises be to thee, Marie!"

The Church of the Disciples. New York, presided over by the R.v. Mr. Hepworth, have decided that they will allow the first mortgage on their building to be foreclosed, and it is thought the property will not bring more than \$75,000. Those who hold the second and third mortgages will be left out in the SPIRITUALISTIC.

The Demon and the Angel.

Mrs. E. J. F. Bullene. in a Trance Condition Details the Experience of J. Wilkes B oth and Abraham Lincoln in the Spiritual Spheres.

Lecture delivered at the eall corner OF GREEN AND WASHINGTON STREETS, CHI-

The spiritual history of no two individuals can be of more startling interest to the American people than the two selected as the subject of Mrs. E nms J. Bullene's lecture before the Spiritual Lecture Association of this city. One of our Unicago dailys says, "That the lady is inspired by a devout and loving spirit her words fully evince. As to the claim of medi-umship each individual will no doubt judge for themselves: Mrs. Bullene is of delicate frame, close and compact organization, highly nervous, with deep sunk, dark, piercing eyes. Her manner of delivery is pleasing, and her earnestness and deeply religious feeling commend her to the hearers."

The following discourse was delivered to a large audience, composed largely of persons who do not entertain views in harmony with Spiritualiam:

THE LECTURE.

In relating the experience of these individual spirits in the celestial spheres, the first person will be used, though the control of the medium will not necessarily be by the particular spirit. First we shall listen to

THE FIGHT OF OUR BROTHER, JOHN WILES · BOOTH,

of his life in spiritual spheres:

"With atter humiliation I return to earth, yet willingly, to unfold the scroll of events that perchance I may reveal to human thought some lesson of wisdom wrought out fairs the ston of wisdom wrought out from the expari-sess through which my soul hath walked upward to the temple of repentance. When I passed into the condition in which I became an instrument in the hands of demons for doing the vilest work known to the human mind I submitted myself to that power; hence I make no apology. I seek not to excuse or extenuate the crime; but suffice it to say that before I passed to spirit-life, I had awakened from the frensled dream that steeled my heart and nerved my hand to soh America of her noand nerved my hand to rob Americs of her no-ble chief. Of what avail though demonstilustered thickly round my path and sought to lead me astray? If I permitted them to come then mine the sin, not necessarily thems; but when death came to me 'twas more than life, for that infernal rack of torture seemed like so many flery darts from the very hands of the eternal G d, and every thought revealed to me was one of dark despair. Yet, life, itself loved, compelled me to seek protection, and rather than yield myself a willing sacrifice to the peo

than yield myself a willing sacrifice to the people and the nation, who by right owned me as a ransom for my crime, I courted death, and slept for a time, at least the sleep of sweet for getfulness. But, oh! when that dream had passed away and the stern reality of life confronted me, think ye that I had forgotten the faces which met me? Think ye that that sorrow which swept like a devastating flood over your land—like the lightnings withering touch, so concentrated, so fearful that it blasted even the sunny lives of childhood,—think ye that my senses were dumb to those memories which like haunting terror con

memories which like haunting terror con-fronted me at every footstep? Ah, no! For there, just within the sphere of earth-life, I

HELD A PRISONER.

and in this sphere which is denominated the criminal, sphere was I compelled to remain for five years, into which eternity had seemed to spin her threads of life and, made for me a garment crimsoned o'er and o'er with bars of garment crimsoned o'er and o'er with bars of blood, and upon each particular barthere hung a human heart dripping with gore, that told me at each damned moment that my hands were red with blood. Ask of the Italian poet what is hell or the intermediate sphere where expanded discipline worketh its ministry for the spirit. Ask of Sweden's seer with his inspired utterances. If the description were that of seventy times seven hells, still the bitter drigs of the wine of condemnation which filled the challee that was lifted to my lips in ed the chalice that was lifted to my lips in this sphere of prison life, were not portrayed. Indeed, when I first went to spirit spheres for a time because I did not

COMPREME MY VICTIM, because I was intimately associated with those who were so nearly enveloped in earthly form and thoughts, because I could not penetrate the smoke of battle which enveloped your nation, I scarcely realized that death had wrought its work for m? There I was com-pelled to trace out, hour by hour, the path ways of thought which led back to every devastated home, for with black and white the

agony was still the same,—the MARTYRED PRESIDENT

had gone to his eternal account, and that by the hand of a foul assassin. Oh, who can paint the tortures that those who dwell in the criminal spheres are destined to undergo? The darkest pictures of the orthodox idea of eternal punishment bears no comparison in intensity to them. But thanks be to that divine spirit and infinite mercy, our tortures are not infinite; and heaven was kinder than man for it oversuled my crime for the best good of the it overraied my crime for the best good of the nation. It placed upon the noble brow of

ABRAHAM LINCOLM

of martyrdom, which shall remain all through the casseless ages of eternal progress.

But here I was compelled to remain, and every now and then spirits would come to me and seek to lead me up to higher life, but I be lieved them to be demons transformed into angels of light, seeking to guide me into false and forbidden paths because I had been once possessed of demons and believed that I was doing God a service; therefore I wrapped the garments of my darkness and self-conceit about me and shivered least I should be taken into greater depths of woe. I was chained to earth and my mission was to seek to stay the hand of crime, and in this I sought to undo the sin which I had wrought. Thus whenever the hand was awerved from the commission of crime, or the heart made soft and tender when I a tept away the fire of scorching passion, the s rept away the fire of scorching passion, the deed to day is a sweet.

CHOWN OF PADELING LIGHT,

isid at my feet by these graveful souls; and this is God's recompense.

After about three years of your time I had arrived at a condition of native clairvoyance or illumination of spirit, in which I could receive some influx of thought, from the great world of spiritual power above us. One day when I reposed in a condition corresponding to your sleep, I dreamed of that sainted form which with sacred friendship, ever and announcement sought to lead me into higher and better conditions of life. She came to me and saked the privilege of bringing to my side a dear friend from the

SPHERE OF MERCY and I granted her request. While I beheld them coming, borne as it were through the atmosphere, my attention was concentrated upon the female figure of my friend upon whose breast glowed and scintillated a beaming at r, so radiant that its beautiful light obscured the form beside her. Suspended beneath that star hung a beautiful anchor made of the vary rays of light which represented purity and spiritual peace. These were emissionally to me of that divine sphere of love, seed that hope which is the harbinger of reperienced and aternal forgiveness. As she appropriated into my presented giveness. As she approached into my pre-ence I was thrilled by the peculiar, oppressive power of some great presence, even as you would be thrilled for a moment when the aunouncement was made that some distinguished guest sought access to you, for whom you were not prepared. I was not capable of analysing this presence. So overpowering was the im-pression that it restored me, to consciousness, when I beheld standing beside my friend so dear, the grand majestic form of him whom I had sent unbidden to spirit-life. Quick as the lightnings rend the giant oak and blast its mighty power, my thought was crushed within the very depths of my inmost life, and I turned away, hiding my face in the kindly hands which a providence had made for mea shield. My friend with loving hand touched my shoulder and clasped my hand, saying: Will thou not receive thy redeemen?" The dumb lips spake not, but instinctively I turned with the weight of her inspirational attraction and the weight of her inspirational attraction and confronted that face glowing with the benigu and gentle love of a true, noble, forgiving soul; and as I looked the tears, not of pity, but of sweet sympathy welled up into the eyes and rolled down the cheek, and in that moment it seemed that every single particle of that teardrop resolved itself into a burning star, whose radiance beap he the very soul of God's forgiving love, and that gentle voice said: "Friend, thou art forgiven. Come up higher." Then was all this dross of anger, hatred and malice which had burned with such a fierce films within my soul transformed, and with flime within my soul transformed, and with the gentleness of childish penitence I placed

my hand in his and felt the thrill of HOLY RECONCILIATION

which God's divine love brings to erring mortals. From this hour I seemed transformed, and those crimson bars, those bleeding hearts which had dripped o'er and o'er my garments began to fade into nothingness, and I was directed beyond and above where the beautiful light of a glowing moraing seemed to tremble in the midst of purity evan as the suplicht is light of a glowing morning seemed to tremble in the midst of purity evan as the sunlight is half obscured by the mists of early morning time, softening the rays yet prophetic of the glorious coming of day. Then we moved on toward this beaming light, and the sweet undulating grace of motion fulled to repose the last thought of speet which burned within last thought of anger which burned within my breast. As we moved along and the mists lifted their veil of cloud I beheld a shiring river flowing clear and pellucid as that crystal sea described in scripture. At once we passed into this sea. As it bathed our feet I felt s holy thrill of cleansing such as human language can never portray. Each drop sec to give new life and new strength, and when I looked down into its shining depths what a glorious panoramic picture was revealed to my giorious panoramic pictare was revealed to my view. It seemed that a inirror hung tremb-ling above us which reflected a great army of human souls that were treading on and on through this see or crystal stream, and with every step I could see them cleaned of their slas, and their cleaning became to me a re-flected picture of my own condition. So en-tranced was I with the view that I forgot for the time the friends, who had come to convey the time the friends who had come to convey me across to that beautiful land which shone me across to that beautiful land which shone with radiance and splendor and softening beauty, so very divine that none could resist its glorious delights. After I had become thoroughly imbued with the spirit of this vision, a voice said from the other side: "Friend, come up higher," and oh! so gently this my guide, consecrated to the holy uses of divine forgiveness, stepped down to the stream and gave me his hand, and led me up a little sloping black, so beautiful is all its reflected light of flowers and grasses, that it seemed as though ABRAHAM LINCOLN of flowers and grasses, that it seemed as though a fadeless crown of everlasting life and light an emerald carpet had been appead there be

gemmed with nature's most exquisite beauty. gemmed with nature's most exquisite beauty. There my delighted gaze rested upon a group of five dear friends whom I had known in that dark and cold world where my erratic spirit was ever bringing to me sorrow and suffering, of which the fitful close was a proper emblem. When he led me up this sunny slope there was a grand mejestic form which I recognized as the center of that group, and when my hand was placed in his he said: "Most noble sir, I give you your son." That was my father; and when he clasped me in his embrace and I fell upon his bosom and wept, I knew that GOD'S DIVING SPIRIT

had washed away in the river of penitence all the vile shadows of my crime. And there be-side him stood the radiant form of a little sister who had been developed almost entirely in spirit-life, and it was revealed to me that she was to become my angel guardian while the stalwart heart and noble mind which I acknowledged as my sire, was the sympathetic link that should lead me back with the chain of human sympathy, to bind it around those earthly hearts who were struggling for life and freedom from the dark shadows of sin.

Now, with this companionship, so noble and glorious, I could return to earth again and unite with my angel guides in seeking to arrest the sympathy, the thought and the feeling of those who remained in the earth life. Our special mission lay in behalf of the dramatic fraternity. Those we sought to give to them pure and lovely thoughts and those reminiscences of crime that would tell them of their certain doom unless they repented of those worful acts and sought purity of life in the outer world. As one by one in these modern times take their places within the pale of respected society, the glad anthems of which ring out through the eternal spheres for the redemption of this sphere of human life and labor, is glorious to hear. Be assured that the glorious, I could return to earth again and bor, is glorious to hear. Be assured that the drama shall be redesmed from the dark shadows which rested upon it in the past, and it shall become a potent instrument in the hands of human and spiritual beings for the salight-cument of the people. Thus gradually I was morey, whose all thoughts and an feeling become assimilated to generosity, kindly judgment and that tenderness which corresponds to the life of the "son of man." That holy sympathy for human sorrows, that tender gentleness which is infinite mercy, baptizath our souls as we learn these divine lessons of eter-

nal goodness and usefulness. Thus I have walked through the valley and shadow of death. I have wrought out my soul's redemption through the prison life of the criminal sphere, where thieves, murderers, and lesser criminals all do congregate; and while I dwelt here, the pictures of sorrow which I beheld, and of which I have given a general outline, ought to be sufficient to teach men, that if they would escape the tortures of damnation, they must lead lives of individual

purity, which brings no condemnation.

Since I have passed into this sphere of mercy. I have on two occasions been permitted to enter a higher sphere, denominated the

SPHERE OF JUSTICE,

where everything is measured in the scale of exact justice, measure for measure, and where all minds who enter it are so polsed upon the scale of justice that they can not even enter-tain an unhallowed thought toward their broth-

The march is upward and onward through the coming years; and I would that ye learn of me that the way of the transgressor is hard and to so live that ye may reap everlasting happiness and life eternal.

NARRATIVE OF ABBAHAM LINCOLN.

Kind friends, permit one who oft-times mingled in your midst to rehearse for your edification the experiences which have come to him in his angel home. Permit me, for one minute, to return to earth and assure you that for two days previous to the deadly work of the fateful missile which sent me to spirit-life, the oppression of intuitional life was upon me, and I realized that those were oppressive influences concentrating and narrowing the little

SMALLER AND SMALLER

closer and closer, till I felt on that eventful day the very breath of the angel of death. But I put aside those shadows as the imaginings of an overwrought brain and went my way. an overwrought brain and went my way. From the moment that that instrument of death palsied my brain, there was neither recognition of friends nor sensation of suffering, till after twenty four hours. When I awoke to consciousness in Spirit life, I was surrounded by those glorious angels who delight to minister to the new born soul. First of all my vision rested upon the rediant form and holy face of her who cave me birth, she, whose division rested upon the radiant form and holy face of her who gave me birth, she, whose divine life had been a lamp to my feet all the way through my earthly pilgrimsge; and it was revealed to me by this intuitional knowledge of the soul that God had permitted her to be my angel guardian. What sacred memories cluster around the word mother, you can realize as well as I. When I awoke to consciousness, there was also a great multitude of ancel matri. there was also a great multitude of angel patriots and sainted spirits, who came to sympathize with the earth in its sorrow; and I read over and over again in the sighs of that sympathetic multitude the infinite love which God had youcheafed to me through my brother-

As though with chains of gold I was held to earth all through the progress of that poor body from city to city, as they poured out al-most incossantly great armies of sympath sing man, women and children; and though those thoughts were like so many precious j wels gathered together for a radiant crown that should grace my spirit brow, yet the oppres-

sion of so much sorrow and so much sympa-thy was fearful to endure. Finally when the broken casket was laid in its last resting place and repose permitted to spread her wings over all that was mortal of Abraham Lincoln, the spell was broken, and I was permitted to re-turn on the wings of magnetic light to the sphere of mercy where my sainted mother as sured me my angel home should be. Do you ask me why the sphere of mercy was mine on my entrance into Spirit-life? I will but refer you to the history of my life. My kindly and good intentions toward numanity were the open book on which was written the decree of God's lust judgment. As mercy and kind-ness to humanity were the strongest attributes which my sainted mother gave me, so her re-ward was to behold me initiated into the sphere.

of mercy as a dweller of that holy land. After I returned to my Spirit-home and be-came sufficiently restful to control the magnetic forces of my life, I was favored with some of the most glorious visitations which have ever blessed angel humanity. There I received a great throng of human spirits disenthralled of their mortal life, who came with

TRIBUTES OF AFFECTION,

which corresponded with the sympathy which was so manifest through all that progress of my poor mortal body; and in the reception given by those angel patriots, who came from various spheres to welcome me, I received some of the most beautiful lessons which it is possible for the human spirit to conceive, With them I was taken again and again to the earth, while we in our strength were permitted by concentrated magnetic force to still visit the halls of Legislation, to go here and there to army posts to bring encouragement to the poor, weary, fainting soldiers and struggling freedman. gling freedman.

What glorious wealth was mine! How oft I felt to bless the man who had sent me to Spirit life, and as often as this feeling was unfolded within me I sought him, but he refused to receive me believing that the form which bore a resemblance to his victim, was only a demon transformed into an angel of light, because he erespathy, having so wronged has as he sup-posed. In this very act of lave and mercy my spirit was blessed and lifted up with the bap tism of inspirational power; and as often as I accomplished for humanity, one single act of kindness so often did I receive a baptism of divine love and light, which took me on one circle farther in the sphere of mercy.

After a few days I was permitted to receive a manifestation from the inspirational world, which was grand beyond description. I was lying upon a couch reposing in the interior or magnetic state as spirits are compelled to do when exhausted in the vital or outer forces of life. And permit me here to say that when I returned to earth where I was held most of the time laboring for humanity in one direction or another, as often as I became exhausted by going out, these magnetic forces, my holy grandler would impress me with her will the guardian would impress me with her will that should return to my Spirit home, and seek that repose which was necessary for me to regain the equilibrim of my magnetic and electric life. It was in one of those seasons of repose or inspirational development that I dream-

GLOBIOUS DREAM of higher life. I dreamed of a great army. As they approached I behold with clairvoyant vision that each one bore upon his breast, some peculiar emblem of the mode of exit from the

material world. Away in the distance there was a light brighter, and more radiant than all else, and there I beheld multitudes of spiritual beings so transcendentally beautiful that, I knew intuitively that those had never lived to develope on the earth plane. Many of them bore infants in their arms, and as they approached me the weight of their presence and sympathies awoke my spirit to outer consciousness. I recognized that this was the great army of martyrs, who had gone up through fire and the various avenues of torture and persecution to the world of spirits; and as they came, laying at my reet, the palms of victory which they bore, in the pressure of each hand I received a fresh baptism of that divine love which reaching out through the eternal spheres of hu-man life, told me that as I labored for humanity, as I lived true to the principle of divine fidelity to manhood and to God, so should I be crowned with everlasting glory. The great army of spiritual beings, transcendentally pure, were those who had been sacrificed in the Ganges in infancy by Hindoo mothers for the sake of Religion. As each one passed in review before me and the delightful vision was dissipated, my attention was called to my own person and there gleaming upon my breast, where the emblem of every instrument of torture had portrayed its mission for these sainted martyrs, I behold woven with beams of divinest light the flag of

AMERICAN LIBERTY Upon the staff which supported the banner rested a crown emblematic of human love which I had labored to out-work in my earthly mission, and in glowing letters of light I

"TIMION WORKVER."

This was my insignis. Could God give me more or greater happiness than this?

One other picture. It was my entrance into the lower spheres of mercy, just where the boundaries between repensance and energy meet. There I reviewed a glorious army of those martyrs who had given their lives upon battle fields to maintain the motto which my crown bore. Faderals and Confederates who had carneally fought for what they desmed the had carnestly fought for what they deemed the right, were alike blessed by admission into

(Continued on page 54.)

#### TRUE SPIRITUALISM.

Before discussing Spiritualism and its claims to popular acceptance we deem it proper to define the meaning of the term, as we find many of its advocates and enemies have no very clear conception of its significance. That Bible of the Philologist, the dictionary, defines it thus:

1st. The state of being spiritual; not material, incorporeal, pertaining to the intellectual and higher endowments of the mind.
2d. Pertaining to the soul and its affections

as influenced by the spirit; controlled and in-spired by the Divine Spirit; proceeding from the Holy Spirit; pure, holy, divine, or relat-ing to sacred things.

8d. The doctrine in opposition to that of

4th. A belief in the frequent communica-tion of intelligence from the world of spirits, by means of physical phenomens, commonly manifested through a person of susceptibility called a medium.

It will thus be seen that there is a wide field for difference of opinion even among those believers who by investigation assist to make opinions, yet we think we state the truth when we insist that many among the rank and file of Buritualists, as among Orthodox believers, regard as heresy any attempt to discriminate between the true and the false, or any objection to accept every thing offered for belief without to be a supplemental and the supp substantial evidence to support it.

As a definition briefly covering the whole matter, we give the following, in the language of an investigator residing in this vi-

from beginning to end teach communion with apirits; they also instruct in true Christianity. True Spiritualism is the belief in such doctrines now as then.

In sustaining this doctrine we will first in-worke the aid of Scripture, touching merely up-on a few points so prominent that they form the greater lights illuminating the memory of every Bible student.

Daniel in the lion's den has left an impres-sion that is inevitably associated with the pres-

sion that is inevitably associated with the pres-cuoe of the angel who protected him.—Dan.

Abraham "entertained angels unawares," they appearing as common men or wayfarers. Gen. 18 h chap.

The fourth man appearing with Shadrach, Meshack and Abednego, evidently was something more than a denison of our sphere, though he only exhibited attributes equal to those of his three companions in the flery furnice.—Din. 3 d chap.

The disembodied hand which wrote upon the wall smid the glaring illumination of Bel-shazar's feast was a "communication" with an invisible author, and its meaning defied revelation thro' any except the duly qualified prophet (medium) Daniel. "In the same hour pame forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palsoe; and the king saw the part of the hand that wrote." MENE, MENE, TRKEL, UPHARSIN: Thou art weighed in the balance and found wanting."-

5:h. 25:h and 27:h verses. If the reader is so fortunate as to have an unmutilated copy of the Scriptures, let him turn to the Book of Tobit and therein read the detailed account of a man spirit who sojourn of on earth for many days as a guide to Tobit's son Tobles. It may be that the seeker may not find this book in his own cherished copy of the Bible. Our own Bible, "grandfather's Bible," is tolerably complete, devoting eight OF ten chapters to this circumstance; but our modern revisers have found it coclesiastically expedient to conit many books which once gave solace to those who "search the Scrip ure," and it may be that those who during this Centennial year revise the Bible, may drop out Daniel, too, as not sufficiently Orthodox. It is more than probable that much of Matthew, Mark, Luke, John and the Acts will re-main nearly intact, or, at least, till the next re-vision; but "delays are dangerous" and so to hem we haston.

The limited space appointed for this article prohibits aliusion to the host of mighty deeds done in the first by Jesus; but the New Testa-ment opens its inviting pages to all inquirers after the materialized spirit Christ and we content ourselves with brief aliusions to his re incarnation or materializations after physical

And Jesus first appeared to Mary Magde-lene, whom he had lifted from degradation.— Mark 16:9

And the other woman also saw not Jesus but the two men spirits in shining garments.--Luxo 94:4

And two that journeyed three score furlougs to Emmane Village were joined by Jesus appearing as a wayfaring stranger, accompaning them and conversing; and at Emmans, "as H ggs at meat with them he took bread, and blessed it and broke it and gave to them; and Sheir eyes were open and they knew him; and He vanished out of their sight."-Luke 24:18

And again He appeared later with the clevon gathered, and they that were with them, the door being closed for fear of the Jews; "and he did eat of boiled fish and of honey comb."

\*\*And after eight days again his disciples
were within, and Thomas was with them. Then came Jesus, the door being shut." Then gaid He to Thomas: "Reach hither thy florer and behold my hand and thrust it into my side, and be not faithless, but believing.—J.hn

20th chap.

And later still, Jeans appeared to Simon Peter and his flahermen, directing where to cast the net. "And when they were come to land they saw a fire of coals, and fish laid thereon, and bread," which Jesus distributed.—John

17. "And these signs shall follow them that believe; in my name shall they cast out davils; they shall speak in new tongues."
18" "They shall take up serpents, and is hey drink of any deadly thing it shall not hurs them; they shall lay hands on the sick

and they shall recover." And the believing apostles, receivers of Ofiriat's legacy, wrought wonders; and at Pan-tegost assemblage "there came a sound from Ricavon as of a rushing, mighty wind, and there appeared unto, them cloven tongues of fire and sat on them." "Now when this was noised abroad the multitude came together. end were confounded because every man heard them speak in his own language."—Acts, 9

And the Apostles did all these things by virtue of their faith, as Jesus had done, and as others before them throughout Holy Writ; ev-en Elisha who multiplied the widow's oil as Obrist did wine, and who raised the dead child, and cured Nasman of leprosy.

Verily! These through faith subdued kingdoms! Wrought righteousness! Obtained promises! Stopped the mouths of lions! Quenched the violence of fire! Out of weakness were made strong! Waxed valiant in fight! Turned to flight the armies of the

álienal All the mighty minds of atheism have failed to abate one little of the proofs of Ohrist's materialisations.

Paul presched pure Spiritualism; bear him. — ! For if the deed rise not again, then is not Christ raused. And that which thou sower,

thou sowest not that body that shall be but thou sowest not that body that analy be but bare grain: But God giveth it a body. There are also colectial bodies and bodies terrestial; but the glory of the telestial is one and the glory of the terrestial is eachier. So also is the requirection of the dead,—there is a mater al body, and there is a spiritual body. It is sown is corruption, it is raised in incorruption. tion; and as we have borne the image of the earthly we shall also bear the image of the

neavonly."

The above reference to appritual passages in Scripture is but a title of the evidence it contains, indeed so large a portion of the Bible consists of such references that their removal would leave it a more mutilated track. Those anxious for further Bible passages are referred to Hon. O. B. Beals, whose recent revolutions of pure Bible Spiritualism are in solacing contrast to more material expositions, and who will doubtless be glad to furnish applicants with a copy of a long list of books, chapters

and verses in his possession.

We conclude this portion of our disquisition with the old, old saying that God is a spirit, and those who seek Him must seek Him in

spirit and in truth. Turn we now to later days. The doctrine of immortality is the doctrine of pure Spiritualism, and present communication with departed spirits is the later day proof of immortality as it was of yore. The belief is universal among Christians. In one of our churches, among Christians. In one of our churches, within the past month, we heard a worthy local preacher proclaim this spiritual doctrine. He portrayed the death bed some of a little child: the coming of the spirit messengers to receive the childish soul; the child's recognition of their presence, while perfectly lucid upon all subjects. Many death bed testimonials exist in confirmation of the apparent reality of such spirit visitants. The belief is to day the corner stone of Christian faith. We expect to convey our identities into the next world and there recognize friends by their inworld and there recognize friends by their in-trinsic attributes, and those characteristic feat-

ures which constitute identity. There are indications that communion with the Spirit-world is dependant upon conditions rarely found in perfection, but minor matters incidents, co-incidences, and intuitions seem

not uncommon. Following the path already twice trodden by obert Dule Owen, in his investigations resulting in the publication of "Foot falls on the Bounderies of Another World," and the "Debatable Lind," we have collected a mass of evidence of transfer of the collected as mass of evidence of transfer of the collected as mass of evidence of transfer of the collected as mass of evidence of transfer of the collected as mass of evidence of transfer of the collected as mass of evidence of the collected as mass of evidence of the collected as mass of the collected as mass of evidence of the collected as mass of evidence of the collected as mass of evidence of the collected as mass of the collected as idence of strange occurrences that is positive-ly startling, and we conclude that there is scarcely a household in this land that has not at some time numbered at least one (inmate) who has come in contact with matters or circumstances scarcely explainable by any pres-

ent fixed science. Many of these may vanish in the mist of memory, or be attributable to errors of observation, and we shall content ourselves in this article with the enumeration of only such as have come under our personal observation and verification, and to such others as are of local occurrence, and the witnesses of which are

round about us every day. We have seen, in broad day light, the movement of material things such as necessary articles of furniture in a sick room; apparently tenantices save by ourselves and one prostrated by sickness night unto death. An invisible form has sat on the bed side, indenting it with the impression any material being would make if so seated, and has talked comfortingly with the sick, who saw, heard and replied. We have the remaining cyldenos of labor performed by such favisible visitant. As to the evidence that the sick one saw the being invisible to us we can testify that there was every ord! nary evidence of perfect sanity, and that this human perception by reading with closed eyes a small and unfamiliar Bible in fine print lying across the body and not in range of the eyes. The feeble fingers turned the leaves in response to our inquiries regarding the meaning of certain portions, pointing surely to chapter and verse, and substantiating statements and explanations with illustrations more vivid and convincing than we have elsewhere or otherwise heard.

The personally known facts stated by us rest only on our own affirmation, and while we can testify to personal experience in many things more startling, we prefer to offer that of others in our midst. Many others than Spiritualists have heard of

Dr. Slade, a clairvoyant physician of New York, and his wonderful exhibitions of invisible physical force and his still more wonderful "slate writings" He lately spent a few days in this town of Garman Flatts, and scores of intelligent observers can testify (if need be in court) to his apparent spirit manifestations in open day light in a common hotel room. We will alter only one instance "documentary evil will cite only one instance, documentary evidence of which has been preserved by photographing the slate. Two well known gentlemen of the town, of unimpeachable versuity. were present at this manifestation. One of these assisted D: Slade, with one hand each, hold a "brand new slate" partly under the edge of a common table, a mere atom of slate pencil having been previously placed on the slate. In a moment it was heard scratching away over the surface. In a few minutes the writing ceased. The slate was then examined and this is what was found written on its pre-

viously untouched surface: DEAR FAIRED:—Can you understand how a rick man can be unhappy in the Spirit world? if you would, live the life I did. I would give all my future if I could come back and reform but now I must suffer until I can do some-thing in my way to make good my past dark life of ahame. I hope you will bring this truth to all souls and teach them what true

I am Truly, THAND M. SINGER.

The gentleman acting as bystanding inspector affirms the writing to be a fac simils of that of the real Singer, whom in life he knew.

This is only one of the many manifestations occurring in our very midst and testified to by

friends and neighbors:
We have thus as briefly as possible traced the progress of authentic proof of the doctrine of immortality from Genesis to the Centennial year. True Spiritualism seems to be founded

on the Rock of Ages. Bpiritualism can not in this critical age af-ford to rest its faith upon anything save do-monstrable facts, and Critic, will ever as an unprejudiced investigator, labor to sift the true from the false, believing that Truth is mighty and must provail. Omitio.

Mohawk, N. Y.

The Spirit Parlor of a Los Angeles Couple.

(From the Louisville Courier-Journal.)

We were pointed to the grave of the chil dren of Thomas A. Geary, one of the richest men of Los Angeles, whose eldest daughter, about 17 years old, died after an illness of a week, and was followed in a few days to the Spirif land by her baby sister, 8 years old. Mr. Geary had at this time just begun the erection of the finest house in the county, standing in the midst of his kundreds of sores of oranges

and semi-tropical fruits. We visited this grand, alleut mansion, saw the life-size brough figure of "Josa of Arg," who, in suit of armor, held in her mailed hand a gas toron to light the luxurious stairway. We looked at the handsome parior drawing room, and conservatories, and the rich alceping apartments in the second story, and were conducted to a large room in the third story dedicated to his described conducted to his

Here we saw the toys and rocking-horses of the baby: and the fewers and books; of the young girl and were told they visited and sat here, and sematimes is dim forms appeared to the parents and apoke to them from the dark recesses of the cabinet. I entered the sabinet. It was about hix feet square, made tight and dark, was ornamented on the outside by carving and some ornamental woodwork. It stood on an elevated diss approached by three steps. There was a croscent-shaped hole in the shinet door, and at this sperture the material ised spirits appear.

The parents are really comforted in their be-reavement by this hallucination, and, in the midst of the lonely grandeur of their costly home, are cheered by the belief that in the sunny "upper room" their children still play with their old toys, and read their old books, and come from their Spirit-world to visit the fine house that was planned for them, but which only their fair spirits can ever occupy.

Is the Sinner Justified by Faith?

BY M. B. CHAVEN Therefore we conclude, that a man is justi fied without the deeds of the law.—Rom. 8:28 The sportle Paul seems to have believed that faith alone was sufficient for salvation; and says: "To him that workern not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness: even as David also describeth the blessedness of the man unto whom God imputeth rightsousness without works." James, not being so enthusiastic on works." James, not being so enthusiastic on the doctrine of the faith, expressed himself more rationally on the subject, by saying: "What doth it profit, my brethren, though a man says he has faith, and have not works?" can faith save him?" Salvation on that ideal principle was so at variance with his logical conclusions, that he declared his opposition to Paul's views he saving that "faith without Paul's views, by saying that "faith without works is dead." Martin Luther, not being able to reconcile the discrepancy between them, and supposing Paul to be the greater theologian of the two, declared the epistle of James to be

writings. Paul's theory concerning faith is well illustrated in his discourse to the Romans, (:hap. 14.) in relation to the use of meats. He says:
"I know, and am persuaded by the Lord Janus,
that there is nothing unclean of itself: but to him who esteemeth anything to be unclean, to him it is unclean." Thus he taught that ba-lieving a thing to be unclean made it unclean to the believer, when at the same time he as serts that nothing is unclean of itself. Such chimerical latitude does he give to his theological vagaries on faith, that he further says." He that doubteth is damned if he eat, because he cateth not of faith; for whatsoever is not of faith is sin." As he does not say that the Lord Josus persuaded him into this dogma, the conclusion is that it was an enthusiastic production of his own, more congenial to an empty stomack than a full brain.

unworthy of a place among the "inspired"

On a parallel system of believing, the Christian plan of salvation has been inaugurated, through faith in the stonement of Jesus, and the redeeming efficacy of his blood. For with-out the shedding of blood, Paul declared there was no remission. Thus the convicted sinner, or candidate for pardon, by believing his sine to be remitted through faith and baptism, without any works of his own, receives abso-lution, and becomes happy in the notion that he has been released from the wrath of God by being "born again;" and admitted into his favor through divine grace. But while he entertains any doubt of forgiveness and regenera-tion on that imaginary principle of expiation. or depends on pleasing God by his own good deeds, he remains under sentence of damna-tion, liable to the curse of those doubters whom Paul said were "dammed if they did not eat with faith."

Peter plainly refutes the theological sophism of believing an inconsistency to escape damnation, by ignoring faith, repentance and bap-tism, in his rational discourse to the Gentiles, by saying: "In every nation, he that feareth him and worketh righteousness is accepted of

him.—Acts 10:85 As the doctrinal tenets of repentance, faith or belief, baptism, prayer, etc., now essential to salvation through the death of Christ, were not ordained when man is first said to have transgressed and fell from God's favor, nor such creedism is connection with future life taught when Moses claims to have received his religious laws from Jahovah, the theolog-ical assumption is that all who have lived and died from the fall of Adam until the crucific: tion of Christ, must either be sauthilated or suffering in damnation, because an almighty God of infinite wisdom and goodness did not sconer excogliste this romantic scheme of redemption. by having an innocent reformer barbarously sacrificed to act as a mediator. As but a small portion of the human race who have lived on the earth ever heard of salvation through Christ, this plan has not only proved deplorably inadequate to the spiritual wants of mankind, but derogatory to the perfection of Deity. For it would not only manifest mutability on the part of God, but involve a violation of his own command, not to kill. Instead of such a human contrivance working salva-tion for believers, it devotionally implicates a Divine Being in an act of injustice and cruelty at which humanity revolts.

Faith without works will not satisfy our earthly wants, and if idleness is not more reputable in the world to come than it is here, there will still by work to do—faith or no faith: Paul gave good counsel to the Philippians, when he told there to "" work out their own salvation;" for it is no more honorable to depend on the works or merit: of another for salration, than to idly speage on the bounty of an industrious person for a livelihood in this world. Justification is: only attained by following the moral example and procepts of Jaus—not by professions of faith and belief in the barbarism that a harmless person was

justly murdered to redeem the guilty: 🦚 justly murdered to redeem the guilty.

Belvation by believing and being baptised, or faith, with our own works availing nothing, (Rom. 11:6 Gal 3:16) holds out no ethical inducement to lead a virtuous life. Faith, as the result of conviction, acting as a counterpoise for sin, opens a highway for crime, by granting license to induge in any vice that the carnal propensity of man may suggest, under the presumption that pardon will be granted by merely believing. The gipsy mother, who would not let her child go and steal before saying its prayers, made a theological imfore saying its prayers, made a theological im-provement on this system, by invoking for-giveness in advance. According to the Christian theology, one man may practice a life of charity and good deeds without faith, and an other, when terminating a career of vice and orime on the gallows, by feigning repeatance and professing belief, is supposed to be worthy

of an eternal residence in the mansions of the blessed, through justification by faith in a second form of the plants of the property and is carried by the last of the permitted to look with constitute entire over the entirements of heaves, down into the dresifful regions of the desend, and see the henevolent worker who died without faith, writing is the endies forments of hell, where the worm dieth not and the fire is not quantaged, calling in vain formalispic of water to door. ed, calling in vain forestrop of water to cook his parched tongae! This the believer is sup-posed to be redessed through a vicarious plan, that unmercifully consigned Judes to per-dition for being instrumental in accomplish-

ing iti

If mercy was bought, or its equivalent given in the death of Christ, instead of being freely bestowed, from whence do we arrive at our Christian views of forgiveness, so totally different from those said to have emanated from God? which involves an act of injustice to satisfy Divine justice. The theological hypothesis that a God of love condemns his offspring to storael misery for not soospting an illogical doctrine at war with the reasoning faculties he has given them, is a libel on the goodness and mercy his worshipers so shundantly ascribe to him. Bellet or non-bellef is not voluntarily subject to the will of man, for he might have a disposition to believe in something which his own sense and intelligence rejects. In the disize itl own sense and intelligence rejects. In the dispensation of God, one may be given all receiv-ing faith, without reason to interfere with his fauntical real, while another may be endowed: with such scute reasoning powers that he can accept ne doctrine without the closest scrutiny. Why then should the latter be condemned because he can not believe contrary to his con-scientious convictions?—or why is the unbeliever any more consurable than the ballever when his moral and humanitarian works are equally favorable? The so called akeptic is unavoidably deterred from yielding to credulity through the counteraction of his intellectual capacity, knowing that without exercising the reasoning faculty, man possesses but little superiority over the brutes. Yet theology discards reason to confirm its empty dogmas. Simpletons may believe without reason, and fanatics without investigation but thinking minds will not secrifice their mental capacities by embracing a superficial dogmatism at the expense alike of common sense and metaphysical philosophy.

A. B. CHURCH, OF COLUMBUS, INDIANA, To Mrs. Flint, and Those of Her Opluion.

Richboro Pa.

The object of this address is to eliois truth, with the request if I am in error, to have it clearly stated wherein:

Without doubt, Josephus was competent to rive a correct history of his nation and time, n; whether the quotation alluded to is truly his words, is quite another item. Several authorities high in the estimation of the Ohristian church might be quoted, who declare it "an interpolation."—Dr. Lardner giving nine very strong arguments to prove it, his decision being considered conclusive among well-informed minds, his own words being, "It ought to be forever discarded as any evidence of Christianity." Bishop Faber intimates the Christian church Father Eusebius was the author of the "interpolation" about A. D 800; such not appearing in any of the writings of losephus previous to that time, Josephus dying about A D 100

Mosheim, a stoted Christian writer, born A. D. 1694 says in vol. 1; p. 116, the condition of the church in the century (4:h) was "horrible." in having "maxima of long and the church. adopted for ages, which had produced an incredible number of ridiculous fables, pious frauds, etc., to the detriment of the glorious cause in which they were employed, it being considered an act of virtue to deceive and lie when the interests of the church might be prowhen the interests of the church might be pro-moted, and that the most eminent saints were more or less tainted with this corrupt princi-ple," and history shows Eurebius to have been "a consummate sycophant," and rascal, his Life of Constantine being an incontrovertible evidence a regard for truth never stood in his

way for the accomplishment of his desires.

I have seen the names alphabetically arranged of great numbers of "Christian denomina-tions," possibly not "a thousand," but more than I wish to count without any banefit: "Haywood's Book of all Religious "might aid to learn the number, as also the writings of Mosheim and Mr. Goodrich.

Allow, me to refer you to the writings just mentioned, in reference to A. D. 1, to 1876, also mentioned, in reference to A. D. 1, to 10 to an extended in reference to A. D. 1, to 10 to a second Mr. Eschenburg as to chronology, who uses over twenty large pages of file print to speak of its many changes from the Era of the Olympiad, the Building of R. me, Era of Nabonassar, of Belucide New Era of R. me, of Diocelian, of Diocysius, etc., to say nothing of carrier or later crast. To have the date of the Christian are converted understood. I would Christian era correctly understood, I would state that its origin, and the computation of time as now existing, was first started by a Monk named Dionysius the Little, born about A D 515 the Dionysian era being so called in his honor. E helbert, a King of Kent, dating a public document from the incarnation of Christ, and the Venerable Bede, with the aid of Charlemagne over one hundred years after the time of Dionysius, changed his era to Christian eta, Christians having wor-shiped a lamb for 660 years, if not for thousands, before any man now called Jeaus Christ was ever heard of, and three hundred years pass before A. D. becomes legal and popular, yet it is an admitted historical fact.

History further informs us, that in A. D. 690, an order from Pope Agathus during the reign of Constantius Pogonatus, at a church conneil held at Constantinople, it was decreed, and afterwards ratified by Pope Adrian the First, that in place of Christ being in the form of a crucified lamb, he should be represented to the form of a crucified man, "the Lamb o In the form of a crucified man, "the Lamb of God that taketh away the sin of the world not being any man until so decreed by kingly and church authority. For proof see Goodrich's Religious Ceremonies, pp. 267-268 edition of 1635 and him a Christian writer. As history informs of over a dosen "crucified saviors" with different emblems, it is difficult to learn the origin of the Markette. the origin of any. Moshelm freely admitting the year of Christ's birth, has not been ascertained, motwithstanding the laborious researches of the learned," hence the inquiry haturally comes up, in regard to the New Testament story, as also the after appearance of Christ as stated in Mark xvi: 14, which Luke xxiv:11 says, "Were idle tales and not believed," and in the 25 h warse calls them "fools to believe the prophets." etc. Mark 12 Luke 20, Jun 19 Acts 11, 17, 25 26 27 28 mentions Co ar by name frequently, and Luke 3, speaks of Augustus, and Acts 25

As Copar died B. O. 44, and Augustus A. D. 14 it is very plain by connecting the acts or doings of Jeans Christ 44 years before he was born with Cour, is not the truth.

To allude to Augustus, or "Cseur August-us" when Jesus was only 14 years old, or a boy to be amenable to his government, appears untrue, because no government with any wisdom could be supposed to take alarm at what a mere stripling might assert.

As Tiberius Cenar died A. D. 87 from disipation, and without Monor, it looks much stay to suppose Tiberius the one alluded to

sales w to suppose Tibering the one alluded to for the great Ce ar.

Clauding Ces ar, did, not begin to reign until after Christ's death, and of course when dead could need be a supposed to any government, of the hearth's seachings disturb the government, of the hearth's seachings disturb the government, it was allowed to answer, makes the New Taskament, many years behind time, accommand general history, which also states the Tagain world had a gospel, with a crucified God, and the whole of Christianity excepting the name, walls Col. chap. I are a conthe name, while Col. chap. 1, speaks of a gos-pel, "hid from ages and generations," and the epistics allude frequently to Gospels and Scrip-tures, which could not be the one we have, for the gospels were not written until 13 years after the epistles were, according to history and Dr. Lardner.

Thus far, I have confined this address wholly to Christian testimony, and if you will read the writings of Mosheim, you will agree with me, such testimony is a horribe source.

I now ofter a few words from Mr. Gibbon, called by Obristianity, "an awful infidel." He says "the Sages of Greece and Rome were unpostions of any alterations in the world; the darkness of three hours, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history."

He also speaks of "Seneca and the Elder Pliny, who must have experienced, or received intelligence of the prodigy, and yet both have omitted to mention the greatest pleasome-non to which the mortal eye has been witness since creation," "Each recording all the phenomenon of nature their indefatigable curicalty could collect."

The conclusion is irresistible, that Christianity should have an earlier date than that as-

In my work, "The Thrilling Echo," I offer \$10 00 for the detection of any vital expect.

The 'Psychische Studien,'' -

Edited by the Russian Counselor of State, Alexander Aksakow, for Pobruary, is full of interesting reading matter. It has in its "historical and experimental" part important communications, from Dr. A. Tavoby, professor of Hygiene in the University of Charkow, Russis; the editors Mr. Aksakow, Mr. Christian Raimers, of Manchester, Eng., and Prof. Dr. A. Butterow, of the University of St. Petersburgh. Dr. Tavoby reports what he heard and saw in several scances with D. D. Home in the winter of 1879, in the house of his friend, Prof. winter of 18.3, in the house of his friend, Prof. Bitterow. The editor, Counselor Aksakow, tells his experiences in regard to the "ring test," which he made during his stay in London, in October last year, through the mediumship of Mr. Williams. The results of Mr. Aksakow's researches, made under strict test-conditions, were that the "ring test," is a fact, and that the penetrability of matter under medium latte conditions. and that the penetrability of matter under me-diumistic conditions, cannot be doubted. Mr. Christian Reimers gives new spiritualistic opinions of a German in England, which being collected in a friendly circle of the strictest privacy, are particularly apt to convey con-viction. The circle consisted of four gentle-man only, and the manifestations were, of the most astounding character, among them direct spirit-writing and the obtaining of neat draw-ing, representing a female head. Prof. Dr. Butterow continues the account of his experi-Butterow continues the account of his experiences is London and Brussels, containing the results of several seances with Mr. Williams, where John K ng repeatedly made his appearance, and of the experiments witnessed in a highly respected private family at Brussels, that of Capt. Bouvier of the B lgian Army, son of whom, a boy of only thirteen years of age, exhibited most remarkable mediumistic the mest satisfactory manner, the manifesta-tions consisted in writing, drinking of water, the showing of and touching by a small infant's hand, and other little pleasant freaks. The characteristics of this promising medium

detecting the force by which they are moved.

It is worth while to draw the attention of the reader to the remarkable fact, that we owe three of the above mentioned, four practical communications to Russian gentlemen, of whom at least two are men of the exact sciences. It seems that for an unprejudiced and scientific investigation, Spiritualism has more to expect from Russis than from any other of those countries which claim and boast to march at the head of civilization! It asems that to Germany belongs the palm in regard to prejudice, willful ignoring of facts and hostile opposition to Spiritualism. Of this lamentable truth we find in this same number of the Psychische Studion more than one striking evidence, on which, however, to enter more fully would be of no interest to American readers. The most invoterate foe of Spiritualism in Germany, is that most popular journal, The Gartenlaude, the very embodiment of ignorance and prejudice on the ground of old fogy Mate-

are that separated from the sitters by light screens only, he does not fall into trance, but

keeps in a perfectly normal condition. In this

he sees the objects move about him, without

Dr. G. Blombs. Brooklyn N. Y

WHATEVER is resting on, fiction and fraud will be overthrown. Institutions that organise impostures and spread delusions must show what right they have to exist. Faith must render an account of herself to Resson. Mystegles must give place to facts Raligion must relinguish that imperious, that domineering position which she has so long maintained against science. There must be absolute freedom for thought. The ecclesisatio must learn to keep himself within the domain he has chosen, and cease to tyranning over the philosopher, who, conscious of his own strength and the purity of his motives, will bear such interference no longer. What was written by Esdras near the yellow fringed rivers of Babylon, more than twenty three centuries ago, still holds good: "As for truth, it endureth and is always strong; it liveth and conquereth forevermore."—Draper: how it a

Science will go her quiet way, of God neither affirming nor conving. Her only office is to point out errors where they occur. All that the past has furnished in proof of the ex-latence of a divine architect, she pronounces as the assumption of children grasping at the moon. The vaxed so called problem is not a problem; it is a chimera. She soes forward from facts to the order of facts called law, on to the organization of matter. Here the hu-man mind stands on the threshold of an unhnown Universe into which it can go, which it will conquer and claim; only to find, as the intellect grows acute; new domains extending beyond. As we pass from matter to law; from law to principle, from principle to attribute, far beyond the outermost skirts of space, we may tread the sanctuary of supreme being. What is his nature? Is he personal? He he as reminesent spirity Valu questional Woen the intellect enters the senetuary, all shall be made plain. Until then it must calmly wait, content with investigations it can comprehend. -Hudson Inills.

#### Book Reviews.

THE MANUAL OF TAKIGRAFY, adapted for use in High Schools and Academies, with some exercises suitable for children. By D. P. Lindeley, anthor of "The Elements of Tachygraphy" and "The Note-Taker." Chicago: D. Kimball, P. O. 303. Boston: Otis Clapp & Son, 1870.

According to the statements of the author, "This work is designed for use in the class; room by both teacher and pupils. It contains explicit directions as to the manner of conducting the lessons, with ample Heading and Writing Exercises, examples for drill, and tables showing the manner of joining the letters in all their combinations. These directions, tables and exercises are introduced in the order in which they are needed for use. The work is especially adapted for teachers of pubilic classes, being arranged into lessons of a suitable length, with suggestions as to the mode of teaching sufficient to guide any careful instructor. The first lessons are, from the nature of the case, very simple, and equally adapted to children and older persons. To make the work throughout of use to those who wish to teach the art to children, the writing exercises, commencing with Lesson IV., are divided into two parts—Part I. consisting of simple words for children, and Part II. of longer words illustrating the principles taught in the lesson. While the first part of the exercises are especially designed for children, it will be well for older persons to write both parts, as the simplest exercises are useful in learning an art in which everything is new."

Taktgrafy is simply a system of short handwriting admirably adapted for the object intended. To lawyers, ministers, public lecturers and students generally, it would be an excellent labor saving sevice. Besides it willenger with great rapidity and case, during those loudd intervals that all experience now and then, thus preserving ideas that might otherwise vanian forever.

Taktgrafy is easily learned; the average stu-According to the statements of the author.

wise vanish Torover.

Takigrafy is easily learned; the average stu-dent in our common schools would experience no difficulty whatever in perfectly mastering it inside of three months.

The author says, "Short-hand has long been considered a "Mystic Art," quite out of the seach of most persons, and only to be learned and used by professional verbatim reporters; and there was good reason for this opinion when the only styles in use were the difficult and complicated ones employed by verbatim reporters, and devised especially for them. But now we have a new system, designed for general use, in regard to which those old opinions are no longer true. It should be distinctly understood that the Art in its present form, known as TACHYGRAPHY, differs in almost every respect, both from the old Stenographies and the later Phonographies, and is free from the difficulties inherent in those modes of writing. of writing.

#### WHAT IS TACHYGRAPHY?

Aphabet, every letter of which is made by a single movement of the pen; hence it saves, to commence with two or more movements of the pen in making each letter in a word; for long hand letters require three or four move-ments of the pen each to write them, and some oven more than this."

OUTLINES of the Religion and Philosophy of Swedenborg. By Theophilas Parsons. Pp. 318. 12mo. Hoston: Roberts Bros. 1876.

This book comprises the views of Theophilus Parsons on Swedenborg and his writings. He is a not a Scientist. He scorns "naturalism," and seems incapable of comprehending

the sime and purposes of folence. He is intensive theological, and a metaphysical speculation is at fitteent for his theology.

He believes in Swedenborg whom he says:

"Was selected for the use he performed, as a man of remarkable intellect, which was as purely cultivated and prepared by study and work as was possible; and he was then taught spiritual truth in a way in which it had never been taught to any man."

been taught to any man."

He accepts the Bible subject to Swedenborg's peculiar method of its interpretation by correspondence. Why he should regard the Swedish Seer with so great veneration, it is difficult to perceive as he says; "no intelligent receiver of the truths taught by Swedenborg regards him as inspired, or considers his writings as supercoding or equal to the Bible."

To the general reader who wishes to gain a

knowledge of the system taught by Sweden-borg this book is invaluable. It willsave his weary plodding through the interminable pages of that author's voluminous works, which pages of that authors you wind the works, which are among the hardest and dryect of all hard and dry reading. The Swedish Seer, however clear his spiritual sight, composed in a style most unustigatedly bad. He never knew when he had expressed a thought, or when he had said all he had to say, but kept on repeating and introduced in

and introverting.

Mr. Parsons writes clearly and forcibly, and in this little book presents the gist of the whole matter scattered through many cumbrous and unreadable volumes. To review the ideas and statements of principles of the book would be to review the system of Swedenborg himself, a task we have not the inclination to undertake, or space to afford.

PABNIGH UND ATTE. Eine Vorlesung, welche am 3 Feb. 1876, in der Halle der Deutschen Ge-gelischaft zu Philadelphia, Gehalten wurde von Heinrick Tiedemann, M. D.

This splendid lecture by Dr. Tiedemann met with so much favor on its delivery and called out so much discussion, that it was published first in a leading journal and then in pamphlet form. Dr. Tiedemann, under the non deplume of Dr. Sylvan has made important contributions to spiritual literature, and in this iffort has fully austained himself. We shall at some future time publish translations from this lect-

BULES for Forming and Regulating Spiritual Circles. S. G. McEwen author and publisher. Westfield, N.Y. Pp. 16. 19mo, pamphlet.

A practical little treatise which should be in the hands of everyons who is: about to form a circle, or conduct one already formed. If read and practiced, its plain rules would save spirit-ual investigators much of the chagrin they ex-perience through what they are too prone to call avil spirits, diskus, or deception.

# - May Magarines.

Comments Morthly.—(Scribner & Co., N. Y.) Contents. Portraiture of William Penn; The True Pochabontas; How Shall We Spell Sh.—k.—sp.-x.—'a Name? Singing Rober; Philip Nolan's Friends; The Visionary Face; Gabriel Conroy; If Love and Life Were One; Bowdoin College; The Ds Foe Family in America; Hearing With the Eyer; John Gutenberg; The Wedding at Ogden Farm; Louise; Hevolutionary Letters; Some Experiments in Co-operation; Le Coureur des Bois; The Two Greetings; My Birthright; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work;

. . .

Masonic Jawat.—(A. J. Wheeler, Memphis, Tenn.) This magnetine is the official masonic organ of Mississippi and Tennosece, and is much esteemed by its large constituency.

THE MASONIC REVIEW. - (Cornellus Moore, Cincinnati, Ohio.) This ably edited magazine is behind time for some reason, the March number having just reached us. It contains in addition to a good require table of contents an elegant steel portrait of E. T. Carson, a gentleman personally known to nearly every mason in the great State of Ohio.

THE SCIENCE OF HEALTH—(S. R. Wells & Co., New York.) Contents: Diptheris Innutration as a Cause for Infant Mortality; The Case of Charles O'Conor; Nails and Hair, Illustrated; How to Purify the Blood; From the Cradle to the Grave; Overworking the Brains of Children; House hold and Agricultural; Timely Topics; Talks with Correspondents; Voices of the People.

THE GALAXY.—(Sheldor & Co., N. Y.,) Contents. Players and Play Goers Twenty Five Years Ago; The Widow; A Plea for a Patriot; Mad Cap Violet, Chap. XIII to XVI; Conception; War Memoirs; Aster Mythology; Remembrance; Barbara's Outing; The Fearful Little Maid; Beach—Combers, and What to do With Them; The Pursuit of the Dollar; A Good Haul; Phenomena of Sleep; Seeking a Lost Art; His Father's Son; Drift-Wood; Belentific Miscellany; Current Literature; Nebulae.

THE ATLANTIC MONTHLY, (H. O. Houghton & Co., Boston. Hurd & Houghton N. Y. The Riverside Press, Cambridge.) Contents for May. The Khedive and his Court. For the Last Time. The Old Poet and His Wife. The Madness of George III. A Visit to a Certain Old Gentleman. Medical Fashions. Doom. Private Theatricals. The Antictam Statue. After the Battle of the Wilderness. Kourgologek. Old Woman's Gossip. Medusa. Four-o'clock. Old Woman's Gossip. Medusa. Literary aspect of the Romantic School Re-cent Literature. Art. Music. Education.

THE AMERICAN METEOROLOGICT, a monthly record and review of physical phenomens, and expositor of meteorological science. John H. Tice Editor. Tice & Crossman publishers, 307 Locust St., St. Louis, Mo. We hall the appearance of the fourth or April number of this unique and able magazine with pleasure, not having received a copy since the issue of the first number we feared a cyclone had dis-couraged the Editor, or that an earth quake had made it too hot for him to print his magezine, we are glad that our fears were not well found ed, and would commend his periodical to all interested in the study of meteorology.

Sr. Niceolas.—(Scribner & Co., N. Y.)
Contents. Frontispiece; The Palace of Gon
doforus; The Cat and the Countess; What
They Say; The Postman's Boy; Animated
Shot Guns; Burning Peaches; The Dotterela'
Luck; A Nest without Eggs; Windsor Castle;
Clough's Top Knot; The King of the Hobble
dygoblins; Talks with Girls; The Boy Emigrants; 'None but the Brave deserve the
Fair;" The Sparrows' May Day; Robin and
Crocus; A Peep at Old Lombardy; Yacob and
His Donkey; Snow-Flakes; May-Day in Doors;
or. The Yotopski Family's Rehearsal; Little
House Keeper's Page; Jack-in-the-Pulpit; For
Very Little Folks, The Little Schoolma'am's
Report on "A Short Tale; The Letter Box;
The Riddle Box. Nearly seventy five illustrations adorn the jext of this number.

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. Like many others, he was not satisfied with Spiritualism in its present condition. Only a short time before his death, he remarked to me, "If Spiritualism ever becomes a permanent power, it will not be through curious sights or feats of strength, but by the establishment of a higher, moral and religious code proving itself the mutual outgrowth of all that have gone before it, the fruit of which will be a purer standard of civilization sure to command the respect of the whole world.

Yours truly, W. T. WHITNEY. Waterloo, Is.

# DEATE OF DR. PEABODY.

This community was shocked to learn on Thursday afternoon last of the sudden death of Dr. O. Peabody. The Doctor was out on our streets on Saturday morning, 1st inst., and on that day was taken seriously ill with inflammation of the lungs, from the effects of which he grew rapidly worse, and on Thursday afternoon death ensued. Dr. Peabody was widely known in this city and vicinity, and the news of his death has caused a profound feeling of sorrow throughout this community. He was a member of the Masonic fraternity, and was buried by his brethren of the order, on Sabbath afternoon, last, the funeral services being conducted by the Rev. J. E. Ryan, at the Episcopal Church. Rev. Mr. Ryan's discourse was listened to by a densely packed audience, and scores were unable to gain admission to the new cometery, where the remains were streets on Saturday morning, 1st inst., and on to the new cometery, where the remains were consigned to the allent tomb. Peace to his sales.—Waterloo (Is.) Courier

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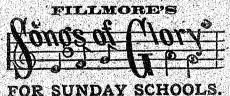
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### 9750 REWARD.

In the Dovil Dead? · .3 · ... -Norman XXVII.

We present this weak the views of Mrs. Toppin on this all absorbing question,—Is tho Duvil Deads It is given in the form of a leature, which was delivered while she wesin England, on the subject,

LUCIERE THE AHGEL OF DADRIES.

She said :--Our theme on this occasion is "Lucifer, the Angel of Darkness.

High on a throne of royal state, which far Outshone the wealth of Ormus and of Ind. Or where the gorgeous East, with richest

Showers on her kings barbaric pearl and gold Satan exalted sat, by merit raised To that had eminence; and from despair Thus high uplifted, beyond hope aspires Beyond thus high, insatiate to pursue .

Valu war with heaven." You are all familiar with this grand picture by Milton of the characteristic of the fellen angel. In still remoter periods to that of the "Son of the morning," Batan has assumed a grandeur, and subtilety which, without knowledge of ancient history and the purposes of the Divine Mind, it would be difficult to analyse. Cartainly not one half of the angelic host, nor all the powers of various spiritual manifestations, have ever held so subtle a swav over the human imagination as the power of this singular being—scrpent, angel, Lucifer, Satan—whatever he may be named. Perhaps all scholars who are present will be aware of our meaning when we state that contemporaneous history or mythology, or whatever you please to call it, gives to every nation a similar character to that of the Satan, the Lucifer, or the Serpent which the Python of Apollo assumed. There is a tradition in the early history of the East that the first wife of Adam was not live, but Liliath, the pure and the beautiful representative of Isls, the primal mother, the Egyptian goddens, the divine Di ans afterwards worthipped by the Ephesi as, the true meaning of Eva or Eve being the serpent, which represents the power of darkness that came upon the earth when Adam, fallen from his spiritual estate and splendor, really encouraged the power of matter over spirit. By strange mistranslation of Biblical history the screent is made to tempt the woman instead of material passion being the screent in reality who tempted the man Adam. Whatever may be the signification of this story, we give it for what it is worth, and as a portion of the singular history which connects this Python with the Divine cosmical plan of the infinite Crestor.

We first hear of this traditionary being, not in the form of Lucifer, the Son of the morning, but under the various subtle names that are employed to signify the serpent, and it can mean none other than the fact that after the first spiritual dispensation upon the earth there was represented to man in the form of a serpent or dragon a principle of life, or state of existence, and that instead following the spiritual worship, the nations, at least, aban-doned those to the worship of the serpent or the destroyer. The third element in the Brahminical deity was Sive, the destroyer, undoubtedly corresponding to Apollyon, the Destroyer of the Hebrews, and the Apello of the Greeks; and the aucient Hebrews, borrowing this symbol of instruction, Rameses, the leader and inspired worshipper of Jebovah, was desirous of tearing the people away from the worship of the Serpent symbol which had then prevailed a long time in the Eastern naions. In Hindostan this work was wrought by Z reaster, and among the Egyptians it was afterwards wrought by the destruction of the nation; but unquestionably Rameses, or Moses, familiar with this tendency of worship that already crept in among the Eryptians, was desirons that his people should not follow the worship of the asymptotic that described the second that worship of the serpent that degenerated into the symbolism of external and material power instead of the divine wisdom which at first it represented or symbolized.

But behind all this it is unquestionably proved that in the divine according there is some power that represents the subtle principle of temptation which is permitted to be given to human beings; that this temptation occurs in, and is directly connected with the symbols that originally represented matter; that the serpent itself in winding in its coils corresponds to matter that enfolds and enchains the sortit; that the symbol of the servest chains the spirit; that the symbol of the serpent also represents the subtle power which matter has over the spirit in causing it gradually to depart from its original and spiritual elements of purity to the external and material stand point which robs the spirit of its essential power over the material elements. As day is divided by night, and as the period of the typical seasons represent the winter as well as the summer, and as it is anown that seconding to the ancient astrological symbols the great dragon or the great screent awallowed up by the sun at about the time of the beginning of the winter Solstice, and that according to the precession of equincxes the sun, who was also Apollo (P' œ' us), and was also the God of the encient Egyptians (Osiris), entered the constel lation of the Dragon at about the beginning of the rainy or wintry season, you can readily understand the association in the minds of the an cient astrologers of this symbol with the dark ening earth and the flooding of the various val-leys by inundations and the melting of the snows, and that whatever presided over these wintry seasons must have been considered as antagonistic to man, and therefore an object of worship.

Hence, as we state, among those nations of the E at who, from the Bi une deity, came to worship God under the threefold form, the form of the destroyer became the most popular, since destruction, mutation, and change constitute things that were more directly in the comprehension of the people than any power of creative or preservative intelligence. Thus Siva became far more the object of de votion among the Brahminical worshipers than either of the two divinities, Brahma of Viehnu. Hence the serpent symbol, in Hindo stan, became the emblem of fire or of the Holy Spirit, and afterwards degenerated into th loathsome worship of the serpent itself. Hence all the mixtocs performed by the sorceres, endowed with wonderful gifts of charming serpents, and handling them with impunity, were brought about by the spells which the learned men of the East learned to exercise over those singular and subtle creatures of life; and hence this symbol was adopted as the real expression of that power which was antagonistic to life, to divinity, to spirit, and, under various forms and images, has either been worshipped with fear, admiration, or horzor, even down to the present day. As Osiris, the Sun-God, represented the light of the earth, so this power represents the dark-ness or that principle which, being opposed to the light, is nevertheless, as essential in the creative dispensation of the earth as light itself. It was said that a star fell from heaven. You will remember that it was supposed that one of the Pleiades was lost, and that the an

cients, searching for this lost star, concluded
—as they beheld the morning star—that he had been appointed to keep watch and guard over the dawn of the day by the Eastern hori some the dawn of the day by the mastern horse some; hence, Lucifer, the son of the morning, is not in reality Apollyon nor the fabled Satan, nor yet the Davil of the Hebrews, or a more recent religious profession. Lucifer himself is exonerated from all participation in the workfof his Satanic majesty, but represented a symbol of a heavenly power that might be administered properly and judiciously for the benefit of man and the further expression of the power of the Spirit upon earth.

If we doubt this plau, then we must also doubt the wisdom of the creation which gives

light and darkness, summer and winter, earth-quake as well us calm, and tempest as well as quake as well us caim, and tempest as well as the bright sunshine and the sea of placid crystal. We trace, now, an angel appointed, even with the very first Orisses, to take charge over that portion of the earth and humanity—not all of humanity, indeed, but that portion then upon the earth—for the purpose of developing the power of the spirit over temptation.

If this record is doubted, then we must doubt the record of every portion of human history.

the record of every portion of human history If this thought in the dispensation of the Di vine dynasties is not allowed to enter and take its appropriate place, we must consider that the plan of creation is a failure also, and that this subtle principle or destroying power has crept in in defiance of the Divine power. But if taken as a portion of Infinite Wisdom and as a por-tion of the plan of the Creative Power, you can trace then every connecting point in his-tory, and can trace wherein the Python of Apollo really did mean the serpent worship of the East, and when it was slain there was introduced into Grecian and Roman worship a higher degree of intellectual and artistic splendor, you can then understand that the tradition in the Roman Catholic Church—as it is also stated in the creed of the English Churchthat Jesus "descended into hell," means that Jesus really descended into hell and fought with the enemy of mankind and slew him, corresponding to the idea of the Python of Apol-lo. You can also understand that this corres ponds to the ancient astrological symbols or the exact cycles of the sun's revolution, when Apollo represents the eun, or Osiris, who realy entered the constellation of the Dragon and afterwards vanquished him at the dawn of spring, pouring forth his light and warmth and radiance upon the earth.

With each spiritual dynasty that the angelic powers appointed to pour out upon the earth there is permitted a corresponding reactionary spiritual power; for if there were no tempta-tion, man might remain in his angelic state, since there would be nothing in his var quishing of material sub tances.

Temptation consists in the subtle power and force which matter has over spirit, and which encircles and enfolds and is permitted to absorb the spirit, partially for the purpose of testing its ultimate power and strength; and he who reads these records aright will understand that the true meaning of the serpent in the Garden of Eden means that temptation and power which matter and material success have over mankind, and which at some time or oth er take a prominent and strong place in the imagination of every human being that is brought into the world, which, if varquished, makes the ruman being allied to Deity, but, if yielded to, makes, for a time, the human being allied to the power of darkness—indeed, makes man one with the sarpent or with matter icself which is represented by the serpent; makes man "of the earth, earthy," material, degrad-ed, low, losing that divine and conscious godliness which a triumph over the senses always

brings If Lillath, the pure spirit which was wedded to Adam, could not keep him from the power of the serpent, what shall we say of all those nations of the earth that, one after another, have received the divine dispensations of the divine angels appointed, and yet have not successfully contended against the power of the serpent is any age? What shall we say of Egypt, which with her material splender and power, and by her gradually yielding to the charm of the serpent, gradually sank away from the earth and was destroyed? What from the earth and was destroyed? What shall we say of the far East, those wonderful nations, endowed with the primal thought of the Divine Mind, that, by serpent worship and

by the allurements of material representations and the lowest forms of external idolatry crept away at last, even into the very depths of materialism and were enchained in the folds of the very scrpent that would destroy them? What shall we say to those later nations? Events en the Hebrews themselves, while preferring to worship the one God, Jehovah, were oblig-ed to have the symbol of the brazen serpent placed before them lest they should follow in the worship of the Egyptian servent. And what shall we say of later enlightenment and civilization, and the various symbols adopted by them of the serpent—the Devil of Luther, the Satan of Milton, the Mephistopheles of

There are no more subtle renderings of this power of material temptation in any language than that which was rendered by the Divine and God-like post whose words we have quot-ed. The effect of this whole scheme and its wonderful results upon the imagination of the young was that they were led away from the real meaning of the power of the tempter to some singular and impossible creation that, after all, must be solved to the comprehension

The devil of Luther represents in the bold bare, and barren outline of the Protestant faith that which is represented in the subtle and wonderful poetry of the East, but devoid, not only of his original meaning, but also of his original powers, majesty, and strength. The Satan of Milton is the blossoming out of the thought of the earlier centuries, which, in the nineteenth century, are gradually receding in-to a primal and remote knowledge of this superior being; but what Milton taught to this age, Goethe taught in a subtler and diviner sense, for he not only discovered the true personality of this being, but his true mission also. There is no more subtle analysis of the power, the administration, and function of temptation to the human spirit than that which is expressed in the second portion of Goethe's "Faust," and whose reads it with an enlightened mind will understand that this personality who tempts, to whom is given the power to tempt the individual and typical man, is none other than this subtle element of the human senses, the force of matter over which the spirit must ultimately gain the vic-

We know now the meaning of this wonderful word that has filled the world with terror, and caused many to go mad. We know now the meaning, and have traced to its uttermost foundation this problem which has been the puzzle of ages—this problem which has be fill d the subtlest and keenest of intellects to understand—this problem which has a constant. stand—this problem which has exceeded even the volitions of the most powerful minds to fathom or to grasp—this problem whereby the Divine Mind has made it possible and necessary that this temptation shall exist for the purpose of showing to man his own God-like na-

Jesus, himself led into the wilderness and tempted of Satan, represents typically the con-quest which every human spirit may attain when they know who and what the Satan is that is tempting them. The victory that the Messish gained over this singular and almost incomprehensible being illustrates the same power and force that every mighty man may gain with God-like attributes over every one of the senses that seek to drag him down.

We believe that among the mighty angels appointed to fulfil the work of the Infinite upon earth, this one angel whom the prophet saw in the vision is really he; that he corres-ponds to the Miltonic creation, having not the fearful configuration which Luther baseld but such wonderful powers as Hercules might have had; that he really was, and is, an exmion of the tu terial strength and ) force: that he represents and holds away over; that he has angels to ad-minister this subtle power and force; that man may, in his turn, gain the victory; and that the Python vanquished by Apollo may be re-peated in every human spirit, for whose van-quishes and slays this serpent has outwrought the object of material arrivance. the object of material existence.

It is said, in the singular quotation from the Apocalypse that has been read this evening. that this angel sent loosets upon the earth, having certain power to sting those who had not "the seal of God upon their foreheads." Now this seems, at first, as incomprehensible, but when you perceive that those who had the seal of God upon their foreheads are those that had as is stated in another chapter, come up through "great tribulation" and already con-quered these temptations, it will not seem strange nor incomprehensible; and when you understand that all human beings must be tempted in this way by these scorplons, which are human desires and external appetites, un-til they are vanquished, then it becomes a mat-ter of fact that he who holds this key—that is, the key to materialism, which we may name the bottomiess pit of the nineteenth century hath himself loosened the very fires that shall consume materialism; for it is given, and is related, that the same serpent shall be destroyed; and everyone familiar with the construction of humanity knows that there is no surer way of destroying materialism than that its fires shall be shown to burn upon the sacred altar of human life.

And this is the angel whose power is now abroad in the world, who hath unsealed the fountains of materialism, who hath let loose the smcke and fire and flame of passion, and worldliness and pride upon the earth, who hath shown men this serpent in its true guise, and revealed it in a light that can not be mistaken that the passion destroy (see). taken, that it may also destroy itself. This is the true meaning of the wonderful wave of strife and contention that has swept over the earth since the Divine Christian dispensation. earth since the Divine Unristian dispensation. This is the true meaning of those subtle forms of materialism and sophism, which, under various names and guises, Goethe himself sought to analyze when he pictured this wonderful Mephistopheles; for surely, more than any other nation, that from which Goethe sprang had tasted the drops distilled by this angel of materialism in the subtle metaphysics of thought draining it to its very dress, and of thought draining it to its very dregs, and leaving at last sahes.

Surely pone but a nation and a period that had given to materialism its bighest height of folly could ever have witnessed such an imper-sonation of this singular being as France witnessed in the dynasty that nearly destroyed her. And surely if the dres of material ambition and pain were ever allowed to burn upon the earth, they have been allowed to burn in the last thousand years, that people and the nations, and all who knew of the thought and power of the Divine Mind, might perceive what materialism in its greatest expression would lead to if allowed. This has been the anti Obrist that within the pale of the Church has drawn men away from the spiritual wor-ahip, giving to Rome the Gorgon headed Serpent, the very power of the serient itself, that she might twine her arms insidiously around the nations to destroy them, giving to materialism and inddelity its present high position in the mind of man that it, too, might show man the black and barren waste into which it would plunge him. This is the Prometheus that stole the fire from heaven with which to kindle this torch upon the earth; and this is the sweeping fire that, through all forms of social, political, and religious life, is tearing asquider that which materialism has erected,

and is calling upon humanity to render an account to the spirit for the treatment that were satrusted to their keeping.

satrusted to their keeping.

We give to this angel the name that the prophet himself has given in the vision, since that represents his mission. He is the destroyer, as he is also the angel of transmutation and change. The beneficant offices can not fall to be felt and understood when they apply properly to the sphere in which they were intended to set. All changes that are denominated death, all powers of destruction that are denominated evil as material elements, all forces that act upon the earth for the purposes of that sot upon the earth for the purposes of afterward recreating, are given to the adminis-tration of this augel; and those nations, or peo-ple, or individuals that yield blindly to the external worship or to the external senses, be-come the victims of that administration, because the spirit becomes less in power than the body which encases them

And to that angel is given the dominion over all powers that bear upon their pinious the destroying and devastating influences of exist-ence. Unto that angel and to his hosts are given such subtle powers as shall make each individual of every dynasty aware of their own strength or weakness; and you may trace dis-tinguishing instances in history where Apolly-on has had mighty angels to his work of de-struction, as an example to the nations of the earth. The Capara and the Napoleons of history would be none other than the servants of the Apollyon to whom you have bowed as he roes, forgetting that Plato in his grove and Socrates in his dungeon are under the dispensation of mighty augels of the spirit, that eventually outlive the destroying powers of materialism. It might seem to be a misfortune to be chosen as one of the instruments of destruction upon earth; but the stern Nemesis of spiritual life appoints to each his own placeand if it is not a matter that you can choose but at some period of existence you are all doubtless the servants of Apollyon. If you will refer to your own individual lives you may know at what particular time the temptstion and the destroyer has come to you, and in what subtle form of folly, of pride, of worldly ambition, of falsehood, of individual foible or vice. You may know at what particular time the voice that tempted Adam has also tempted you from the paradise of the original thought which was in your heart, when the mother that gave you birth was bending above you with her pure eyes, and when life was filled with poetry and divinest imagery. You may know when the destruction has come and robbed the earth of its lilies, and taken away the flowers of the first garden of Eden in your heart; and you may trace by what subtle processes of suffering and sorrow this same power of destric tion has at last outwrought renovation in your hearts, and made you conquer the serpent that was the "most subtle of all the beasts of the

And what it is in individuals even so it is in angels, and in men in the nations of the earth As it was given to the ancients to typify the highest thought of puri'y in the Divine government that gave life to Him who was to save the world, so each spirit passes through the stages that at last shall make them place the

stages that at last shall make them place the screent under their feet and look only to the spiritual for life and light and strength.

This is the destroying angel that is acroad, and his hosts are those that, wedded to earthliness and crime and vice, have not yet escaped from the folds of his long and trailing body, but, like slimy beings of darkness, float in the muddy pools of external life, alluring these that are not aware of the glory of the spirit. This is the destroying anges that, with greater power than whirlwinds or tampests, sweeps nations down to destruction, when, by materialism, they have too far wandered away from the power of the spirit. This is the mighty the power of the spirit. This is the mighty angel that, standing side by side with the power of light, gives to truth to-dey its higher and loftier aspect by very contrast. This is the in-sidious spirit that, under the form of subtle sophism, takes man away from the splendid hypothesis of his spiritual nature to the blind worship of the senses. This is the serpent that enfolds its coils around the splendid intellects of the day, and makes them writhe beneath the sting that tells them that the immor tal part of man shall perish.

Nay, but it shall not. It was given to Apol lyon and his angels to hold away for a time upon the earth. It was given that he should tempt the first nations; that he should destroy Egypt with the plagues that came as the con-sequence of her materialism; that he should destroy the various other nations of the East each in turn, as they, by their own acts of ma-terialism and pride, brought this destruction upon themselves; and it has been given to him with sword and filme and many powers of destruction to wage war, as the avenger of many evil deeds. But it is also given that his reign shall not last for ever, for, when humanity shall have, by temptation, and by sore tribulation, and by cor quest, learned the nature of matter and the nower which the spirit has of matter and the power which the spirit has over matter, the reign of Apollyon will cease and there will then be the true spirit of that life of the reigning angel that shall bring light and joy and peace to the sons of men.

#### DISAPPOINTED ADVENTISTS. Maine's Judgment Day Deferred.

"Figures don't lie," is a term that can not be applied to calculations that fix upon a day wherein the earth shall burn with fervent heat, and all things terrestrial come to a sudden end. The Lewiston (Me.) Journal has the following account of the troubles of a set of Adventists, headed by Elder Thurman, who waited for the end of the world in this city a

A company of Lewisville Adventists a year since, under the lead of Elder Thurman, a devoted disciple, fixed on a definite day for the end of the world; but, as the world did not see fit to end at that time, he felt called upon to make a more careful inspection of his figures and his principles, of interpretation. Having and his principles of interpretation. Having done this, Elder Thurman discovered that he had made a mistake of one year in his reckon-ing. Fortunately, that year was in our favor, and in secondance with his investigations he gradually informed his flock that the night for the second coming of the Savier would in all probability prove to be the night of April 7 1876 Accordingly, quietly and unostenta-tiously, the devout flock on Friday made ready for the sacred event. Wakefield Hall, a little nook in Central Block was made ready for the occasion. There is gallery room for a few spectators. The faithful occupied the main loor. The visitor to the hall was courteously shown a seat in the gallery,—only this cavest was entered, that no one should enter who came to make sport. There were about thirty persons present,—all with a devout and becoming behavior. The ceremony was solemn and impressive. One of their number states that more would have been present but for the bad traveling. None were admitted to the hall after 7:30 o'clock. A table covered with snowy white linen was spread in the hall, on which the tokens of the eucharist was spread. The bread was unleavened and seven days old. The table was surrounded by settees. Elder Thurman presided and conducted the service.

Scripture was read; a hymn was sung and the Rider gave directions to the flock. The actions were first turned back to the table. The attents compy one bench, the brethren another, sitting back to them on the opposite side of the table. Following the example of Jesus, the Eider removed his coat and girt himself with a linen towel. He then poured water into a basin and washed the feet of one of the disciples. Then the disciples washed one another. Then the Passover supper was eaten. An interesting social service followed the supper, which ended at 10 o'clock. Each person related his experience, his hope, and his faith, as any Christian might. It was now well along in the evening, and no sign appeared to confirm the Eider's prediction. Yet the good Advent people waited on the Lord, waited to see Him coming in the clouds of heaven. The clock in the neighboring bell-tower strikes one short of midnight. Eider Thurman's faith wavers. At 11:30 the lights are extinguished and the faithful ones go home. As ever, true to the almanac, old Bol broke over the world again this morning. And the time is not yet. Eider Thurman, on being consulted on Sunday, confessed that the failure of several appointed dates for the final catastrophy has somewhat weakened his confidence in his arithmetic; but of this he is positive, that the second coming of the Lord will occur on Passover Day. The Elder has a carefully prepared chronology of the world, and has felt that if this last appointment was not a success, he should leave the date with the Lord altogether. He is constrained to say that he is in error, and he frankly confesses that he can altogether. He is constrained to say that he is in error, and he frankly confesses that he can not set any further time for the above named catastrophy. He takes his figures from Daniel. The world, he says in his view, created 6,000 years ago, about this time of year.

#### Letter from An Investigator on De. Huntoon as a Medium.

BRO. Jones: Dear Str:-Permit me through your valuable paper to relate to its many readers, a test communication which I received while sitting with Dr. F. A. Huntoon, the independant slate-writing medium. Learning of his presence in this city, I sought an introduction to him, determined to trap him, by giving him a fictitious name. My friend introduted me as "Judge Parsons," of Virginia, that he might gain no clue as to who I was. I remarked, I am to leave the city in about one hour en route for home, and I would like a sitnour en vouts for home, and I would like a sit-ting with you very much; to which he replied, "I can accommodate you now, sir." I then re-marked that if he would go with me to my room, it would be more satisfactory; and to which he readily assented. In company with my friend, who by the way was a skeptic like myself, we soon arrived at my room. The doctor immediately taked me to produce a slate, pencil and table, which I did. He then slate, pencil and table, which I did. He then sat down at the table, my friend on my left, and the doctor opposite. In a few moments the rappings began, whereupon the doctor suggested that I should place a small fragment of pencil on the slate, and press the slate firm-ly against the table leaf. Immediately the pencil was moved to write, and in a few moments three loud raps came upon the table which signified the completion of the writing. Upon withdrawing the siste, to my utter as-tonishment, I found the following message from me deceased wife, and in her own hand

"DEAR HUSEARD, WILLIAM;—You thought you could deceive the medium, and so you can, but you can not deceive us. I guard you and our little Willie constantly. I am glad you are now convinced. Your wife,
DOBOTHY JAME HOWRIZE."

I know this is a message direct from my wife, and am pleased to say that my friend and I are now convinced.

WM. D. HOWELLS. P. S. No one in the city—not even my friends—knew my wife's name. I recognised the writing fully as her own. W. D. H.

Dr. Huntoon was on a temporary visit to Milwaukee, at the time the above fine test communication was given. He is certainly one of the finest independent spirit writing test mediums now before the public.

Dr. Huntoon has returned to Chicago and is holding slate writing seances for all who choose to call.—Ed. Journal.

# Spirit Drapery.

The Spiritualist of England, says, "The drapery covering materialized spirits varies. Sometimes it is of a fabric almost impossible to match in this country, but more generally it is commonplace stuff which the spirits bring! in during a scance and carry off again before It is over, just as they fetch and carry fruit and flowers. Not a few of the spirits who produce physical manifestations lie right and left, and have no moral sense preventing them from causing their instrument to help them in their manifestations, and to carry drapery into the cabinet in a normal way if they think they can do so with impunity; but when the sitters put on tests, as well as at other times when the spirits chance to be honest, the drapery is brought in abnormally-where from, nobody knows as yet. An American paper once published that Mr. Barkas, F.G.S., of Newcastle, turned a boy medium without a rag of clothing on him into a test cabinet with nothing in it, nothing but floor and bare walls, yet out came, a living form in drapery. If this ever took place, it is another of the good tests relating to spirit drapery."

PROF S. B BRITTAN, M. D., so well and favorably known to a large number of our readers as a writer of ability, has reopened an office at No. 7, West Fourteenth St., New York, where he will tender his professional services to the public. We trust Dr. Brittan will meet with the excellent success his merits demand. Those suffering from organic debility or chronic dispase will be especially: interested in his treatment.

B F. UNDERWOOD Will lecture at Bryan, Ohio, Apr. 29th and 80th; Wansson, Ohio, May 1st, 2nd 8rd; Alliance, Ohio, May 4th and 5th; Canton, Ohio, May 6th and 7th.

Warnen S. Barlow, the Poet, has settled at Paterson, New Jersey. We congratulate our friends there upon the acquisition of such a genial and talented gentleman.

# Philadelphia Pepartment

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

# THE POETS GREETING:

The following poem was delivered at one of the First National Conventions of Spiritualists held in Chicago. It purports to come from Robert Borns, through the mediumship of Lizzie Doten.

Syngesch has ta'en the trump by suyan, . Awhile to blow it, I stust ye'll list to Robbie Baums,

Auld Scotia's poet.

It surely is na out of place In such a meetin', Although I canna' show my fess, To gie ye greetin'.

And warm heart throbbin —
And warm heart throbbin —
Or What bond is there 'twixt us and these,
Guid rhymin' Robin?'
I appwar—we belong indeed

To ane anither,
And human hopes and human needs Hae drawn me hither.

Your earnest words, your warm dobate, Eac loudy called me, That Heaven itself was no so group That it could hauld me. I lose us chance for doin' well, Where'er I find it,

And though the cry came straight fand Holl,
I sure should mind it.

Eut not alone frac Heaven abcom

Ha'e I descended,
Loal, loyal hearts wi' yours in tune;
My steps attended;
And while ye thought to lay your plane
Eac wise and clever,
The power to move was in our hande— You were the lever.

We listened to your strong debate About your nation, And that for which ye sought o' late-"Organization.

No weel may think that we were all Much interested,

For we have got some capital

Therein invested.

Tals land has welcomed the oppression. Free like quarter, And furnished hames, batth East and West,

To all who sought her.
Fall mony a son o' Scotia's pride,
Wi' Highland Mary's,
Elo'o found a hame and ingle side, On Western prairies.

I bid all prejudice begone.
And envy ranklin';
And bless ye for your Washington
And noble Franklin.

I sketch to ye the friendly hand;
Wi' all your follies,
And gi'e ye greetin' frac the land
O' Bruce and Wallace.

Full well I know you're sair districted, And fiercely riven,
And that the cry o' your oppressed
Gass up to heaven. Which tinks to slowly.
Until ye stand on Freedom's side,
And help the lowly.

The jealous line 'twixt black and white-

Hind how ye draw that—
A man may be, though black as night,
A man for a' that.
While thus ye judge, I've little faith
Ye'll treat him fairly,
And much I fear, that 'twixt ye baith,
He'll suffer sairly.

The man, who in als country's need,
Does naught to save her,
His empty words, without one deed,
Are clish-ma-claver.

I rather hear, through some lone glen, The free winds whistle,
And wad na' gi'e for all such men,
Ane guid Scotch thistle.

Then bravely fight, if fight ye must, Wi' firm endeavor, Nov let your trusty claymores sust

Like cowards, never! Posce shall be sounded, sune or late, Frac ilka steeple;

And here will be the Church and Siaso

For all God's people.

Then, when this victory is won, Your next salvation, You'll surely find depends upon "Organization." Then turn to Nature for your light,

Sac close beside ve,

And she will give ye rules o' right,

To safely guide ye.

When simmer trips wi' golden shoon, O'er bill and valley, Ugon the banks o' bonnie Doon'

The birdies rally;
And sun, and air, and dow, and light,
Unite together,
To ope the eyes o' daisies bright,
And blaw the heather—

See, when ye bring leal, loving hearts,
Wi' all their forces,
Ye'll see a glorious aimmer start
Frae heavenly sources;
Ye'll gather mony a wortby thought,
Frae ilka bosom,
And that sweet flower for which ye sought,
Will sweetly blossom.

And now fareweel! I must awa' To heaven above ye,

But laive a blessing for yea.

Frac those who love ?a.

And while outh heart for Freedom years. Wi' high endeavor, Yo'll find a friend in Robbie Burns, Balth low and ever.

# OBITUARY.

Passed to Fprit-life; from Dinver, Col., Match Slet, 1878, WH. C. MOELHANLY.

Brother Wolf deliver lived in the form a out 30 years. The immediate cause of the dissolution was consumption of fur propriotably hereditary. He was for a monter of years a Maiolisliet, and like most of that faith an ordent humanitarian. But that he to angel ministrations, he grew into the krowledge of a butter and broader highway—the highway of immortality.

J. H. Cotten. Iowa papera p'ease cory.

Pay'ed to Spirit-life, from Townville, Crawford Co., Par, March 6th, 1678, of consumption, after an illiess of six days, James Winars, sked 70 years, 9 months and

The deceased was born Ture 1st, 8 5, in the State of Delaware, from wherce his father emigrated to Truntial county. Onle, in 808 At the age of 10 he united with the M. B. Church, in which he was a class leader and exhorter, smill 1856, when he because convinced of 25 days.

Part of the second

the trath of Spiritualism through demonstrations in his own family. He became a speaking medium and clairwoysnt. In 1805 he sem wed to Ricamond Township, Crawfore Co., Fa., where he fout ded a society of a pirtualists, which now cor sists of about 10 man hers. He was not d for his honesty at distegrity with a kind word for all. He will be missed by many. He retained his senses to the last breath. He died as he lived, firm in the belief of Spiritualism.

W. C. Honess.

W. C. Holies. Banner of Light please copy.

DR. WITHERFORD'S SCANCES, at No. 188 West Madison St., are well attended. His manifestations are improving in strength.

### Business.

VALUABLE AND REMADLE.—" ETOWN Bionchiat Iroches" are invaluable to those exposed to sudden changes, affording prompt re-Mofin Coughs, Colds, etc.

Turns has justbeen issued by that enter prising publisher, E. Steiger, 22 and 24 Frankfort St., New York, an illustrated catalogué of Kindergarten Gifts and Occupation Material, together with a list of Kindergarten Literature, in Roglish, German and French. Every body who is at all interested in children, should capid a stamp to Mr. Steiger and obtain this valuable estalogue.

THE Well-known medium and encreaful licaler, Damont C. Dake, H. D., can be conculted at the Matteson House, Chicago, Ill, May let and 21; Joliet, 4th, 5:h and 6:h; Galerburg, III., 8:h and 9.h; Chicago, 10th and 11th; Rockford, Ill., 19th, 18 h and 14th; Beloit, Wis., 15th; Chicago, 16th; balance mouth at Ematington House, Richmond, Ind.

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

The following case of a perfect cure of the permisious habit of using narcotics by Mrs. A. El Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

Mrs. Remison, 394 Dearborn St., Chicago,
—Dran Madam;—I received a letter from my
dister, which I enclose, about your remedy acvertised in the RELIGIOPHILOSOPHICAL JOUR-MAL. Do 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 working for \$250 a week, or myself to pay 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. Bend it to Mrs. Agnes VanAer-nam, Little Valley, N. Y.

G. W. GALLAWAY. 581 W. Erie St., Obicago, Ill., Nov. 4, '75.

LETTER TO MER RECTHER STATING HER CASE : DEAR BROTHER:-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 Hill how state what are wishes to know of the case. It will be four years next January circs 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 increased the quantity, I now us 35 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 difer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister,
Agnes Vanagraman.
Little Valley, N. Y., Oct. 80, 78.

Mrs. Robinson disgnosed the case and furpished 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:

MRS. A. H. RCHIMSON, 894 Dearborn Street, MRS. A. H. RCHIMSON, 394 Dearborn Street, Chicago, Ill:—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose 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 troubled with a female complaint that I had when I commenced taking morphine, but now begis 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 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,

AGERS VAN ABENAM. Little Valley, N. Y., March 20, '76.

Mrs. A. H. Robinson, 894Dearborn St., Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the oplum remedy (one box having cured her) is like no pay at all. Your ever grateful friend,

T. W. Galloway.

T. W. GALLOWAY. Mo. 531 Ada St., Chicago.

Opens and Bunions Speedily Cured by Spirit Prescription.

Eig. A. H. Robinson Medium, 394 Dearborn 33., Chicago, Ill.—Your reply of the 25th of Feb., 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. Whiteside. Frankfort, Ky , Mar. 18th; '76.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A look of the sick person's hair, sent in a letter, and held in her hand anables 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 6449 patients by letter, and over 2000, who called upon her in person. A majority 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 proscription.

Testimonials. The Spirits Defined the Disease through a Lock of the Patient's Hair, when the

Attending Physician could not.

Mrs. A. H. Robinson,—Mindrom:—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 bair and three dollars. She 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 Very truly yours,

JACOB A. FLOURNOY. 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:

Mins. A. H. Roeinson, Mediuer, 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 hand of spirits can assist us much in effecting a final ource.

Very truly yours. Very truly yours.

JACOB A. FLOURHOY.

Marionville, Mo., Jan. 80, '76.

A Spirit Physician Materializas and **Cures His Sick Patient.** 

Hus. A. H. Rohmson, Medium, Chicago:— Will you please send me some magnetized pa-pers. I had them once before and they acted like a charm. They seemed to retain their 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 beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping) the clothes tion I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mrs. B. L. PEGE. Topeka, Kan., April 19th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pre-scription.

A. H. ROHINSON.—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 cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no besself. My heed did never pain me until I had the sore cut out in Han Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one

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. POLLARD.

LOS Nictos, 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.

Mrs. A. H. Rohinson:-Enclosed please find Mrs. 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 soon, I remain, Your Humble Servant,

LEWIS C. POLLARD. Los Nictos, Cal., Dec. 9th, "74.

Mrs. A. H. Robinson:—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. Pollard. Anusa, Cal., May 99th, "75.

MES. A. H. ROBINSON, Healing Psychometric & Business Medium RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

---:0:---

MRS. HORINGON, while under spirit control, on retain colving a lock of hair of a sick patient, will disgnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, 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, retain a most potent prescription and tensely for cradicating the disease, and permanenty for cradicating the disease, and permanent; ouring all carable cases.

Of horself she claims to killsyledge of the healing art, but when her spirity alides are brought as respect with a sick person, thitten has mediumanhy, they never fall to give likehediats and permanent relial, in curable cases, thiving his position and negotics forces latent in the spirite and in nature. This prescription is sent by scall, said be it an internal or an expense forces latent in the spirite and in nature. This prescription is sent by scall, said be it an internal or an external application, it smooth be given or studied practedly 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 affect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, has spellested in the spellested in the symptomes of the disease.

Ent. Rominous also, through her mediumship, disease, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. He gifts are very remarkable, not only in the healing art, but many secure one. St. O. Psychometric Delineston of character, St. St. Answering trainess lectures.

ply.

MEST Reposition, all charity applications, so income a reply, must content one dollar, so defray the expenses of
respire, concentents, and posture.

B.R.—Miss. Bosmison will account give as present

eithers to any one. If privacy is required, it must be by letter, accompanied with the usual fee; sad 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 becco in all its forms, is for sale at this odice. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Reways pers and quacks will tell you that this antidote is made from gentlan root. It is false. Gentian root is no reseively for the appetite for tobacco, but it is injurious to health to use it. Are. Hebisson's Tobacca Antidote tomes up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poisonous wood. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

harmless.

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Chicago, Ill., either for wholesale orders, single boxes or local agencies.

### IESIIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidots.

Mrs. A. H. Robinson, 694 Dearborn St., Chicago, Ill.—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. Budger. Tama City, Iowa, Mar. 20. 76.

This is to certify that W. F. Burley, of Tama City, Iowa, did on data above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users. W. F Bunner.

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

Tama City, Iowa, April 10, '75.

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

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 ( f the age.

W. LEOHADD. Tama City, Iowa, Mar. 10, 76

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Anti-dote from W F. Bunley and it has cared 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 Publishing House.

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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-

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### TO SPIRITUALISTS.

"What Further Lack We?"

To any one who has gone forth among his fellows with an earnest desire to better their condition, it is evident that all are seeking But what a multitudinous complexity of methods are pursued. Some seek it is the gratification of their animal passions, and as a consequence the libertine atalks the streets reckless of the dark despair into which his dust has plunged the life of his victims. Others seek it in narcotics and stimulants; behold them rendering the sir fool with the deadly micotine of tobacco, reveling in the dreams of opins, or wallowing in the drank and a ditch, while their weakened, nervoussystem. iems and consequent irritability render them a prey to a thousand imaginary evils, a terror to their fellows, and entail a miscrable, half-made up, nervously prostrated progency on the world. Others again are seeking this truly priceless gens in the acquisition of material wealth which in its very nature is transitory and hence can navar smools the demands of an and hence can never supply the demands of an immortal being. As a result, behold theft, robbery, murder, and the discord existing between labor and capital; the former, groping in want; the latter, reveling in luxury. It is needless to may that all these classes are destined to bitter disappointment; or rather, to come up through trials and sorrows unutterable, to a knowledge of truer methods of obtairing that which is the goal of all human er-

The Christian is seeking happiness as a child seeks a cake. So self ob ains it, what matter though his follows starve in utter wretchedness? The Scientist partly finds it in his explorations into material nature and in applying the results thereof to the prevention of disease, and ameliorating the physical condition of his fellows. But he perceives a deeper than mere outward wants, and, in the words of a Tyndall, the hampered spirit is heard to exclaim, "To give the emotional (religion) nature of man full play and profitable action is the problem of problems at the present day."

The former of these two classes will never find it so long as self is so large as to hide humanity; nor so long as it seeks it as an arbitrary gift; neither will the latter so long as it remain in the thin rind of the material.

To him who, guided by the torch of science, the lamp of Philosophy, and the sun of Rea-son, goes forth to interpret Nature she will reply in the language of Davis: "Happiness is the end of all human desire and endeavor, and Spiritual Culture is the agency by which it may be obtained."

This truth should be evident to Spiritualists, but alse there are too many of these who stop at the mere outward phenomena, just as the great body of those in the Churches stop at symbols and ceremonies. Spiritual Culture is what man needs, and while by "self-analysis, self-discipline, self-confession of faults, and self harmonization," he can do much, still he needs the association, the conversation and that mutual manipulation of spirit, which

kindred minds can give each other.

While all Spiritualists have received more or less of the great light which is flooding humanity to day, still there are too many who manity to day, still there are too many who yet so far worship the outward, and their own love of ease, that they refuse to join is what is yet unpopular to boldly aid each other in mutual spirit culture, and disseminate the truth. As Carlyle says, "This and that may be right and true, (to them) but public opinion says we must not do it. We must sot and walk in all points as it prescribes, or we shall be lightly esteemed; certain mouthfuls of articulate wind will be thrown at use and this, what mortal will be thrown at us, and this, what mortal

courage can front?" Bo they do not associate with Spiritualists, or at best, only with those who are cautious and politic enough to remain in popular favor. Some there are who have fine clothes which will not be seen unless they go to Church—the mart of fashion. So thither they wend their way and starve their spiritual natures on the busks which there abound.

Only recently, we heard a lady with fine clairvoyant and healing powers, repining her isolated fate and saying, "I want food for my soul." Association is what she needs, but Spiritualists do not give it to her, and of course Church members will not. Now individualism is a good thing, and on no account to be awallowed up in institutions, but the mutual sesistance of kindred minds, both in and out of the body, is equally essential to a complete spiritual culture and the attainment of happiness consequent thereon.

"Do you favor organization?" it will be That which is spontaneous, an association of honest minds carnestly seeking for the truth, and the mutual development of the inner spirit of each, we do; that which is ar-bitrary, and held together by mere outward raise and regulations, we do not. These asso-diations, if of but three minds, who feel an earnest sympathy and an exalted charity for each other, shall be wondrous helps in build-ing up the Church of the future,—the Har-

The divine man, the divine woman, glorious senetuary, in which the joyous spirit werships and is glad! Let Spiritualists everywhere cease bowing at the flat of Public Opinion, and by individual and associative effort seek, by the only means within their grasp.—Spiritual Culture, to upbuild this sanctuary in every human being. No longer worship policy, nor tremble at the sneers of those high in authority, but remember this truth which Carlyle spoke: "One man that has a higher wisdom, a hitherto unknown spiratual truth in him, is stronger, not than ten men that have it not, or than ten thousand, but than all men that have it not; and stands among them with a quite ethereal angelic power as with swordout of Heaven's own armory, sky tempered, which no buckler, and no tower of brass, will finally withstand."

Have ye such a spiritual truth? Live it, and proclaim it to the world! Have ye it not? Diligently seek it! it is the one jewel which eah alone add luster and bring happiness to thy life!

Wersew, Ill.

monis l Man.

Poices from the People.

O. W. COOK.

SIDNEY, NEW SO. WALES.—J. B. Wilson writes,—We are still greatly in want of a test me-

AUSTINBURG, OHIO.-B. Brown wittes .esteem the Journal as a most valued paper. It is a God send to me. I could not, and would not; keep house without it.

GOLUMBUS. KAN.—James Brown writes.—I could not do without the Journal since I have become a believer in the spiritual philosophy. I look to the future with a bright prospect, and I don't want to do with out the dear old Journal.

KNOKVILLE, ILL. -Rylvester Stevens writes. -With this remittance, please accept grateful acknowledgments for the rich feast of interesting and instructive reading you dish up to us every week in the Journal. Your vigorous efforts to adapt the Journal to the relied teste of a highly moral and intellectual class of community is doly appre-

HILISDALE, KAN.—A. D. Graver writes.—I would not do without the Journal if it sost ton dollars a year; don't never stop it, for we think we are in favor of common sense and good reason as opposed to man-made theology.

GROVELAND, NEB, J. Knight writes. The rood old Journal has been a welcome and regular visitor with me for three years, and I must say that I never took so much satisfaction reading any

LIBERTY CENTER, IOWA—S. D. Smith writes.—I have taken your paper so long I would feel quite lost without it. We were favored with a course of lectures here this last winter from Mrs. Mattle Hulett Parry. She had good audiences scomingly much interested in her lectures.

CLARKSVILLE, CAL.-A. B. Johnson writes The dear Journal has been to us a prize that we felt that we could not do without. We are deprived of the privileges that others have of listening to those soul inspliing lectures such as are given through Mrs. Tappan, Hudson Tuttle, and

FAIR HAVEN, N. Y .- Matilda E. Wetherby writes—I would gladly send you five dollars, if I could, every year for the Journal and Lixtle Borquer, for I value them, and think their information is of great use to me, for they make my pathway through life much brighter. I return many thanks for the premium gift; think it very ples indeed.

MENOMINE, MICH.—Mrs. A. Twing writes.—Why does not some good test medium make this place a visit. They would have crowded halls, as the people are fully swake to the necessity of something more substantial than old theology can give. If any such should come here they would be more than welcome, as there are plenty that would gladly entertain them free of charge.

BETHEL, OR.—A. H. Frier writes.—I have some to the conclusion that I can't do without the JOURNAL. Brother Jolly is holding seances; gives some manifestations, performs some cures and thinks he has come more good in six months than he has in all his life before, in reconciling the Bi-ble doctrine of endless punishment with truth, reason and justice.

CLEVELAND, OR.—Zacheus, Van Ornam writes.—I like the JOURNAL and expect to take it as long as I live, and it continues to labor in the as long as 1 live, and it continues to fator in the cause of free thought and battle for human rights. We have had a revival meeting here, and those interested declared that Satan was abroad in the land; and I took their word for it, and have been trying to capture him, and thereby secure that

NEW YORK CITY.—I. A. Cozino, Secretary So-clety of Progressive Spiritualists writes.—Enclosed you will find the programme of our anniversary which took place on the 31st of March. All I have to say about it is, that it eclipsed anything of the kind ever before given in New York. Mrs. E. T. Jay Bullene is here speaking for our society, and is to continue for three months; the is very much admired. She succeeds Mrs. Nellie J. T. Brigham, who was with us during February and March. Her engagement was a very brilliant suc-March. Her engagement was a very brilliant suc-

MANCHESTER, IOWA .- Mrs. Mary Jane Gorham writes.—I am strongly impressed to write to you and the JOURNAL.—I am a medium and am most entirely uneducated, and very poor, but not so poor but what I have done a great deal of good, and want to do a great deal more. The most that I have administered to are very poor, and I have no heart to drive them to pay me. They are most-ly widow ladies and orphan children. Some of the diseases that I have helped are as follows: Piles, kidney complaint, liver complaint, bleeding at the lungs, tape worms in children, fever, and a great many others diseases.

CHEVENNE, W. T.—B. L. Ford write.—There are a good many Spiritualists here, and we need a good test medium to make them strong. We are good test medium to make them strong. We are too weak to face the foe, unless we have positive evidence to back up our claims. Last year we had Mr. Wm. Peck here, who did a good work, and had just awakened a lively interest in things spiritual, when he left us to go to California, since which time the angels have not moved the water, and it has been a long time between their visits. May we not hope that a missionary medium will come this way soon; till then, the Journal must be a select worker.

BELOIT, WIS .- J. E. Richards writes .- A late reader of your excellent paper, I have become very much interested in Spiritualism and truth. Orthodox from education, still its teachings have not only falled to satisfy my soul, but filled me with fear and dread of eternity. Death and the beyond kept me an abject coward, for I could only hear the grouns of doomed souls; for myself, I have been in covariant toward of my covariant towards. been in constant terror of my own salvation, for we are required to be perfect, or a burning hell awaits ns. Oh! how I have suffered from such doctrines. Six weeks earnest reading of the Jour-NAL has awakened my soul, and given me comfort and cheer. I am a church member, but what I have experienced of church or orthodox teachings does not tend to increase my faith, or gladden my soul. I want the true spiritual life—truth and

SPRINGFIELD, ILL.—The Republican says: Issac Randolph, the negro who murdered his wife at New Haven in the spring of 1856, gives notice that he will apply to the next Legislature for a release from State prison, to which he was sentenced for life. The murder created a great sensation, and the story of it is very interesting. He killed the woman with a wash-board during a quarrel, and probably d'd not intend to atrike a fatai blow. After the murder, Randolph cut the body up and buried it in his garden, planting corn and beans over the spot. Several days after, Robert Coe, the father of the missing woman, related with great father of the missing woman, related with great impressiveness, the particulars of a dream which he had had on three successive nights. He said that Mary Ann came to him crawling on her hands, and that when he saked her why she did not walk, she replied that she could not, for her legs had been cut off. Each wight, she appeared to him on the borders of a small brook which ran at the foot of the garden. At lest the warden was exfoot of the garden. At last the garden was examined, and the body was found.

ATHENS, O.—J. M. Case writes.—Since the test scance of Mrs. Stewart, an account of which was published in the Journal. I have had an opportunity to test her mediumship in independent slats writing. In this phase she excells any medium I have ever visited. She is often influenced to write with her left hand while the right hand is holding the slate. While sitting with her to day, her hand was influenced to write, and she wrote the name Samantha. She read it Samantha, and remarked that she guessed they wanted to write something about Sam, but had not finished the sentence. I told her that Bamantha was my write science. I told her that Bamantha was my write science. She then took up the pencil and wrote rapidly with the left hand a letter to me, in which she speke of several of the family both in earth and spirit-life, and signed it "Mrs. Stewart;" the ATHENS. O .- J. M. Case writes .- Since the she speke of several of the family both in earth and spirit-life, and signed it "Mrs. Stewart," the medium looked surprised at this and wondered why her own name should be signed. She seemed to be puzzled, but when I told her my mother in-law's name was Stewart, the whole matter was reconciled. I had requested my mother in-law to send a communication to my wife. All my an-awers to questions on the slate were direct and to the point. Whether Mrs. Stewart's material za-tion scances are what they appear to be or not, there is one thing certain, she is an excellent alate-writing medium, which is one of the finest phases of mediumahip.

C. I writes. I challenge the world to truly dispute the statement that no proposition has more evidence to austain it than this, "That the phe-nomens of Spiritualism are true." Look for a monomens of Spiritualism are true." Look for a moment at the vast number of witnesses testifying to facts as having occurred under strictest test conditions. Beginning with the evidence of that great scientist and searching investigator, Dr. Robert Hare, and enumerating on through and up till to day. Just think of what koats of witnesses to facts, any single one of which, if true, establishes the proposition or hypothesis. And these witnesses are of all classes, every clime and character! What more does skepticism ask? Prior to that day in March, 1848, when the first tiny rap was noticed at Hydesville, N.Y., by the heaven directed observation of a little child, what would those who scoffed and scorned at the docrine of immortality, and condemned the, to these, ridiculous miracles of the New Testament, in which the Christian's faith is based, what did they demand?

"But one well attested, well defined miracle—one, only one, and we shall believe." Yet now, with the published testimony of more than twenty thousand eye witnesses, they are numoved; and not only they, but the hosts of sectarians who call themselves Christians, call for more. These latter are beneath contempt; for they profess to credit the most monatrously incredible figment man's imagination ever conceived, viz: that the Greator of the infinite universe of worlds begot a son by a Jewish Yirgin after the manner of man; and rest their fulth on a few spiritual phenomens, so poorly attested at second hand, by witnesses who were confessedly "unlearned and ignorant men," while they discredit the sworn statements of our co tempories and ten thousand proofs now accessible to themselves. Heavens and earth! what a piece of work is man! How inconsistent! How unreasonlug! Howabsurd!

JANESVILLE, WIS .- WS. Binghamton writes —I arrived at Janesville a day or two ago; and in the Journal I discovered a reward had been of-fered for the devil, of \$750. I should like the reward, but not the cevil. . I should like to know the person that would be so presumptious as to capture and destroy that being, who has been of so much fervice to the Church. Supposing we had had no one to reign over us but the wise, loving and benevolent God, always ready to say "I forgive you as far as I am concerned, for you know not what you say or do." Conditions are such that he seems obliged to turn us over to the devil, for him to do with us as he thinks just. The for him to do with us as he thinks just. The devil claims that each will have to be punished, according to the deeds done in the body; many that have evil deeds, are frightened at this threat of old Nick, and are thereby driven into the church. I was acquainted with a man in New York a church marrher and a strong temperance York, a church member, and a strong temperance man. As it would seem, he still retained his same nature. For the fear of what brother A. or sister B. might say, he held his nature withlu; it had not been changed as circumstances will show, but surpressed. Now, is it not better we have a church to cage such fellows, than to let them run at large and row their iniquity broadcast over the world? He moved to Kaussa when it was a territory, and remained there outside the bands of the church and the consequence was that he at once commenced to sell and drink whicky, and he and s member of his family became drunkards. Three Methodist ministers went from York State about the same time to Kaness; left the State in good standing in the church. It was in border ruffian times, when no one there was afraid of man or the devil. Now, these three Divines had not been there long before they liked brother——'s whisky as well as Christian———did himself, and each became drunkards. And I know not why, unless they had lost a fear of the devil. A man said to me, "If I believed there was no devil there would be nothing too had for me to do." He admitted that it was the fear of one that caused him to become a church member. A manin York State said come a church member. A man in York State said to Elder Kuapp, "I think, Elder, you preach too much devil; you scare your congregation." The Elder replied that they had better be scared into heaven than not get there at all. My opinion is the devil is all right in his place. He is the man that is needed to corner those unruly children within the bands of the church that believe in doing good out of few rether than lying to do good. ing good out of fear, rather than loving to do good for goodness sake. He can better control and for goodness sake. He can better control and hold dominion over them, as he has many imps there to help restrain these wrong deeds. This devil is the pillar and chief corner-stone of the church, and without him it could not stand. If you should capture him; the church would lose the twintle of an eye. He is the you should capture him; the church would lose its identity in the twinkle of an eye. He is the only salvation it has; God is too indulgent to his children. He has spoiled them by saying, "I blame you not, for you know not what you say or do," and he took one of the most unruly boys he had from the cross right into heaven with him, to enjoy full fellowship with him forever, and thereby cheated poor Mr. Devil out of his victim, when he had told him to punish each according to the sins they had done. Now see what the devil is doing they had done. Now, see what the devil is doing for the orthodox church. The Universalist church is far in the back ground, and does not flourish as other churches do for the reason it has no devil, You look back a few years at the history of the Methodists, and you will find they were the poorest and most despised set of human beings that inhabited this earth. Now they out strip all the others in wealth and numbers. They started with a full-blooded devil at their hads. hope of salvation is the fear of him. Look around among the different churches, and you will find the more devils each has, the more members are acided to the same. Why not then withdraw your reward, and let them keep their devil, as they can't

get to heaven without him?

ALBANY, WIS .- Will C. Hodge writes, -At the present time throughout the whole country the Moodys and Sankeys seem to be on the war path, going about as the devil is said to do, seeking whom they may devour—cheating themselves into the belief that they are the special embassadors of the Nazarene reformer, and assuming that they have a greater knowledge of and better acquaint ance with the localite spirit of the universe, they make long prayers in the synagogue, sing senselers make long prayers in the synagogue, sing senseless songs, impeach the goodness of a beneficent God by consigning to eternal death and damnation poor infidels and heretics, stultifying reason, outraging common sense, and frightening innocent children by depicting the wrath of God, and with their eyerlasting cry of "Come to Jesus," seems to have fairly inaugurated their annual pass-time of floundering in revival mud, "Come to Jesus," meaning with them, confessing your sias by telling the Almighty how cursed mean you have been, asking the prayers of the church in your behalf, ignoring the plain teaching of that Jesus whom they profess to serve, that whatsoever a man soweth that shall he also resp, and relying upon the merits of shall he also resp, and relying upon the merits of another instead of working out your own salva-tion. Is it any wonder in view of these teachings that the world is filled with misery, disease and crime. Now we take it that in coming to Jesus we must pursue widely different tactics. We must make practical in our daily lives the principles which he taught; in short we must leave God to take care of himself and take his chances with the take care of himself and take his chances with the rest of us, and do something to benefit our fellow men. Jesus said, "If ye believe in me, the works that I do shall ye do also, and greater works than these shall ye do." And again, "These algas shall follow those that believe. Ye shall heat the sick cast out devils, and in my name shall do many wonderful works." These are the evidences by which all his followers were to be known. They were to have these spiritual gifts by which they could demonstrate to the outside world that they were his disciples. Thou shalt love the Lord thy God with all thy mind, soul and strength, and thy neighbor as thyself—making it just as obligatory to love our neighbor as to love God. Again we read, "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen." How can we demonstrate that we love our seen." How can we demonstrate that we love our fellow men—'I was hungry and ye gave me meat; thirsty, and ye gave me drink; a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; in prison and ye came unto me." How is it with the Moodys and Sankeys and their followers. You were hungry and we prayed for you; thirsty and we prayed for you; a stranger and we took you in, and took advantage of your necessables, and lent you money at ten per cent., taking a mortgage upon what little you did possess, and ended the role of good Bamaritan by cleaning you out; naked, and we prayed for you; sick and we prayed for you, in prison and we prayed for you, and said at the same time that it was good enough for you, you had no business to be a criminal; in fact we have done absolutely nothing for you ex-cept what you could have done a great deal better fact we have done absolutely nothing for you except what you could have done a great deal better for yourself, for that man or woman who is too irsy to do their own praying, don't deserve any spiritual blessings, and don't get any either.—'If thy right eye offend thee, cut it off;' get rid of those things which impede your progress in the struggle to attain a higher and a better life, not by praying but but working, by ceasing to do syll and learning to do good. We read that Jesus went about doing good instead of sluging and praying, and we find him condemning the sin and forgiving the sinner, while his professed followers have reversed the order by winking at the sin and damning the sinner. He did not even condemn the woman who was taken in adultery, but told her to go her way and find salvation by leading a better life, while the modern Moodys and Safikeys had they had the case to deal with, would have virtually told her that there was only one place left where a sinning woman could go, and that was to go to hell. What are infidels, skeptles, and heretics, sud all other honest thinking people to do when they see the discrepancies between the teachings of Jesus and modern avangelists, only to set such teachers

down as religious charletens, fanatics, and impos-tors, and take their chances on hell rather than ship for the theological heaven with such a crew. Brethren, let us pray.

CHICAGO, ILL.-Mrs. C. L. Davidson writes,-OHICAGO, I.L.—Mrs. C. L. Davidson writes.—
I am the daughter of a Methodist clergyman who
is a member of the Troy Conference, N. Y., and
was reared in strict accordance with the theology
of that organization, but as I advanced in years its
doctrines falled to satisfy the longings of my soul.
The idea that the soul unredeemed through the
efficacy of the blood of Christ, that if it had not
proclaimed its faith in the established theology of
the church it must through all the enclose ages of he church, it must through all the endless ages of eternity suffer the torments of everlasting and hor-rible burning in a literal hell, was terrible to me; but it was reserved for me to realize the angulah of mind one must feel who had loved ones who had taken their exit from the stage of life, underthis terrible edict of the Christian's God. Had I the inspiration of legions of angels I should fall to find words to express the terrible angulah of mind I endured for weeks after being bereft of an idolised companion, who died without the pale of the church. The thought that my darling who had now account to the church of the church who had now the contribute to make the church of the church. had never done anything to merit such a terrible punishment, was suffering this endless torture, was mortal anguish to me. It was my last thought punishment, was suffering this endless torture, was mortal anguish to me. It was my last thought at night and the first in the morning. But thanks to the spirit of divine love, there was a balm in Gilead for me. Ministering spirits came to me with comforting and loving assurance that my loved one was not gone; that he was not enduring such a horrible punishment. He now comes to me himself and assures me he is happy. After an illness of ten days I was bereft of this dolized husband. In the anguish of my sudden bereavement, I laid my head upon his pillow with the prayer that God would take me too, (with no thought of his spirit returning to comfort me). Suddenly my hand became very much sgitated, was raised to my head and tapped upon my brow, and with the setion came a calm and comforting influence, saying to me, do not weep; I am with you still. Three times was this repeated in moments of uncontrollable sorrow, ere his remains were deposited in the grave Still I could not entirely divest myself of this old theology that clumg to me so tenaciously as if it were a part of my being. At last a friend proposed that we should call upon Dr. Cyrus Lord, 420 West Madison St., and talk with him. We did so. He invited us to attend his circle that evening. I gladly accepted the invitation. Mrs. Resufeat, a clairwovant medium was present, and evening. I gladly accepted the invitation. Mrs. Beaufest, a clairvoyant medium was present, and partially described my husband, and said be was placing a wreath of flowers on my head. Previous to her saying this I distinctly felt something on my head. From that time to this I have attended his circles and received much good by going there. We have ringing of bells, music on the guitar, speaking through trumpets by the spirits, communications both written and verbal. We have a watchman's rattle which Black Hawk uses occasionally. April the first afriend of mine and occasionally. occasionally. April the first a friend of mine and myself were sitting at home. We both seemed to be rather sleepy or dull; all at once the door bell rang furiously. I sprang to the door; no one was in sight; a search all around the house failed to find the rogue, and when I returned to the table, my friend who was under control seying, "April fool." My spirit husband rang the bell. My husband has promised to write me in his own kand writing, and that I shall see him and talk with him face to face; and I believe he will yet do both. him face to face, and I believe he will yet do both.
If I could have my choice, the wealth of the world
on one hand or give up my belief in spirit communion on the other, I would cling to my spiritual belief with the grasp of a drowning man. The following is a communication I have received from

My Dran Wirz:—G how grand and sublime is the thought that we meet our loved ones beyond the thought that we meet our loved ones beyond the river, and to know and feel that separation never more can come. To me it is a beautiful thought. There is no death in this grand haven of rest. We are surrounded with flowers and everything of the kind to look upon and make us happy. Doubt not; the time is fast approaching when you will meet me on this shore; then you will know for yourself. Your Husband.

OAK CENTER, MINN,—Part of a letter written to a friend by W. T. G:—The progressive unfoldment of the religious nature of man, is a subject about which I have thought and read a good deal, and I have come to the conclusion that all there is of truth in any system, is the psychologic revealments of the human soul, or an outgrowth revealments of the human soul, or an outgrowth of the God like nature of man according to his degree of unfoldment. All the rest are but tricks of a designing Priesthood to enslave the ignorant masses. The mythical story of the garden of Eden and the fall of man, being completely exploded by the revealments of modern science; all the systems of a tone and the side of the side tems of atonement made by the laxteen crucified Saviors of the past, are mere fictions, growing out of the love of power, and the ignorance and superatition consequent upon the lack of true moral growth and spiritual development. There is noth-ing that has been so detrimental to true moral ing that has been so detrimental to true moral culture, as false religious theoriss! While intellect has unfolded, and the arts and sciences have progressed to a high degree of unfoldment, the moral nature, being fed on deleterious food? is dwarfted and perverted, so that leaders of religious bodies are guilty of the grossest immoralities, and fraud and peculations are the order of the day. While man is, through ignorance of his true nature, kept under the control of his lower organs, nature, kept under the control of his lower organs, and taught to believe that his future happiness depends on faith alone, "not of works, lest any man should boast." where, I ask, is the stimulous to search out, and overcome the discords of his undeveloped nature? His veneration combining with the organ of acquisitiveness, he plutures to himself a New Jerusalem, whose foundations are precious stones, its gates pearl, and streets payed with gold, and golden crowns for their heads, and with gold, and golden crowns for their heads, at harps of gold on which to play eternal hallelulah while the unbelievers are bemoaning their sad con-dition in the dismal regions of eternal despair! Of what a blot on the image of God in the ever unfolding and universal progression of the human soul! There is nothing that shows the faisity of the past theologic teachings more forcibly than the past theologic teachings more forcibly than contrasting the theories of man's orgin. The popular theory that man was struck off perfect from the mint of creation, stamped with the image of God, contrasted with the theory that he has been brought to light, through the teachings of science, and modern spiritual revealments; which teaches that man has been slowly evolved from the animal blindian as accompling work. The former theory that man has been slowly evolved from the animal kingdom, as a crowning work. The former theory depicts man as descending from high estate on his way to the devil, the other represents a glorious destiny. The popular theory represents man as having fallen, through transgression, from a high estate, and thereby becoming totally deprayed and so corrupt that nothing but the blood of a God could redeem him, and the blood to be applied through faith, and that falth to be obtained by implicit confidence in the system of salvation as exhibited through God's vicegerents—the priesthood. Behold the effects of this system of teaching in man's lack of true spiritual unfoldtesching, in man's lack of true spiritual unfold-ment! He has been taught that death is a punish-ment for sin, and that the devil is going about as a roaring lion, seeking whom he may devour, and being ignorant of his true nature, he is filled with consternation, dread, and superstitions fear, which consternation, dread, and superstitious fear, which renders him a fit tool for a designing priesthood! If you hint of spiritual phenomena, he exclaims, it is the devil. If you refer to the teachings of the harmonial philosophy, or the philosophy of life, he replies, it is the insinuations of satan to lead you away from the simplicity of the teachings of Christ. The scarecrows placed in all of the avenues leading into the temple of truth by a designing priesthood, are various and powerful, and it will take a long while for the combined effort of the Spirit-world, and those in earth-life, who have mounted the spiral leading to the light of eternal day, to overcome. But truth is mighty and must provail, and man will be redeemed from superstition and ignorance. As a result of the teachings of false systems of ethics, by which the moral unfoldment has not kept pace with the intellectual and other departments of man's nature, we have all kinds of antagonisms emanating from the Spirit and other departments of man's nature, we have all kinds of antagonisms emanating from the Spir-it-world, and all those who do not take science for their guide, and are not controlled by reason dictu-cible from scientific revealments, are apt to be led into obnoxious vagaries—such as the spelal-freedom theory—Reincarnation—Occultism as taught by ancient magic, and other theories of like nature; healdes numerous other vagaries on a lower plain.

BARRITT'S HEALER GUIDE DOW roady and for sale at the office of this paper. Price, \$1 00 BANKER OF LEGAT for sale at the office of this paper. 

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

Dr. S. B. Collins, LaPorte, Ind.: Nov. 17, 1859.

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

I used 1,980 grains of opium per month; have been onlyed minor November, 1968. JOSEPH O. DARROW.

Dr. H. P. Collins, LaPorte, Ind:

I used \$50 grains of opious per month; have been cured since November, "N. John B. Howard, M. D. Dr. S. D. Colling, Laborton, Ind., March 17, 72 Dr. S. D. Colling, Laborto, Ind.: I used Sto protein complete per exorth; have been queed since July, 70.

· · · · DR. W. HAYUS. Geavelia II., Oct. 62, Fig. Dr. S. B. Colley, LaPorto, Ind.
We used 1.840 grains of optim per mouth; have been cured diese Heptember, '72.
'CHOMAS AND FARRY MOSS. Houseder, Ind., May 19, '71.

Dr. S. B. Collins, LaPorte, Ind: I used 2 GO grains of grium per month; have been con-edeinse Herch, '71. Joen J. Patterson, M. D. Thier Moss, Inc., Sept. Ch. VI Dr. G. B. Colley, LaPorta, Ind: on tiers 1:020 Galas of Claim bestrates pass poes ces-

JOHN LICEAUL Processor, Ind., Mov. 7, "FL.

I used 1,020 grains of opinin per month; have been cured times September, "d.

Dr. S. B. Colling, LaPorto, Iod.

We used 640 grains of option per month; have been cared class August, We WM. SANDERSON. HES. B. P. SANDERSON.

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

I wood Colling of opinia per manifi; have been considered of July, '18. T. M. ANDICOTT.

Emandrivelle, Rotth Adams, Co., Mass I. March 8, 1878. Dr. S. B. Colles, Laborto, Led: I used to graine of origina per month; days been sured since Occober. 'M. Joseph Coopel

Unived States Marine Hospital)
St. Louis, Ed., March 15, 73.
Dz. S. B. Colles, Laporte, Ind:
I used 710 grains of opinin per month: have been cured since August, 73.
GEO, T. ALLER, M. D. Dr. S. B. Collies, LaPerts; Ind: I used 1,030 grains of optum per month; have been cared einco December, "12. JAMES HANLEY.

New Bestie, N. Y., Joly 10, '78.

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

I used 540 grains of Optum per month thave been cared gines July, '78.

OHARLES HEARDSLY. Tangequar, O. W. Indian Transport |

Dr. S. B Colley, Laporte, Ind:

I used 450 grains of Opium per month; have been cured since July, '12.

JAMES S. PRICE. Gravelle, LL. Off. St. Dz. B. D. Couling, Leposte, Indi I used 4.819 grales of Optum permonth; have been expedition march, 78. HOMER C. J. CLARKES. 'Marietza. Codd Co., Ga., Nov. 2, '72. Dr. S. H. Caling Laporte, Inc.
I used 1,630 grains of oplum per month; have been cered since October, 78. JAMES J. BUTTS, M. D.

Dr. S. B. Collins, Laborte, ind.

Dr. S. B. Collins, Laborte, ind.

I used 750 grains of opium por month; have been cared since January, 71.

W. H. FARWELL. Crawsonisticus, Ind., Jap. 20, 74. Dr. S. B. Collins, Laporte, Isdi I used \$40 grains of orium per month; have been cur-ed since October, "75. HARRIETT TOWNSLEY. Dr. S. Collins, Laporte, Ind.

I used 3.500 grains of opium per month; have been cared since August, 73. ELISHA C. CLARKE; Cornes Landing, Red River, La. ]
Dr. S. B. Collins, Laporte, Ind:
I used 1.940 grains of opisin per month; have been exped since March '71.

JACOB HARDY.

Dr. S. B. Collins, Importe, Ind:
I used 960 grains of option per month; have been cured since August, 778.
JOSEPH COLER. Greenville, Ill., March 19, 74 Dr. S. Collins, Laporte, Ind: I used 1,440 grains of opium per mouth; have been cur-ed since January, 74. WM. P. BROWN, M. D.

BERRYWOOD, Williams Co., Tenn., April 18, "74."
Dr. S. B. Collins, Laporte. Ind:
I used 750 grains of opium per month; have been cared; since December, "71.

H. ZELLNER, List Derrisons, PA., May 18, "74, ... Dr. S. B. Coilins, Leporte, Ind; I used 120 grains of oplum per month; have been cured since May, 74. WM. AUGUST.

KANSAS CITY, Mo., Sept. 6, '74. Dr. S. B. Collins, Laporte; Ind:
I used an equivalent of 1:440 grains of option per
month; have been cared since Aug., 74.
E. H. SPALDING. Dr. S. Collins, Laporte, Ind.
I used 1,300 grains of opinm per month; have been cured since Jan., 74.

MARUS P. NORTON.

Harouson, O., Dec. 10, 74.

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

I used 7 800 grains of oplum per month; have been cared since November, 73. WM. SREFFIELD, Banker.

Franklin, Ga., Jén. 30, 76.

8. B. Collins, Laporto, Ind:
I used 1,300 grains of opinm per month; have been cured since October, 76.

MOLLIE E. DUKE.

Lacrd, Wisa Feb. 19, '75, Dr. S. B. Collins, Laporle, Ind:
I used 2040 grains of oplum per month; have been cured since September, 74. MARY H. MCCORELE. Dr. S. B. Collins, Laporte, Ind: I med 200 grains of opium per month; save been cured since December, 74. JOHN BURLINGAME.

BROOKLAND, Potter Co., Ps., May 18, '75. Dr. S.B. Colins, Laporte, Ind: I used 1 339 grains of opinm per month; have been cared since Doc., 74. HRS. H. A. HAMILITON,

Classers, Ia., April 14, 72,
Dr. S. B. Collins, Laporte, Ind:
I used 600 grains of oplain per month; have been cared since December, 78.

MARTIN 1987.

HARP, Mich., Dec. 15, 73, Dr. S. B. Collins, Laporte, Ind: I used 300 grains of opinm per month; have been cured since October, 13. OARLIE RISON.

Januscheville, III., Mov. 20, '78.
Dr. S. B. Collins Laporte, Ind:
I used 548 grains of opium per month; have been cured since July, '78.
B. P. GUIN.

BYANSVILLE, Rock County, Wis., April 8, '74.
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A SANSKRIT PHILOSOPHICAL POEM. translated, with copious notes, an introduction on DANSKRIT PHILOSOPHY, AND OTHER MATTER.

By J. COCKBURN THOMSON, Member of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

THIS WORK contains curious details of the Manners, Toustoms, Mythology, Worship, etc., of the Hindus. The principal design of these dialogues seems to have been to unite all the prevailing modes of worship of those days; the Brahmins esteem it to contain all the grand mysteries of their religion, and have exercised particular care to conceal it from the knowledge of those of a different persuasion.

The spirit of the age prompts thoughtful people to inquire into the traditions of the past. In doing so, it is sound that Mythology has played her part well. The traditions of the fathers have been systematized by thoughtful men, from time to time, in different ages of the world. Later generations have believed such traditions, so systematized, to be nothing less than defice commands. Imaginary gods have been constructed to whom the world has paid homage and divine honors.

If we focelve as truth, all that is helleved by credulous devotees, the world has had numerous incarnate deities. Those who have been educated to believe in the Christian religion, and to regard the gonific Nazarene as the only Son of God, take a very limited view of the various religion have recognized as having existed, through omnipotent love for fallen humanity, by the overshadowing of females of vestal purity, Krishna was a character as important in the Brahminical system of religion, as Christis "in the plan of salvation." Instituted by the Jews Great Jehovah, belleved in by Christians.

His coming was foretoid, even as was Christ's.

At the age of sixteen, Krishna began to preach, and was like Christ, the founder of a new religion.

Prior, to the great Chicago fire, the Exagor Philosopherotal Polaniem House, published the Bhagavad-Glus from 5 translation of the Sanskrit, by that celebrated scholar, Charles Wilkins. Nearly two editions of that work were sold when the fire-flend came and destroyed the stereotype plates. The demand for the work being so great, we were induced to send to England for a copy of a more recent translation by J. Co

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ations.

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A Book for Thinkers.

s o por crie, who leads and retail, by the Entreso Philosophala Poulesine Hoven, Oblogo.

#### Concluded from First Page

Martyr's species. saving only those who deliberately planned the destruction of your glorious Union. To this army belonged many freedmen, and whose hearts pulsated with divine love which even reficcied itself back to the world of human beings lightening the way of their brother freed-

There were representatives from the sphere of justice, who came ever and anon to instruct me in regard to those divine principles, and under their wise and kindly guidance, I returned to earth and there we wrought carnest. turned to earth and there we wrought earnestly to reform the corrupting evils which were cursing your country. Thus in our words of love we have labored ten long years, which in their results seem almost ten estraities, for we behold the penetrating light of spiritual culture diffusing its fragrance and power amongst the people. I was translated two years ago into the

SPHERE OF JUSTICE. and since that time I have been laboring with noble patriots, Washington, Jefferson and a lagst of others, for the unmasking of corruption. How well we are accomplishing our work recent developments attest. We shall go on, for good, the eternal

SPIRIT OF TRUTH,

hath consecrated us to this mission, until the Centennial year shall inaugurate reforms, so far reaching and wide-spreading, that corruption which, hydra-headed, stalks abroad through Church and State, shall be slain by the ever-living power of the sword of truth.

The speaker then repeated the following poem, which was originally delivered in a memorial lecture given by Mrs. Bullene, at Byran Hall, in this city April 16:h, 1665, on the death of our beloved President, Abraham

THE ANGEL'S WELCOME.

A MEMORIAL TRIBUTE TO THE GREAT HEIGHOL PATOR, ABBAHAM LUMOOLH.

Welcome brother, thou has joined un, From the ranks of loyal men, Life for thee is crowned victories, While the millions shout, Amen! Grand and holy was thy labor, For the bondmen, and the free, Glad Hosannahs, e'er resounding Through the ages, welcome thee. To the band of angel workers, Thou art added in thy might; Brother Patriots, truth will conquer, Gloriously we'll speed the right Welcome brother, ceaseless welcomed Echo through celestial spheres. Hen Freedmen, twine for the immerials, Hoarkling with their crystal'd tears, Thus for thee a crown is woven, By the race thou hast redeemed. Woven from their tears and heart-walls, Hero, of their brightest dreams. None may rob thee of these laurels, God commissioned thee to save By Proclamation, earth's best bondmen, And thy brightest star crown jewel, Is the worship Of Columbia's unbound slaves. Hosannahs still, shout all the angeles Lincoln and Washington are one; Saviors of your blessed Republic, Fheir loving lab it ne'er is done.
Though passed beyond life's broken gato vay, With heart and will, they still watch o'cr Ye nations of the earth, Unseen below, the cternal years, Crown them with fadeless love.

SPIRITUALISM IN NEW YORK.

Dr. Slade and His Wonderful Manifestations–Mrs. Jennie Lord Webb—Bible Mediums, etc.

COMMUNICATION FROM J F. SHIPES.

Dr. Slade still astonishes the investiga-tor at No 18, West 21:t Street. It seems al-most impossible to call and not find some one or more in waiting. As the New York Herald said recently, although the Scientific Society of Russis propose to test him, he "does some wonderful things that science can not explain." wonderful things that science can not explain."

Negotiations, I understand, are being had for his visit to St. Petersburg. Pecuniarily it appears to be a matter of no moment, but for the sake of demonstrating his unquestionable powers before the European Savans, it is hoped he will go. Day-light is no enemy to him. His usual phases of mediumship, draw severely upon him, and he does not sit for materialisation except occasionally for personal friends. sation except occasionally for personal friends.
Judging from my own late experience with
him in this life, if he should relinquish his
hold upon his usual methods his success in
providing conditions for full-form materializations, would be unequalled.

I called upon the doctor Friday evening, March 31st, to see what could be seen in this. direction. Entering his cozy sitting room, furnished with piano, etc., we sat down to-gether before the centre table, which I examined closely, as well as the surroundings of the room, but found nothing suspicious like ma-chinery, or outlets or inlets for confederacy. At the opposite side of the table the doctor placed an empty chair, and laid a crimson cloth over the back of it, remarking that the cloth made a good back ground, and that the spirit-forms sometimes would sit in the chair.

There was no cabinet, or "ark of the Covanant," as the Scripture spirit cabinet was called, no hanging up of curtains, neither did darkness cover the face of things in the room. The gas was subdued, but everything remained distinctly visible. It was utterly impossible for any third party to enter without detection. Joining hands upon the table the spirit chemists seemed at once to employ the medi-um's magnetisms. Watching the opposite chair which was within four feet of my nose, almost which was within four feet of my nose, almost immediately there appeared above and behind the back of the designated chair, a round, mellow light, of the size of the top of a human head, where before was vacancy. It gradually and very quietly, rose higher and higher, as I sat composedly awaiting the evolution, until the transparent luminosity reached the hight of a human figure, and formed itself by degrees into the perfect shape and features of

A GRACEFUL LADY.

A GRACKFUL LADY,
the waist reaching to the top of the chair, and
the rest of the form above it, every feature of
the face being clearly and naturally defined, as
well as the meck, hair, and drapery. The
whole movement was full of noiseless grace;
the head bowed in reply to a question. I saw
the effort of the month and jaws to speak, but
the effort of the month and jaws to speak, but
the power seemed insufficient. I did not recognize her as any personal acquaintance. The
creation seemed to be of a soft, transparent,
pure grey white, semi-solid cloud, if you can
inagine such a composition, including by artistic graduated depth of opacity, hair, eyes,
nose, month, chia, neck, waist, and beautifully flowing drapery, which the lighted gas overhead did not affect.

While regarding it with much interest, it

While regarding it with much interest, it gradually resolved itself into invisibility, leaving the mastel behind. In another moment another and somewhat similar full sized appar-

ition arose, remained in view a short time, then

malted away. Of course it would have been still more ex-traordinary if I had recognized either one of these spirit intelligencies. Yet under the very satisfactory circumstances there was plain evi-dence of the "real reality." (as our genial gen-tleman, and lucid philosopher, A. J. Davis, terms it) of spirit materialization, in full form, without the usual concomitants and sometimes without the utual concomitants and sometimes suspicious accessories of cabinet and darkness, and I felt myself as fortunate as the visitor at Endor, or the witnesses at the re-appearance of Moses and Elias, and logically, therefore, having seen the latter personally, and conceiv-ing the Infinite Spirit "without variableness," can reasonably credit the probability of the

WOMEN MEDIUMS,

seem numerous in Modern Spiritualism. Perhaps the reason is, the female sature is more susceptible than the masculine to influences celestial and terrestrial. Bible history, you know, is full of accounts of female mediums or prophets, such as Miriam, Deborah, Huldah, Anna, and the four daughters of Philip. Huldah, who "dwelt in the College." was visited for spirit communications by King Hilkiah and the high priest. Yet male seers were abundant. Among the lady prophets of modern times we might mention ern times we might mention

MRS. JENNIE LORD WERE who is stopping at the same place as Dr. Slade. While sitting with herself and husband recently, at midday, the raps were frequent, and upon the slate was written the name of Selden J. Finney, the lecturer, who sent greetings; also the name of a personal friend wholly in any own to the medium, written in peculiar the as when on earth.

style as when on earth. JEALOUSY.

just now is the ruling spirit of many of our mediums. We must confess there are many false prophets, as in older times. (See Ezekiel X(II, 17:) "Thou son of men, set thy face against the daughters of thy people which prophecy out of their heart." There is abundant evidence of this spirit of jealousy and fraud in this great city. In private life, especially, parties, otherwise worthy and remarkable in their mediumship are so jealous of their unavoidable gifts that they subtract very much from their own merits as mediums. and as ladies and gentlemen, by their uncharitable and unjust detraction of the mediumistic mer-

its of their neighbors.

If spirits teach anything it is charity. Some Spiritualists, however, profit very little by spirit teachings or advice, even though they get them every day in the week. It might be well for these friends to remember that if their private history were written they might dis-close a skeleton in the closet, and crave a little of that condition which they fall to extend to

This same unholy spirit of jealous rivalry exists between two of our city Societies, which may in part account for the animus displayed lately towards the well tried medium, Mrs. Hardy. I had no prejudice for or against the lady in reporting to you her late seance in this city, and our favorable account was fully sustained by the reporters of the New York Sun and New York Herald, and also by some of the very parties who now try to reconsider their convictions. The question is not so much, whether these friends esteem her claims on a Certain occasion only as fraudulent, or waether she is really a genuine instrument for spirit de-monstration at any time. Unfortunately we have many of the half-and-half. Descrit deserver desertion.

MOODY AND SANKEY

New York, but the reformation needs reforming. When the power is wanted it is always necessary to engage a magnetic rouser, else the manifestations will be poor, no matter how much the people may need the outpouring; and when the healthy operators go away the spirit goes with them, and leaves the poor sinners to their fate; all which is natural, but not supernatural. Bro. Moody is quite familiar with God's intentions. He fills the building but not the head. The Jews, formerly favorites of the Bible Daity, are no favorites of Bro. Moody. He doesn't like the story that a council of Jews applayded the statements that they had the honor of killing the Christian's God. But pray, who should rejoice more than he if they did, if it was necessary to his salvation? We hear of several cases of insanity, yet compared with former ferments he treats of the hot place coolly. ing. When the power is wanted it is always of the hot place coolly.

REV. TALMADGE,

whom I have recently reported, has lately dealt largely in references to angels, and wings, (the latter, of course, is all flap-doodle), but he is not as sensible as the little child who. hearing his mother read of Jacob's Vision, inquired if the angels had wings, what did they want with a ladder?

want with a ladder?

Some weeks ago, reading the chapter about D.vid and Saul, R.v. DeWitt exclaimed: "See how David enters the cave where that old villain Saul was sleeping;" then he read the next verse where the "old villain" is called the "Lord's anointed," while the audience smiled aloud at the difference in the judgment of Talmsdge and the Lord. It is safer to read over your chapter in private first. read over your chapter in private first.

apiritualism in virginia progresses. From reliable advice from Richmond and Staunton, I hear good mediums are developing. In Staunton especially the su j ct is interesting doctors, lawyers and other professionals. Two of its city judges are medi-

The grace of Fig. Amen. son, be with you always. Amen. J. P. Shipas. The grace of Free Thought, Nature and Ra-New York.

SOMETHING NEW.

Horatio G. Eddy as a Spirit Artist Picture by Lamplight and Without Camera.

dy w. H. Wilkies

We think it will be interesting to your readers to learn of a new phase of mediumship which has recently been developed at Chittenden, in the taking of spirit pictures. The medium is Horatlo G. Eldy. On the evening of February 1 it, we were present at a sitting, and will try and give at correct an account of the

On requesting Mr. Eldy to try for a plo-ture, he told us he did not know as he could get one, as one kind of his chemicals was used get one, as one kind of his chemicale was used up, and they ought to stand twenty-four hours before being used, when prepared. He had been at work all the day previous, so he informed us, but said "he would see what could be done." Upon that he went to work and prepared the missing chemicals, and when all was ready, gave me some plates to examine and mark.

and mark, Now, readers, perhaps you think I have invoice of this made a mistake in saying this sitting was in the evening, but I have not; and if you are astonished to learn that pictures can be taken by lamplight, you will be still more surprised to postage 50 cents pears how it was done. Well, the plate being

examined and marked by myself, we went up stairs with Mr. Eddy and saw it "coated" and placed in the "bath." We then returned to the sitting-room, ast down at, and placed our hands upon, a stand for about three minutes. then the plate was brought down, being en-cased in a common photographer's "plate-holder" (nothing but a fi .t wooden box merely to excluded the light) and placed on the stand, and over this was carelessly thrown Mr. Eddy' old coat or hat, or anything that was most handy. Then we remained at the stand twelve or fifteen seconds, after which we returned to the "developing room," as I will call it, saw the "developer" poured on and the whole process of bringing out the picture.

The first trial there was no result; every time recording we would get faces: sometimes

succeeding we would get faces; sometimes one, and sometimes more than one on the same plate. The seventh trial I got a very good picture; no one however that I recognized. picture: no one however that I recognised. The process was the same each time, and I saw it all and marked every plate. Now, lest I may be misunderstood. I will say that under more favorable conditions. I have seen some of the same pictures which are just as plain as you can get on any tin-plate at any photographers, every line and hair being brought out as artists say, "sharp." The medium informed me that a person was more likely to get a picture he would recognize than he was not to. Now, how is this to be accounted for? No camera or glasses of any kind and yet a fully developed picture. In fact, no apparatus of any kind, only the necessary chemicals, and more than this, they can be taken just as well in the evening as by the best sun light. Who in the evening as by the best sun light. Who ever heard of any artist with the best photographic apparatus to be had, take pictures by lamp-light, and that not very good? This as regards spirit photography, so far as we have learned, goes miles ahead of anything in that line, and we think Mr. Eddy stands at the

head of the long array of spirit artists.
Sometimes, instead of faces and forms, a message will appear on the plate with name signed in full. One of these I saw but did not see it taken. I also saw on one plate, four see it taken. I also saw on one plate, four forms as low down as the waist, and three of them perfectly plain, and the fourth plain enough to recognize. Now can any one imagine or conjure up any way to explain this on any other than the spiritual hypothesis? How can Horatio Eldy cause without the aid (or with) of camera the face of a departed friend or relative to appear in the course of five minutes upon one of your own marked plates? When this has been answered I will sak another, for there is a long string of them for the skeptic to face bafore he brushes away this humbug (?) of the nineteenth century.

However, this medium says he is told the picture forms itself on the plate when it is in the bath. Any one can get a picture just the

the bath. Any one can get a picture just the same if they are not present, by sending a lock of hair or their photograph, (both their own, not of the one whose picture they wish to ob-

Anyone wishing them will get full particu-lars by writing to Mr. Eddy at Chittenden, Vt., and enclosing stamp. Onemicals won't

### A Fine Business Opening.

The following private letter from our cateemed brother—the Hon. Lewis Ellsworth an early settler in Northern Illinois, 80 miles South-west of Chicago, will disclose one of the finest business openings ever offered to an enterprising man.

Mr. E isworth is now well advanced in years have nearly finished their work of reforming | —over seventy—and feels that the care such burthen of his business is over taxing his mind and physical powers. He is a gentleman of strict integrity, and his nursery, green houses and gardens, rank among the first in America. Any honorable business man who feels a desire to step into a well developed business, on the best of terms, will do well to open up a correspondence with him upon the subject. But here follows

MR. BLISWORTH'S LETTER: ' 250 BRO. S. S. JONES:-I ought to first apolegize for taxing you mind or time for a moment

with my own personal interests.

I am encumbered with business cares I would gladly lay aside, but the problem is, how can I do it. I know of but one way to do it: sell all, including my homestead, but where is the man or men to buy, is the question? I will sell at such price and on such terms that it would be a fortune to any one who would handle the property; at the same time they can step into a home everyway pleasant and desirable, for I will step out of mine. You know what it is. I have spent much money in fitting it up. I am prepared to lay it down, or rather to pass it to another, and turn my back upon the whole.

You sek, why? I will answer you. Mrs Eilsworth's (my wifes') health is in that precarious condition that the earth-life lease may terminate at any time. She is physically declining. The thought to me is oppressive—it disqualifies me for close application to business. The cares of business wearies me—I am too near the dividing line for business to attract.

I have a little over 150 scree of land connect.

I have a little over 150 acres of land connected with my homestead; a portion of it is within the incorporated limits of the village of Naperville, upon which is my own residence, three other dwellings, with barn and out buildings four plant and green houses, a large never fail-ing spring, with many large fruit, ornamental and evergreen trees, nursery grown, which adds real value to the property. I have re-cently had platted into building and residence lots over 60 acres of the land. I offer the whole at \$300 per acre, a small portion down, balance on time.

I shall send an advertisement to the Religio-PRINCEOPHICAL JOURNAL next week. It is the chespest property to be found. Naperville is going steadily along; more buildings put up at this place last year, and good ones, than in all the places between this and Chicago.

Fraternally yours,

Lawrs Kills yours.

N .perville, Ill.

To Friends of Progress in the West.

Mrs. Enux F. J. Bullans, one of the fluest lecturers now before the public, sends us the following: "Contemplating a trip to the Paolic Blops during the Summer months, I would accept invitations to give one or more lectures at principle points en route. Societies who may desire my services, will please address me immediately at Mc. 14 Charles St., New York."

Hafed Prince of Persia.

We are happy to announce the arrival of an invoice of this wonderful book which has ore sted so much stir in England, where the second edition is already in pross. Price \$4 00, postage 50 cents. For further particulars see

#### Strawberries.

In our last issue the compositor was much pussied to know what kind of a Strawberry our friend Elisworth was offering the public, and guessed at it; this week, having in the interim seen the name printed, he thinks he is correct. Please read the advertisement again.

BASTIAN AND TAYLOR'S SCARCES SCEED to be increasing in interest. Mr. Bustian has been several times lately lifted over the heads of those in the circle, and carried some distance in the room by his spirit guides.

Mrs. L. F. Hypu has closed her office in this city and gone to St. Louis under a special engagement for three months, at the expiration of which time she will return to Chicago.

Mrs. Tappan's lectures at the hall corner of Green and Washington streets, continue to attract fine audiences.

LYMAN C. Howk, the veteran lecturer, closes his engagement here Sunday, April 30th. His lectures are well received.

Contents of the Little Bouquet for May, 1876.

"It was as Bright as if She had Scon a Via ion of Angels;" That's How; The Fisherman's Boy, (Illus.); The Wood Witch; A. Singular Spiritual Dream; Augels Unawares; A Dog's Remorse; By a Dream; Mother with Sleepless Babe: Joe's Vision; The Passies We have Known; The Education of Boys; Farmer's Children, (Illus.); The Two Little Orphans; A Fable; Leaves from the Life of Lily Bell; A Monkey's Finishing School; A. Daunkard's Dream Vision; Little Feet; Varieties; Children, (Illux); A Calf Story; A Phenomenon; A Thought by William Denton; Children and Dogs; Dan's Dinner; How Lightning helps to put out Fires; Cragemen and their Perils; I'll Pay You for That; Centennial Kindergarten; The Little Child that Died; Elitorial-The Philosophy of Life; The Dying Child.

The Little Bouquet is furnished at \$1.00 per year. Send Subscriptions to the RELYGIO-Pathosophical Publishing House, Chicago.

Call for Spiritual Convention in Houston, Texas.

The Liberal Spiritual Association of Hous ton, call upon all Spiritualists and Liberalists of the State of Texas, to meet them in conven-tion in this city, on the 3rd, 4th, 5th and 6th of May, for the purpose of forming a State organ-

The guests will be able to most their friends from all parts of the State, as well as many from our sister States. A number of lecturer 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 exounies tickets will be furnished by all the railroads at three cents per mile. All Spiritualists are cordially invited.

P. Bermond, Pres't of L. S. A. of Houston. W. H. LERSON, Sec'y.

#### Bible Teachings on Temperance.

Bao. Jours:—From childhood, I have been a reader of the Holy Bible, that book that, "like the sun, is all one boundless eye," I quote below, its holy and moral precepts on emperance.

#### TEMPERANCE.

Wine is a mocker.—Prov. xx: 1. We will drink no wine.—Jer. xxxv: 6. Be not drunk with wine —Eph. v: 18. Not given to wine —1. Tim. iii: 8. Do not drink wine nor strong drink.—Inv.

Woe unto them that are mighty to driek wine.—Isa. v: 22. . No drunkerd shall inherit the kingdom of

God.—1 Cor. vi: 10. Woe unto him that giveth his neighbor drink.—Heb. ii: 15

Their wine is the poison of dragons.—Deak Wee unto them that follow strong drink.

Isa. v: 11. 

der.—Prov. xxiii: 29, 80, 83.

ANTI TEMPERANCE The word which came unto Jeremiah from the Lord, saying, Go unto the house of the Rechabites, and give them wine to drink.— Jor. xxxv: 1, 2

And thou shalt bestow that money for what-soever thy soul lusteth after—or for wine or strong drink—and thou shalt eat these before the Lord thy God, and thou shalt rejoice, thou and thine household.—Deut. x.v. 26.

Wine that maketh glad the heart of man. Pa. cxiv: 15. Thus saith the Lord, B hold I will fill all the inhabitants of this land—and all the inhabitants of Jerusalem with drunkenness.—Jer.

Give strong drink unto him that is ready to perish, and wine unto those that he of heavey hearts. Let him drink, and forget his poverty, and remember his misery no more.—Prov. xxx1: 6, 7.

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