Ernth Wears no Mash, Bows at no Human Shrine, Seeks neither Place nor Spplause: She only Boks a Bearing.

VOL. XXII

JNO. C. BUNDY, EDITOR.

CHICAGO, JUNE 9, 1877.

SINGLE COFINE BIGHT CENTS.

Paul Felden.

NO. 13

BY HUDSON TUTTLE.

Could Paul Felden remember his mother? Yes, he remembered her—as a glimpse of a beautiful image afar off; miskly as in a dream. In the midst of that dream was a cottage; a vine clambering up its front, around its corner and along its roof. There was a grape vine with an amber berry over the rustic porch, which, from the time it first filled the air with the rich but oppressive fragrance of its bloom, till the sun distilled its award wine to hursting he is resulted. tilled its sweet wine to bursting, he eagerly watched. There was in his dream his mother; her girlish face surrounded with wavy ringlets, drawn back over her ears by the strings of her little white cap. She sat on the porch under the amber vine, reading

a paper. Oh! how beautiful she appeared with the golden red of the setting autumn sun! In the background are the Alps, rising peak on peak, warmed by the rosy sunshine, and fading into the neutral sky.

Who was Paul Felden? He was—well he is a bundle of rags that last night slept in a hayloft, to-night is allowed to occupy a portion of the bar-room floor, and to-mora hayloft, to-night is allowed to occupy a portion of the bar-room floor, and to-mor-row night will be—anywhere. To-night he is allowed the floor of a public bouse, a log cabin in the remote West. He has traveled far; his feet ache. He is hungry and fevered. He dreams. He gazes in sleep through the year. His mother sits on the porch. The cottage is sold. The scene changes to the ocean, The ship swings grandly from port and spreads her white wings for the new world. A wonderful creation opens; the illimitable expanse of water, the gorgeous clouds, the calm, the water; the gorgeous clouds, the calm, the storm, are equally novel. A gay world for a time, soon changed to one of appalling woe. The pestilence spreads its dark wings over the ship and death comes apace. Like a frightened bird she beats her pinters and the nitring wind of heats are pinters. ions, and the pitying winds of heaven waft her onward, but there is no escape. The passengers sicken and die. High hopes sink in that night of despair, and loving sink in that night of despair, and loving hearts drink to the dregs the cup of hopeless sorrow. There is a storm at night, but the sun rises bright over a crystalline sea, rolling heavily, but smooth and glittering. A fresh breeze bears the ship directly on with its steady push. He goes to his mother's birth, and thinking her asleep, softly comes on deck. comes on deck. He meets the captain, a rough man with a kind heart, who takes his hand and says, "Paul, poor boy, it is hard for you; your parents are both dead." He does not understand until some of the

ed. They place the sack on a plank. The captain reads a prayer. The end of the plank falls, and into the sea plunges all of poor Paul's world, Frantically he rushes to the side of the ship and gazes astern. There is a white wake like a sparkling gazent; nothing more. The water search. serpent; nothing more. The water seems to exalt aid laugh in demoniac glee at his childish anguish. Not a friend in the world. All gone! All swallowed by a monster in a moment! Terrible hour for Paul, but far more ut-

eamen bring up a sack, in which they tell

him his father and mother are both enclos-

Terrible hour for Paul, but far more utterly lonely when he lands on the wharf of
New York. For four years he struggled to
live. It is a terrible effort. What he suffers no words can tell. He shivers with
cold, is pinched with hunger; the buffet of
fortune, the target of wealth to shoot at, at
pleasure. He works, to see his blood crystalized into gens on the hands of heauty pleasure. He works, to see his blood crystalized into gems on the hands of beauty that scorns his presence; works that others may waste; works to live, feeling every day his feet sinking deeper down into the slough of brutality. The dream has been a reality. The actual is Paul dreaming on the harroom floor. Look at his frees only the bar-room floor. Look at his face; only fourteen years, and how old! Care and want have sharp chisels. They strike hard

want have sharp chisels. They strike hard blows, make deep cuts and rugged lines.

He has come to the western prairies, hoping for more humanity and greater opportunities. The strong and willing hand, guided by sound principles and practical common sense, generally finds both these wherever they go, but not always. He rises in the morning feverish and fatigued, and at once starts on his journey. He would not ask for breakfast for fear of refusal, and his sensitive nature, still sensitive and his sensitive nature, still sensitive after all its rough usage, shrank from re-

It was a December day, unusually cold and a south-west snow storm swept the prairie as if it were the sea. Had any one prairie as if it were the sea. Had any one known his intentions they would have prevented his going. But it was so early that no one had entered the room. He drew his tattered clothes around him and met the storm, firmly resolved to reach the next settlement which was his destination. Oh! it is pitiful to see him bend to the knee blasts surging over the waste, driving the cutting sleet against his fair cheek! He went bravely on. The storm increased; the snow deepened. There was no road, no trees, nor guide of any kind; no sky, no earth; nothing but a cloud of blinding snow, driving, rushing; flying past; alighting no where, alighting every where, and the wind was like a devil, laughing at the writhing of the victim it pierced through and through with icy spears.

was death also. His nerves became be-numbed; he ceased to suffer, but grew strangely sleepy, and thought he would sit down. He sank in the snow. It filled his yellow hair; it saturated his thin clothing; it soon covered him over; and the wind, lesing sight of the victim, rushed howling with disappointment over the smooth ex-

Under the snow Paul Felden was happy. He was so warm! He fell asleep and dreamed. The rose-hued Alps arose in the sky, and the cottage with its amber vine stood clearly defined, and his mother, reading on the porch. She folded the paper and came to him. She was exceedingly beautiful. She took his hand and said: "Paul, my dear how we meet where it will forever.

ful. She took his hand and said: "Paul, my dear boy, we meet where it will forevermore be well with you."

A strange thrill ran through his nerves. Then was a momentary pain, and then glided upwards. After a time a new warmth diffused itself. He opened his eyes on a landscape so beautiful no words can describe it. Resplendent beings came around him with words of welcome. His garments, like theirs, were as silver, and his heart throbbed with joy. It seemed like reality, but he feared it was fancy.

"O mother!" he exclaimed, "do I wream?"

"O mother!" he exclaimed, "do I wream?" "No," she replied "no, Paul, you have crossed the river of death. This is the Eternal Land. We shall never part again, and there is no more suffering or pain in the blessed future."

Spring came, and with soft hand diew aside the white shroud from the dead earth, Wrapped in its folds was the body of Paul. His tattered rags hung wet and chill about His tattered rags hung wet and chill about him, his old cap was drawn tightly over his head, but even then a smile of peace lit his livid face, as though the spirit in its immortal triumph, reflected on its deserted shrine the glory of its morning. The rough but kind pioneers gathered around the body. No one recognized it. They said it must have been a vagrant. They buried it, and over the mound, for many a summer the long grass has waved and bright flowers bloomed, and for many a winter the winds

bloomed, and for many a winter the winds have swept their unheeded snows.

No one knew Paul Felden on earth. He was a vagrant. The angels knew him well and received him with welcome.

Fabulous Tendency of Ancient Authors.

BY M. B. CHAVEN.

Ancient writers have blended fiction with their history in a manner that baffles mod-ern critics to discriminate between fact and fable. Aristotle aliudes to a time when romance was more catholic than truth. Plutarch, when referring to the period in which history finds some firm footing on facts, says: "All beyond is full of prodigy and fiction; the reign of poets and fabulists, wrapt in clouds of ambiguity, and unworthy of belief." Mahomet, when divulging his assumed revelations, refers to this delusive period by saying: "The unbeliever will say, this is nothing but silly fables of the ancient times."

Bishop Warburton compances the intro-duction to his ninth book on the Divine Le-gation of Moses, by saying: "Truth, the great object of all honest as well as rational inquirers, had long been sought for in vain; when the search now becomes desperate. inquirers, had long been sought for in vain; when the search now becomes desperate, after the fruitless toll of the best qualified sages, she suddenly appeared in person, to put the benighted wanderers on the way." This former fictitious period was first announced by the evangelist John, who says, "The law was given by Moses, but grace and truth come by Jesus Christ." This denies Mosaic grace, and virtually rejects the authenticity of all antecedent biblical history. It is also casually confirmed by the geologist, "Mugh Miller, in refuting the Lamarckian theory of progressive development to defend Mosaic cosmogony and the Bible, by saying: "When Maillet first promulgated his hypothesis, many of the departments of natural history existed as mere regions of fable and romance." Antimere regions of fable and romance." Antiquarian research shows that his language in regard to "natural history" is equally applicable to all historic literature of an-

applicable to all historic literature of antique date.

Henry. Bristow Wilson, M. D., of the Church of England, says: "Previous to the divided kingdom of Israel, the lewish history presents little that is thoroughly reliable. The taking of Jerusalem by Shishack is for Hebrew history that which the sacking of Rome by the Gauls is for the Romans." Little reliance can be placed on early Roman history, for the reason that they had no authentic historian before Fabius Pictor, who flourished during the second Punic war. Livy states that their early historic records were destroyed when Rome was burned by the Gauls. The Jewish tradition, that those of the Israelites shared a like fate when Jerusalem was sacked by the Babylonians, was received as trustworthy by Ireneus, Chrysostom, Theoderet, and other Fathers in the early Christian church, who supposed it to have been republished by Ezra, their first authentic historian.

It is scarcely admissible that the Romans

of the victim it pierced through and through with ley spears.

Paul's strength failed. He was not strong, and the strongest were no match for such a contest with the elements. When nature's glants are aroused man is as helpess as the smallest insect. He keenly suffered for a time, but he managed to keep walking. He knew that to sit down was death. To walk

Much of the writing ascribed to the fam-ous historian Herodotus is undoubtedly fabulous. No one disputes that the history of the Trojan wars is extravagantly embel-lished with fiction and romance. The batlished with fiction and romance. The bat-tles gained by the Israelites during the same period—under the assumed Theocracy—are equally incredible, and rendered ri-diculous by their chosen men lapping water with their tongues in the imitation of dogs, breaking pitchers with lamps in their hands, (Judge. 7: 5, 20,) and other grotesque ways which. Ulysses or Hector would have denounced as disreputable to military valor. nounced as disreputable to military valor. The martial exploits of Samson, including his whole historic career, is little else than a plausable modification of Pagan mythology, incorporated with Jewish history in adaptation to the fabulgus tendency of the age. Hence Dr. Strickland, on Ethnography, in his Manuel of Biblical Literature, presents a similitude between the Greek herces of the Homeric age and those of Israel, by comparing Samson with Hercules; Shangarato Achilles; Jephthah to Agamemnon, etc.

Agamemnon, etc.

Agamemnon, etc.

The writings of the Israelites or Jews, and Christians, as given in the Bible, claim especial attentien in the premises, on occount of their reputed infallibility and alleged divine inspiration. In examining their history at the time of the Exodus, when they first attract attention as a nation, we find that an estimated host of between two and three millions of people. tion, we find that an estimated host of between two and three millions of people,
scattered through the land of Goshey,
marched out of Egypt with their "very
much cattle," at the apparent show notice
of one day; and after crossing the Red Sea
dry shod, with the waters piled up on both
sides, encamped in Assola at Elim, because
there was seventy palm trees there, and
twelve wells of water, to supply them and
their vast herd with drink. What their
stock subsisted on for food, during their
tramp over those barren plains, the historian does not say; but after the Lord came
down from heaven in fire, and raised a terrible smoke like that of a furnace, on Mount
Sinal, to give them a law—the moral princi-Sinal to give them a law—the moral principles of which were horrowed from the
Egyptian ritual—the people became dissatisled with manna, and were favored with
a shower of quails from the sea, that covered the ground three-feet deep over an
area of thirty miles square! Num. 11: 31.
They claim to have been led by the Lord in
a miraculous cloud and fire, but could not a miraculo is cloud and fire, but could -not proceed without an Arabian guide. Num.

Instead of numbering over six hundred thousand soldiers, according to their ac-count, the estimate of only five thousand, as given by the candid investigator, Bishop Colenso, is a nearer approximation to the Colenso, is a nearer approximation to the truth. It would be utterly impossible for Dan (son of Jacob) who had but one son, to have descendents numbering 62,700 warriors in four generations of their sojourn in Egypt. Moses inadvertently refutes the numerical register of his people by saying that the Lord could not drive out all the Canaanites at once least the land should Canaanites at once, least the land should become desolate, and the beasts of the field multiply; but that he would drive them out "little by little," natil they the Israelites) had increased sufficiently to occupy the whole land; (Ex. 23: 29, 30) which in extent and shape, has been geographically compared by Prof. Coleman, to the State of New Hampshire.

Hampshire.
If they had the host their statistics show on leaving Egypt—making the estimate by the number of fighting men—there would have been enough to settle the whole land, with as many inhabitants to the square mile as the most densely populated kingdom of Europe at the present day. But the great trouble was, they could not expel, or fully conquer the people who inhabited it. Their failure to accomplish this is acknowledged by the writer, who says that Judah edged by the writer, who says that Judah with the Lord could not drive them out of the valley. Judg. 1: 19. Hence the Danite who were assigned a tract in the southwest part, occupied by the warlike Philistines, could not obtain a possession, and started for the northwest frontier in search of a place where the people were not prepared

In continuation of this subject, the writer designs publishing a pamphlet, giving an analogy between sacred and profane his-

The Dead Christ and the Living Christ.

Richboro, Pa.

They who worship the former are seen arrayed in sortly apparel, and one day in seven regularly attend upon the melancholy ceremony of burying Christ in creeds. Their preachers receive the adulation and the dimes of the males, and the unbounded veneration perhaps we ought to say adoration of the female portion of the mourners. Yet all the mohey and time which are expended on the worship of this dead Christ, are considered good investments by the worshipers, as they are taught to believe that thereby sil will be abundantly recompensed, much as the buyer of pork thinks when investing in anticipation of a rise in the market. Last winter we heard a Methodist minister impressively tell his flock the profound (b) information that the undoubted reason why God sent grasshoppers and chilatz-bugs is founded in the fact that men are not liberal enough with their money in the spread of the gospel." And he added, I believe that the angel on the American coin is the eagle which St. John saw flying in the midst of the heaven, to preach the

posper to every kindred and tongue and peo-ple." Brilliant idea! He was preaching a missionary sermon. His admiring flock sent a number of these angels (dollars) to the benighted heathen, no doubt considering that it would be a good investment if they succeeded in buying off their God on the grasshopper and chintz-bug business in this way.

Way.

Coarse and irreverent as this comparison may seem to some, the incident related is a fact, the deduction legitimate, and it serves to illustrate in a material way the intensely condensed selfishness which this bloodwashing scheme of worshiping a dead Christ cultivates in the nature of its adherents. But financially "it pays" the clergy. They are well fed, richly attired, comfortably housed, given the highest seat in the synagogues, and feted and lionized on all public occasions. That it also financially pays some, at Teast, perhaps the influential part of the laity, is evinced in the following. The writer hereof once asked a merchant, who is a Rationalist, to unite with other Liberalists in establishing a school where our children could be gathered together on Sunday and given useful instrucfact, the deduction legitimate, and it serves gether on Sunday and given useful instruction, instead of being given to the ordinary Sunday school, or the miscellaneous hap-hazard influence of the street on that day. "We should every much like to have such a place of resoft as you mention for our children on Sunday," replied he, "but if we abound do it, we'd get no custom, or very little; so 'twon't do," said he with an emphatic shake of the head.

Now if "it paye" one who is custoffe of

phatic shake of the head.

Now if "it pays" one who is outside of, and utterly opposed to the popular theology, to not aid in establishing a useful school for the instructive entertainment of youth, and thus toady to theology for the sake of custom, how will "it pay" a downright hangeron to the creeds, and a spwnright worshiper of the dead Christ buried therein to be an of the dead Christ buried therein, to be an

active worker in enlarging, decorating, and increasing the influence of this most magnificent tomb of our day?

But yonder is one who has breathed of the life-giving air, drunk of the soul-inspiring fountain, and caught a glimpee of the goldem light of that continuous stream of divine inspiration, which is ever more and more perfectly voicing itself through man as he higher and higher climbs the sublime heights of progression's topiess mount. He is seeking neither the world's applause, nor its "custom" which will bring a few more its "custom" which will bring a few more "custom" which will bring a few more dollars into his own private treasury; nor yet is he animated by that more intensely sublimated selfishness which seeks to shun hell and gain heaven; but he is seeking the welfare of his fellows. He is seeking to aid in the progressive development of humanity on earth by telling his fellows the truths which have come to him by a reverent study of the great Book of Nature. Like Socrates in the mart; like Jesus on the mount; like Bruno at the stake, he teaches wherever occasion offers. He has new truths to tell the world. While with thank-

All of good the Past has had Remains to make our own time glad;"

ful heart he realizes that

with sublime joy and patient hope for the future, he labors to give man somewhat of that living Christ whose glad sun is now that living Christ whose glad sun is now gliding with glory the rising morn of this age. As Jesus stood with blistered feet, with matted hair and tangled beard; with wern and wan countenance; with coarse and ragged raiment; with sympathetic heart and pitying eye; and taught the poor, despised multitudes of hungry humanity, who notwithstanding the speers and taunts of the popular creeds of that day, gathered to hear the voice of the living Christ as it flowed through his nature; so stands he, with toil-worn hand ands coarse garments; with earnest voice, noble motive, and unselwith earnest voice, noble motive, and unselfish love; neglected, despised, anathematized, to teach humanity the great truths which the living Christ of pure Spiritual-ism has revealed to this generation.

Lol one approaches him. Attired in fine

Lol one approaches him. Attired in fine raiment, perfumed and gloved, his ruddy face wreathed in smiles, his body active with artistic genufications, and decorated with a bandage bearing the mystic charters Y. M. C. A. with winning voice and patronizing tone, he extols the ability and eloquence of the hungry, coarse clad, thilworn disciple of the living christ, and urges him to use his great abilities in the "Church of the Redeemer;" to step from the rude rostrum and coarse multitude of poverty and toil, into the velvet lined pulpit and refined society of wealth and inducence. "Only cease preaching the living Christ of to-day, and preach the dead Christ of near nineteen hundred years ago, and your particular river of life shall run with fatness, and your land overflow with milk

vine light which the sun of Spiritualism is now giving to this age. But the tailor-bedecked young man will doubtless, for a bedecked young man will doubtless, for a time at least, go back to the tombs, while the toiling teacher of the living Christ. Will surely continue his work for humanity. Angels from the bending skies are with him; good and true hearts of earth appreciate his labors, he is upborne through life with a deep-felt consciousness of the continual unfolding of his own immortal nature, by loving and wise labor for others; and he has an unwavering faith coupled with assurances from the Spirit-world, that the surances from the Spirit-world, that the living Christ of true Spiritualism, shall be-come the guiding star of humanity; bring-ing the unwritten and the unspeakable music of deific harmony to each soul, and ever enlarging conceptions of God and Its own nature, as in endless development it walks the star-paved firmament of Infinity. C. W. Cook.

Warsaw, Ill.

The Necessity of United Action.

The following extract from a private letter, which is a sample of numberless others which reach us, shows more emphatically the absolute necessity of the scattered in-dividuality of free thought, uniting in concerted action. It is from a gentleman standing in the front of the legal profession, and of more than usual independence. That such as he are coerced into silence shows how terribly strong the force of public sentiment manufactured by the church must be, and his own words express how galling is the hateful influence:-

"Religiously, everything here is in the 'gall of bitterness and the bonds of iniquity,' so far as dominant public opinion is concerned. There is no toleration for any of different faith. I came near getting myself into trouble the other evening at a Murphy Temperance Meeting, when called on to make some remarks (the only time I ever have ventured to appear, except professionhave ventured to appear, except professionally, before an audience since I have been here) because I refused to sign the pledge assigning as my reason for so refusing that I felt no more necessity to sign a pledge to abstain from drinking, than I did to sign a pledge that I would not join a grang of here. ledge that I would not join a gang of horse thieves or a band of robbers; that I inherited temperance, what Theodore Parker calls piety of the body; that I never have, and never expect, to drink intoxicating liquors as a beverage; that I never even use tobac-co—and that when they began to do a prac-tical work I would assist. The orthodox portion of the audience became terribly excited, and signifies an unwillingness to hear further. One bigot said he 'considered a man who had such sentiments a dangerous man in community.' Yet I had not said a word against religion, and had not the remotest idea of exciting any one. I was talking my very mildest. However, it has not hurt me any. On sober, second thought they are compelled to acknowledge that one who has always been temperate is at least as good as one just out of the gutter. And so the subject has dropped. But the sensi-tiveness of public opinion was made man-ifest. And there are many quiet liberals here—some Materialists, one or two Spirit-ualists, and others who do not know just, how to classify themselves. But they have no meetings and no concert of action. If I ever get independent enough financially to afford it; the people here will hear a differ-ent doctrine preached."

REMARKS:-To make Spiritualism respected, its influence must be felt, and there is no other way by which this can be done but by united effort. We receive scores of letters every week, all telling the same story as the above. To them all we make this one answer: Organize the liberal [forces. The foregoing letter is written from one of the most bigoted towns in Ohio, yet the writer says even there, quite a number of Liberalists and Spiritualists openly avow themselves. Were these to unite and make a determined stand, certainly as many more would join them, and a central power would be created which would call attention and command respect. If Liberalists and Spiritualists have no influence, they must blame themselves. If they prefer isolation, and individualism to associated action, they should not complain where their weakness calls out the sneers and scorn of united. and hence dominant bigotry.

Narrative of Sojourner Truth.

This story of the veritable facts of a remarkable life we have sold at \$1.25, but the price is now to be reduced to one dellar. Whoever buys it will be instructed and interested, and will help a good woman in her

She is out yet, occasionally, speaking. At Lansing, Mich., in April, she spoke in the State House, with Governor, Senate and House for auditors, and showed all her old power and wit and wisdom, at the age of nearly a century.

M. Peebles' Review of Hudson Tuttle's "Reply."

"It is the arder of the assaliant that makes the vigor of the

"The army of liberal thought is at present in very loose or der; and many a spirited free-thinker makes use of his liberty mainly to vent nonsense. We should be the better for a vig us and watchful enemy to hammer us into cohesion an discipline."-Huzley.

Just two days before going aboard the steamer Zealandia in San Francisco for Australia, and thence to India, Ceylon, and South Africa, I received with extra copies the Krigo-Philosophical Journal of Chicago containing Hudson Tuttle's critic-ism of my review. The subject-matter in dispute is Darwinism and its relation to Spiritualism.

Mr. Tuttle, though tauntingly, yet rightly awards me the honor of being a "peace-man." And so I am in regard to foreign wars, and all kinds of muscular pugilish but not so much inclined that way when truth and moral principles are at stake. All have their weaknesses, and it is just possible that I may be as proud of "being like the loving John" as he is of being or wishing to be the "Aristotle of the Spiritual dispensation." Friend Tuttle should remember that as the Grecian shield had two sides, so the spostle John, while affame with love was relied Bonnarces. with love, was called Boanerges—an earnest teacher—a "son of thunder." Accordingly, if his vigorous blows made the Pharisees wince, his love administered a balm that healed their wounds.

Mr. Tuttle sagely inquires wherein a friendly controversy upon the subject of Darwinism would "differ in principle from a pugilistic combat?". It would differ just much as muscle differs from mind; or just as much as Mace, the clownish pugilist, differs from Emmerson, the refined and cul-

tivated philosopher.

It is Mr. Tuttle, we think, who "does not quite understand the province of a reviewer," inasmuch as he fails to discriminate between a review and a criticism. A review unsullied by prejudice, is the equivalent of analysis—candid discrimination and correct judgment., Criticism from the Greek Krino, signifies to judge, to separate, to condemn. Mr. Tuttle, whose abilities I admire, condemned my pamphlet written against the Darwinian theory in the most wholesome manner. Naturally, and justly, too, I de-fend it. Though generally criticising, Mr. Tuttle is capable in his more inspirational

moments of reviewing books.

"I opposed Mr. Peebles," says Mr. Tuttle,
"because he arrayed Spiritualism against
science as expressed by Darwinism." And pray, what is "science as expressed by Dar-winiam?" It is this—just this—the descent of men and women from anthropoid apes. But where are the teachers of this ence?" Has it colleges and universities? But more seriously—the Darwinian theory which Huxley very sensibly denominates, a "hypothesis"—this theory with ita" missing links," and admitted "chasms," a "science" is it? To Mr. Tuttle be the honor of thus dubbing it. Will future lexicographers take notice and define Darwinism—the "sci-

ence" of evolving men from monkeys!

My critic, after telling the readers of Mr.
Bundy's journal that he "does not care to discuss the objections I make to Darwiniam," proposes to "point to a few of my mis-statements." It is well, Brother Tuttle, and equally well that I follow you.

It will amuse, if not astonish, American cientists to be informed by Hudson Tuttle that Asa Gray "ranks first among the savans of America." The truth is he is just a wellinformed botanist, nothing more, In reading his "Darwiniana" I failed to notice this passage—"the naturalists of England, Ger-many, and the United States, are to-day al-most a unit for Darwinism." Will Mr. Tuttle do me the pleasure, and himself the jus-tice of specifying chapter and page where this passage he quotes may be found?

Respecting my previous position that Darwinism is on the decline, I reiterate the fact that its noisiest advocates are surfacethinkers, dealing with phenomena rather than causes—with the shell rather than the soul of things—with fossils rather than psychic-forces, and with appearances rather than the principles of life, as manifest in the multiform gradations of existence.

the multiform gradations of existence.

"This question can only be disposed of," says Mr. Tuttle, "by facts." And "every fact is not only serviceable," writes Mr. Sedgewick, "but is to be used." A stale egg is a fact, but most people would beg to be excused from using it. These shilly-shally statements, and the slip-shod logic of most Darwinians avoits sorrow and tender. most Darwinians excite sorrow and tenderest pity. But about my reviewer's reference to facts! As a butcher's shop and a country store are not the equivalents of a dinner, so facts, per se, prove nothing, "dis-pose" of nothing. They are but hints and helps. It is reason that "disposes" and demonstrates, not facts. But what is sin-gularly unfortunate for Darwinians, they have not by self-admission, got at the bottom facts; while their generalizations are lame, their organic "links" are wanting, and many of their "chasms" remain unbridged.

Clutching and hurling at me a handful of great names, such as Lamark (born 1774, rather a long-ago authority), Tylor, Buchner, Haeckel, Tyndall, Gray and others, my reviewer continues: "Mr. Peebles, after reading some of their writings, sits down to attack single-handed the banded scientific world." I am not frightened. Galileo stood alone in his time.

As to how extensive my Darwinian "readwill be able to decide before the controversy has been the readers of the Journal. is concluded. They constitute the Jury. And at this point I may say that it was a close critical reading of Darwin, Haeckel and others, that made me an Anti-Darwinian, just as a critical reading of the Bible made Emerson and Parker free-thinkers.

In this "banded" list of scientists how did Brother Tuttle come to forget Prof. E. Ray Lankester, who while the persecutor of Dr. Henry Slade, is the most brazen-faced Darwinian in London. There is certainly a conflict" in the London Courts just now between Lankesterian Darwinism and the phenomena of Spiritualism. Again, in huring at my head that list of "banded scientific men," Mr. Tuttle quite innocently failed to mention such Anti-Darwinian scientists as Prof. Owen, Sir Wm. Thompson, the Duke of Argyle, Bauch, Weker, and their school, Milne-Edwards, Dunveray. Janet. Gratiolet, Alex, Bert, M. de Quatrefeges (Professor of Anthropology and Natural History in Paris), Professor Dawson of the Montreal University, Prof. Dana of Yale College, Prof. Winchell of the Michigan University, and others equally distinguished. Remember that I am an evolutionist, but not a Darwinian. Strange as it may seem Mr. Tuttle as yet fails to "understand" the distinction between them. It has often falles as my lot to have dull pupils. Boul-garms "worved from what" inquires my critic. Not have dull pupils. Boul-garms "worved from what" inquires my critic. Not have dull pupils. between Lankesterian Darwinism and the

of monkeys, Mr. Tuttle, as you, a disciple of Darwin, believe; but from physical and spirit-substance, which might be denomin-ated albuminous bioplasm, the Divine Oversoul being of course the acting and moulding power. In protoplasm we find the physical basis of physical man. And the "Godatom," that is, the divine germinal principle, pre-existing and eternal, was incarnated in man only: This may not be "scientific" language to Mr. Tuttle, to Mr. Lankester, of London, or to Mr. Hull of the grucible who gave me an adverse review of some thir-teen columns. Nevertheless, it is the language of the Spiritual science, and all cultured Spiritualists will readily comprehend its significance

Twitting me of having been a elergyman, Mr. Tuttle says—"The virus of his theolog-ical training still festers in his blood." This may be; and still I think with Rev. Theodore Parker that a clerical education, where the curiculum includes the natural sciences, mathematics, and the classics is better than mathematics, and the classics is better than little or no education at all. Did the early theological training of Bacon and Sir Isaac Newton seriously injure them? Was it greatly to the disadvantage of Copernicus, of Bruno, and Dr. Priestly, the discoverer of oxygen, that they had a theological training? This persistent snarling—this pentup spleen so often manifested towards theologicans quite as cultured and scholarly as ologians, quite as cultured and scholarly as many professed scientists, seems to me not only petty but really wanting in true man-liness. It is the true life rather than the true theory that tells upon character here, and condition thereafter.

For modes of faith let graceless zealots fight. His can't be wrong whose life is in the right."

Oh, my friend, if you would rise to the towering "high-lands" of spiritual science, and drink at the fountain of moral philosophy, do not longer talk and write in the language of the pseudo-scientists a la-Lankester. No, no, your gifts can be applied to no-

bler and more exalted purposes.

Alfred R. Wallace, whom Mr. Tuttle quoted as a Darwinian, is proving troublesome authority. Relative to my reference to, and quotations from Mr. Wallace, Mr. Tuttle, as I expected, is dumb, and yet, rais-ing just enough dust to hide under, he quotes something that Prof. Schmidt is alleged to have said of Mr. Wallace. Well, what of it? Does Mr. Schmidt's opinion invalidate these strong Anti-Darwinian words of Mr. Wal-lace? Listen—"In that case it will be a fair argument that just as he (man) is in his mental and moral nature, his capacities and aspirations, so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have affected their development." (Glasgow. Address, p. 8, of "Difficulties of Development as applied to Man.")

My reviewer thinks if I had "carefully read" I would not have written this para-graph. "Darwinism derives entity from non-entity—the unconditional from the conditioned-motion from inertia-consciousness from unconsciousness—moral reason from blind instinct—spirit from matter, and Caucasian men and women from long-tailed apes." Will my friend permit me to assure him that I read, and pondered well the above passage; and though still meeting my approval it/can be bettered by adding— that inasmuch as apes and gorillas are less than men, Darwin derives the greater from the lesser—the complex from the simple humanity from brutality, and the human

soul from the animal. Mr. Tuttle pronounces "every one of the above statements erroneous." On the other hand I pronounce every one of them a legitimate deduction from the Darwinian theory. Let us take the most important one and see: "Darwinism derives Caucassian men and women from long-tailed apes." This statement of mine Mr. Tuttle pronounces "erroneous." He further says, in reply to me, that "Darwinism does not teach that men proceeded from monkeys." If this statement of Mr. Tuttle be correct, he not only stultifies himself, but impeaches several of the greatest authorities upon the subject-Darwin, Haeckel, Lamarck, and

Lankester. Here follow my proofs, showing Darwin's

theory of the monkey-origin of man:

"To man I give a pedigree of prodigious length,
if not of noble quality. The most ancient progenitors in the kingdom of the vertebrata, at which
we are able to obtain an obscure glance, apparently consisted of marine animals, resembling the ently consisted of marine animals, resembling the larvæ or grabs of existing Ascidians. Now, Ascidians are invertetrate, hermaphrodite marine creatures, permanently attached to a support." Now, from these Ascidians or hermaphrodite creatures Mr. Darwin professedly traces the chain through tadpoles, fishes, ganoids, reptiles, birds, mammals, marsuplals, lemuride, up to the similaries agencie name for access and markeys. The mammals, marsuplals, lemuride, up to the simiade, a generic name for apes and monkeys. Then, says Mr. Darwin—"The Simiade branch off into two great, stems, the New World and the Old World monkeys; and from the latter, at a remote-period, man, the wonder and glory of the universe proceeded. Unless we wilfully close our eyes we may, with our present knowledge, approximately recognise our parentage, nor need we feel ashamed of it." "Man is certainly descended from some ape-like creature, a hairy quadruped, furnished with a tail and pointed ears, probably arborial in its habits, and an inhabitant of the old world. "The early progenitors of man," he again says, "were no doubt well cavered with hair, both sexes having beards, their ears were pointed and capable of movement, and their bodies were provided with a tail having the proper muscles." er muscles."

Lamarck says, as quoted by Haeckel, that "as girafles got their long necks by stretching them at high trees to pick the leaves off their branches"—"Humming birds and ant-eaters their long tongues

"Humming birds and an eaters their long tongues by fetching their food out of narrow and darp crevices,"—"Frogs and squatic animals their webbed feet from striking them against the water in their endeavors to swim—so men originated out of men like apea, by the latter accustoming themselves to walk upright."

Hackel (the translation of whose works was revised by E. Ray Lankester, the pursecutor of Dr. Henry Blade), says. "The most ancient ancestors of man, as of all other organisms, were living creatures of the simplest kind 'imaginable arganisms without organs, living Morena."

The first of these Morena originated in the beginning of the Laurentian period by spontaneous generation, or archigony, out of so-called 'inorganic combinations,' namely, out of so-called 'inorganic combinations,' namely, out of simple combinations of carbon, oxygen, hydrogen, and nitrogen."

That the ancestors of man really existed during the primordial period in the

"That the ancestors of man really existed during the primordial period in the form of these Himstega [sack worms], is distinctly proved by the exceedingly remarkable and important agreement presented by the ontogeny of the Amphicaus and the Ascidia," or larve of the "aimple sea-squerts." Tracing these stages of development through "gliding worms," "skull-less animals," "single-nostrilled animals," "mud-fish," "marsuplais," and "semi-apes," Hackel finally says:—"The Tailed Apos, with narrow noses (Catarrhini Menoserel), originated out of semi-apes by the transformation of the law, and by the claws on their toes becoming changed into nalls; this probably took place as early as the older Tertiary period. The certain proof of our derication from Tailed Catarrhini (specific to be found therefore in the comparative matters, and the ontogeny of Apes and Man."

No intelligent person can mistake the meaning of the above quotations; and yet, in the face of these testimonies from La-

marck, Haeckel and Darwin, Mr. Tuttle has the unprecedented hardihood to say that "Darwin does not teach that men proceed-ed from monkeys." That he may the more clearly see himself and his environments, we thus logically mirror him:—

I. Either Lamarck, Haeckel, and Darwin

are incapable of writing English in a manner to be understood; or II. My reviewer is intellectually incapable of comprehending the letter and spirit of

their writings; or, III. Darwin, and others of his school, teach that man proceeded or descended from monkeys and long-tailed apes.

Mr. Tuttle may repose upon just which horn of trilemma he finds most comfort-

Most conscientiously do I believe in evo lutions—creation by evolution—but not in the Darwinian method of development. In fact, the dust-of-the-earth theory of Moses and the monkey theory of Darwin both fail to rationally account for the origin of Man. The majority of Darwinians are Atheists or Materialists, believing that men-noble, aspirational men, came through monkeys, marsupias, ascidians, amedia, and proto-plasmic sea slime from matter, to again re-turn to cold thoughtless matter! There is no conflict between Spiritualism and true religion; no conflict between Spiritualism and true science, and no conflict between Spiritualism and evolution; but there is an irrepressible conflict between Spiritualism and Darwinism, and this will deepen as the years multiply.

In our previous review appearing in the Religio-Philosophical Journal, we casually mentioned Thomas Carlyle's esti-mate of Charles Darwin, to which Mr. Tuttle replies-"What weight has Carlyle's spleen in science wherein he knows next to nothing?" Thus recklessly writes my friend of England's great man! Opening that magof England's great man! Opening that magnificent volume of English literature, entitled "Thomas Carlyle," by the distinguished author and reviewer E. Paxton Hood, the first passage of the first chapter read thus—"Thomas Carlyle, Thinker, Poet, Historian and Prophet, in every sense the most remarkable man of letters of the England of our time, is yet a writer of whom many readers desire some compact and distinct information." Is not Mr. Tuttle one that truly needs this "compact and distinct in-formation?" Prof. De Morgan, when at formation?" Prof. De Morgan, when at Cambridge in 1825, praised Thomas Carlyle in his "Budget of Paradoxes" for his attain-ments in mathematics and the sciences." In 1865, Mr. Carlyle was elected to the Lord Rectorship of the Edinburgh University, and yet this critic of mine tells us that Car lyle "knows next to nothing" of science! I have only to say that more reading and deeper research will help Mr. Tuttle to be

more exact in statement, and correct in

Mr. Tuttle thinks the "tone" of my reply to him "incomprehensible." Possibly a ref-erence to his review of my pamphlet may, while refreshing his memory, give the key to the "tone." In said review he tells the readers of the JOURNAL that I did "not unreaders of the JOURNAL that I did "not understand the Darwin theory," that my "authorities were of the past," that I "betook myself out of bern's way into the fog-enveloped redoubt of metaphysics," that "my fort was quotations," that "I resorted to old hacknessed objections," that "my ideas "were confused," that I "initiated the theologians of a thousand years ago," etc. Now, all this may be not only dignified in a book-reviewer, but it may be Friend Tuttle's ideal of style in the treatment of those who, however conscientious, presume to differ from him! Still, it is just possible that re-flective minds will see in his chosen style of criticism more of burlesque than brilliancy, more of flippancy than profundity, and more of dogmatism than philosophy. Mr. Tuttle of dogmatism than philosophy. Mr. Tuttle being the aggressive party, and having fur-nished me the key that "toned" my reply to him, he must not whimper at the handling he has received. Set for the defence of the truth I shall sustain it at all hazards.

Darwinism, with its "chasms" and " missing links," with its unwarrantable assertions and erroneous generalizations, is to me illogical, irrational, atheistic, and decidedly anti-spiritual, while the unity of the universe affame with the Divine Mind is, to my conception, a sublime truth, and evolution rightly understood, the necessary deduction of physical and moral science. But such evolution does not consist in evolving something from nothing, consciousness from unconsciousness, intelligence from non-intelligent matter; nor does it consist in the transformation of lower into higher species; nor in the derivation of men from

apes and monkeys! Upon receiving the next reply of my friend Tuttle, I promise him, as before, a prompt rejoinder, in which I hope to find room to embody, partially at least, my ideas of evolution, and the origin of the human species. And to further elucidate this subject, and get Mr. Tuttle to more fully ex-press his Darwinian conceptions of development in relation to man's origin, will he do me the favor of answering the following in-

i. While Prof. Webber pronounces Dar winism an "attempt to account for the orig-in of species;" while Huxley denominates in of species; which have denominates it a "hypothesis," which, says he, "I accept in the same way, provisionally, that do any other hypothesis; and while Darwin himself admits that "the great chasm between man and his searest allies can not be bridged over by any extinct or living precise." why I sak when the masters apecies, —why, I ask, when the masters make such damaging admissions, do you (Mr. Tuttle) propounce Darwinism a sci-

II. Do you believe that man's mindman's immortal soul—has descended, or been derived from the monkey-mind, just as man's body, according to Darwin, has been derived from the monkey-body?

III. When, or during what geological period did the monkeys and "long-tailed apes of Asia" cease to be such—becoming, or their offspring becoming rational men endowed with immortal spirits, and destined for eternal progression?

IV. You say that "Darwin does not teach that men proceeded from monkeys." Then what does Charles Darwin teach that man proceeded from?

V. If man did not descend directly from monkeys, but from intermediate series between them and men, will Mr. Tuttle tell us what kind of creatures they were—where their fossil remains may be found—and why they became extinct, since both monkeys and men survive?

VI. From what, or through what creatures do you, Mr. Tuttle, say that man descended—or otherwise worded—how do you account for the origin of immortal man?

VII. When the distinguished naturalist, Alfred R. Wallace, speaking of an over-ruling intelligence, of man's "miral nature, capacities and aspirations," says, "Man's origin is due to distinct and higher agencies than such as have affected their development," that is, the development of monkeys, spes, and brutes generally—do you agree with them?

VIII. To be practical; how, or in what way can the Darwinian theory of the descent of humanity from brutality, or the ape origin of man, benefit the human race intellectually and morally?

Professor Dawson well remarked a whill since that-"the Darwinian theory will have its day, and then men will wonder how they could have believed it. When it shall be discovered, as assuredly it will, that the world involves causes and agencies vastly more complex than this simple the ory suggests, our successors in the arena of science will point to it as a warning against the prevailing error of specialists and en-thusiasts, who ever tend, like quacks in medicine, to refer all effects to the same cause, and to cure all evils by one specific."

Closing, it is hardly necessary for me to say that, appreciating the ability of Mr. Tuttle, and the noble service he has rendered to a rational Spiritualism through his lectures and literary volumes, I can entertain for him only the highest respect And yet, while prompted by most fraternal feelings of good will, as well as high con-siderations of a true personal friendship cherished towards both him and his excellent family, I sorrow-God and angels only know how deeply I sorrow—that my friend of so many sunny years agone, has fallen into that cold Dazwinian pit—the pit of cimmerian darkness—the pit of spiritual death! Glauly do I put forth a strong hand, a little rough perhaps on the outside, yet warm and pulsing with tenderest love, to lift him up into the golden sunlight; yea, even up on the mountain-tops of the Spiritual Philosophy, where he can truly exclaim God is my father, angels my ministrants, the humanities are my brothers, and eternal progress the glorious destiny of all souls!

J. M. PEEBLES.

Melbourne, Australia.

Watchman, What of the Night?

BY DR. A. JOHNSON.

0 (Conclusion.)

MODERN SPIRITUALISM. In the present state of Modern Spiritualism, the writer finds much to approve, and much to deplore. When it first appeared there were multitudes attracted to it from the churches and from the infidel ranks, with all their angularities and false concep-tions, who treated it as a toy, with which to beguile an idle hour. It was their misfortune as well as fault, to thus falsely construe one of the most important events which has transpired for eighteen hundred years. Most of them being ignorant of the spiritual philosophy, only served to disgrace the cause, and their explanations disgusted sensible people. But on the other hand, multitudes were lifted out of spiritual darkness into a glorious light, which made them enlightened Christian Spiritualists, An-clent and Modern Spiritualism are one and the same thing, with this exception, that in olden times Its disciples were more under its divine influence, because they were less artificial than men are of this generation, while on the other hand, this generation with their increased light, comprehend more of its law and science than the primitive Christians did. But Spiritualism at this moment, remains with the intellectual

ones, more a philosophy than a religion.

When this subject first appeared, scores of well-meaning people had great anticipations of its final results; but the Spiritualists have utterly failed to establish it as a religion. Instead of colinging all other rereligion. Instead of eclipsing all other re-ligions with their increased knowledge and wisdom, they commenced an aggressive warfare against all religions by exposing the errors which had been adopted by the churches, and they were supported in this attempt by numerous intelligent clergymen from all denominations, as well as learned to the churches are all contained to the churches. infidels, who were well acquainted with history and every department of learning. such a course, they have cultivated the in-tellect of the people instead of purifying their affections and developing their spirit-ual natures. But there is a large proportion who are exceptions to this rule, and among them are a host who are under the cover of the churches, including clergymen, their wives, and daughters. An eminent clergyman was a violent opposer of these manifestations when they first appeared, but the angels have entranced him and made him a prominent public servant of this cause. Sald that thirty-six clergymen, whose ranks he had left, were intensely interested in this movement, but did not dare to mention it to their congregations.

WHAT GOOD HAS SPIRITUALISM DONE? The question the citen been asked. What good has Spiritualism dene? If that class of questioners could comprehend the purified affections of the multitude who have had sweet communion with their departed friends, and the host of infidels who are now rejoicing in the spirit of primitive Christianity, to say nothing of those who have been healed of diseases when all earthly skill has failed, they would not ask such questions. The agonies it has allayed in distracted minds, and the work it has done in relieving fears of death, and the grave is in relieving fears of death, and the grave, is in its self a matter of transcendent importance. The consolations which thousands receive daily, are not to be estimated. It makes of a selfish fiend a humane brother, and changes all selfishness into angelic purity. Under its influence vice is replaced by virtue. But want of space prevents me from going on. If the skeptic desires to know all the goed it has done, he must question each individual of the ten millions who have rejoiced under its influence in the United States; for it administers its heavenly influence to meet the peculiar wants of, each individual.

THE REDEMPTIVE MEANS. All are aware that dissatisfaction and unrest is everywhere apparent; that the poor have a smothered feeling of envy towards the rich; that politics are corrupt, and that it requires all the appliances of Church and State to coerce the people. But coercion is not reformation. That designing and reckless men will, some day, fan this flame into a religious war, there can be no doubt; and the only means to prevent a bloody conflict, is to enlighten the masses. The people everywhere are deficient in knowledge and everywhere are deficient in knowledge and wisdom in regard to life and the laws of nature. Without such knowledge, we are like a ship at sea without a rudder or compass, and in a state in which all manner of imposition may be practiced on our credulity. Is there any one so blind as to suppose that the present state could exist under a rational system of education? Under the present condition the people are controlled more by their impulses than they are by reason.

Unless the native American people change their habits of life, they as a race, will become extinct. The majority of females in large cities are deficient in bodily and mental vigor, which renders them unfit to per

form properly the office of procreation and its kindred duties. How can a mother convey to her offspring that knowledge of which she herself is deficient? The vices and immoralities of the times can only be remedied by a scientific education. There are three modes to redeem humanity from crime and discord. The first is to teach them the laws of being and the science of life in every department of their nature; then they will be prepared for the next stage of education, which concerns the true mission of woman. It is folly to suppose that the church can be in harmony with heaven while ignorance pervades the earth. The only means to establish right-relations between heaven and earth, is to remove ignorance. Harmony can not exist where discord dwells; and discord will not cease while ignorance reigns. When the period arrives when a woman shall intelligently comprehend the innate faculties of her nature, and her mission to her offspring, she will not only be an object to love, but a be-ing to venerate. These are the scientific means to redeem the human race from crime and all diseases. The heavens are co-operating with the inhabitants of this earth, to arrest our attention and to reclaim us from sensuality and sin. This is the most potent means to reform humanity. Convince the people that they can commune with their nearest and dearest friends, and they at once become a law unto themselves. The knowledge that God's invisible police are about us by night and by day, will do more to arrest vice than all the coersive means in existence. This is God's last effort to save the world from destruction; God is no respector of persons; he has no selfish policy; his laws are undeviating, and if we follow them we shall become a broth-erhood, and shall need but one religion. Error is combalive, and truth is harmoniz-ing. Religion is the highest need of our nature, and a strict conformity to the laws of being would introduce us into an atmosphere of God and the angels. Christianity, without spiritual manifestations, reminds the writer of a body without a soul.

CONCLUSION. As the writer is now, and has been for many years, a member of an Evangelical church, it is nothing but the immense imortance of the subject to mankind which urges him to appear as an advocate of a subject which for the lack of a right comprehension, the church has frowned upon in this matter the writer has nothing to gain but the disapprobation of those who have not had the experience which he has had Nevertheless, he would rather have the approval of God and the angels by testi-fying to the truth, than to conceal that which is capable of making mankind companions with the angels. Personal considerations are of no moment when we take into contemplation the vast importance of the subject. The time has arrived for us to lay aside pride and party distinction, and listen to the voice of God and the instrumentalities through whom he reveals him-self in the latter days. Primitive Christi-anity is my religion, and I rely on the promises given in the Bible in regard to the spir-itual gifts with which Christ and his followers were endowed. For the lack of this heavenly influx, the church has lost its pow-er in healing the sick. The modern revival of those ancient manifestations should engage the attention of every human being, for it is the most important event which has transpired since that period when Christ was upon this earth. Condemn modern Spiritualism, and ancient Spiritualism, as recorded in the Bible, must share the same fate, for they are identical.

When this subject is comprehended and rightly heeded, it will change this selfish world into an Eden of Bliss, because it has the co-operation of God, Christ and the angels to sustain it.

A CREED FOR THE WORLD.

The only creed which can be adopted to meet the demand of the world, consists in the first two commandments, which in spirit, was Christ's creed; and there is no other which will meet with universal acceptance. Let our acts be controlled by such a religion, and the heart of humanity will respond to it. All methods which deviate from first principles, will end in spurious growth. The Christ principle in the heart of humanity is the spirit-of truth-which can only be kept alive by a continuous inspiration of the Holy Ghost. In living out such princi-ples, we drink in love and feed on wisdom.

EXPERIENCES

JUDGE J. W. EDMONDS, IN

SPIRIT LIFE.

Given Inspirationally by Mrs. Core L. V. (Tappea)
Richmond, in two Lectures, with a Fosm, "THE HOME OF THE SPIRIT."

In pamphlet form, 48 pages, large type.

Price 25c. | postage paid.

"For sale, wholesale and retail, by the RELIGIO-PRILE-PRICAL PUBLISHING HOUSE, Chicago. THE NEW GOSPEL OF HEALTH:

AN REFORT TO TRACE PROPER The Principles of Vital Magnetism; How to Replenish the Springs of Life with-out Drugs or Stimulants.

Physician to the Troy Lung and Hygicale Institute.

Physician to the Troy Lung and Hygicale Institute.

The suffect matter purports to come from physicians (who, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium, knowledge which shall be even more powerful for good among the masses than were their former labors as mortals.

Histrated, with 120 engravings. 519 pp., cloth, \$2.20, postage, 18 cents; paper covers, \$1.20, postage likecuts.

*.*For sale, wholesale ind retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

THE HISTORY OF THE CONFLICT BETWEEN

RELIGION and SCIENCE,

BY JOHN W. DRAPER, M. D.

1 Vol., 12mo. Cloth. Price, \$1.75.

The conflict of which he treats has been a mighty tragedy of humanity that has dragged nations into vortex and involved the fate of empires. The work is full of instruction regarding she rise of the great ideas of science and philosophy; and describes in an impressive manner and with dramatic effect, the way realigious authority has employed the scribar power to obstruct the progress of knowledge and crush out the spirit of investigation.

". For sale, wholesale and retail, by the RELIGIO-PHILO-OPHICAL PURLISHING HOUSE, Chicago.

STARTLING FACTS

MODERN SPIRTUALISM. By N. B. WOLFE, H. D.

Embodies some of the most remarkable and wonderful facts, ever published, and of the deepest interest to all. The truth of the history herein set forth in such graphic and shorthing style, is clearly sushlished by the most indultable sydence. Among the witnesses are some of the prominent members of the press, and others equally well known. The book is a

Large 12mo, 548 pp., bound in extra heavy cloth, illuminated with four elegant steel portraits, and numerous fine wood engravings. PRICE, 82.00. POSTAGE, 14 CENTS. ". For sale wholesale and retail, by the Publishers, RELIGIO-

Books Received.

How to Thach Phrenology in the School Room and in the Family. By Nelson Sizer, New York: S. R. Wells & Co. 12mo., cloth, 331 Price \$1.50.

LIGHTS AND SHADOWS OF SPIRITUALISM. By D. D. Home. New York: G. W. Carleton & Co. Chi-cago: For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. 12mo., cloth, 483 pp. Price

That indefatigable and successful publisher, Loring of Boston, sends us the following popular

My Lady Halp and what and Taught Ms. By Mrs. Warren. 130 pp. Price 50cts.

A Widow or Windson. A Novel by Annie Gaskell. 200 pp. Price 50cts.

DOT AND DIME. Two Characters in Ebony. By one who knows all about them. 192 pp. Price 50cts.

THE MAN WHO WAS NOT A COLONEL. By a High Private, 190 pp. Price 50cts. WILL IT BE A NOVEL. By Mrs. Helen J. Ford.

· 113 pp. Price 50cts.

DYSPERSIA. By Scranus Bowen, M. D. Price 40

Magazines for June.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York). Contents: On the Evolution of the Family; Our American Owls, (Illust.); Initiatory Forces; Mesmerism. Odylism, Table-turning, and Spiritualism, by W. B. Carpenter, L. L. D., F. R. S.; On the Distribution of Standard Time in the United States; Matter and Mind; Gar-Pikes, old and young, (Illust.); Relation of the House we live in (Illust.). the Air to the House we live in (Illust.); Spinoza: 1677 and 1877; Transmission of Excitations in Sensory Nerves (Illust.); Sketch of Alfred Russell Wallace; Corres-pondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE GALAXY. (Sheldon & Co. New York.) Contents: Spring, Longing; A. Progressive Baby; Miss Misanthrope, chapters XVI, XVII, XVIII, XIX, XX; The "Uniformed Militia" Service; The Yosemite Hermit; The Punished; Alfred De Musset; Reflected Light: Life Insurance; Faller Among Light; Life Insurance; Fallen Among Thieves; The Battalion; The Fascinations of Angling; Executive Patronage and Civil Service Reform; Three Periods of Mod-ern Music; Spring; Drift-wood; Scientific Miscellany; Current Literature; Nebulæ.

ATLANTIC MONTHLY. (H. O. Houghton & Co., Boston, Hurd & Houghton, New York.) Contents: Crude and Curious Inyork.) Contents: Crude and Curious Inventions at the Centennial, Exhibitions; The First Fan; Wa-ha-toy-a, or before the Graders; Peach Blossom; South Carolina Society; Rose Daniels; The May Pole of Merrymount, II, The Arrest; The Ward of the Three Contentions. Fitze the Three Guardians; Companions; Fitz-Greene Halleck; Mr. Edward Fitzgerald's Translations; The Contributors' Club; A Dream; Recent Literature; Art; Educa-

THE ECLECTIC. (E. R. Pelton, New York.) Contents: On the habits of Ants; Lieutenant Cameron's Journey Across Africa; The French Army in 1877; Charles, Young, the Actor; Loved and Lost; The Radiometer and Its Lessons, Fr. W. B. Carpenter, F. R. S.; Life of a Scotch Naturalist. Young Musgraye, chapters X to XII. alist; Young Musgrave, chapters X to XII; Mussulman Homes; Carnival Song of Lorenzo De' Medicis, Harriet Martineau; The Coming Conclave; Deronda's Mother; Mr. Ruskin's Will; Some Uncommon Pets; The Beggar; Adelaide Proctor, the Poetess; Lit-erary Notices; Foreign Literary Notes; Sci-ence and Art; Varieties.

SCRIBNERS' MONTHLY. (Scribner & Co., New York.) Contents: France to America; To Damascus by Diligence; "The Sunrise Never Failed us Yet;" A State Ball at Constantinople; Pond Life; Croton Water; Village Sanltary Work: The Soul's Immortality; Benjamin Disraeli; Something about Horses; Ivan Tourgueneff; Storm Music; Nicholas Minturn, VII; Le Monsieur de la Petite Dame; With Thee; Traditional Music of the Pyrenees; How it was Done in Great Britain; Child's Faith; Calvin: A Study of Character; While the Robin Sings; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac, Most of the leading articles are illustrated. leading articles are illustrated.

ST. Nicholas. (Scribner& Co., New York.) Contents: Frontispiece—"A June Morning;" Frank; "Tell me, Daisy;" Pattikin's House; The Mother in the Desert; The Green House with Gold Nais; The Cater-Green House with Gold Nails: The Cater-pillar; Tommy's Cousins; Cecile and Lulu; St. Nicholas' Day and the Child-Bishops of Salisbury; Wild Mice and their Ways; Ro-ses; Mrs. Peterkin's Tea-Party; His Own Master; Spray; The Three Eishers; Birds in the Spring; Annetta Plummer's Diary; The Naughty Little Egyptian; The Stars in June; For Very Little Folks; Jack-in-the Pulpit; Voung Contributor's Department. The Let Young Contributor's Department; The Let-ter Box; The Riddle Box. The articles are all interesting and handsomely illustrated.

New Church Independent. (Weller & Metcalf, Chicago.) Contents: "This Thy Day:" Brought Together; A Glimpse into the Better Land; Thoughts on Sex and Marriage; Spiritual Evolution, Proven from History; Friendly Words for Mr. Chadwick; Discrimination of Differences; Bro. Gal-lup's Note to T. Robinson; Sunday Record; Summary; Notices.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York.) Contents: Wm. M. Taylor, D. D.; Yellow Haired, People; Orchids—Characteristics and Culture; Personal Glooms and Griefs; Peace-maker Grange, "Out on the Ocean, Sailing." Mme. Tara. M. Brinkerhoff; Six Weeks with the Unfortunate; How Charlis was Cured of Running Away; Reality of Chivalry; Charles Collins, late Engineer of the Lake Shore Rail Road; Book Knowledge; National Character in the Face; How to Teach; Esthetics of Hygienic Life; The Organs of Excretion; Scarlet Fever: Nature and Treatment; The Onion Tribe; Philosophy of Food; Editorial and Current Items; Poetry; Records of Scientific Discovery; Agricultural Hints; Mentorial Department; Library Notices.

AMERICAN METEOROLOGIST, for March (J. H. Tice, St. Louis, Mo.) Contents: Prac-tical Meteorology; Do Rains form in the Mountains; An Irrepressible Conflict; Weather Forecasts for April. .

MASONIC JEWELL for May. (A. J. Wheeler, Memphis, Tenn.) Besides being filled with the usual amount of reading matter, this number contains a portrait of George Frank Gouley, late Grand Secretary of the Masonic bodies of Missouri.

LE GRLILEEN. A monthly magazine published at No. 102 Rue Christine, Ostende, Belgium, and filled with interesting articles.

LA ILUSTRACION ESPIRITA. (R. I. Gon-zales, editor, Mexico.) Devoted to the Philosophy of Spiritualism:

Items of Interest-Gems of Wit and Wisdom.

I wonder if deep aspirations Will bring us the things we require;

Or, still as a just compensation
For acts, we grasp what we desire.
I know there will be joy in living
Unknown in this bee-hive of pelf;
There will not be lending or giving, But each man must work for himself. -Emma Tuttle.

The Rome Sentinel says, "It is this lying awake nights trying to determine whether to leave your fortune to an orphan asylum, or a home for old men, that makes the newspaper business so wearing.

When a young man sees a triend with a new hat he immediately steps up and tries it. When a young woman sees an acquaintance with a new bonnet, she scornfully elevates her nose and wonders "where the thing got that horrid fright."

Here lies the body of Mary Hatch,
Who ended life. Strange story,
She slipped one day on a parlor match,
And was carried off to glory.

The phenomenon of the ancient tripod, and the modern table, has a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add, that to abandon these phenomena to credulity is to commit treason against human teason. Victor Human reason.-Victor Hugo

Good Luck's a maiden light and airy, And long in one place will not stay; That ever restless little fairy Just steals a kiss and slips away.

But Bad Luck's never in a hurry; She keepeth close the heart she wins; She "says there's not the slightest hurry," And sits down by your bed and spins.

Fill one little niche in life all day yourself. Keep it dusted and in order: Adorn it with the fruits of industry, and never move to larger quarters until you have filled the smaller and need more room.

The poorest of all human beings is the man who is rich in gold, but intellectually and spiritually bankrupt.

Every Sunday school has for its object the ty. The poor children are taught that nothing can be more acceptable to God than unreasoning obedience and eyeless faith, and that to believe God did an impossible act is far better then to do good an area to see the far better than to do good and are to see the far better than to do good and are to see the far better than to do good and are the far better than to do good and are the far better than to do good and are the far better than to do good and are the far better than to do good and are the far better than to do good and are the far better than to do good and are the far better than the far better the far better than the far better than the far better the far far better than to do a good one yourself.-

New Mucillage.—The Journal de Phar-macie states that if, to a strong solution of gum arabic, measuring 8‡ fluid ozs., a solu-tion of 30 grains sulphate of aluminum dis-solved in two-thirds oz. water be added, a yery strong mucilege is formed, capable of fastening wood together, or of mending porcelain or glass.

He is a rash man who, outside of pure mattematics, pronounces the word "impossible."—Arago.

There is nothing more difficult than to tell what can not be done; and many wise men have made themselves foolish prophets in attempting it .- Wm. Denton

Spiritualism is a science, and not merely a religion; it is emphatically a science, bas-ed upon a great and even increasing variety of stubborn facts .- Mary Dana Shindler.

The ways of Providence are dark and hidden. In the burning of the Southern Hotel it is a noticeable fact that two preachers were burned to death, when Kate Claxton, the actress, and several gamblers escaped un-harmed. "God moves in a mysterious way his wonders to perform."

True Spiritualism should make men purer and better. The honest Spiritualist believes that by a pure life only can he attract pure spirits as his companions .- Mary Dana Shindler.

A large proportion of those who profess to be Spiritualists, are no more Spiritualists than many who profess to be orthodox be-lievers are Christians. They are mentally, and often morally, incompetent to be any-thing but noisy professors of what is far above their comprehension; but for those who can understand, no belief ever presented for the acceptance of man, so completely supplies his religious wants, none so en-larges his aspirations for the good and beau-tiful, and at the same time furnishes the spiritual aliment which satisfies his spiritual cravings.—Eugene Crowell.

Religious ideas are outgrowths of fancied relations between man and God. They rest on the assumption, expressed or understood, that God is a personal being, and interferes with the actions of men and the course of Nature, in whole or in part by miracle. Religious rites and observances can have but

two motives—to appease the displeasure or gain the esteem of the gods, or God.

God must be personal to render any such intercessions of any avail. The impersonality of the Infinite Cause disposes of all the ceremonies and forms which pass for reli-gion. The moral faculties, which have from immemorial ages been persecuted by super-stition, are consigned to the intellect, and man, instead of acting to please God; does right because such is the legitimate requirement of his perfected organization. He walks out of the blighting shadow of ritual and creed—the blind reliance on revelation and its interpreters; casts aside his fear of offended gods and demons, recognizing the divine within himself.—Tuttle.

During the review of the Sunday school last Sunday, the question was asked, "What became of Elijah?" and the entire congre-gation was electrified by a small shrill voice that piped out with extreme unction, "He went to heaven like a house 'afire, you bet."

Springfield Illinois has a female dentist. She is said to be a lady of gentle extraction.

N. Y. Cess. Advertiser. Such a woman is bound to pull through life—peaceably if she can, forcep-ly if she must.—Norristown Herald. Such discouraging talk is calculated to make the young woman feel down in the mouth.—Burlington Hawkeye.

An lowa minister has been dismissed on account of writing puffs of his own pulpit

oratory.—Ex.

If that is the worst thing a minister can do, they are saints indeed. Exquisite in feeling is the following trib-

MY MOTHER'S HANDS.
Such beautiful, beautiful hands,
They are neither white nor small.
And you, I know would scarcely think,
That they were fair at all.
I've looked on hands whose form and hue,
A sculptor's dream might be.
Yet are these aged and wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands, Though heart was weary, and sad,

.These patient hands kept toiling on That children might be glad.

I almost weep with looking back
To childhood's distant day,
I think how these hands rested not
When mine were at their play.

Such beautiful, beautiful hands, They are growing feeble now, For time and pain have left their work.

On hand, and heart, and brow. Alas, alas! the nearing time, And the sad, sad day to me, When 'neath the daisies, out of sight,

These hands will folded be. But oh, beyond this shadowy scene, Where all is bright and fair, I know full well, these dear old hands,

Will palms of victory bear, Where crystal streams, thro' endless years

Flow over golden sands, And where the old grow young again, I'll clasp my mother's hands.

BIRTH-DAY PARTY. .

An enjoyable evening, full of music; poetry, sentiment and fine feeling, was spent Tuesday by a large number of friends at the residence of Dr. S. J. Avery, on Walnut street, on the occasion of the Doctor's fortystreet, on the occasion of the Doctor's fortyninth birth-day. Among those present
were Mr. and Mrs. Geo. W. Sanford, Mr. and
Mrs. D. J. Avery, Col. and Mrs. A. Hunton,
Mrs. Olive Richmond, Mr. and Mrs. Wm.
Richmond, Mr. Holand Richmond, Mr. and
Mrs. E. F. Slocum, Mr. and Mrs. C. G. Foster, Mr. and Mrs. Wm. Jones, Mr. and Mrs.
Standfast, Mr. and Mrs. Henry Love, and
Mrs. H. C. W. Cowdery, Dr. L. L. Farnsworth, Mrs. Macy Hunt, Mrs. Stillwell, the
Misses Bell and Lizzie Cowdery, and others.
Several presents, in the shape of additions to Several presents, in the shape of additions to the Doctor's valuable library, were presented during the evening. The party was en-livened with vocal and instrumental music, recitations, etc., and an excellent repast was served in the dining-room, in which all the guests participated with zest. In the course of the evening Dr. Avery and his estimable lady were formally addressed by Mrs. Cora L. V. Richmond, with one of her sparkling improvisations, as follows:-

There are no hours within the spirit life, When birth or death has meaning to the

The birth unto the outward world of strife, Sways, moves and leaves its own control; And death is but another birth that brings Sometimes release, sometimes but conscience stings.

But, oh! whatever natal day shall dawn Upon the spirit, when both bright and fair, The earth appears, and each world doth become

More beautiful as each world nears. The other, then it is the spirit birth, And is reveal'd in heaven and on the earth.

Out of the links formed by thy life below, Kind angel fingers weave a golden chain; If any links have missed a perfect glow Of harmony and peace, they break them not

But will replace them with their sweetest

And make the chain complete in heaven above.

And if out of thy thought and life below, Sorrow or sadness,-incompleteness here Have made the years less beautifully flow, Then far above in that blest atmosphere, A snowy cloud of whitest charity And peace extendeth down to thee.

Whate'er thy life is, be it joy or pain, It is thy life; no one can take again From thee the thought, the lesson which it

And even as the stream that stilly springs,

vale,
Thy life itself must weave its simplest tale, And tell it to the hill and vale below,-All that the angel hearts in heaven may

If for the sympathy with other's woe, If for the kindness that your thought would bring.

A brighter glory round thy soul doth glow; That glory from the earth-life, doth up And form a starry path along the sky,

And not one thought or blessed deed can

Only the shadows die. How blest to know. That in the perfect day beyond this world, The perfect things alone can live and grow? And where life's banners are fitly unfurled, The pennons float along the upper sky, Proclaiming,—no good thought can ever die.

Around thy brow, the "Balm of Q ad" tree,

Whose leaves bring healing, I have twined for thee; And for thy life's succour, strength and need. Heart's-ease," that gives thy spirit strength

indeed; Ye twain, blest for the blessing which ye bring To others, from your soul's brightness may spring.

Bless'd by thy tears and thoughts of sympa-For others' woe, which I find veiled in ye, And far above with Iris arch of truth And fond affection, and delight of youth, The angels form a pathway here to-night, To guide you to the birth-day of pure light.

And when the final day of tife shall come, The dawn of the full soul, even as the gloom Upon the earth, is waken'd by spring flow-

So shall the spirit carol in those bowers, Where shadows come not and no gloom can stay: "Till then, adieu—a Perpetual Birth-day!

THE BIOGRAPHY OF

SATAN: OR A HISTORICAL EXPOSITION OF THE

DEVILAND HISFIERY DOMINIONS. Disclosing the Oriental Origin of the Ballef in A DEVIL .

And Future Endless Punishment; ALSO.
The Pagan Origin of the Scripture, terms, "Bottomiess Pit,"
"Lake of Fire and Brimstone," "Keye of Hell," "Chains
of Darkness," "Casting out Davils," "Everlasting
Punishment," "The Worm that never
Dieth," etc., etc., all explained.

By E. GRAVES.

"Fear hath terment."-John Iv: 18 . One handred and twenty dve pages, printed from new plates in large, clear type, paper covers, PRICE, 60 CENTS. * For his, wholesaid and retail, by the RELIGIO-PRILO-OPRICAL PUBLISHING HOUSE, Chicago A GOOD WELL can be made in one day with our or auger book. U. S. AUGER Co., Cincinnati, O. 21-8-12860w

\$5 to \$20 per day at home. Samples worth \$5

CENTS MAILED WITH THIS NO-TICE to Ds. C. B. SYKES, 149 Madison street, Chicago, will return the "True Theory of Catarrh," and full in-formation of a "True Theory of Catarrh," and full in-formation of a "True Theory of Catarrh," and Full in-

NEW DEPARTURE, MEN o travel and sell our Old and Biarle MANUPACTURES. To desiere: no predding. \$15 PER MONTH, Stole and Traveling Kypense paid. Apply by letter o'll person is B. A. SEANT & CO., z. t. 6 & 5 Home St., Cleopriate, O. 22 5-8&13-18

ASTROLOGY.

Prof. Lister, Astrologer, 505. W. 23d at. N. Y. Forty four years' practice, twenty-seven in Boston. Can be consulted by letter. Send for a Circular. Address all letters P. O. Box 4829, New York City.

A fascinating work on an entrancing topic

This work is not prophetical. It discusses the topic as a Divine promise. Its plan is to follow the narrative of a Christian's experience of the revealed facts in the next dispensation. There is not a line of controversy in the volume. Yet it is full of bold and original thought, apt illustration, and forcible writing, and it is a work which no one who is "watching and waiting" for the Lord can afford to miss.

10 in 10 in

MUCKLOW & SIMON, Publishers, Madison Ave., and 42d Street, New York. [227td-cow

THE DINGEE & CONARD CO'S

ROSES

Strong Pot Plants, suitable for immediate flowering:
sent safely by mall, postpaid. 5 splendid varieties,
your choice, all labeled, for \$1, 13 for \$2, 19 for \$3, 26
for \$4, 35 for \$5. For 10 cents each additional, one for \$4: 35 for \$6. For 10 cents each additional, one Magnificent Premium Rose to every dollar's worth ordered. Send for our NEW GUIDE TO ROSE CULTURE, and choose from over 300 finest sorts. We make Roses a Great Specialty, and are the lognest Rose-groscers in America. Refer to 100,000 customers in the United States and Canada. THE DINGEE & CONARD.) CO., Rose-Gnowers, West Grove, Chester Co., Pa.

ORGANIZE! ORGANIZE!

RECORD BOOK WITH FORM OF OR-GANIZATION, BY-LAWS AND BLANKS NOW BEING GENER-ALLY ADOPTED IN FORM-ING SOCIETIES OF SPIRITUALISTS.

This Record Book is just what is needed. At every point where Spiritualists can gather, an organisation should be effected, even though the number of members be ever so small. Such a society forms a nucleus, which will attract to it with proper management the best minds of every community, and facilities for the investigation of Spiritualism and for obtaining lectures, will soon be all that can be desired. The Constitution printed in this book is such that every person searching for truth, can subscribe to it, whatever may be his belief. In didition to the printed matter, the book contains two hundred blank pages to be used in keeping the ecord.

Price, 81.50. Postage free.

"For sale, wholesale and retail by the Publishers, the Ralicio-Philosophical Publishers House, Chicago.

THE APOCRYPHAL NEW TESTAMENT:

licing all the Gospela, Epistles, and other pieces, now extant attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers. Translated and now first collected into one volume, with prefaces and tables, and various

fotes and references. Price, \$1.25. Postage, 10 Cents.

*. For sale, wholesale and retail, by the RELIGIO-PATLS

DO YOU WISH TO UNDERSTAND Science of Spiritualism, ITS

PRINCIPLESP READ THE ABCANA OF SPIRITUALISM:

A Manual of Spiritual Science and Philosophy

BY HUDSON TUTTLE. We have received a supply of the English Edition, containing a fine photograph of Mr. Tuttle. Of this remarkable volume A. J. Davis says, "It is a bright, wholesome, besuifful book, and bears in every line the royal badge of integrity, industry, and inspiration." The self-evident in tegrity of motive which breathes out wholesome facts and apt illustrations on every page, pours a sacred authority over the entire production."

Judge Edmunds wrote of it on first appearance:-"This work is professedly that of spirit communion. * * It is all of it well worth the perusal."

Easene Crowell, M. D., Writes:-"The Arcana of Nature' is one of the very best philologica expositions of Spiritualism that has yet appeared." "The 'Arcans of Nature' is a perfect encyclopedia, not only of a spiritual fact, but of the whole nature of man." -London Human Nature.

PRICE, \$2.50. POSTAGE, 20 CENTS.

. For sale, wholesale and retail, by the RELIGIO-PHILO-SOPRICAL PUBLISHING HOUSE, Chicago. SYNOPSIS

COMPLETE WORKS

ANDREW JACKSON DAVIS. Comprising Twenty-eight Uniform Volumes, all Nestly Bound in Cloth.

Postage 7-per cent, extra—If sent by Express, the Charges Payable on Delivery.

Nature's Divine Revelations.

Charges Payable on Defivery.

Nature's Divine Revelations.

The Physician. Vol. I. Great Harmonia.

The Teacher.

II.

The Seer.

III.

The Reference.

IV.

Magic Staff—An Autoblography of A. J. Davis.

Morning Loctures. Being 12 discourses.

A Stellar Key to the Summer-land.

Arabula, or Divine Guest.

Approaching Crisia, or Trith vs. Theology.

Anawers to Ever-recurring Questions.

Children's Progressive Lyceum Magual.

Death and the After-Life.

Harbinger of Health.

Harmonial Man, or Thoughts for the Age.

Events in the Life of a Seer. (Memferanda.).

Philosophy of Special Providences.

Free Thoughts Concerning Religion.

Penetrails, Containing Harmonial Answers.

Philosophy of Spiritan Intercourse.

The Inner Life, or Spirit Mysteries Explained.

The Temple—on Diseases of the Brain and Nerves.

The Fountain, with Jets of Kew Meaning.

Tale of a Physician, or Seeds and Fruin of Crime.

Diakka, and their Earthly Victims.

Genesis and Ethics of Conjugal Love.

The Complete works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount. . For sale, wholesale and retail, by the RELIGIO-PHILO-SCHRIGAL PUBLISHING HOUSE, Chicago.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Agute type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

as Monday noon, for insertion in next issue, earlier when possible.

Terms of payment, strictly, cash in advance

Agents Wanted.

\$350 A MONTH.—Agents wanted. M cost selling dress J. BRONSON, Detroit, Mich. Vilasizzaii.

AGENTS double their money selling "Dr. Chase's Printing House, Ann Arbor, Mich. 1201/022015

\$55 2 \$77 a Week to Agents. \$10 Outsti Free.
P. O. VICERRY Augusta, Maine.

THE TRUANT BOYS: A more ingenious Toll-gate. Sent free for stamp. E. C. Abbey, Buffalo, N. V.

SPECIAL NOTICE TO OUR READERS.

SPECIAL CALL.

SPECIAL CALL.

Agents Wanted

To sell the New Patent Improved EYE CUPS.

Guaranteed to be the best paying ourness offered to Agents by any House. An easy and pleasant employment.

The value of the celebrated new Ratest Improved Eye Cups for the restoration of sight breaks coff and blazes in the orid-ners of over 6.000 genuins testimonials of cures, and recommended by more than one thousand of our best physicians in their practice.

The Patent Eye Cups are a scientific and philosophical discovery, and as Alex. Werth' M. D., and Wm. Bratley, M. D., writes, they are certainly the greatest invention of the age.

Bead the following certificates:

Frigues Statios, Lonas, Co., Et., June 6th, 1872.

DR. J. Ball & Co., Occulate.

Gentleman's Your Patent Eye Cups are, in my judgment, the most spended troumph which optical science has ever achieved, but, like all great and important truths, in this or in any other branch of science-and philosophy, have much to contend with from the ignorance and prepalgroe, of a tos sceptical public; but truth is mighty and will prevail, and it is only a question of times as regards their general acceptance are conformed by all. I have in my hands certificates of persons itstifying in unequivocal terms to their merits. The most prominent physicians of my county recommend your Eye Cups. I am, respectivilly, J. A. L. BOFER.

WILLIAM BRATLEY, M. D., Salvias, Ey., writes: "Thanks to you for the greatest of all unequivers. My eight is fully restored by the use of your Potent Eye Cups. after being almost entirely blind for wanty sub-years."

ALEX, R. WYEH, M. D., Atchison, Pa., Spites: "After total blindness of my left eye for four years, by paralysis of the optic nerve, to my miter estonicate and in three produces."

Bev. S. B. Falkenshung, Minister of M. E. Church, writes: "Your Putent Eye Cups have restored my

"After total blindness of my left eye for four years, by paralysis of the option nerve, to my water actobasesped your Patent Eye Cups restored my eyesight permanently in three Setutes."

Rev. S. B. Falkissanumo, Minister of M. E. Church, writes: "Your Patent Eye Cups have restored my sight; for which I am most thankful to the Father of Meroics. By your advertisement, I saw st a glauce that your invaluable Eye Cups performed their work perfectly in accordance with physiological law; that they literally fed the eyes that wore starving for nutrition. May God greatly bless you, and may your rame be enshrined in the affectionate memories of multiplied thousands as one of the benefactors of your find."

Horace B. Durart M. D., says: "I sold, and effected future sales liberally. The Patent Eye Cups, they will make gooney, and make it fast, too; no small catch-penny affair, but a supesh, number one, tip-top business, promises, as far as I can see, to be life-long."

Mayor E. C. Ellia wrote us, November 16th, 1869: "I have tested the ratent levy Eye Cups, and I am selisfied they are good. I am pleased with them. They are certainly the greatert invention of the age."

Hon. Horace Greeker, late Editor of the New York Tribans, wrote: "Dr. J. Ball, of our city, is a consciention and responsible man, who is incapable of intentional deception or imposition.

Prof. W. Merraick writes: "Truly, I am grateful to your noble in cention. My aight is restored by your Pulcat Eye Cups. May heaven bless and preserve your I have been using spectacles twenty years. I am seventy-one years old. I do all my writing without glasses, and I bless the inventor of the Patent Eye Cups.

Adolff Browners, M. D., physician to Emperor Napoleon wrote, after having his sight restored by our Pulcat Eye Cups." "With gratitude to God, and thankfulness to the inventors, Dr. J. Ball, & Co., I hereby recommend the trial of the Eye Cups (in 'mil faith) to all and every the that has any impaired eyesight, believing, as I do, that since the experiment with this

GEORGE S. MERRILL. P. M.

ROBERT H. TEWKSBURY, City Treas.

REY. W. D. JOUEDAN, M. D., of Chillicothe, Mo., who has used, and seen other parties use our Eye Cups, writes: "To those who ask my advice about your Futent Eye Cups I am happy to state that I believe them for be of great-advantage in many cases, and should be tried by all and neglected by none. This is my honest conviction.

Reader, these are a few certificates out of thousands we receive, and to the aged we will guarantee your old and diseased eyes can be made new; your impaired sight, dimness of vision and overworked eyes can be restored; weak, watery and sore eyes cured; the blind may see; spectacles be discarded; sight restored, and vision preserved. Spectacles and surgical operations useless.

Please send your address to us, and we will send you our book. A GEM WORTH READING!

A DIAMOND WORTH SEEING!

Sous your Eyes and restore your right; three discay your spectacles!

By reading our Illustrated Physiology and Anatomy of the Eyesiott, of 100 pages, tells how to restore impaired vision and overworked eyes; how to cure weak, watery, inflamed, and near-eighted eyes, and all other diseases of the eyes. Waste no more money by adjusting lugg glasses on your nose and disfiguring your isce. Book mailed free to any purson. Send on your address.

AGENTS WARTED

to sell the Putent Eye Caps to the hundreds of people with diseased eyes and impaired sight in your county. Any person can act as our Agent.

To Gentlemen or Ladies \$5 to \$0 a day guaranteed. Full particulars sem free. Write immediately to

DR. J. BALL & CO.,

No. 205 WEST and STREET.

(P. O. Box 987.)

No work CTTY, N. Y.

Do not miss the opportunity of being first in the field. Do not delay. Write by first mail. Great inducements and large profits offered to sky person who wants a first-class paying business.

ET THE LABORET COMMISSION ALLOWED TO AGENTS.

BY ANY HOUSE IN THE UNITED STATES.

STRANGE -VISITORS. A SERIES OF ORIGINAL PAPERS,

живи2стие PHILOSOPHY, SCIENCE, GOVERNMENT, BELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY, BY THE SPIRITS OF

IP SYG, WILLIS,
BRONTE, RICHTER,
THACKERAY, BYRON,
HUMBOLDT, WESLEY, HAWTHORNE, BROWNING,

Now Dwelling in the Spirit-World. These wonderful articles were dictated through a clairvoy-ant, while in a trance state, and are of the most intensely la-teresting nature. eresting nature.

The sale of this extraordinary work is constant and steady.

Price, \$1.50; postage 10c. *For sale, wholesale and retail, by the RELIGIO-PRILOSOPHICAL PUBLISHING HOUSE, Chicago. THE WORLD'S SAGES,

A CROWN OCTAVO VOLUME - .- - BY D. M. BENNETT. . With a Steel-Plate Engraving of the Author,

Infidels, and Thinkers.

With a Steel-Plate Engraving of the Author.

Being the biographics and important doctrines of the most distinguished Teachers, Philosophers, Beformers, Emorystors, Funders of New Schools of Thought and Raligion, Disbelievers in current Theology; and the deepest Thinkers and Esset active Humanizations of the World, from Menu down, through the following three thousand years to our own time. It is believed that the work file a want long fait, and adds materially to the general information touching the characters treated, afterding a succiout and correct account of some of the best and truffit persons who have lived in the world, and concerning whom large numbers of volumes would have to be consulted to derive this information; and allie convenient and economical form. It is divided into four parts. Part II: From Menu to Christ. Part II: From Christ to Thomas Paine. Part III!

From Thomas Pains to George Sand. Part IV: Living Characters. To all of whom the world owes much for the progress thas made in the evolution of Thought, Irwin, and Blessen, An Important and valuable book, Price, in cloth, 55,02.

Leather, \$4,00. Git, \$4,55.

Zeligio-Zhilosophical Journal

JNO. C. BUNDY. J. R. FRANCIS, - - - Associate Editor.

TERMS OF SUBSCRIPTION:

IF all Letters and Communications should be ad-

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

In making remittances for subscription, always procure a not be progured, send the money in a Registered Letter.

In Those, sending money to this office for the Journal should be careful to state whether it be for a research, or a new subscription, and write all proper names pictury—also give the name of the post-office to which the power lessent. Papers are for careful unit in explicit order 1,7 excited from the subscriber for their discontinuance, and unit patement of arrearness to make, as required by lost; and if reminded are het poid in adequace, \$30,00 per annum will be rejuired.

No makes entremen on the Subscription Books, unless the first part and is made in advance.

LOOK TO YOUR SUBSCRIPTIONS. pers are particularly requested to note the time of the of their subscriptions, and to forward what is due usuing year, without further reminder from this

effice.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Jan., 1878, it will be mailed. "J. Smith 1 Jan. 8." If he hasonly paid to 1 Jan., 1877, it will stand thus; "J. Smith 1 Jan. 18" and in like manner be the day, mouth and year what it may.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Brafts Posts Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JQUENAL payable to

JOHN C. BUNDY, Acting Manager. LOCATION

CHICAGO, ILL., JUNE 9, 1877.

Dr. Henry Slade.

It is a well-known fact that Dr. Slade, the slate-writing medium, went to London, England, several months ago, ostensibly on his way to have his mediumship tested by Russian savants. While in London he was charged with trickery and fraud, was arrested, had his trial, and was finally acquitted on account of "Palmistry or otherwise," not appearing in the indictment against him. We have never had an inside view of his arrest and trial, until we received the Medium and Daybreak of April 27th, wherein Mr. Burns, its indefatigable editor, gives the whole case a fucid airing. As is well known; we took no part in soliciting money from our subscribers to assist Dr. Slade in his defense, believing that the circumstances in the case did not fully justify us in so doing. Mr. Burns says:-"Dr. Slade came to this country, for aught we know, of his own accord, and, as far as we could see, worked entirely for his own interests or that of the firm. If he were invited over here by any man or party of men, then that merely enlarges the partnership and shares the responsibility; but it does not on that account make difficulty or failure in the speculation a public burden or an incubus on the cause of Spiritualism itself. Dr. Slade was for a long time constantly employed and received hundreds of pounds in fees. Even when he was at the dullest period he was taking that which many of our readers would consider adequate for the support of several families: The spirit 'Owosso,' Dr. Slade's guide, confirms this, given at the Hague and published in the Medium. That spirit recommended rest for his medium as he had been so overworked in London. Now as I never heard of Dr. Slade working for nothing, it is logically evident that he must have amassed an immense amount of hard cash. His raid in this country is one of the cutest things that could possibly be devised. Without preliminary expense or advertisement he enlisted the wholesale sympathies of the most active Spiritualists, and the sovereigns were poured on to his table in showers, and in return the worthy Doctor and his partner were so kind as to transfer to the spiritualist body an immense amount of costs, of which nobody knows the extent or the method of appropriation, as no balancesheet has been published, as far as I am aware." A

We have no objection to mediums making money enough to insure a comfortable support; indeed, as a class their homes should be pleasant, surroundings harmonious, and associates of a refined and dignified character. for it is only when situated under 'such circumstances, that the higher order of spirits can place themselves in rapport with them. Mr. Burns charges Slade's difficulty to the "Unguarded almighty dollar-fashion in of Spiritualism has been too pronounced which he did business;" but it was the defense before the court that Mr. Burns was most ashamed of. "If a medium requires lawyers to misrepresent him, let him pay for their services, as Dr. Slade was well able to do, or do the other thing," says Mr. Burns.".-

The most astounding declaration, however, of Mr. Burns, was that the spiritual gifts of Dr. Slade were almost entirely ignored by his lawyer. He says, "As soon as a medium hires a non-Spiritual equivocator to misrepresent his mission before a magistrate, he at once lets himself down to the level of the trickster." Nothing can be truer than that, in an ethical point of view, but Mr. Burns; should consider that lawyers dictate to clients instead of clients to lawyers. Mr. Burns continues:-* Dr. Slade may be a true medium at the seance-table, but thus manifesting in court he is an impostor. How miserable it is to think that a medium can stand by and allow hours and days to be consumed in endeavoring to force upon the Bench that he, in his defense, repudiates all allegiance to the

said as to the audacity of the prosecution in introducing such irrelevant evidence as conjurers and their tricks, and apelogists, but they were driven to it by the nature of the defence set up. Had Dr. Slade defended himself in person, claiming truthfully and manfully that he was a servant of God -a prophet through whom Providence was teaching men the most glorious of truths; that as it had been in times past with others of his calling, so it was with him-he was misunderstood and belied; that he was content to bear the consequences of his mission, and counted it an honor to go to prison on behalf of a truth so sublime; if he had thus spoken he would have influenced the magistrate in his favor, and England would have rung with the name and fame of a veritable martyr. At the same time he might have given most forcible contradiction to the accusations brought against him, and introduced witnesses who had experienced results that showed him to be a genuine medium, whereas his accusers were actuated by the excitement and blindness of prejudice and ignorance,"

There is, indeed, a vein of consistency in Mr. Burn's remarks; but he should remember that most mediums shrink from becoming martyrs. Such men as Jesus, Confucius, Socrates, and hundreds of others, would have presented the unvarnished "truth" to the court, and on that angelic shrine they would have sacrificed their lives, if necessary-prison bolts and bars, horrid dungeons, the guillotine or scaffold not swerving them from the path of duty. Dr. Slade is not made of that material which constitutes the genuine martyr, and hence he would extricate himself from trouble by any legal quibble-"palmistry or otherwise!" Very few men who will make martyrs of themselves, exist in any age. Socrates could calmly take his poison, not yielding to the arrogance of others, Galileo, however, was made of different material, and like Slade, he got out of trouble through equivocation.

Mr. Burns finds great fault with the extravagant compensation paid for any attorney, the price being about £1 per minute. Mr. Burns again says: "The mediums under their consideration voluntarily open-

ed shop in spiritual phenomena for their own personal benefit. It is a most mischievous precedent to allow, that other persons or a movement are to suffer for the acts of any one, instituted at their own instance and for their individual benefit. Personal responsibility is a spiritual law, and it may not be ignored with impunity." . . . "It has often been wondered at by Spiritualists that the spirits have done nothing for Slade or Monck in producing spontaneously, manifestations in court or in jail. The reason seems to me clear. These mediums actually turned apostates, and relegated their defence altogether to the hands of lawyers, thus superseding the control of the Spirit-world. Spirit friends are loving and kind, but they are too wise to interfere in such cases, and they quietly stand by and let foolish mediums learn a wholesome les-

son from the fruits of their infidelity."

Here again Mr. Burns tells a great truth and lays downe a rule which is in theory correct, but he fails to give due consideration to the fact that under existing laws, any one entering a court-room as a litigant-as plaintiff or defendant-must resort to legal quibbles and technicalities in order to play an even hand with his opponent, or else he will be overwhelmed and defeated at once. Dr. Slade did not court martyrdom, hence pursued that course which would give him his freedom with the least possibly delay. Judging from the tenor of Mr. Burn's remarks, we do not believe Spiritualism has been on trial in London, at all, and we rejoice to know that the JOURNAL did not lend its influence. to secure contributions from its subscribers in Slade's behalf. Whenever Spiritualism is on trial, we will give the (whole influence of the Journal to sustain it; nothing will afford us more pleasure than to do so.

Alfred Russell Wallace.

The Popular Science Monthly, for June, contains a portrait of this distinguished naturalist, with a brief sketch of his life. His achievements as an explorator and the acknowledged priority of his Theory of Eyolution to that of Darwin, place him berend the reach of petty censure, and his advocacy and forcible to be ignored. It is a significant sign of the times when we read in such a journal as the "Popular:"

"Mr. Wallace has of late been prominently associated with the believers in the socalled spiritual phenomena, to the examination of which he has devoted special attention. His observations were published in the Fortnightly Review, in 1874, re-printed as Miracles and Modern Spiritualism, 1875."

It would be well for the "Popular" to explain why the explorer of the Amazon, the Rio Negro, and the Malay Archipelago; the author of authoritative works on those subjects; the first who gave enunciation to the Darwinian theory; the first naturalist of Europe, should not be accepted as authority in the spiritual realm he has sought to fathom, as well as in these other depart-

In 1868 he received the royal medal from the Royal Society; in 1870 the great medal from the Geographical Society of Paris; in 1870 he published his " Constitutions to the Theory of Natural Selection;" in 1875 his work on "Spiritualism;" in 1876 his alaborate work on the "Geographical Distribution of Animals." If Wallace is trustworthy in his investigations into the phenomena of Spirit-world a It was only after much questioning and beating about the bush that aught of a spiritual nature could be wrung out of the proceedings. Much has been life on the Amazon or in the Malay Group, Immanuel Swedenborg.

why not in his investigation of the phenomena of Spiritualism?

His portrait shows a. grand physiognomy, in which candor, humanity, and independence are dominantly expressed.

Mr. Peebles says that when in England he sat in a circle with Mr. Wallace. The latter would read until the manifestations began, then he would lay aside his book, and turn with eagerness to the circle. He is now in his 56th year, and although his half is venerably white, he has endurance for many years to come, and science both physical and spiritual may expect much from his labors.

Grove Meetings.

"The groves are God's first temples," said a poet. "Neglect not the assembling of yourselves together," said a Jew in Bible days. Good gospels both, and true. The groves were never set apart, dedicated by the solemn mumbling of priests, to "holy" -that is sectarian-objects. They need no dedication to be holy, for they are sacred with all the sweet and noble sanctities of Nature; the beauty of wild flowers, the tender grace of green grass and delicate mosses, the tall and stately shafts of great trees, uplifting massive and symmetrical pillars to the leafy ornaments aloft, finer than sculptor ever chiseled, and over all the grand arch of the blue sky, which cathedral domes but feebly imitate.

Neither have-Pilate and Herod combined to exempt the groves from taxation, that pious men, well endowed with this world's wealth, may sit at ease therein, while the poor man's tithes are all the heavier, and no gospel is preached to him. Blessed be the groves, and the sweet air softly breathing its music and peace and health through the whispering leaves! That gospel about the assembling of ourselves together is good. We help and inspire; we vitalize and uplift each other in that way. How good it is, even for the strongest thinker and the clearest soul, to hear his own thought and inspiration as it pulses out from eloquent lips and sways waiting souls. We are social beings too; we must know each other, keep the golden link bright, reach out our souls to each other, even in the distance. We must work and watch together, and keep the devils chained -not the old Satan of theology, that is only a hideous shade, an old ghost, but the demons of bigotry and sectarianism; subtle and crafty as the old Satan.

The need and use of Grove Meetings is plain enough, Summer is at hand; the golden solson for spiritual as well as material work in the open air. Friends of Spiritualism and wise progress, and freedom of thought and speech, "be ye_also ready." Get good speakers, honest and gifted mediums; groves near a hall for shelter in case of storm (and let that' be named in your notices); advertise well; rally in from far and near, that the world may see "we still live;" ask your good friends and neighbors to come and "proveall things, holding-fast only that which is, good." .

Have good committees of wise and true men and woman, that order may guarantee freedom. Be ready, each and all, to pay your just and fair part of the cost incurred. Have a stand for books and pamphiets, and for subscriptions to spiritual newspapers, for ou need reading, especially the weekly journals, to keep the fire burning in your hearts, all the year round. At each meeting choose a committee to serve for the year; to plan for meetings, Winter and Summer, as often as may be best; to do business in a square way; to form the nucleus of organization for spiritual education and united action. Having planned all well, come together, inspired in spirit and understanding, and a pentecostal season will be yours; and the angels of heaven and earth will hold blessed communion in "God's first temple!" .

Publishing a Newspaper.

The publishing of a newspaper costs large sums of money weekly, a fact apparently of no moment to a large number of our subscribers, as they fall either to pay up or to tell us when they will be able to do so. We have exercised due pasience and shall continue so to do, but justice to the cause of Spiritualism, to the memory of the late proprietor, and to his bereaved and self-sacrifiging family, demands that more energetic action be exhibited in arranging and settling these old accounts. In a short time we shall publish a formal notice from the administrators, and proceed as the law directs in all cases not settled, or payment at some future time agreed upon. Those to whom this warning applies, will do well to take due notice thereof and govern themselves accordingly.

"Leaf by Leaf the Roses Fall."

The Hempstead (Texas) Messenger says, in commenting upon a lecture recently delivered there, "Spiritualism conscientiously and closely practiced would create a perfect millennium. We only ask our readers to investigate the subject for themselves, assuring them it is not too trivial to engage the attention of the deepest thinkers among us," If persons will investigate thoroughly and fairly, becoming informed as to what Spiritualism teaches, they can not fail to become better men and women for it.

MRS. RICHMOND'S next Sunday evening discourse will be on this subject: "Spiritual State of Celestial Life," from the Sphere of

Dr. J. V. Mansfield.

Bro. Mansfield, the writing medium, proposes to take another Western trip soon stopping at Chicago, Quincy, Burlington, Kansas City, Omaha, Denver, and on, perhaps, to San Francisco, Cal. Dr. Mansfield has given us the most convincing evidence that he is a good medium, the late editor of this paper, having communicated to us through his mediumship, establishing his identity perfectly. It is true that there may be a similarity of, tone connected with the different communications given through his hand, this arises from the fact that his, guardian spirit possessing the most power, gives the messages for the spirit desiring to communicate, which must partake, more or less, of the characteristics of the familiar spirit. The same may be said, at times, of all mediums. Dr. Mansfield knows nothing of the questions asked; indeed, he always objects most positively to have the sitter give him any hint as to the nature of the information he is seeking. We regard Dr. Mansfield as one of the most wonderful mediums of the age.

Dr. R. W. Flint.

This well-known medium for answering sealed letters seems to have entirely recuperated his powers since his release from the long and harassing imprisonment/he was subjected to. He is now pleasantly located at 58 Clinton Place, N. Y. Some of the very best tests of spirit communion we have ever witnessed, occurred in Dr. Flint's cold cheerless cell in Ludlow Street Jail, where we called on him many times. Since then we have repeatedly had satisfactory messages through his mediumship-messages that proved beyond doubt the identity of the spirit purporting to send them. That many sealed letters may be, and probably are, answered by the control without the presence of the spirit addressed, is no evidence of dishonesty or wrong intent on the part of the medium. That thousands of afflicted and mourning friends have been made happy through the mediumship of Dr. Ennt and other mediums by receiving through their agency indisputable evidences of a life beyond, is a matter of his-

Laborers in the Spiritualistic Vineyard-Where they Are-Where They Will Be-and What They are Doing.

WE have on file for publication, a very interesting description of a series of seances, in the presence of Mrs. Annie Stewart, at. Terre Haute, Ind., during the past two weeks, by Mr. Henry LaCroix of Montreal, Canada, a highly developed medium, though not exercising his gifts in a public manner. If the account be found somewhat lengthy, it will, nevertheless, be interesting, and when complete, furnishes numerous proofs within itself. The writer, under the circumstances, may be excused for not concealing many things that one of English descent would do, and a test of genuineness is this stamp of individuality given it.

MISS LESSIE N. GOODELL, Amherst, Mass., is spoken of as a "lady of rare abilities, of education, culture and refinement; and in mention of a lecture given by her, a correspondent says, "Appropriate music opened the meeting, followed by an invocation so tender in spirit and so elegant in expression, that while it lifted all hearts to heaven, it left lingering on our ears an exquisite sense of harmony, as if a spirit lute had been set playing in all our souls."

PROF. C. C. BENNETT, Providence, R. I., will, when possible, answer calls to lec-

G. C. CASTLEMAN, Knob Noster, Mo., has the usual postal-facilities, and offers his services as speaker.

AT West Hampstead, N. H., dwells a pleasant lady, who is used by our friends of the shadowy land in an entranced state, to teach lessons of love and charity. Address, Mrs. M. F. Cross.

THE veteran Spiritualist, Robert Cooper, 943 Washington St., Boston, may be consulted with reference to lectures in any portion of this country.

NORWOOD DAMON, remains at 8 Tyler Street, Boston, and has no connection with Moody and Sankey, socially, financially or spiritually, though his lectures may be had on making proper application.

AT Ancora, N. J., resides Dr. J. W. Van Namee, a trance speaker. One of the Eddy Brothers, medium for physical manifestations, was holding seances there at last accounts.

MRS. S. F. G. WAGNER, inspirational speaker, can be communicated with at Fort Seneca, Ohio.

CENTRAL ILLINOIS now possesses a normal speaker in the person of M. K. Wilson, at Danville.

PHILOSOPHY is being taught at and in the vicinity of Whitesboro, Texas, by J. R. Brown, M. D., when called upon as a lec-

J. H. HARTER (formerly Rev.) may be addressed by committees desiring lecturers at Auburn, N. Y.

JOHN G. PRIRGEL, lecturer, may be consulted by mail at Plattsburg, Mo.

A PORTION of the time of Dr. Wm. Rose. Cleveland, Ohio, may be secured as an inspirational speaker. Flowery addresses

THE First Society of Spiritualists, in dition of the society flourishing.

DR. T. ORMSBEE, "The True Healer," as he is styled by his spirit-control, has again been driven to exercise his gifts for the good of humanity. The power of the Spirit-world is wonderfully exemplified in this case, but whether it will secure conditions to enable it to conquer so formidable a will-force, remains to be seen. Dr. O. has made almost miraculous cures of persons at a distance by the use of magnetized substances, an account of which has been published in the JOURNAL.

We have not yet learned his P. O. address in the city, but communications sent to the care of the JOURNAL will reach him.

WE learn from a valued correspondent in Hempstead, Texas, that Mr. and Mrs. Eldridge of Memphis, Tenn., have recently visited that place, the former lecturing, and the latter giving tests by independent slatewriting. Both are well spoken of; they go to Houston, where they will remain during the State Fair to be held there. .

GILES B. STEBBINS will be at Waterloo. Seneca Co., N. Y., May 30th to June 3d prox.

WM. CLEVELAND will heal the sick at & E. 8th St., St. Paul,

THE St. Louis Dispatch contains nearly two columns regarding cures said to be made by Dr. McAuliff of that city by the laying on of hands.

DR. S. B. BRITTAN is successfully treating the sick at 232 W. 11th St., New York; while at 121 of same street, Dr. J. E. Briggs may be found.

SPIRITUALISTS in the North-west can address Mr. C. W. Stewart at Geneva Lake,

It is due Dr. Wm. B. Fahnestock, Lan caster, Pa., that correction be made of an item which appeared in a recent number of the JOURNAL, saying the Doctor was to accompany his wife to the South; the fact is, he will not go until Falk

MRS. L. F. Hyde, late of this city, is pow in San Francisco, where she contemplates remaining some months. We commend her to our friends in that city as a pleasant lady and a good medium, though we are not authorized to state that she will use her gifts to the public.

Our friends, on the Pacific slope, have with them at Bishop Creek, California, the normal speaker, Mrs. Luna Hutchinson, and at Santa Cruz, in the same State, Mrs. J. A. Joscelyn.

We have reports of great success of a recently developed healer at 176 Broadway, N. Y., office American Builder.

Mrs. Hollis, the medium, of whom so much is said in the book by Dr. Wolfe, "Startling Facts in Modern Spiritualism," has consented to remain in this city a few days, and when suitable seance rooms are prepared, the location will be duly announced in the JOURNAL. Persons desiring to secure a seance by Mrs. Hollis at their residence, may address her care of this office.

For somebody's benefit we desire to say that Dr. Ormsbee is in no wise entitled to the prefix of "Rev.," as we noticed on a letr recently received for him in care of the JOURNAL. One may be a "Christian Spiritualist" without incurring such a penalty.

E. V. WILSON gave us a call one day last week, looking hale and hearty. He held a seance on Sunday-afternoon at Grow's Opera Hall, which was well attended. He is just home from a tour in the South, where he has been lecturing, holding seances, etc. He lectures in Brooklyn, N. Y., during June. He will answer calls to lecture in the country week day evenings.

DR. E. H. DENSLOW writes:- "Mrs. H. Morse is now permanentely located at South Bend, Ind., and all calls for lectures will hereafter be addressed to her there. Her engagements for the present are as follows: May 30th, Webster Station; East Windsor, June 1st, 2d and 3rd; Elkhart, Ind., 8th, 9th and 10to; Buchanan, Mich., 12th to 18th."

A VISIT was paid to this office a few days since, by one whom the Journal has been obliged to denounce; his assurance, as may be supposed, is represented by the superlative degree, while his modesty could only be expressed by a minus quantity. Well, poor fellow, perhaps he can not help it now, though once he might have been respectable. Let us be charitable, for he undoubted. ly exists for a purpose. Such examples carry a lesson to the observing.

There will be an entertainment at Grow's Hall, Thursday evening, May 81. Admission ten cents. Strawberries and other delicacies will be served to those who wish. Mrs. Richmond and E. V. Wilson will be present, and will deliver brief addresses on the occasion. A good time is anticipated.

A CORRESPONDENT Says, "Do all you can for mediums, whether they pay you for it or not;" that is right; we trust, however, we shall ever have the active assistance of 'all mediums in extending our circulation and otherwise, that the limit to what we can do in return, may not be circumscribed.

A SUBSCRIBER asks, "Why do so many mediums become tramps and spongera?" We presume if the statement implied by your question be true, it is because THE First Society of Spiritualists, in such are imperfectly developed, or have Cleveland, Ohio, have recently held their fallen among selfish people. Mediums annual election, and reports show the con- should certainly seek to avoid such appear.

Philadelphia Department.

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained. at wholesale or retail, at 654 Race St., Philadelphia.

The Permanent Exhibition in Philadelphia.

Among the multitudes who visited the Centennial last year, there was a very general feeling of regret that such a grand and extensive display of the works of nature, of art, of science and mechanics must be limited to a few months. So strong was this feeling that it took form among the people, and some of our most efficient business men, and many who had had valuable experiences in the centennial, decided to organize a joint stock company, and procure the main building, the largest structure of the kind ever built, being 1880 feet long, this being the nearest that the sections of iron would work to 1876; and nearly 500 feet in width, enclosing over twenty-on acres. This magnificent structure of metal and glass was really too grand to be demolished, and we are happy to know that it has been pre-served in all its attractiveness. Most of the interior decorations remain, the beautiful foreign departments, which attracted so much attention, and added so much to the interest of the exhibition have been re-

An opportunity has also been furnished for a more complete classification of the exhibits, and they are mostly in groups, so as to enable visitors to compare them.

A large amount of space has been appropriated to the important subject of school education; we say school education for these. grand expositions are among the most important educational means that have ever been instituted; as has been abundantly proved by the experiences of every country that has had them. They are important, not only as a means of conveying valuable information in all the departments of life, and vastly extending commerce and trade, but by their social influences are the means of promoting peace and good will among mankind, and establishing more firmly the true and universal brotherhood of man. The permanent exhibition was opened on the 10th of May, on which occasion an au-dience of nearly 100,000 persons assembled within the vast building, to listen to the eloquent words of the orators of the day. The President of the United States said, "I now declare the

INTERNATIONAL EXHIBITION

of 1877 open to the public." President Clement M. Biddle, of the Ex-

hibition Company, said in his address:—
While our aim has been to make the entire collection a grand educational schoolan object lesson on a large scale—where the laborer, farmer mechanic, manufacturer, merchant, scholar, each can find in some part that which will best meet his peculiar wants, we have given especial attention to our educational section, as the foundation of all permanent improvement and prosperity in any nation.

Under the direction of the Council of Education composed of some of the best educators of the world, a great want in former exhibitions has been supplied. Seven classified model school rooms have been erected, where teachers and others interested can find the latest improvements in school sys-

tems, furniture books and appliances."

This exhibition is the most extensive one of the kind, and has met with great encouragement. We believe that many of those, whose pleasant reminiscences of the Centegnial of last year remain, will be rejoiced to have opportunities of treading these grand aisles dedicated to nature, to art, to science, to mechanics, to all that is enno-bling and elevating to humanity.

Progress.

We are startled sometimes by the vast strides of progress, and as we pause to con-template the changes of a half century we template the changes of a half century we are amazed. Standing beside a modern steam printing press throwing off its thousands of sheets hourly, and then going back fifty years to a time, when, as a boy, we were deeply interested in seeing the old hand and screw press, finish its work slowly, but as we thought wonderfully, there, stood the roller boy, ready to ink the type, and the printer with his brawny arm to draw the lever round and bring the press down to its bearing, we could scarcely realdown to its bearing, we could scarcely realize hat both were for the same purpose, and we are glad that the former has been preserved that we may compare them. Modern machinery not only does a thousand fold more work, but does it far better. The printing press is perhaps as good an index of human progress as anything we can pre-sent, though it is by no means alone. The crude steam engines in which a boy was

employed, to turn on and off the steam, for each motion of the piston, is in wonderful contrast with those of the present day.

In no other field has there been such marked progress as in the mechanical inventions which characterize our day, and which have received a vast impetus through

the influence of Spiritualism.

In Europe, and especially in oriental nations, where labor is very cheap, and little value is attached to it because of the great value is attached to it because of the great supply, they do very fine work, the skilled work of those countries is unsurpassed; but America's aim is to make machines that will make others, and thus multiply them indefinitey. Experience has proved that some portions of all machines will wear out or break first, and by the inter changes leplan these parts can always be suppled, so that it becomes easy to keep the machine in order.

We refer to those things because we know the process on the material is closely allied to progress on the intellectual and spiritual plains, that as conditions around us, and our children who are still more susceptible, improve, there must be an advance on the moral and spiritual plaiss. The church has falled to a great extent because it has not recognized the grand fact:

"That all are but parts of one stupendous

Whose body nature is, and God the soul."

Whose body nature is, and God the soul."

Religion has been considered to relate only to matters of faith, and in some cases to have but little to do with morality, but Spiritualism has come to teach us that a religion that does not overshadow the entire man, physically, mentally and spiritually, is not worth much, and that true happiness can only be realized when man practically comprehends the thought that he must keep all his faculties active and in good order, and that the best and truest progress results when those harmonious conditions are obtained in which physical health, mental strength and spiritual culture go hand in hand. Progress without this is fragmentary and unsatisfactory; with it, harmonious and beautiful.

A Card, from Mrs. Emma Hardinge Britten to her Friends and Co-workers in the Spiritual Cause.

MY DEAR FRIENDS:-On or about the 16th of June, I propose to accompany my mother to England, from whence, after remaining two or three weeks, I shall rejoin my husband in Boston, and early in Sep-tember commence our journey to Califor-nia and other points on the Pacific Coast. For the last few years, my dear old mother's advanced age has compelled me to withdraw in a measure from the Spiritual ros-trum, and devote myself chiefly to home duties and a stationary practice.

Henceforth, however, I hope to give all my time, effort, and best inspiration, as formerly, to the cause of Spiritualism, and the advocacy of spiritual light, truth, and re-

With these views I shall be happy to form engagements en route for California, at such points as spiritual committees may de-Letters addressed to my Boston residence will be duly answered when I return from England in August, and at such time as I can make my final arrangements for a Western tour.

All inquiries, orders, etc., concerning electrical machines, will be promptly responded to as usual by my husband, Dr. Britten, but lectures requiring my personal attention, must remain until I return to the States.

I make this announcement as much to give notice of my future movements in the interests of Spiritualism as to claim the kind forbearance of my correspondents, un-til 1 am once more in their midst on American soil, which I trust will be early in Au-

EMMA HARDINGE BRITTEN. 118 West Chester Park, Boston, Mass.

GROVE MEETING.

The Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Bro. Scovel's Grove in Princeton Green Lake Co., Wia., June 8th, 7th and 10th, 1877, "commencing June 8th at 10% o'clock A. M. Capt. H. H. Brown and Dr. J. H. Severance are already engaged; other speakers are expected to participate. Committee appointed at last meeting to co-operate in raising funds previous to meetings. Mrs. Burch, Appieton, James Slover, and Mr. Sanford, Neemah; Burch, Appieton, James Slover, and Mr. Sanford, Neemah; Brasac Orvis, Oakfield: J. R. Talmage, Fond du Lac; Mrs. Slade, Glen Benlah; A. B. Severance, Milwankee. R. C. Rich, ardson and Mrs. L. Jones, Omro. Mrs. Talbott, Wanksun Mrs. Hazen, Ripen; J. F. Hamilton, Berlin; Mrs. Jane Bentley, Princeton; Dr. S. Woodworth, Oak Grove; M. F. Cosse, Lowell; Mrs. George Gunn, Beaver Dam. A grand time anticipated, Let all true Spiritualists be in attendance.

Dr. J. H. Sayrance, Pres't.

Dr. J. C. Phillips, Sec'y.

DR. J. C. PHILLIPS, Sec'y.

GROVE MEETING.

The Progressive Association of Spiritualists of Tama Co., Iowa, will hold a grove meeting near Tama City, Iowa in Columbia Tp., Tama Co., on the 18 and 17 of Juhe, 1877. O. H. Godfrey, State Missionary, and other able speakers will be present. The President of the Association, Mr. James B. Merritt, is arranging for a grand basket dinuer. Come one and all, and have a good time.

Meetings in Minnesota.

The Spiritualists will hold a two days' meeting at Vernon, Blue Earth Co., Minn, June 9th and 10th; at Good Thunder, Blue Earth County, June 18th and 17th. Also a three days grove meeting at East Chain Lakes, Martin Co., commencing June 20th, and holding over Sunday. Come one, come all, expecting to have a foretaste of the "Sweet-by-and-by:" The meetings will be conducted by John Crapsey and Mrs. Lura A Crapsey.

Grove Meeting in Summet Co., Ohio.

The annual Meeting of the Friends of Spiritualists will, on Sunday, June 50th, in the grove of Dr. A. Underhill, two and a half unlies north of the city of Akron, to comprence at 10 A. M., and continue through the day. The invitation is to all; good speaking may be expected.

A. UNDERHILL, Sect.

Lassed to Spirit Life.

Gone to the Summer-land, March 1st, 1877, Mrs. LOUISA BARNES, wife of N. S. Barnes, aged 48 years.

Elster Barnes was born in Massachusetts at the foot of Mt-Tom. At a very early day she moved to Auburn, New York-from there she removed to Michigan. She was a member of the Universalist Church; being of libers! view she early em-braced the beautiful Philosophy of Spiritualism, and her life has not been in vain, for, by her many excellencies of mind and heart, she won and held the tove of those that knew her, and they will refer with affectionste remembrance to her many redeeming qualities. She leaves many examples worthy imitation and a vacancy in her home and social circle difficult to fill. She leaves four children to mourn for her not as those that have no hope only a little before.

We do not think of thee as dead, But only passed from sight, But only passed from signs.
We know thou'lt linger with thy loved,
To cheer their spirits and guide them right.
M. C. B.

Business Moticeg.

DR. PRICE'S Cream Baking Powder is free from all deleterious substances, and it is wholesome, nutritious, and easy of digestion.

J. V. MANSFIELD, TEST MEDIUM-answers scaled letters, at No. 61 West 42d Street, corner Sixth ave., New York. Terms \$3 and four 8 cent stamps. REGISTER YOUR LETTERS. v21n4t52

The Machinery of Nature.

The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sewers to carry off the effete matter and the deceased particles, and the physican who attends to the stomach and neglects the skin, and still expects health, is like a sanitary officer who would clean a city by washing the thoroughfares and stopping up the drains. In chronic and dervous disorders, Electricity and the Turkish Baths are the most potent remedies known to science. In Chicago an institution has been established at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establishment of the West, and under the care of Dr. G. Somers and Mrs. Somers, hundreds of persons suffering with chronic diseases are receiving permanent benefit.

The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison, M. D.

This celebrated MEDIUM is used by the invisiblee for the benefit of humanity. They, through her TREAT ALL DISEASES and cure, where the vital organs necessary to continue life are not des-

MRS. MORRISON IS AN UNCONSCIOUS TRANCE ME-DIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the beginning, here is marked as the most remarkable career of success, such as has seldom if EVER fallen to the lot of any person. Mrs. Monnison, becoming entranced, the lock of hair is sub-mitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her secretary. The original manuscript is sent to the correspondent.

When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable reme-dies principally, (which they magnetise) combined with scientific applications of the magnetic heal-

Thousands acknowledge Mss. Morarson's un-paralleled success in giving diagnosis by lock of hair, and thousands have been cured with maguetired remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.-Enclose lock of patient's hair and \$1.00. Give age and sex. Remedies sent by mail to all parts of the United States and Canadas.

SPECIFICS FOR EPILEPST AND NEURALDIA. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass. SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, M. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered

Clairvoyant Examinations from Lock of Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D. Syracuse, N: Y.

CURES EVERY CASE OF PILES.

Housewives who desire the most delicious flavors in their cakes and pastry, will get it by using Dr. Price's Flavoring Extracts.

Spiritualists, Take Notice.

When visiting the city, you can find a comfortable home, with neat rooms, at the private residence, No. 251 South Jefferson St. Only twenty minutes walk from the Religio-Philosophical Journal. office. Terms \$1.25 per day, or \$7 per week.

MRS. JENNIE POTTER, of No. 136 Castle St., Bos ton, is a very fine test, business and medi-cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawmut Av. horse cars. Those at a distance may enclose a fock of hair with two dollars, and register the letter.

ALL of Dr. Price's Unique Perfumes are admired for their durability and sweetness. They represent the delightful odor of freshly gathered flowers-perfect odor gems.

Bew Advertisements.

50-ELEGANT Mixed Cards, with name 15c. postpaid Chas. W. Turner & Co., Hudson, N. Y. 22-19

MINERAL RODS. Important to miners and treasure scekers. For particulars price, etc., address E. A. COFFIN, No. 45 Bristol street Boston, Mass. 22:13:16

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunflay, at half-bast twelve o'clock, in Grow's Opera Hall, at 517 West Madison street. All are invited.

W. HOPKINS, MAGNETIC HEALER, Room 3, 234 West Madison street, Chicago, Ills, Has especial success in the treatment of Diseases of the Blood and Nerv-ous System. 22-13-16

GREAT EXHIBITION

450 ENGRAVINGS, that cost over \$20,000.00.
The only volume showing the best exhibits; wide-awake agents are quitting all others. Bales increasing, Get the Best, Persons having inferior books now but this, all others being worthless compared to it. Send for circular, terms, and sample engravings P. W. ZIEGLER & CO. Chicago, Ilia., or St. Louis, Mo. 22-13-4 cow

ROPSY Thousands aiready cured with-out tapping. State your are, lo-cation of swelling and how long sick; condition of bowels; how many times tapped. Sis pint, 10 a quart. Teri-monials free. For sale only by REMEDY. DR.H.K.WRIS, Prop'r, Dayton, O.

THE ADAMS & WESTLAKE OIL STOVES!

Manufactured by The Adams & Westlake Mfg. Co., Chicago.



Cooking & Heating OIL STOVE IN THE WORLD!

Safe I Economical! Durable! Odorless !

All Finds of Baking and Cooking done better and quicker than on the ordinary coal or wood stoves. Washing and isonive for large families can be done without heating the kitches. Bend for Illustrated Circulars and Terms

INGERSOLL BROS., 44 CLARK ST., Chicago.

RUSH'S

Nerve and Bilious Remedies

Get your Nerves and your Liver Right, And your Whole Body Will be Right.

If the nervous system could be lifted out of the body, whole, as it were, stripped of all the fiesh and house which its millions of fibres pierce and penetrate, it would look just like the body in size and shape, only it would be a body of nervous gauzework-of entangled and interlaced wires of flesh, if we may so speak, some as large as goose quills, and others of less size, down to the millions upon millions which are too small for the naked eye to are; and, in the same way, the exact form and outline of every separate organ and tissue would be seen, woven in this wire-work of fiesh. No wonder, then, that a healthy nervous system and a healthy body are one and the same thing. Again, the largest gland, in fact, the largest single organ of the body, is the liver; and its importance is in proportion to its size. It is at once the scavenger and the apothecary of the system. It gathers up all the waste, impure and poisonous matters of the blood, and compounds them inand poisonous matters of the blood, and compounds them into a substance, called bile, which, as a purgative, never can be
equaled. Bile is a real panacea, because the making of it purfies the blood and sweetens the body, while, in its passage
outwards, it sweeps the bowels clean. The above facts emble
us to understand what the people have long felt to be true
that, if you get the nerves and the liver right, the whole body
will be right. This accounts for the quickness and completeness of the cures which are effected by Ruah's Nerve and Bilious Bemedies. The one puts the nerves to rights, and the other sets the liver to work; and, under the united healthy action of both of them, disease departs, leaving a feeling of youthful freshness and vigor, together with an elasticity and

youthful freshness and vigor, together with an elasticity and bucyance of body and mind.

These celebrated household Remedies have secured the unbounded confidence of all who have used them. They know to fail in Neuralgis, Hesdache, Rheumantam, Palma and Aches of all kinds. Indigestion, Dyspepsia, Liver Complaint, Constipation, Female Weaktofless of all kinds, Scrotinis, Paralysis, Dysentery, Diarrhes, Secrunstorrhes, St. Vitus Dance, Bronchtta, Coughs, Colds, Catarrh, Consumption, Fevers, Indiammations, Steeplessness, General Debilly, Lastitude and Torpidity of body and mind, and all diseases and allments which are directly or indirectly transable to affections of the Nervous flystem or of the Liver.

Agents wanted. Sold by Druggists everywhere. Each Box contains both Remedies PHICE, 1 Box 50c., 5 Boxes, \$3.50. Mailed, postpaid, for price.

For small sums, Postage Stamps will be just as acceptable as fractional currency.

Station D., New York City. CENTS wanted in every County to seal bio discussional Articles, the heat things out, \$2,00 a day gaves resistant, i. k likewa & Oc. 16 film street (Archanatt, a).

A. M. BUSH & CO., Box 07,

JAMES BOYS! ACENTS WANTED

in every County, for the Exciting New Book, "NOTED GUERRILLES," containing the Lives and Adventures of Quantrell, Bill Ander-son, the JAMES AND YOUNGER BOYS, and a score of other noted Guerrillas of the West-nearly thirty PORTHAITN. Most Exciting book ever published. Agents paged 30 to 60 a week. Write at once for good territory. Thempson & Watsfield, Pabs., Obleage, III.



The Umpire Measuring Jar, An indispensable requisite in every kitchen and bakery. For measuring, instead of w ighing, Segar, Flour etc., and for Liquid by the Quart, Fint and fluid Ounce. Retail price 50 cents. Samples sent on receipt of price, Agents Wanted Everywhere.

UMPIRE GLASS CO., RICHARD E. BREED, 100 Wood STREET, PITTEBURG, PA.

NEW "AMERICAN MACHINE

AHEAD OF ALL OTHERS IN IMPROVEMENTS. It is the lightest running! The most durable! Has most room under the arm! Self-setting needle! Self-threading shuttle! Never skips sittches! Never breaks the thread! There is no machine which is so easily learned and which combines Lightness and durability! Warranted to give entire satisfaction. Agents wanted.

Office and Salesroom.

244 Wabash Ave., Chicagos III. J.S. McKENNEY, Manager.

TWELVE YEARS

UNINTERRUPTED

UNPRECEDENTED SUCCESS

GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

POSITIVE AND NEGATIVE PO.W.DERS.

It is now about twelve years since I was intrusted with the important duty of presenting the above naxed, extraordinary, constive agents to the Spiritualists and obsers of the United States and elsewhere. During that tine, thousands, and I may say, hundreds of thousands have used the Pusitive and Negative Powders, and found them, when fully tested, to be always equal, and, in many cases, superior to the strongest recommendation which I have given them. I am well aware that this is saying a great deal, for well attested facts have always compelled me to recommendations which I have given them, have generally been concluded in the very words which had been addressed to me by patients whom the Powders had festored to health.

I welve years' experience with the Powders have, if possible, thereased my confidence in them; and I, therefore, varnestly fenew my most urgent enhantations to the discased and the affected of all kinds, ages and beyes, to less no time in useless experimenting with palliatives and temporizing medicines whose only recommendation is, that they will do no harm if they do no scood, but to be-decid d and send at once for the Great Spiritual Remedy which has such a glorious record of twelve years' increasant riumph over disease of every linaginable kind to which the human system is helf to. You will say that I am a little enthusiastic. Well, I admit that, I am not merely a little so, but a grist deal so. I have a right tip be so. Truth always flashes more or less fire over the emotions, even when it strikes the condets and most stray increasing the health of the them to my servanta, and the best I can do for the public in greates lie to proclaim their real merits, so loud and so long, that every one shall be aroused to his own true interests enough to follow my example and take the Powders himself, give them to my servanta, and the best I can do for the public in general is to proclaim their real merits, so loud and so long, that every one shall be aroused to his own true interests enough to follow

times curring three, four, or half a dozen different diseases which had lyagered in the same half used up body for years. Often, pairents will take the Powders for some recent disease of a very simple nature, when, to their uter astonishment, they find their old rheumatic joints timbering up, their long loss appetite and dispetition returning, and their chronic Neuralgia and Headache gradually fading and finshly disappearing altogether. They wonder what has happened. They had, long ago, considered those afflictions settled and incurable for life; and hence they were not doctoring those. The Powders, however, did not know that, but went right along, just the same, as if those chronic aliments were the special objects of their mission, and made a clean sweep of everything.

Space will permit me to refer to a few only of the thousands of certificates, which I have received, relating remarkable curs by the Positive and Negative Powders. Mrs. Sallie W. McElwee, of Beavet Springs, Penn., reports the cure of Ellen Cox, of Junjata, Penn., of Scrofule and Scrofulous Blindress of three years' standing, which had been pronounced incurable by the physiciana. Mrs. Mr. P. Dwight, of Staffort, Conn., reportathe cure of several cases of Typhold Fever and gas of Measles. J. H. Smith, of Cagar City, Ulah, reports himself aired of Heart Disease, Palpitation, and Dyspepsia. Mrs. W. F. Shetley, of Shethburne Falls, Mass., reports a boy cured of Chronic Diarrhera, which three Doctors had pronounced incurable. A. Thawis, of Olathe, Kana. tells how the Powders are the terror of Chills and Fever. A decided and Fever and Lind, and Fever. J. G. McCae, of Laftyster, Texas, any that the Powders are the terror of Chills and Fever, when had been proportioned to the Chills and Fever and Lindy, which had read to the farming of Children, Bowel Complaint, Grant Ribbert, Powders as well be Powders as well be Powders as well be Powders as the Earbers Hea. Mn. A. Jordan, of Stockton, Me., tells how the Powders as the Luing she ever saw for Solds an

reports the cure of Rheumstiam, Feyer, Chilis, Dearness and Dyspepida.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumantiess, Gout,
Colic, Pains of all kinds: Chelers, Distribes, Bowel Contplaint, Bysentery, Nausca and Voutiing, Dyspepsia,
Indirection, Flatuience, Worms: Suppressed Meastruation,
Painful Henstruation, Falling of the Womb,
all Female Wesknesses and Derangements: Cramps, Fita,
Hydrophobla, Lockjaw, St. Vitas: Dance; Intermittent Fever, Blistu Fever, Tellow Fever, the Fever of
Smaall Fex, Messles, Rearistina Eryspelsa, Pneumonia,
Pieurlay; all Indiammantione, acuts or chronic, such as
Indammation of the Lungs, Ridmeys, Womb, Bladder,
Stomach, Frontate Giand; Catarris, Consumption,
Bronchilis, Cougras, Colds, Screenia, Nervousees,
Sleeplessmess, &c.

THE NEGATIVE POWDERS CURE Paralysis, or Paier, Amauronis and Doafness; all Low Fevers,
such as the Typhoid and the Typhus.

The Positive and Negative Powders do no volonce
to the system; they came no purpling, not mauses, no
vomiting, no marcotising; pc, in the labarange of the
Rechaude, of Chenos, Illa.

The Positive and Negative Powders are sold by Druggiats
senessit. Physicians of a powders are sold by Druggiats

Mailed, postpaid, on receipt of price.

Address, PBOP. PAYTON SPENCE, M. D., 188 E. 16th St., New York City. For selection at the office of the Religio-Philosophical Jour-nal and by Druggists generally.

EDMUND S. HOLBROOK, ATTORNEY AT LAW.

66 Metropolitan Block, -· Chicago. Ills. Mrs. CLARA A. ROBINSON,

Botanic and Magnetic Physician, 871 Michigan-ay, Chicago,
Trests by magnetism, principally. For the practical value of her remedies and general mode of treatment she refers to many prominent families in this city and the West, whose address abe will furnish on application. Bemedies sent by express to any address on receipt of price. For medicines or further particulars address as above. N. B. Stomach Bitters, \$1.0:; Female cordial, \$1.00; targe bottle, \$2.00; Magnetic Liniment 50 cesss.

\$1.00 per year; 8 mos., 50c.; 3 mos., 50c. Sample for 5c. stamp. Superhisouvenirgiffel Get up clubs. Big pay. Mrs. Jannia T. HAZEN LEWIS, Editor. Address H. N. F. LEWIS, Publisher, Chicago.

Exhibition, and were unanimously recommended for the Highest Honors. New Manufactory—one of the largest and funct in the world. The Square Grands contain Mathushek's new patent Duplex Overstrung Scale, the greatest improvement in the history of Plano making. The Uprikhts are the finest in America. Planos sent on trial. Don't fail to write for Illustrated and Desurfplive Catalogue,—mailed free.

MENDELSSOHN PIANO CO., No. 56 Brondway, N. Y.

PIANO FORTES. HENRY F. MILLER.

BOSTON, MASS.

MANUFACTURER OF GRAND, SQUARE, UPRIGHT PATENT PEDAL UPRIGHT

PIANO FORTES.

TWO MEDAL'S AWARDED AT PHILADELPHIA EXPOSITION, 1876.

THE HENRY F. MILLER PIANOS Are used in the Public Schools of Boston, and exclusively in the New England Conservatory of Music. 22-10-17

\$ 7.50 PER QUARTER FOR YEN QUANTE. ASON & HAMLI V CABINET ORGANS. N WORLD'S EXPOSITIONS

Paris, Vienna, Santiago. PHILADELPHIA, 1876. Only Ganass assisted Frant Rank at Centenntal,

EXAMPLES OF NET CASH PRICES Five octave double reed of gan. \$100, with tremulant, Five octave organ, nine stops. \$114.

Five octave organ, nine stops. \$114.

Seld nise for manifely or quarterity, payments, or rands until rest page. A supersise organ may none be purchased by the easy payment of 11.00 per geneties to the quarters, theatigues free.

MASON & HAMLIN ORGAN CO.

IM Tremost St. 12 Union Sq. 150 Walsha Ave.
BOSTON. NEW YORK. CHICAGO.

BOSTON, NEW YORK. CHICAGO.

SO.000 THE LATEST! AGENTS Already Beld. MOODY WANTED. Their LIVES, SANKEY SERMONS, SONGS.

BLISS. Revised to include their work to this date. Nearly Soo pages. Price \$2.00. Sales unparallelled. The Agent's Chance. Write for Facts. TROMPSON & WALEFIELD, Pub., Chicago, III.

UNEQUALLED OFFER. Full Nickel Silver Plated 7 Shot Revolvers as Premiums.

A MONTH'S AMMUNITION FREE Tramps, Burglars and Thieves infest all parts

of the Country. Every One Should go Armed.



Poices from the People.

They say this life is barren, dreary and cold, Even the same and song was dung of old, Even the same long, weary tale is told, And to our lips is held the cup of strife; And yet—a little love can sweeten life.

They say our hands may grasp but joys deatroyed, Youth has but dreams and age an aching vold, Which Dead Sea fruit long dong ago has cloyed, Whose night with wild, tempestuous atorms is

rife,.
And yet—a little hope can brighten life.

They say we fling ourselves in wild despair,.
Amid the broken treasures scattered there
Where all is wrecked, where all once promised
fair.

fair,
And stab ourselves with sorrow's two-edged knife;
And yet—a little patience strengthens life.

then true; this tale of bitter grief,
Of mortal angulsh finding no relief?
Lo! midst the winter shines the laural leaf;
Three angels share the lot of human strife,
Three angels glorify the path of life.

Love, Hope and Patience cheer us on our way; Love, Hope and Patience form our 'spirits' stay! Love, Hope and Patience watch us day by day, And bid the desert bloom with beauty vernal, Until the marth fades in the eternal. —Fruer's Machine.

Astrology ?—Having devoted a considerable time to the investigation of this subject, I would like your opinion thereon.—Subscriber.

Really, we can give you our opinion thereon but it would be worth no more than your own-Nearly every large city has one or more professional astrologists, but so far as our experience goes, their predictions are about as reliable as those of a clear-headed "guesser." We are frank to say that we have but little, if any confidence in their prophecies. A prominent astrologist of New York, predicted that Tilden would be "our next" President, instead of Hayes. If the "stars" are uniform in their action, why did they fall in placing. him in the Presidential chair? An astrologist in London claimed that the planets indicated that Dr. Siede would escape imprisonment. It appears from him that an amicable alliance between Uranus, Wenus and the Moon, together with the powerful assistance of Jupiter, saved the doctor from falling a prey to the very strong evil influences of the formidable Saturn and malevolent Mars. We, however, entertain the opinion that the omission of the words, "palmistry or otherwise," from the indictment against him, saved him from imprisonment. "Dost thou know where thou wilt pass Christmas?" asked Henry VII of an astrolopass Christmas? asked Henry VH of an astrologer. He could not tell. Whereupon the king's grace, which did not love a merry jest, made answer: "Then I am wiser than thou, for I know that thou wilt spend Christmas in prison." It appears that John Galleasse, Duke of Milan, joked with an astrologer. He said to him: "And how long do you expect to live?" he inquired of the prophet. "My lord, my star* promises me a long life." "Never trust your.star, man; you are to be hung this moment." And the Duke took care that his own prediction should be fulfilled. That there have been predictions fulfilled in astrology, we have no doubt. At the very period predicted, the Carlists were expelled from Spain, and Don Carlos field to England. It appears that the as-Carlos fied to England. It appears that the astrologists apprehended an accident to be all the Prince of Wales; on the 6th of December, 1875. His carriage was smashed, but he fortunately escaped unhurt. Where one prediction is realized, perhaps ten prove a failure. That the planets control the destines of individuals and nations, give prosperity to one, misfortune to another, and average good luck to a third, don't seem possible. If that doctrine be true, each one is relieved in a great degree from the responsibilities of life—he is indebted for everything, good and bad luck, to the planets.

A'Wonderful Medium .- Il appears from the Scientist, that Mrs. Pickering, of Rochester, N. H., has become a wonderful materializing medium, under test conditions. The medium was enclosed in a netting sack, which was tied by the editor of the Scientist, about the neck in a manner precluding the possibility of being untied by herself, and was thus placed in the cabinet, The cabinet had down by the party present removed from the bed-room and put in order in the sittingroom, where the spectators sat. Every part of it, and the floor and carpet upon which it stood was thoroughly scrutinized. With the customary waiting of about twenty minutes, the forms began to appear, the Indian, in red, the first to represent himself. He was followed by male and female forms of varying features, and various colors of hair from black to a light shade of auburn, frequently hanging in long ringlets. There was a varying luminous appearance to some of the cos-tumes, which was quite marked, and one of the females possessed a very handsome face. One of the forms, wearled with being questioned, came the forms, wearled with being questioned, came out in quite a demonstrative way, and finally made herself understood by writing on a siste, "Don't ask so many questions; it interferes with the manifestations." From fifteen to twenty forms appeared. Two or three seemed to be pretty satisfactorily recognized by some of the party. The seance lasted till half-past twelve o'clock, when the medium was taken out in a trance condition.

The netting sack was upon her, with no sign that the knots had been in the least disturbed.

Bedy and Soul.—In the name of God I am Swedenborg. I come from the land where there is brightness and beauty eternal. I have come in the spirit of peace to greet you. God has no locality. His presence fills the whole universe. Far off in the realms of space, where human thought falls to reach, is the Divine presence recognized in all the power and glery of the Creator's works. Bay what men may teach, what men may teach, still the soul of man is a part of God himself. If this world were alone the abiding place of immortal spirits, we could imagine how much more beauty God would have lavished on its formation, and how much vaster would have been its proportions. But beyond the vision of the moat powerful telescope there are worlds filled with spirits. The spirit which enters the body of the child on being born is the principle or gerim. It has not existed previously in a sentient form, but has existed as a principle from the beginning. So intimately blended are the two, body and soul, that the one was created to grow and expand with the other; and though a child, may die, yet the spirit grows and expands, and assumes very much the character here, which the full grown would on earth. The soul enters a body the moment that body requires natural mortal vitality of life. It grows with the body and assumes its shape, form, appearance and sex. The development of the body, either male or female, determines the sex of the soul, for when it smanates from the source, as a principle, it has no sex; and though we pass through many transformations after birth, the soul always maintains its sex in whatever state it may exist.—Decleabory, through Dr. Derter, Medium.

Bwedenborg, like all other spirits and mortals falls learned.

Swedenborg, like all other spirits and mortals, talks learnedly and authoritatively in reference to God. He has been defined by millions of spirits; casayed in millions of newspaper articles; booked in hundreds of volumes, and still no two explanations of him agree in all particulars. The Golden Rule well says: "The views of God are notoriously influenced by the state of the health. A dyspeptic sermon is as easily detected as a heavy horse. Our thoughts, our conceptions, our imaginations, are largely shaped and colored by our physical conditions. A sick man sees God through sickly conditions of mind; a starving man, through fantastic visions; a man depressed in spirits, as a parson with dim light sees a star, shorn of its beams. No correct theology could ever come out of converts. A great many men have thought that they saw God, when, in fact, they saw nothing but the fancies of a deceased organization delified."

A darling little infant
Was playing on the floor,
When suddenly a sunbeam
Came through the open door,
And striking on the carpet,
It made a golden dot;
The darling baby saw it,
And crept up to the spot.

His little face was beaming
With a smile of perfect joy—
As if an angel's presence
Had filled the little boy;
And with his tiny finger,
As in a fairy dream,
He touched the dot of sunshine
And followed up the beam.

He looked up to his mother
To share his infant bliss,
Then stooped and gave the sunbeam
A pure, sweet bany-kiss—
O'Lord, our Heavenly Father,
In the fulness of my joy,
I pray that childlike feeling
May never leave the boy.

But in the days of trial,
When sin allures the youth,
"Send out the light" to guide him—
The sunbeams of thy truth;
And may his heart be ever
To Thee an open door,
Through which thy truths, as sunbeams,

Make joy upon life's floor.

Isaac Francer, Lynn, Mass.—We take pleasure in informing the public that the First Progressive Society of Spiritualists of Lynn, Mass., legally organized in 1872, the meeting of which having been discontinued for three years, for causes, has received new life—old troubles having passed away—and has come together with renewed feeling of friendship, hoping to profit by past experience, and to be able to advance to a higher plain of thought. Meetings will be held every Sunday afternoon and evening, at Pythian Hall, No. 11 Summer street, near the Post Office. At the reorganization the following officers were elected: laace Frazier, President; Silas S. Gibbs, Vice President; Jonathan Buxton, Secretary; Wallace Osborne, Treasurer, and a Board of Trustees.

Memphis, Mo.—A. H. Pitkin writes: I am gratified to see the Journal still continue in its old footsteps, meting out justice to all questions that come under its observations. The time is not very far distant when scientific researches will demonstrate to the human family a religion-based on purely natural laws; such as a great many of us know to be the fact now, in the Spiritual Philosophy. Keep on in your noble work.

Really, a religion that does not come under the domain of law—of absolute facts—is a nonentity—a mere shadow. It is a law of nature that action and reaction are equal; that principle should become a part of our religion, showing to us that what one person metes out to another, shall be returned to him; if deeds of cruelty are practiced, the pains caused, all the angulah arising therefrom, will return upon the perpetrator, and he is made aware that action and reaction are equal not only in natural laws, but in the domain of moral actions also—in deeds of cruelty at well as in acts of generous kindness.

Mediums in Terra Haute, Ind.—Cyrila E. Wray writes from Salem, Ind.: I wish to inform the readers of the Journal of the wonderful materialization scances at Mrs. Annie Stuart's, Terra Haute. Dr. J. Trueblood, his wife, and myself, attended her scances on the 2d, 3d and 4th of this month. Our friends materialized, came out to us, shook hands, kissed us, and sat down in chairs by us. The doctor's first wife, who has been in spirit-life ten years, came out perfectly natural. The doctor gave her an orange. Dr. Pence reached her a knife. She peeled the orange, divided it, and gave each one present a piece of the same, and eat some of it herself perfectly natural; then she assisted the doctor down the steps leading from the stage. What is most wonderful about Mrs. Stuart's scances, the spirits will exhibit the medium while they are out; and when they remain as long as possible, they will take us by the hand and dematerialize; the hand will hold on to ours until it seemingly sinks in the floor before us. One other thing of great importance to investigators, is that Mrs. Stuart's scances are conducted honestly and reasonably; no enormous prices to pay. The committee take great pains to see that exceptics have a good chance to investigate. There is another medium in Terra Haute, Miss Laura Morgan. She gave me a scance. I sewed her in a cabinet. Immediately a hand was materialized and appeared at the aperture of the door. A slate being laid on a shelf just below the aperture, the hand seized the pencil and gave some excellent

That Praying Widow.—In his sermon of last Sunday, Mr. Taimage said: "There was a widow, who was left with a cottage and a half dollar in money. But day after day she got everything she prayed for. The servant even was astonished at the precision with which God answered that woman. One day she rose from the family altar after praying, and the servant said, 'You have forgotten the coal; we are out of coal.' Standing there the widow asked for coal, and one hour afterward a supply came to the door. Ravens! ravens!" Mr. Taimage should have accompanied this story with a statement of the time when, the place where, and the circumstances under which this coal miraculously arrived; also the name of the fortunate lady and of her servant. If he can not substantiate it in every particular, the echo to its utterances is likely to be Ravings, raving!—
Chicago Times.

The Medical Infamy!—The Gazetts, of Warren, R. I., gives its views on the attempt of certain physicians to prevent the exercise of the healing art on the part of mediums. "It is hard," says the Gazetts, that the doctors, if they can not cure us themselves, should wish to prevent others from doing so. But though hard, it is, perhaps, not unnatural. Why not ask the legislature to enact that any and every person shall be compelled to swallow a good sweeping tumblerful of castor oil whenever a passing doctor chances to pronounce him in need of it. Suppose there were in existench a swimming institution deviced to the duty of saving peeple from drowning—the some of the graduates of this institution could swim as well as other people and some couldn't—wouldn't it be a beautiful and philanthropic thing for the legislature to pass a law that no man without a diploma from the swimming school should in any case be permitted to attempt the saving of a drowning person; that such offense should subject the treaspasser to fine and imprisonment; and, further, that any person so saved should be put directly back into the water and drowned over again. We perceive that the Rangoro-Princosophical Journál, of Chicago, really the most sansible paper of our acquaintance, has vehemently opposed this contemplated union of Calomel and State, and probably its strong and earnest remonstrances have been quite as effective as anything also fin preventing so unjust and ridiculous a measure."

A Great Preacher (Spurgeom) on Spiritualism.—He says: "The second thought is that the province of God is in some mysterious way consected with angels. Look at the text, "Now as I beheld the living creatures." Then turn to the 19th verse,—"And when the living creatures went, the wheels went out by them; and when the living creatures were lifted up." These living creatures follows to be angels; and the text teaches us that there is a connection between Providence and angelic agency. I do not know how to explain it; I can not tell how ithe; but I believe angels have a great deal to do with the business of this world. In times of mireties and down and slew all the first born of Egypt, and an angel cut off the hosts of Sennacherib. Angels did mighty things in those ancient days. My firm belief is that ungels are sent forth somehow or other to bring about the great purposes of God. The great wheel of Providence is still turned by an angel. When this is some trouble which seems to seen that wifel, some lighty cherub puts his chemider to the land huris it round, and makes the chariot of God's providence still go on. Angels have much more to do with us than we imagine. I do not

know but that spirits sometimes come down and whisper thought into our ears. I have strange thoughts sometimes, that seem to come from a land of dreams, and flery visions that make my soul hot within me. Sometimes I have thoughts which I know come from God's spirit—some which are glorious, and some which are not so good as those which the spirit would have put there, but still holy thoughts; and I often attribute them to angels.

Spurgeon is one of England's most eminent divines. He has many liberal thoughts in connection with his Orthodox notions.

The South.—W. J. McGown, of Austin, Texas, writes: I was shocked at the assasination of Bro. Jones, that noble patrict in the great cause of truth, the new light that now dawns upon the human race. He was a bold, fearless defender of the cause, and deserves the highest praise of every true hearted man and woman. The work moves bravely on here. We have just enjoyed a feast of lectures from the Hon. Mr. Eldridge, of Memphis, Tenn., on the subject of Spiritualism. He did the work ably and nobly. His wife, who was here with him holding seances, is undoubtedly a good test medium, though I did not have the pleasure of meeting with her. I understand that she gave satisfaction to a number of first-class citizens of the place. They stopped at the Curtis House, where they were kindly and hospitably treated by the proprietors; they are friends to the cause, and welcome all true Spiritualists to their house. Mr. Eldridge delivered several lectures while here to crowded houses, and elicited a deep interest in the cause.

A Southern Negro's Adventures at a Gospel-Mill.—You don't come down to church no mo', Brudder Remus. Dere's been a might' int'restin' meetin' gwihe on lately," "Hit's been a long time, Brudder Rastus sence I was down dar, an hit'll be longer. I done got my dose," "W'y you ain't done gone an unjined us, is you Brudder Remus?" "Not in perticler. I des took'n drawed out. De members wus too mutuel fer ter suit my doctrine." "How was dat?" "Well, I tell you, Brudder Rastus. When I-went ter dat chu'ch I went as 'umbil ez de nex one. Brudder Dick sed dere wan't nuff money, an' Brudder Sim sed if dere wan't he 'spected Brudder Dick knowed whar it'd gone ter, an' den Brudder Dick 'lowed dat he wouldn't tan' no 'probusness, an' den he hauled off an' took Brudder Sim under de jaw—blip!—an' den dey clinched an' drapped an' fout on de flo' an' under de benches, an' 'mong the wimmen. Den de preacher started down fum de pulpit, an' ez he wus skippin' on de platform a hinhe book cotch him under de eye, an' hit sounded like a bungshell hed busted. "Bout dis time Brudder Jesse riz up in his seat, sorter keerless like, an' went down inter his britches arter a razer, an' den I knowed dat de trouble hed begun. Sister Dilsey, de preacher's wife, she seed it, herself, an' iet off one of dem hallyluyah hoilers, an' den I disremember what came to pass. I'm a gliten kinder ole, an' de dus' an' de ha'r shet out de panneramer. Hit ain't no use fer ter sing out chu'ch ter me." "But, Brudder Remus,—" "I mout drap in, an' I moutn't; but w'en you see me santer in de do,' wid my specs on, you can say to de brudderin, confidenshil, 'Dar comes ole-man Remus wid his hoss platol, an' if dar's much uv a scuttle roun' here dis evenin' you gwine ter hear fum' im.' So long.' Member me ter Sister Tempy'"—Atlanta Constitution.

Rows in churches are common among all classes of religionists. There is not an Orthodox church in Chicago that is not almost ready to burst asunder with internal bickerings and jealousies. This poor negro shouting hallelujah or crying out amen from the corner devoted for such purposes, is looked upon by the "exalted" white religionist in an asiant way not very commendable to those whose garments are considered so "pure." The rollsching and gushing religion of the poor negro, who cambeither read nor write, is undoubtedly as acceptable to God as that dispensed by Prof. Swing each Sabbath in this city. The negro who, on bended knees, says: "Now Gor Almighty, please bless dis congregation, dis holy da, and send down upon de wooley heads of dis praying band, de 'fluence of dy majestic power," no doubt possesses just as much religion as he who says: "Oh, Almighty Ruler of this universe, architect of worlds and systems of worlds, we humbly bow before thee this beautiful morning, imploring thy blessing to rest upon humanity," etc.

Spiritualism Candidly Beviewed .-We like to see a candid expression on the part of the press-boldness, as well as honesty, is commendable. The position of the Notingham Journal, of England, is praiseworthy. It takes the posttion that what the public wish to know is not whether Dr. Slade, Monck, or Lawrence be trick-sters, but whether there be or be not any reality in the phenomena The writer claims when such eminent men, like Mr. Serjeant Cox, a man who knows human nature, who fills the office of judge at the Middlesex Sessions; an eminent zoologist like Wallace, president of the Biological Section of the British Association; an almost matchless elec-trician of the type of Variey; and Crookes, who has brought to light the atomic equivalent of thallium, and has invented the radiometer, one of the most mysterious discoveries of the science of obscure forces—when these and many others distinguished in their way, fell us openly that they have witnessed phenomena which cannot be accounted for on any hypothesis but that of unseen counted for on any hypothesis but that of unseen and intelligent agency, it is idle for us, being ig-norant of the investigation, to say anything defi-nitely on the subject. The writer concludes: "When Franklin caught the lightning by the flying of a kite, it was said to be most ridiculous to exof a kite, it was said to be most ridiculous to exercise a great mind in such absurd matters, for,
said one of his tormentors, "What good is it, if
true?" Electricity has shown what good it contained by the marvelous work of telegraphy,
which is fast proving itself to be the greatest discovery of the age. When George Stephenson also had worked out his invention for running a
steam-engine and carriages filled with people
along metals at the rate of seven miles an hour
he was deemed to be a candidate for a lunatic asyluin; when the discovery as to the circulation of
the blood was made it was said to be impossible. the blood was made, it was said to be impossible, as it was contrary to all common sense and science for a liquid to run upwards; when distinct made known his discovery as to the movement of the earth round the sun instead of the reverse, as the world had thought, he was said to be a lunatic. With these facts staring us in the face, it is absurd to say anything unproved is ridiculous just be-cause it is opposed to our previous teachings."

with these facts staring us in the face, it is absurd to say anything unproved is ridiculous just because it is opposed to our previous teachings."

Mr. Gladstome's Advice to the Investigators of Spiritualism.—It appears from the Medium and Daybreak of London, England, that in the The Liverpool, an illustrated monthly journal, for May, appears a most scurrilous article on Spiritualism, written by some one who has mistaken his vocation. It embodies the following excellent letter from Mr. W. E. Gladstone; which every Spiritualist will endorse, and which is plain reproof to the spirit manifested in the article in which it is placed, like a diamond embedded in clay. Mr. Gladstone, in his own peculiarly involved fashion, not only points out the importance of spiritualistic investigation but its use in affording a "searching scrutiny of the foundations" of religious belief: "I fear I can render but little service, yet should be glad to aid in removing, if it might be, risks which you name, and each of which is in its own way so great. I know of no rule which forbids a Christian to examine into the professed alone of preternatural agency in the system called Spiritualism. But it seems to me his duty—ist. To versin from 'dabbling' in a question of this kind; that is to say—making a shallow and insufficient examination of it. 3d. To beware of the resh assumption, that if the signs are real, the system has therefore of necessity any claim to more than an acknowledgment of this reality. 3d. To remember that, on the principles of the Christian religion, a bad prefermatural agency, or a misteading one, is not shut out from the range of possibility. 4th. To vold, in so solemn a matter, the spirit of mere curiosity, and to be assured of having in view an asceful object. Universal knowledge, however, is not possible, and we are bound to choose the best and healthlest. I may add that an inquiry of this kind seems to much more suited for a mind in a condition of 'aquilitorium than for one which is disturbed. If the reriews and f

Revivals. - due can not enter a revival meeting without being greeted with such hymns as,

There is a fountain filled with blood, Drawn from Immanuel's veins.

Alas! and did my Savior bleed, And did my Sovereign die?

On His bosom I lean, And his blood makes me clean. For His blood can wash whiter than snow.

Josus paid it all, All to him lowe, Sin had left a crimson stain; He washed it white as snow.

Oh! how happy are they, Whom the savior obey, etc.

And many others too numerous to mention-The Universalist always imagines that God directs his personal attention to him, but by a bolsterous man like Moody, or a well-dressed woman like Mrs. Van Cott, it is supposed that Delty is a sort of perambulating tramp-a peripatetic-ready at all times to respond to the tremulous tones of a preacher, and cause different ones to come forth and be prayed for. J. T. Sunderland well says of revivalists: "These men have emotions also, strong emotions, but they are rather on the physical than on the intellectual level. They always have a strong flavor of the sensuous about them. The fine, the spiritual, the delicate in religion they know nothing about. Everything is gross and material. Their representations of God are as if he were a sort of great, over-grown, and rather coarse man. The Bible is interpreted literally by them wherever it can be, and as all infallibly true—Chronicles, Songs of Solomon, the cosmogony of Genesis, the story of Jonah and the whale, and all the rest. The Holy Ghost is with them a kind all the rest. The Holy Ghost is with them a kind of peripatetic delty, that goes wherever he is wanted. Prayer is a sort of rope-and-pulley arrangement, by means of which, they move the arm that moves the world, or a sort of felegraph arrangement by means of which God's children let him know what is going on, and send their orders for what they want. The devil is generally a real person. The doctrine of the atonement, always made so much of he them drive all over ways made so much of by them, drips all over with blood. Jesus is rarely represented under any other aspect than as suffering and bleeding. The cross is a shamfre. Even their hymns drip with blood."

Under the Date of May 1st, Bishop Beals writes:—While so many friends have sent you kindly words of regard and sympathy in memory of our dear departed Bro. Jones, I, too, would be numbered among his heart mourners and sincere friends. His sudden change has been deeply felt and mourned by all reformers and Spiritualists. Whatever litterest I may have in the Journal, public or private, will be freely given. I have been speaking here (E. Saginaw, Mich.,) since the first of April, and my meetings have been well attended and appreciated by some of the best class of minds in the place. Next Sunday will close my present labors, when I go to Detroit to speak the remainder of the month of May. I have engaged to speak at Cleveland the month of June, where I closed a successful engagement previous to coming here

Magie-Differences of Opinion,-It ap. pears from a report of the meetings in Boston, devoted to "Reading and Discussions on Spiritual Science," and in which the distinguished lecturer and author, Mrs. Emma Hardinge Britten, is the central figure, that a perfect harmony of sentiment don't prevail. Mrs. Britten explained the meaning of signs, tokens, warnings, etc., from natural portents. The views and practices of the ancients in divination were ranged under their true category of magnetic influences, and the powers and abuses of witchcraft were shown to owe their potency entirely to the force of psychology. She drew a strong line of demarcation between black and white magic, and the good and evil motives which prompt magicians. A number of atriking passages were read concerning the influence of stones, gems, crystals, herbs, narcotics charms, spells, talismans, etc., also analyses were given of the effects deducible from the use of different colors. Mrs. Lizzle Doten, a superior medium, whose po-ems have been so well received, did not however, agree with Mrs. Britten. She expressed her dis-avowal of any interest in the subject of signs, tok-ens, spells, charms, and the practices of witcheraft to which extensive reference had been made in the reading. She classified all such things as vain and idle superstitions, alleging that Spiritualists in general had been too superstitious, and that the eneral had been too superstitious, and that the true method of soul culture were the elevation of the reason, the use of common sense, judgment, and all the powers of true selfhood. It appears, the reason, the use of common sense, judgment, and all the powers of true selfhood. It appears, however, that on summing up, that Mrs. Britten remarked, that it was one thing for an author to explain the practices of past ages, and another thing to endorse them. Because the rationale of ancient majele, witcheraft, and spiritism, had been analyzed and explained in the book she had read from marraly appeared to the common terms. from, merely superficial commentators assume the avere part of the author's creed, or recom-mended for imitation. She reminded her hearers that the writer had sgain and again denounced the practices be explained, and analyzed them no the practices he explained, and analyzed them no less as a matter of curious information, than to show that all their value or potency referred at last to the two great elements so frequently alleged in those writing to be the columns which supported the temple of appriliam, namely, "Magnetism and Psychology,"

St. Faul, Minn.—Mrs. E. M. Welch writes:
—It is hardly necessary for me to tell you how much I am interested in your excellent and fearless Journal. First, because I am now a western woman, I am proud of this young giant, who, gentle to encourage the doubtful or faint-hearted, and give strength to the weak, can yet strike such terrible blows to those enemies of progress—ignorance, superstition and bigotry! I liked your comments and programme following the letter of A. J. Davis. It had the ring of the true metal, and I doubt if the cloak of its chief, could have fallen upon more worthy shoulders. Already the many friends are pressing to the support of our standard bearer. Be true to yourself and people, and the very circumstances attending your elevation as leader, will knit their hearts and sympathies with your own, and the old motto, "In sulon is strength," will have received a new baptiam, illuminated with a new light which sheds its rays bright and clear in the heart of each earnest seeker after truth, and drawing us nearer each other in those strong friendly relations, which strengthen and inspire our efforts up the steep pathway to success. I heard the question so often asked, "Why was not Mr. Jones warned of the treachery—why was not this foretold?" Tet as we look back over the last few months we read the prophetical oracles—vague perhaps, "That having eyes we did not see, and having ears we did not hear or comprehend" the dread preparatory warning upon each page. When I saw the beautiful tribute of Prof. Anderson, I studied it earefully and was troubled by the head of wheat brought by the wise old Greek, and added to the delicate buds and perfected flowers; when I heard of his sudden demise, this was instantly presented before me, as one of the smblams that spoke of fruition of harvest time; that told plainly of a life rounded out, by deeds of kindness, acts of charity, gentle sympathy, honest advice and assistance; and I do not wonder at the throng eager with their meed of gratitude, a tribute to the ma

Michines said: Be allent and believe. Holdthy peace, and let thyself be guided by the hand of God. Suffer in patience and wall on in strong faith;—and though it seems to thee, that thou does nothing, and art idle; being so dumb and resigned, yet it is of tailnite fruit. The blindest beast that turns the wheel of the mill, though it seeth not, neither knows what it does yet doeth a great work in grinding the torn.

Brief Mentions—What Next?—Wm. and M. A. Potter, of Sheboygan, Wis., write: "We think we can not do without the JOURNAL; we have taken it almost from the commencement of its publication, and it seems like an old friend.
Why should the Zouave Jacob deny Christ Why should the Zouave Jacob deny Unrist and acknowledge the Indian Vishuu? The After mentioning the alleged cure of a clergyman in America by means of a "mesmeric thrill," when lecturing in Melbouro, Australia, Mr. Prebles expressed his surprise that people should believe all the marvelohs things that were related in the Old and New Testament, and yet utterly reject the lastiment of a many distinguished men of our testimony of so many distinguished men of our own day as to the manifestations of Spiritualism: own day as to the manifestations of Spiritualism:
In conclusion he said Spiritualism was a phenomena, a philosophy, and a rational religion, and he urged its votaries to lead a life of such purity as would render them worthy of what they professed.

J. R. Scott, of Newark, O., writes: "The cause of Spiritualism demands that the Journalism demands that the Journalism demands that the Journalism demands that the second spiritualism demands that the Journalism demands the latest demands demands the latest demands demands demands demands demands bright pages continue to visit the homes of Spiritualists and Liberals throughout the land." Bro. J. M. Peebles lectured in Meibourn, Australia in the Opera House, which was crowded, on this subject, from Obadiah, I. 20th: "And saviors share come up on Mount Zlon." He said that as no particle of watter could be applied. cle of matter could be annihilated, so he truth could perish. Truth was the natural food of the soul, and the want brought supply. So, when the Chinese called, a Confucius carge; to the Hindoos a Krishna; to the Jewsa Jesus. Rutland, Vt., Washington, B.C., and Shreveport, La., are among the places that have organized local societies of the places that have organized local societies of Spiritualists lately. Spiritualism is progressing finely in Australia. On the mount of transfiguration the spirits of Moses and Elias appeared and talked in the presence of others. Jesus was the great Hebrew Spiritualist of that period. Though a Spiritualist, mediator, or medium, he could not do all that was required of him. His power was limited. He cohfessed that he "he could do no mighty works" in a certain place, because of the "unbelief." Jesus healed the sick by magnetic power. LTG. W. Webster, of Lime Springs, Iowa, writes: "The cowardly assassanator of Mr. Jones will probably not find as much sympathy even among the Orthodox people as he-hoped for, and the attempt to injure the cause of Spiritualism in such a manner, will only aronse sympathy even among the Orthodox people as ne-hoped for, and the attempt to injure the cause of Spiritualism in such a manner, will only arouse Spiritualists to more united action." [37] 8. L. Hixon, of Middlebury, Ind., writes: "I should as soon think of cheating semebody out of my vit-nals and clothing, as to not pay the printer for my mental food, and especially such food as the Joun-NAL furnishes. I speak from experience, as I have taken it many years and expect to do soons long. taken it many years, and expect to do so as long as I can see to read, which perhaps may not be long, as I am now in my seventy-second year of my age." Charles A. Smith, of Park City, M. T., writes: "I am not a Spiritualist, I am a seeker of truth; and seek for it wherever I can find it. r of truth; and seek for it wherever I can find it.
Your Journal is full of Gems of truth. Every
week it comes around to my lonely cabin in the
the Rocky Mountains." J. Dunton, of Algona,
Iowa, was challenged by a minister to debate, but
when the time appointed came, the latter did not
put in his appearance. Mr. Dunton delivered a
lecture. When the Chinese called there came Confucius; so also Krishns, came to the Hindoos, Plato to the Greeks, and Jesus to the Jews. These teachers and saviors came in harmony with the immutable laws of God—came to their own, and "their own received them not." Speaking of the Holy Ghost, Mr. Peebles says in one of his lectures in Australia: "The popular idea about the Holy Ghost was wrong; it was that mysterious emanation or aura which exudes from certain persons who are more specially gifted. He maintained that the disciples were gifted with this aura and through it they were able to heal. He claimed the same aura for the mediums and those who have magnetic hands and are thus able to heal the tained that the disciples were gifted with this aura and through it they were able to heal. He claimed the same aura for the mediums and those who have magnetic hands and are thus able to heal the sick. Dr. Peebles them manutained that spirith have the power, under certain conditions, to materialize themselves, or, as it were, to combine the aura, emanations, and other floating essences in the air, and thus form a palpable body or "materialization," making themselves visible to the mortal. He siftred that our present body was but a grosser form of spirit materialization. Explaination and the same arms was in a deep trance, similar in appearance to death. An unconscious trance was death to all external things. Jesus awoke him from this state. Explaination of the great reformers, had many enemies, but one great consolation, he had many warm friends simong the liberal progressive minds, East and West, North and South, on every island and continent of the world, ready and willing, and are yet ready and willing to sustain the cause of truth and the great Philosophy of Life." Explain a second truth and the great Philosophy of Life. To Cophas B. Lynn is lecturing at Stoneham, Mass. Explain the cause of truth and the great Philosophy of Life. Theyer are still in the Quaker City. Explains the countrymen, North and South. The Bliss family are giving materializations at Knieker. Docker Hail, Philadelphia. Mand Lord and Mrs. Thayer are still in the Quaker City. Explains materializations at Knieker. Docker Hail, Printed says: "In some experiments in magnetism, out of 160 persons, many of them of high character and education, 80 of them in the conscious state could read elairvoyantly printed mottoes inclosed in boxes or nutshells. The power seems to belong to every individual, although with some it is latent, while with others it is highly developed. It can be induced by the will-power of another person as well as by the subject himself." Thomas Germany, while a printent of the residual and much loved Journal, whose former e

LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANous books not in our List, at regular rates, and, on recelpt of the money, will send them by mail or express, as may
be desired. If sent by mail, one-fifth more than the regular
cost of the book will be required to prepay postage. The parrosage of our friends is solicited. In making remittances for
books, buy postal orders when practicable. If postal orders can
not be had, register your letters.

books, buy postaloreers when proceeding. It post the had, register your letters,

18 Orders for Books, Medicine, or Merchandise of any kind, to be sent by express C. O. D., must be accompanied by not less than \$2.00, or, if of less value, then by
one-fourth the cost. No attention will be paid to any
order, galess those terms are complied with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet

Answers to Questions, Prictical and Spiritual, by A. J.

Davis.

Apolysphal New Testament.

Age of Reason.—Thos. Paine. Cl. 30c., post. 6c; Paper
Arcana of Nature. Philosophy of Spiritual Enstruer,
and of the Spiritworld, Vol. I. Hudson Tuttle.

123 08
Arcana of Nature.

Vol II.

124 08
Arcana of Nature.

Vol II.

125 09
Approaching Urisis, by A. J. Davis.

Approaching Urisis, by A. J. Davis.

Astronomy and Worship of the Ancidents, by O. Vale.

Astronomy and Worship of the Ancidents, by O. Vale.

Astronomy and Worship of the Ancidents, by O. Vale.

Astronomy and Worship of the Morio-G. H. Dudmin.

A Kiss for a Blow a book for children.—H. 6. Wright.

Antiquity and Duration of the World-G. H. Dudmin.

An Winde or Game of Birds.

Ancient Fattles and Modern, by Thomas Inman, M. D.

Ancient Fattles and Modern, by Thomas Inman, M. D.

Ancient Fattles and Modern Christian Symbolism.

Frofusely Illustrated, Deeply Interesting, T. Inman,
Ancient Symbol Worship. Finely Illustrated.

Art and Symbolism of the Primitive Church—John P.

Londy. Beautifully princed and illustrated.

7.50 38

Bhagawad-Gita—Plain, 1.75 00; Gilt.

Bhagavad-Gifa—Plain, 1.73 00; Glit Blaeghemy, by T. R. Hazard. Ber Tuyerif, by Wim, Denten. Book on the Microscope. sook on the Microscope, sibleal Chronology, M. B. Craven, ible in India, this Marvel Workers—Allen Putnam, abbits's Health Gulde.

Cora Tappan's Lecture on Sp. ratualism.
Common Sense Theolog. — It. H. Hamilton.
Caristianity before Christ. M. H. Craven.
Critical History of the Doctrine of a Future Life in all
Ages and Nations. Wm. R. Alger.

ild's Guide to Spritualism
oss and Steeple. Headson Tuttle.
mplete Works of Thomas Paine. 3 volumes.
vil and Religious Persecution in the Easte of New
Eork, by T. R. Hazard. Does Matter do it All? Sargent's Reply to Tyndall, Debate, Burgess and Underwood, Cloth 1,00 00. Paper Dash kalenders. Defiate, Burgess and Underwood, Cioth 1,00 00. Paper Dak galom.
Defence of Spiritualism—Wallaco.
Dictionary. Webster's Unabriaged (by express).
Pocket, Bexbis cover.
Dyspepsia, its Treatment, etc. V.
Decount of Man, by Darwin.
Davenpoor Brothers, -their Remarkable and Interesting History.

ing flistory, legeals, by liev, Robert Taylor, written by him while imprisoned for bisophemy. This work is an account of the origin, evidence, and early history of Chris-tianity.

of the origin, evidence, and early history of Christianity
Devil's Paipit, by Rev. Robert Taylor, with a sketch of
the Author' Life.
Deltace, by Win. Denton.
Dawn, a novel of intense interest to progressive people
Death and the After Life—A. J. Davis. Pa. 50 Ok. Co.
Debstable Land. Hon. R. D. Owen.
Diakka—A. J. Davis. Cloth, 50 Ok. Paper.
Dialognas for Children.
Devil and his Maker.
Devil and his Maker.
Death a Light of Harmonial Philosophy—M. F. Davis.
Discourses through Mediumship of Mrs. C. L. V. (Tappas) Richmond. Plain 200 12. Gilt.
Darwinism va. Spiritualism—Hon. J. M. Peebies.

Experiences of Judge Edmonds in Spirit-life, given through Mrs. (Tappan) Richmond.

Rutome of Spiritualism and Spirit Magnetism, their Verity, Fracticability, Conditions and Laws. Paper 800. Cloth.

Eating for Strength.

Edwin Brood, by Chas. Dickens—Clo. 200 00. Paper.

Exposition of Social Freedom.

Easy on Man—Pope. Cloth gitt 100 00. Board, School Edition.

Estay on Man-Pope. Coon guit 100 of Board, School Edition.

Errors of the Hible, Demonstrated by the Pruths of Nature, by Henry C. Wright. Paper 38 04. Cloth.

Essence of Redgion. L. Fenerbach. Paper 38 02. Cloth Exrier Hall, Theological Remance. Clo. 8 7 16. Paper Empire of the Mother over the Character and Destiny of the Hace, by H. C. Wright. Paper 50 04. Cloth.

Rectrical Psychology. Dods.

Eleuthian and Bacchie Mysteries.

Serinonial Main or, Thoughts for the Age, A. J. Davis. Cloth. Isunted School House. Sistory and Philosophy of Evil—A. J. Davis. Ps. 50 00. Cloth. 73 08 layward's Book of all Religions, including Spiritualism 1.75 13 13 low and Why I became a Spiritualist. 1.75 13 08 kew to Baths. R. P. Miller, M. D. Paper 80 04, Cloth indiged In. Elizabeth Stuart Phelps, author of Gaics.

KI

Agar
Human Physiology, Statistical and Dynamical; or, The
Human Physiology, Statistical and Dynamical; or, The
Conditions and Course of the Life of Man, J. W.
Draper, M. D. Li, D. 600 ps. Gioth.
Hesperia; is Poem. Core L. V. (Tappan) Righmond.
1.75 19
How to Paint. Gardner.
How of the Intellectual Development of Europe.
J. W. Draper. Herizod Edition. 2 Vols.
Locations of the Reshaudoff 130 00. Person.
1.00 50 ena of the Beath-cloth 1.50 00. Paper...... 1.60 00

Heathens of the Heath—Goth LEO Ok. Proper.

Incidents in My Life. Ist Series. Dr. D. D. Home introduction by Judge Edmonds.

Incidents in My Life. Ind Series.

Incidents in My Life.

Incidents in My Lif

chorsh Unvelled; or, The Character of the Jewish eity Delinested B of Arc. a Blography translated from the French, plants M. Grimkee. Benedicting work.

Sor David and and his Times, Common Sense View, by H. H. Mason. 1.00 08

Key to Political Science, by John Senf. 1.20 00

Key to Political Science, by John Senf. 1.20 00

Korsa, with explanatory bokes, by George Sale, Sva. 270 pp. Best edition yet published. 1.10 00

Korsa, with Life of Mohammed, translated by George Sale, Illum, 673 pp. 1.00 13

Life of Thomas Paine, with critical and explanatory observations of his writings, by George Vale. 1.00 Life of Jesses, by Bennas. 1.02 Life of Jesses, by Bennas. 1.03 Living Presents—Dead Past—H. C. Wright, ps. 50 Ol. cl. 75 Lemois for Children About Thomasives. A. E. New John Cook of the Children About Thomasives. A. E. New John Cook of the Children About Thomasives. A. E. New John Demons, by J. H. Powell. 1.00 Williams of the Children Cook of the Children State of the Children Ch

New Gospel of Health, A. Stone, M.D. Clo, 250 18, pa. 1.25 12 Natty, a Spirit, by A. Putnam. Cloth 1.00 00. Paper.

Natty a Spirit, by A. Putnam. Cloth 1.00 00. Paper.

Nature's Laws in Haiman Life, an Exposition of Spiritmailson

Nature's Divine Revelations, by A. J. Davis. 3.50 24

New Physicsnomy. 1.000 Ulnatra's. B. R. Wella Piain 5.00 24

New Physicsnomy. 1.000 Ulnatra's. B. R. Wella Piain 5.00 24

Nerves and the Nervolus. Dr. Hailick.

Old Theology turned Upside-Mown, by T. B. Taylor, A.

M. Cloth 1.25 03. Paper.

Orthodoxy False, since Spiritualism is True, by Wm.
Dentun
Origin of Species, by Darwin
Origin of Civilization and Primitive Condition of Man,
by Sir J. Lubbock
One Heington Many Greeda.
1.50 12

by Sir J. Lubbock. 2.00 12
One Heiglion Many Creeda. 2.00 12
One Heiglion Many Creeda. 2.50 12
Phitosophy of Special Providences, by A. J. Davis. 30 02
Phitosophy of Special Providences, by A. J. Davis. 30 02
Patine's Political Works. 2 vols. of shout 500 pages each 5.00 52
Phitosophical Dictionary of Vottairs. Prith American Edition, Sis petavo pages, two steel plates. Largest and most correct edition in the English language. Contains more matter than the London Edition which selfs for \$10.00. 200 125
Pasims of Life, by J. S. Adams. Paper 75 04. Board 1.00 08. Coth. 1.25 10
Persons and Events, by A. J. Davis. 1.50 10
Planchetts, by Epos Bargent. 1.25 08
Penetralis, by A. J. Davis. 1.50 10
Planchetts, by Epos Bargent. 1.75 12
Problems of Life, a book of deep thought. 1.75 12
Problems of Life, a book of deep thought. 1.75 12
Poems from the Inser Life—Lizzle Doten, 1.50 08. Gdt 2.00 10
Philosophy of Creation, by Thomas Paine, through Horse Wood, medium. Cloth 80 08. Paper 85 01
Poems of Progress. Lizzle Doten, 1.50 10. Gdt. 2.00 10
Parturition without Pain. M. L. Heibrook, M. B. 1.00 09
Parturition without Pain. M. L. Heibrook, M. B. 1.00 09
Partured on America of Colenso. 25 02
Physical Man, his Origin and Antiquity, Husbon Tattle 1.50 08
Progressive Songapter, 50 08. Gdt. 1.20 09
Philosophy of Spiritual Intercourse. A. J. Davis. Choth 1.25 08
Proponenting Hand-book. Invaluable to all. 90 00
Procent by Jessee Butter, Pinth 1.50 08. Gdt. 2.00
Register of Man. Thomas Paine.

Rights of Man. Thomas Paine.
Religion and Democracy. Prof. Brittan
Radical Discourses, by Denton.
Review of Clarke on Emerson—Lizzle Loten.
Radical Rhymes—Wm. Denton.
Real Life in Spirit Land, by Mrs. Maria M. King.
Spirit Invocations, or Frayers and Praise. Compiled
by Allen Putnam.

by Alben Putnam

Soul Affinity—A. B. Child

Satan, Biography of—K. Graves
Sermon from Shakespeare's Text—Denton.

Sabbath Question—A. E. Giles
Sunday Not the Sabbath
Sexual Physiology—II. T Trail, M. D.

Strange Visitors, dictated through a chairvoyant.

Spiritual Harp, 2.00 14. Abridged Edition.

Self-Abnegationist; or, The True King and Queen, by

H. C. Wight—Paper.

Soul of Things, by Elizabeth add William Denton.

Vol. 2—Dentom.

Spiritual Philosophy vs. Diabolism—Mrs. Kingt. Sexvn Hoor Sjelem of Grammar—Prof. D. F. Howe. Cloth, 1,00 08; paper. Science of Evil—Joel Massly.

Science of Evil—Joel Massdy 1.5 00
Syntagma.
System of Nature, or Laws of the Moral, and Physical
World—Baron D'Holbach.
Startling Ghast Stories from Authentic Sources.
Self-Contradictions of the libble.
Self-Contradictions of the libble.
Spiritualism, Discussion of J. C. Fish and T. H. Dunn
Shapa, an interesting Gaine of Carda, for children.
Stories of Infinity, from the Prench, of Camille Flammarion. Singular and interesting work.
Spiritualism, a Volume of Tracta—Judge Edmonda.
Spiritualism, a Volume of Tracta—Judge Edmonda.
Spiritualism, a Volume of Tracta—Judge Edmonda.
Spiritualism of Carda for Children.
Spiritualism of Carda for Children.
Spiritualism of Carda for Camille Flammarion.
Spiritualism of Carda for Camille Flammarion.
Spiritualism of Carda for Carda

Stories for our Children-H. and K. Tuttle.

Spiritualism, Defined and Defonded—J. M. Prebbox.

15 00

Drysding My May—R. D. Owen.

Drysding his Tables.

The Fast and Future of Our Planet, by Wm. Denton.

Drysding his Tables.

The Fast and Future of Our Planet, by Wm. Denton.

Drysding his Tables.

The Fast and Future of Our Planet, by Wm. Denton.

Drysding his Tables.

The Fast and Future of Our Planet, by Wm. Denton.

Drysding his Tables.

The Vestal, by Mrs. M. Wilconson.

The State on the Intellectical, Moral, and Social Man.

valuable work, by H. Powel.

The State on the Intellectical, Moral, and Social Man.

valuable work, by H. Powel.

The Merits of Jesus Christ and the Merits of Thomas

Paine as a Substitute for Merits in Others, What is

the Difference between them? H. C. Wright.

The Voices; Warren Sumner Barlow; gith 25 00; plain 1.25 08

The Voices; Warren Sumner Barlow; gith 25 00; plain 1.25 08

The Temple; or, Diseases of the Brain and Nerves, by

A. J. Davia, 130 10, Paper.

The Yahon, a Satirical Rhapsoof;

Dr. God Proposed, by Denton.

Dr. God Proposed, by Dr. God Pro

Vestiges of Croation.
Vital Magnetic Cure.
Vital Force. How Wasted and How Preserved—E. P.
Miller, M. D. Paper, 50 00; cioth.
Volney's Ruins; or, Meditations on the Revolution of
Empires, with biographical notice, by Count Daru,
Volney's New Researches.
Vital Magnetism—E. D. Habbitt.

Woman, Love and Marriage.

Whiting A. B. Blography of.

Who are Christians P. Denton

What is Right-Denton

Why I Was Excommunicated from the Presbyterian

Church—Prof. H. Barnard

Why I am a Spirituallet

Witch Poison—J. M. Peebles.

Heroines of Free Thought

By SARA A. UNDERWOOD.

A record of the most daring heroines of the Thought, being sketches of a few central female figures in the history of Rad-

cal Religion. CONTENTS.

P E F A C E; Madame Roland (Marie Jeanne Philipon.)

Mary Wollstonecraft Godwin. Mary W. Godwin Sheller;
George Sand. (A. L. Aurore Dudevant.) Harriet Martinoan.

Frances Wright D'Arusmont. Emma Martin.

Rose.

Rose. Frances Power Cobbe, George Eliot. (Marian Evans Lewis.)
This work file a place in liberal literature that should not longer remain yold. Airs. Unnderwood has done her work with a kind and loving heart, and done it well. The book is finely printed on extra-heavy paper, and will please every buyer. 12no. cloth, 200 pp. Price \$1.75, postage free.

"For early wholessie and retail, by the RELIGIO-PHILO-SOPEICAL PUBLISHING HOUSE, Chicago.

THE BIBLE IN INDIA. HINDOO ORIGIN

HEBREW AND CHRISTIAN REVELATION, "LA BIBLE DANS L'INDE."

BY LOUIS JACOLLIOT.

. EXTRACTS FROM AUTHOR'S PREPACE:

WORKS OF J. M. PEEBLES.

THE SEEDS OF THE AGES. Buth Edition. This work westing of ancient floere and Bayes; of Spiritualism in India. Raype, China. Ferras. Byta. Gresce and Beune; of the modern manifestation, with the doctrine of Spiritualism concerning God, Jesus, Inspiration, Faith, Judgment, Heaven, Heil, Evil Spirita, Love, the Besarrection and Immortality, has become a standard work in this and other countries. Price 20, postage "if cents."

JESUS—MYTH, MAN, OR GOD? Did Jesus Christ exist? What are the proofs? Was be man, begutten like other men F What Julian and Celans said of him. The Moral Inflaments of Christianity and Hesthenian tumpared. These and other subjects are or disably discussed. Frice 30 cents. WITCH-PORSON: or, The Rev. D. Baldwin's Sermon relating to Wisches, Hell, and the Davit, reviewed. This is one of the Englewheit of the Englewheit and the Davit, reviewed. This is one of the Englewheit and the Carlotte philaded against the orthodox grises of relation. From the chest, congregation and social streng; is especially adapted for use a Guyer Meetings. Furnis, etc. Edited by J. M. Problem and J. O. Barrett. F. H. Balley, Musical Editor, Good, R. Fulley, it is postaged to enter Abridged edition. It receives the Full Edit by J. M. Problem and J. O. Barrett. F. H. Balley, Musical Editor, Good, R. Fulley, its general and cheer "Hesthen" LP) Countries. This follows, while vividity picturing ults general relations of the Oriental people, defines the relations of the Parsess, making liberal extractor from their secret Hibers. Price 51, postage 16 cents. cell extracts from their secret filters. Price &, postage is an ingraph of their particles of the postage is a productive of the prince of the productive of the productive

FRANK BAKER. B. W. OSGOOD, NOTABY PUBLIC. BAKER & OSGOOD,

> ATTORNEYS AND COUNSELORS, TIMES BUILDING, CHICAGO.

International Hotel.

Cor. Seventh and Jackson Sts., (Entrance on Seventh.) ST. PAUL, - - - -Having leased (for a term of years) and refitted and furnished this very fine Hotel, would announce to the public and my old time friends and patrons, that I am prepared to accommodate them to first-class fare at the very low rates of \$1.30 and \$2.00 per day according to room. Spiritualists stopping at this House will find the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT ON the

M. T. C. FLOWER, Proprietor.

MEDICAL STUDENTS

Will find at BENNETT MEDICAL COLLEGE a finer building, better accommodations, larger faculty, longer session and lower fees than elsewhere in the Northwest. Spring Session begins March 1st and continues four months. Open to both sexes., For announcement address Prof. MILTON JAY, M. D., 511 State St., Chicago, Ill.

HALLS HAIR VEGETABLE SICILIAN RENEWER

This standard article is compounded with the Its effects are se wonderful and satisfactory as

It restores gray or faded hair to its youthfu

It removes all eruptions, itching and dandruff; and the scalp by its use becomes white and clean.

By its tonic properties it restores the capillary glands to their normal vigor, preventing baldness, and making the half grow thick and strong.

As a dressing nothing has been found so effect-

Dr. A. A. Hayes, State Assayer of Massachusetta says of it; "I consider it the best preparation for its

BUCKINGHAM'S DYE,

For the Whiskers. This elegant preparation may be relied on to shange the polor of the beard from gray or any other undedirable shade, to brown or black, at discretion. It is easily applied, being in one prepermanent color which will neither rub nor wash

MANUFACTURED BY R. P. HALL & CO, Nashus, N. H. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

intended purposes."

THREE

PLANS OF SALVATION Proved by fielections from the New Testament witho Comment; also, Belections from the same work on Several Important Subjects.

A better knowledge of the real teachings of the New Teas sment can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures. Price, 40 cents; postage free.

"For sale wholesale and retail by the Publishers: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ANCIENT SEX WORSHIP. or and Remarkable Work, containing the Trace of Ancient Mythe in the Religions of To-Day.

of Approbat Myths in the Heigitons of average.

A surfous, learned and painfully suggestive book. It is evident that especial pains is taken to deal delicately with the sufficet.—Chicago Journal.

Another curious and remarkable work. It gives, most lucidly, the origin of the symbol of the cross, founded, as it was, in the ancient worship of the masculine serval organs. It is not perhaps, just suited to juyenile minds, but to the mature, studious and curious, it will prove of great interest.—The Truth factor.

pp., 26 illustrations, 12mo., paper, 50 cents, *, *For sale, wholesale and 'retail, by the RELIGIO-PHILO OPRICAL PUBLISHING HOUSE, Chicago.

THEINFLUENCE

CHRISTIANITY ON CIVILIZATION

BY B. F UNDERWOOD.

In this pamphlet of about one hundryl pages the author has embedded a large number of facts obtained from a long, de-tended and severe course of study; and as all his authorities are farry and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irresistible, on many points.

Price, 25 cents; postage free. ". "For sale, wholesale and retall, by the RELIGIO-PHILO. SOPRICAL PUBLISHING HOUSE, Chicago.

THE SCIENCE OF EVIL:

FIRST PRINCIPLES OF HUMAN ACTION.

BY JOEL MOODY.

THE SCIENCE OF EVIL IS a book of radical and startling thought. It gives a connected and logical statement of the First Principles of Huxar Action, and clearly shows that without evil man could not exist. This work fully solves the problem, and unveils the Mystery of Evil, giving it a scientific meaning, and shows it to be the levyl which moves the moral and intellectual World.

Large Hmo., \$42 pages, fine, heavy paper. Price, \$1.78, postage free.

**Por sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

CHAPTERS. FROM THE BIBLE OF THE AGES. EDITED AND COMPILED, By G. B. STEBBINS.

Belected from Hindoo Vedaa, Buddha, Confucius, Mencius, Reputian Divine Pymander, Zoronster, Talmuda, Bible, Philo Judenas, Orpheon Plath, Pythagorsa, Marcus Aurelina, Epic tetus, Beneca, Al Koran, Scandinavian Eddas, Swedenborg, Luther, Henan, Talledin, Barcisy, Mary Fletober, Tyndall Max Muller, Elias Hicks, Channing, Garrison, H. C. Wright, Lioretia Mott, Higginson, T. Starr King, Farker, Finney, Davis, Emerson, Tuitle, Denion, Abbott, Frothingiam, and others.

"Howly the Bible of the race is writ,
Each age, each kindred adds a verse to it."

"I have read it with great interest and sincerely hope it may have a large circulation."—Hon. Benj. F. Wade, of Ohio.

"The selections in his book are made with great care, wrodition and judgment."—Evening Journal, Chicago.

"For sale, wholesale and retail, by the RELIGIO-PHILO-BOTHIGAL PURLISHING HOUSE, Chicago.

JESUS OF NAZABETH;

OR. A TRUE HISTORY

OF THE # Man called Jesus Christ.

GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MORTALS WITH JESUS WHILE ON THE EARTH.

ALEXANDER SMYTH, Madrus.

There was probably no book ever written in which such perfect life-pictures occur; every city and country village, every
river, brook and mountain, and the scennery in general, is a
vivilly portrayed that an actual journey through the country
could hardly be more interesting. The characters in this unexampled drama, are no faithfully portrayed, that, as you are
introduced to each in turn, you seem well acquainted and of
injuncts, with your company, and the many points of interest
you are halfed to visit. The book is repeate with interest from
lengthusing to stid.

12mc, 356 pp.; citth, \$1.50, postage 8 cents.

". For sale, wholesale and retail, by the RELIGIO-PRIM

Bew Advertisements.

\$1 2 a day at home. Agents wanted. Outfit and

THE DELUGE REVIEWED.

The Witch of Endor: and six other equally interesting pamphlets, (132 pages) sent postpaid to those enclosing 25 cts., currency or stamps, to the author, M. B. Craven, Eichboro, Bucks Co., Pa. 23:12



\$66 a week in your own town. Terms and \$5 out

Newspapers and Magazines

For sale at the Office of this Paper. Banner of Light. Boston, & Canta. Spiritual Scientist. Chicago, 20 Spiritual Magazine, Memphis 20 Boston Investigator. The Spiritualist and Jaurnal of Psychological Science, London, 8

WHY I WAS EXCOMMUNICATED

PRORTUG. First Presbyterian Church of Minneapolis, Minn. By Prof. H. BARNARD.

This interesting and invaluable little pamphiet deserves Price 20c. postage 2c. *For sale, wholesale and retail, hapthe RELIGIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago.

ANNOUNCEMENT.

THE VOICE OF ANGELS, containing nothing but necessary from the vast realms of Spirit-life, will be issued rum its office of publication, 5 Dwight St., Boston, Mass., he let and 12th of each month. from its effice of publication, a transfer of the let and lith of each month.

Thank, yearly in advance, including postage, \$1.50. Less time proportionally same. All letters and matter for the paper must be addressed (postpaid) to the undersigned. Sciences Copies Fars.

N.H.—To all who take an interest in disseminating the great truths underging the spiritual philosophy, if they will send me a list of natures of their friends and sequentiance who appreciate the same, we will send a specimen copy to each, that

D. C. DENSMORE, Publisher Voice of Angels.

THE VOICES. By WARREN SUMNER BARLOW. WITH PINE PURTEAST OF THE AUTHOR, ENGRAVED OF STREET

The Voice of Nature,
The Voice of Prayer,
The Voice of Superstition,
AThe Voice of a Pebble.
VOLUME. Printed on fine tinted paper, beautifully bound in cioth.
standard work of great meric.
PRICE, \$1.25. GILT, \$1.50. POSTAGE ON RACH, SCENTS.

"For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago. SOUL AND BODY;

OR. THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE.

Author of " Mental Cure," and " Mental Medicine " It is 4 book of deep and conuine inspiration. Disease traced to its Seminal-Spiritual Principle. Spiritual Influences and Years the Appropriate Refinelly. The Fundamental Principle of the Cures wrought by Jesus, and how we can do the same. The Influence of the Spiritual World on Heslith and Disease. The Philosophy of Spirit Intercourse. How any one may converse with Spirits and Angels. The Psychology of Faith and Prayer.

Cloth, \$1.00, postage, 6 cents, For sale, wholesale and retail, by the RELIGIO-PHILO

THE SPIRITUAL HARP. THE NEW MUSIC BOOK,

For the Choir, Congregation, and Social Circle. Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The SPIRITUAL HARP is a work of over three hundred pag-es, comprising songs, does, and quarteties, with plane, organ, or melodeon accompaniment. Single copy, 62. Full gilt, 63, postage 14c.

Abridged edition of the SPIRITUAL HARP, contains one hundred and four pages, price \$1.00; postage 8 cents.

**E* sale, wholesale and retail, by the RELIGIO-PHILO-BLISHING HOUSE, Chics

Works of M. B. Craven. BIBLICAL CHRONOLOGY: Contrasting the Chronological Computations of the Hebrew and Septuagint Versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden. Paper, 10 cents; postage 2 cents. CRITICISM ON THE THEOLOGICAL IDEA OF DEITY. Contrasting the Views entertained of a Supreme Being by the Grecian Sages, with those of Moses and the Hebrew Writers, Clotch, \$1.00; postage 8 cents.
CHRISTIANITY BEFORE THE TIME OF CHRIST. With Quotations from the Ancient Sages and Fathers, showing the Historic Origin of Christian Worship. Paper, 25 cents, postage 2 bents. positage 2 rents.

CRITICISM ON THE AIMSTLE PAUL, IN DEFENCE OF WORKN'S RIGHTS. Intemperance, War and Biblical Theology, the three great obstructions to Christianity. Paper, 25 cents; postage 2 cents.

*. For sale, wholesale and retail, by the RELIGIO-PHILO-COPHICAL PUBLISHING HOUSE, Chicago. THE MYSTERY

OF EDWIN DROOD, And PART SECOND of the

MYSTERY of EDWIN DROOD. BY THE SPIRIT PEN OF

CHARLES DICKENS, There are forty-three chapters in the whole Work jembracing that portion of it which was written prior to the decease of the great author), making one complete volume of about 500 octavo pages. Price: Cloth, 82,00; Paper, 81, Postage Free, 'For sale, wholessle and retail by the Rangelo-Philosophical Publishing Jouss, Chicago,

Prof. W. Denton's Works.

RADICAL BRYMES. They are written in the same bold and rigorous style that characterizes his proce writings. Price, B. S. postage 8 cents.

LEXTURES ON GEOLOGY, The Past and Puture of our Planct, A great scientific work. Price, E.S.; postage, 10 cents.

THE IRRECONCILABLE RECORDS; or, Genests and Geology—30 pp.; price, paper 25 cents, postage 2-cents; cloth 80c., postage 4 cents.

WHAT! HGHT. Shows how we san tell right; from wrong, and that no man can do this by the Bible. Price 10 cents, postage 2 cents.

COMMON SENSE THOUGHT ON THE BIBLE; for common sense people. Proves that the libble is very far from being what the clerry claim for it. Price, 10 cents; postage 2 cents.

CHRISTIANITY HO FINALITY or, Spiritualian superfor to Christianity. Christianity a religion to be outgrown in the progress of humanity. Price, 10 cents; postage 2 cents.

ORTHOUGHY FAJER, SINCE SPIRITUALISM IS TRUE. Price 10c.; postage 3 cents. Christianity, Christianity a religion to be outgrown in the progress of humanity, Price, 10 cents, postage 1 cents.

ORTHODOXY FAIAK, SINCE SPIRITUALISM IS TRUE. Price 10c, postage 2 cents, in scown the flood story to be as faise as it is foother. Price, 10 cents; in scown the flood story to be as faise as it is foother. Price, 10 cents; in scown the flood story to be as faise as it is foother. Price, 10 cents; in scown the flood story to be as faise as it is foother. Price, 10 cents; in scown the flood of the flood. Price, 10 cents; postage 2 cents.

RETHYSELF. A discourse on self-bood, Price, 10 cents; postage 2 cents, postage 3 cents, postag

MEDIUM'S COLUMN.

MRS. L. O. BUCKLIN.

The gift of healing, by laying on of hands, and private developing, at 300 W. Madison street, Chicago. Hours from 9 A. M. to 5 P. M. 22-12-13

Dr. Witheford.

20 West Madison street (near Peoria), Chicago, Illa. Private sittings daily, also public seasons. Physical, mental and inde-pendent state-writing tests, etc. 22-12-13

THE MAGNETIC TREATMENT. SEND 85 CENTS TO DR. ANDREW STONE, TROY N. T., and obtain a arge, highly illustrated book on the system of Vitalizing Treatment

MRS. DE WOLF, Business Clairvoyant and Test Medium, 263 W. MADISON STREET, CHICAGO, ILLA

MESSRS. BASTIAN AND TAYLOR.

Physical & Mental Test Mediums.

180 EAST ADAMS STREET, CHICAGO, ILLINOIS. PREE MEDICAL DIAGNOSIS.

lock of patient's hair, 2 postage stamps, give age and different cases—separate letters. Interest cases separate letters.

Prescription:
and Ague specific by mail:
and Ague specific to Agents, by most, per dowin.
God's poor will be treated free of charge.
Test hunters or cortosity seekers need not apply.

BELINEATION OF CHARACTEM.

MISCELLANEOUS.

CAPT. H. H. & FANNIE M. BROWN

Psychometrists and Clairvoyant Physicians.

American Health College

Incorporated by the State of Ohio. Granting Legal Diploma to Physicians, Healers, Mediuma, and Ministers. Send stamp for Egee Book, reference and ex-BELL, M. D., V. D., 266 Longworth Street, Cincinnati, Obio



Would You Know Yourself ONSULT WITE'A. B. SEVERANCE, THE WELL-KNOWN

Psychometrist and Clairvoyant. Come in person, or send by letter a lock of your hair, or hand writing, or a photograph, he will give you a correct delineation of character giving instructions for self-improvement, by teiling what faculties to cultivate and what for restrain, giving four present physical, mental and spiritual condition, giving past and future events teiling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the pafants follow, will improve their health and condition every time, if it does not effect a cure.

BELINEATIONS.

HEALSO TREATE DELINEATIONS.

TERMS:—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERARCE, \$1. Milwaukee Ht., Milwaukee, Wis.

PROOF PALPABLE

IMMORTALITY,

Being an Account of the Materialisation Phe-nomena of Modern Spiritualism, with Re-marks on the Belations of the Facta to ! Theology, Morals and Religion. Author of Planchette, a History of Modern Spiritualism, "etc.

Price, paper covers, 75 cents, postage free; cloth,

\$1.00, postage free;

"For sale, wholesale and retail, by the Halioto-Philosophical Publishing House, Chicago.

DEATH,

In the Light of the Harmonial Philosophy, By MARY F. DAVIS.

A whole volume of Philosophical Truth is condensed into this little pamphiet. densed into this little pamphlet.

Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful, a firm foundation and a clear say.

Price, postage parti, 15c, per copy. Right copies for \$1. In handsome cloth binding, 30c.

For sale, wholesale and retail, by the Exclusio-Philosophical Publishing Hotse, Chicago.

. PARTURITION WITHOUT PAIN

A Code of Directions for Escaping from the PRIMAL CURSE.

Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health," with an Appendix on the Care of Children, by Dn. C. S. LOZIEZ, Dean of the New York Medical College, for Women, etc. The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive train-ing, rather than a course of remedies, medications, and drugs.

Price, postage paid, \$1.00.

THE PLANCHETTE

WHAT IS SAID OF IT. PROM THE SCIENTIFIC AMERICAN.

The wonders of Planchette are backed by the statements of the most reliable people—statements which constitute such a mass of evidence had we should feel bound to accept the facts stated, even though we had not witnessed them ourselves. PROM THE BOSTON TRAVELER. That Planchette is full of vagaries there is no question of doubt, with some it is as stubborn as Mr. Maloney's pig, with others is to doubt and quick to answer questions, interpret the thoughts of lookers ou, such not only tell of past occurrences unknown to the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, puzzle and mystery, and a pleasant compassion is the house. Have Planchette in the family, by all means, if you desire a novel amusement.

FROM THE BOSTON JOURNAL OF CHRMISTRY. Usually, when two or more persons rest their fingers lightly upon the instrument, after a little while it begins to move, and, by placing a sheet of paper beneath the pencil, if will write settlences and answer questions, and move about upon the paper. The answers to questions are written out with great rapidity; and, as dates are given and incidents and circumstances related, entirely independent of the knowledge of those operating the instrument, it has become a puzzle and a won-

The Planchette is made of fine, polished wood, with mote consistent, in a handso our With penelt, and directions by which any one can an analysis of the passing the contract of the penelt of the pen PRICE, ONE DOLLAR, sent by mall, postpaid, to

Mrs. Cora L. V. Richmond Answers Important Questions, at Grow's Hall, May 13th.

[Reported for the RELIGIO-PHILOSOPHICAL JOURNAL].

Question. What are the best, means for obtaining and maintaining harmony in the

Answer. It would depend very much on the known relation of the family circle, and in what it consists. In former times, when the family circle represented on the one side force, and on the other side submission, there was no doubt as to the method to be employed. Harmony could be maintained then, for might was right. One child have thought that in this country, or any emightened community, the question need not have been asked, since every.one knows that to maintain harmony in the family circle, there must be a corresponding harmony of its parts, and that each member must contribute his or her share to its maintainance. We are well aware that the rearing of children, their education and discipline-a vast perplexing problem of parents who don't wish to employ force, but desire the best advantages-form one of the chief questions of social life today. There is no other standard except human experience.

Love is a sure harmonizer; where that most pervades, slight differences are overcome. Where it does not abide, civility takes its place. The family represents the shrine of human life. From its influence goes forth all that is beautiful. The Christian family claims to represent the highest form of existence, and from its hallowed precincts the greatest and wisest of earth's children have derived their strength and power. The love of the mother is centered on that shrine, because she is mostly in charge of the little ones. But there is nothing that can be required in the family circle as adequate to the influence of both parents equally exercised, as love and mutual forbearance.

The objects of the parents' counsel should be treated with secrecy. A consideration for the feelings of others is the secret of this harmony. There should at all times be a mutual respect for individual feelings. As sunlight is the great solvent of nature, of the atmosphere, rocks, trees, and all things, unfolding nature into beauty,-so is love the great solvent of social life. Upon this inherent feeling the light of the spirit directs its force; and many natures, seemingly devoid of loveliness, become transformed under its wonderful influence, and upward move. Love is experienced by all. Wherein harmony abides, it is that night of social life which will result in the day-sunshine-of the individual. We can take no better course than to commend you to the highest aspiration and thought-in your own mind. Should there be any point in the filind of the questioner that we have not touched, he can present other inquiries.

Question. Supposing harmony can not be fully maintained on account of incompatibility of feeling and sentiment, that seemingly can't be overcome, how long shall of things exist without the law of divorce?

Answer. That must be left to the individual to determine. In former days musical instruments were attuned with reference to throwing the whole harmony in certain familar keys, as C, G, and A, while a certain degree of discord was thrown into others. Of course, the harmony was more perfect in the familiar keys; when it came to the unfamiliar ones, it was unendurable. Now a little of discord is thrown into all the keys, and the result is more perfect harmony in your musical world. When absolute incompatibility in any relation of life, it is best to sever that relation. The best of wisdom is required to determine that. Individual happiness is happiness based on self-consciousness.

Question. The spiritual birth spoken of by Jesus to Nicodemus, does it take place while we are in the physical form, or is it a passing out of the physical into the spiritual? Please explain what Jesus meant, and the importance of the change.

Answer. In our opinion the spiritual birth refers to another change than that which transpires when the spirit leaves the body. The spirit is in existence within the body. The passing away from the physical to the spirit-life, is no birth of the spirit; it simply throws off the outer covering and abides in more refined atmosphere, but changes none of its essential purposes. Christ simplified the change; he undoubtedly referred to what was intended to portray the second birth out of matter into spirita quickening of the human spirit to a con-sciousness of that spirit-life, whether it be within or without the spirit body.

The original change spoken-of in the church, is of this kind, where it is of a general character. It is the arousing of the spiritual nature to a consciousness of its own powers beyond and above the mere physical man. The child exists spiritually. it is true; the man devoid of spiritual perception exists spiritually; but the birth implied here is where the spirit being quickened, possesses power over physical matter, to conquer every merely physical appetite, desire and selfish wish, to the end of attaining the sweet pure Christ-like spirit. The chufch records it in this manner: as in Adam all died, so in Christ shall all be made alive; in fact, given eternal life. The meaning of this is, that in Adam was be made alive; in fact, given eternal life.

The meaning of this is, that in Adam was represented the physical life of man, being transferred into external matter; the sur
others physically. It leads to the following wife.

roundings of matter giving to each human existence the power to triumph; when the victory is really accomplished, the physical man vanquished, the Christ man appears; this is not always accomplished by death. It is sometimes brought about in life. The true regeneration only takes place in spiritual exaltation far removed from contact with matter.

The man who has vanquished pride, ambition, and seltishness, and who lives exclusively for truth, ,can only succeed in this second birth. Each one can steadily arrive at that state by overcoming selfishness, individual faults, any outward pride that forces itself upon the spiritual nature of

"I am'the way," says Christ; "the Truth Teller." With this regeneration fully established, man becomes a conqueror over all external things; he literally overcomes the world.

Question. This spiritual regenerationdoes it occur after we pass out of the physical body?

Ans. The theological idea is, that this birth must take place here or not at all. The spirits in prison, those who are surrounded by the results of their earthly lives -such shackles as the senses have fushioned-must, after passing from earth, find some means of rising to a higher state. The change oftener takes place before than after death.

Question. Is this regeneration a complete victory over all error?

Answer. This is what is implied-a full victory over all imperfection incident to the physical nature of man.

Question. Does it occur instantaneously?

Answer. Sometimes it does. The scales falling from the eyes, men have wonderful power; the inebriate reforms sometimes suddenly. The scales fall gradually from the eyes of others, until at last the spiritual nature is in possession of the change without, perhaps, the consciousness of the manner or how it comes about. In either case the absolute and final change is almost/like the instantaneous regeneration of the natural body.

Question. The seeking of the kingdom God and his righteousness, etc.

Answer. It is not difficult to know what that means. The kingdom of God is the kingdom of pure love, of the unselfish pursuit of truth. Seek this, and, of course, you seek all of that which constitutes the essential spiritual birth.

Question. Does this regeneration commence here?

Answer. It is better for all states of existence through which man has to pass, to improve himself wherever he chances to be. The primary school of regeneration is here. If you do not attain it here, the spirit can attain it hereafter. It is better for the individual growth of the spirit to attain spiritual regeneration here. It is just so much accomplished in the onward journey. We need not say that the social fabric of human life, would be vastly improved if there was more of actual regeneration in your midst.

Question, Christ said we entered the kingdom of heaven through great tribula-

Answer. The tribulation referred to in the Bible, is because of the conflict between that which the spirit knows to be right, and that which the outward desires. The chief humiliation comes from the spirit discovering that it has been subject to the external instead for spiritual influ-

Question. With reference to opportunities for advancement.

Answer. The opportunity for advancement is in accordance as the spirit is unfolded, which of course, is greater in spiritlife than here. Some enter spirit-life not in any condition to progress anywhere; therefore it requires a much longer time for them to advance in their new surroundings, The spirit requires a certain stage of preparation. Here is a man to whom you present the subject of spirit-control; he turns away; he has no perception of what you can give. He has an understanding, but for that one truth his mind is barred. Next year some friend has passed away; sme sorrow has smitten him; some disaster has overtaken him, and the spirit of truth then finds a slight opening in which to grow. While the mind is absorbed in selfishness of any kind, it can not germinate. There are many spirits who go to spirit-life with great wrongs impressed upon them. 'Mey feel their lives have not been appreciated-ambitious men whose lives have been a failure .- In spirit-life this is a bar to advancement. Many remain in prison, bound by their especial passions, until some spirit power attracts them. Walking in solitude, hovering over every place of supposed wrong, they constitute the shadowy spirit. There comes a time when a ray of light can penetrate their existence.

Question. What is meant by the second coming of Christ, mentioned in the 1st Chapter of Acts, where it says, "This same Jesus, which is taken up from you in heav-en, shall so come in like manner as ye have seen him go into mayen."

Answer. If the letter is literally transcribed, it, of course, means precisely what it says. If there is any other meaning, it must

conclusion: that there was a recognized Messianic period in the angient calendar, the period of about two thousand years intervening, in which a Christ appeared to each nation; Buddha appearing at one time, Khrishna at another, while Jesus represented the Hebraic period or Mosaic dispensation. He was the expression of the Spirit of Truth to those people, as other Christs had been to the people of Eastern nations, and that period signified by the calendar, as understood, related to the two thousand years Christ's spirit should teach, and then he should return, gathering up the fruits of the seed he had sown. The spirit of Christ passed from earth, still holds out from certain spiritual councils in spirit-life, and will, at the expiration of two thousand years, it is claimed, rule over those who have followed the spirit of his teachings. This will constitute his spiritual kingdom. But the spirit that promised to succeed him, was the Spirit of Truth, the Comforter; but under the new spirit guise, he will succeed what is termed the Christian dispensation; in other words, the Christian dispensation will close at the expiration of two thousand years, then there will be an expression of the Spirit of Truth.

Question. It has been recorded by the historian, that when Constantine was going to battle, he saw in the heavens a cross on which was written, "By this we Conquer." Will the controling spirits give their views as to its truth?

Answer. It is not impossible nor improbable that in the form Constantine should have seen the signs of his new religion in the heavens; but in our opinion, it was the harbinger of the death of the Christian dispensation, so far as its internal office was concerned, when he saw that vision. The true spirit of Christianity had done its work; yet had left its landmark in the minds of the people. Constantine, full of crimes, full of ambition, full of personality, which caused him to sacrifice the persons of his family to gain his position, must have been considered the representation of physical power, which was the Antichrist. The cross, as seen by him, was a token or sign of blood. The cross upon Calvary was a literal sacrifice. Doubtless, Mohammedans, if they go to war as religionists, will see the sign of Allah in the heavens, and pray to him for success in battle. Doubtless the Christians, whether characterized as Romans or Protestants, will each say their special prayers before their several shrines, and ask for success against one another.

Good Bread.

The rules of the Russian service are not only strict, but are relentlessly executed, the more noticeable in this country by reason of the strong contrast with the way of doing things in our own army.

The telegraph brings the news that a commissary at Odessa who was detected in adulterating flour to be used by the Russian troops had been "summarily shot."

While we would not advocate such an extreme penalty, we should rejoice to know that for a like offense in this country the offender would be given hard labor for life with say two days in each calendar month solitary confinement, that there might be no reason which should prevent his due reflec tion upon the enormity of the offense.

Our readers will call to mind the fact that during the rebellion, the highest medical officer connected with our army, William A. Hammond, Surgeon General, was courtmartialed, tried and convicted, of being a party in pecuniary interest, and having full knowledge of the fact that a firm who had contradted to supply pure drugs and medicines to that department, had through his knowledge and connivance, furnished miserable adulterations, solely for the purpose of gaining the difference in cost, of which this Hammond Surgeon-General received a portion. He was dismissed the service, but to-day, through his illimitable assurance, he is writing books and practicing medicine in the city of New York, and patronized by people who ought to refuse to recognize him even as an acquaintance.

His example to the youth of America, is pernicious in the extreme, and it is to be hoped that such a reaction in public dentiment may soon take place with regard to such acts, that the commission of such offenses will surely lead to the social ostra-cism of those convicted of their perpetra-

The Journal.

With pleasure and thanks, we accept the numerous compliments daily received for the Journal. In a letter from a very intelligent gentleman, residing at the East, he speaks of it as "a paper no Spiritualist family should be without."

We hope such a condition ere long may exist, and shall labor to secure not only the approval of such as entertain the views which the Journal advocates, but a respectful consideration of its contents, from the masses who have entertained naught but prejudice toward the cause, and its various representatives.

A REVIVAL seems to be progressing in many sections, if we may judge by the number of new subscribers daily coming in; to those lecturers and mediums over the land, who have recently taken up the cause of the Journal as their own, we tender our sincere thanks, and assure them, we appreciate their efforts, and shall not be found ungrateful.

MAJOR THOMAS GALES FORSTER after delighting his numerous Chicago friends, has gone East, accompanied by his amiable

VEGETINE

Strikes at the root of disease by purifying the blood, restoring the liver and kidneys to healthy action, invigorating the new

Vegetine

Is not a vile, nanseous compound, which simply purges the bowels, but a safe, pleasant remedy which is sure to purify the blood, and thereby restore the health.

Vegetine

Is now predcribed in cases of Scrofula and other diseases of the blood, by many of the best physicians, owing to its great success in curing all diseases of this nature.

Vegetine

Does not deceive invalids into false hopes by purging and creating a fictitious appetite, but satisfuncture in clearing and purifying the whole system, leading the patient gainfully to perfect health.

Vegetine

Was looked upon as an experiment for some time by some of our best physicians, but these most incredulous in regard to its merit are now its most ardent friends and supporters. Vegetine

Says a Boston physician, "has no equal as a blood purifier. Hearing of its many wonderful cures, after all other remedies had falled. I visited the laboratory and convinced toyself of its genuice merit. It is prepared from barks, roots and herbs, each of which is highly effective, and they are compounded in such a manner as to produce astonishing results."

Vegetine

Is acknowledged and recommended by physicians and apothe-caries to be the best purifier and cleaner of the blood yet dis-covered, and thousands speak its praise who have been re-stored to health.

PROOF.

WHAT IS NEEDED.

BOSTON, Feb. 15, 1871.

Mr. H. R. STEVENS Mr. H. R. STEVENS:

Dear Sir—About one year since I found myself in a feeble condition from general debility. VESETINE was strongly recommisseded to me by a friend who had been much benefited by its use. I produced the article, and after using several bottles, was restored to health and discontinued its use. I feel quite condident that there is no medicine superior to it for those crupiaints for which it is especially prepared, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health.

Respectfully yours. U. L. PETTINGILL.
Firm of S. M. Pettingill & Co., 10 State st., Boston.

CINCINNATI, NOV. 26, 1872. Ma. H. R. STRVANS:

Dear Sir.—The two bottles of VEGETINE furnished me by your agent my wife has used with great benefit.

For a long time she has been troubled with diszinces and contiveness; these troubles are now entirely removed by the use of VEGETINE.

She was also troubled with Dyspepsis and General Debility, and has been greatly benefited.

THOMAS GILMORE, 2016 Walnut street.

FEEL MYSELF A NEW MAN.

NATICE, Mass., June 1, 1973.

Dear Bir—Through the advice and carnest persuasion of Rev. E. B. Best, of this place, I have been taking VEGETINE for Dyspepsia, of which I have suffered for years. I have used only two cottles, and already feel myself a new man. Respectfully. Da. J. W. CARTER.

MR. H. R. STRVENS

Report from a Practical Chemist and Apothecary.

Dear Sir—This is to certify that I have sold at retail 15416 dozens (1852 bottles) of your VEGETINE since April 13, 1870, and can truly say that it has given the best satisfaction of any remedy for the complaintagive which it is recommended that I ever sold. Scarcely a day passes without some of my customers testifying to its merita on Remedyes or, their friends. I am perfectly cognizant of several cases of Scrofthous Tumors being cured by VEGETINE abone in this vicinity. Very respectfully yours.

Al GILMAN, 463 Broadway.

To H. R. STRYENS Esq.

Prepared by H. R. STEVENS, Boston, Mass. Vegetine is Sold by all Druggists.

Dr. KEAN.

1/5 South Clark St., cor. of Monroe, Chicago May be consulted, personally or by mail, free of charge, on al chronic or nervous diseases. Dr. J. Knan is the only physi-cian in the city who warrants cures or no pay. Office hour § A. M. to 8 P. M.; Hundays, from 9 to 12. 22-10-24-

DUMONT C. DAKE, M.D.,

PRACTICAL PHYSICIAN.

Chronic Diseases Incident to cone
Magnesiers a Specially,
Office, 420 Wabsah Ave. Entrance, 15 Hubbard Court.
21-25-4f

IP VISITING CARDS CHEAP! To show our Es elegant styles we mail 40 ossersed, with your name and a s-cent stamp. @LOBE CARD 13 CO., 28 Broadway, New York. (flample for Scent

DOCTORS Wanting Diplomas from a Medical College, eggsl every. where, address W. N., M. D. P.O. Box 1408, Cincinhati, O.

NEWGOSPEL OF HEALTH. Containing seven sections on Vital Magnetism and Illustrated manipulations, by Ds. STONE. For sale at this office. Price \$1.25; cloth bound copies, \$2.50

BARLOW'S THE PAMILY WASH BLUE INDIGO BLUE. 200 N. Second st., Philade, phia.

WAR MAPS, largest variety, published by K. STRIGER, 22
A 24 Frankfort st., New York. Send for list. Very avorable terms for canvassers.—Largest foreign book and operiodical concern in America. Information and catalogues promptly sent.

22-10-13

Dr. Jacob L. Paxson & Sarah S. Back walter, M. D., Magnetic Physicians, have returned to their former office, No. 1927 Mount Vernon at., Philadelphia, where they are prepared to receive patients daily from 8 to 12 o'clock. Persons treated at their homes when desired. The combina-tion of the positive sand negative forces from the two makes the most powerful battery for the cure of disease. 22-11-22

Wast SALBUKEN on a regular salary of SSS amonth and expenses, to sell our Falk GOODS to DEALERS Samples FALK SSS A FOOTER A CO. Chemanal, O.

The Grand lilatory of the World betwee Adam assumes the less origin, thrilling and mysterious changes in becoming it tools for man. The beauties, wonders and reallities of Plans as shown by Science, So plais, clear and sasily under stool that all real if with delight. Strongest commendations for Circolar, Torms and Sample Illustrations.

Address, J. C. McCUEDY & Obj. Linuago, 111,

J. W. FREE,

BEAL ESTATE & LOAN AGENT, CITY & COUNTRY REAL ESTATE PURCHASED AND SOLD. COLLECTIONS MADE. 191 WARREN AVE., CO. Libcoln, - CHICAGO, ILL.

PRESTON, KEAN & Co., Bankers, 100 Washington str J. SUITERLEND, 101 Waverly Riace, N. Y. Good time to buy homes; also, investments, vacant lits, at half price, on monthly payments. 22-511

Dr. WARNER'S HEALTH CORSET With Skirt Supporter and Self-Adjusting Pads.



INMAN LINE.



Ireland and Great Britain. The attention of persons wishing to send to the OLD COURT TRY for their friends, is called to the great facilities offered by this evictorated these of OCEAN STRANGES, which has been in the occupant of the fact of the person of the pers encount's operation since IBE; and numbers in its of the largest, as will as fasored flatamers affect.

Local Agents in all the principal towns in the U.S.

JOHN & DALE, 15 Epondway, New York. 33 S. Clark St., 2 Old State House, Boston



FOR 10 CENTS and a 2 cent stamp for postage, we will sen one year, our handsome new s-page paper, **Model Printer's Guide** How to Print

times the whole cost. Everybody delighted.
d on at once. J. W. DAUGHADAY & Co., Pr. Model Printing Press st for all kinds of fine Card work and Business printing st invention of the age. In use in every civilised coun orld. Nine styles. Ladest improvements. Price, from 8d fodel Press is now giving employment to thousands of pe

OUT OUT THIS GERTIFICATE AND RETURN WITH THREE DOLLARS. WESTERN CUN WORKS PREMIUM CERTIFICATE.

A BOX OF EXTRA FINE TARGET CARTRIDGES FREE!

THE WESTERN GUN WORKS hereby agrees, on receipt of this CERTIFICATE and THREE DOLLARS, to send one Eleganity-Nomited Full Nickel Sliver Pixed Seven Show New Model Long Range TRAMP'S TRIBOR REVOLVES, including a box of 100 Cartridges, and also as EXTRA BOX of BUPERIME TARMP'S CERTIFICES, loaded with extra strong Rids Fowder, and made especially for long range. These costly Cartridges are only presented to holders of this Fremium Certificate and not sold in any other way. Also, shell Elector and Chaning Tools complete, all in elegant case. This offer only holds good for Thirty Days from the data stamped before. Fill out address below in fall and incloses it with \$3.50 to WENTERS GUN WORKS, 69 Dearhorn St., CHECA GQ, and you will receive promptly the Revolver, RATHA Long Range Cartridges and entire outif. Remif by Pro. Order, Begistered Letter, Draft, or Express, at our risk. This Certificate only entities to the Extra Long Range Cartridges when accompanied by the Cash. Sot good on, O. O. Order, This lierolver and Until costs over \$6.00 at retail. Extra fine engreeved \$1.05. JUNE HIOAGO,

Qive Name of Hearest Ex. Office.

BOLMAN'S AGUE AND LIVER PAD

Is marvelous in its prompt and radical cure for every species
of Liver and Stomach difficulties. It contains only harmless
vegetable compounds, and is worn EXACTLY WHERE
NEEDED, over the vitals, the Liver and Stomach. It removes torpidity of the fiver, and arouses the stomach from
its dormant state, arresting fermentation, torpor and pain,
by giving it the natural quantity of bile and gestric juice.
It also vitalizes the antire system with Nature's true toals,
it arrests all deteriorated and poisonous fluids in the stomach,
and thus prevents their entering the system by-wey of circulation. It absorbs from the body every particle of SLOOD
POISON, whether billious, maisrial or medicinal, and leaved
the wearer in perfect health. Sent by mail, free of charge,
on receipt of \$2.00. Address Holman Liver Pad Co., No.
68 Maiden Lone, P. O. Box 2112, N. Y., or 248 W. Fourth
Street, Cincinnati, O. Alf live Druggists keep them.

Stato.....

