

VOL XXII

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"GERMS OF BEAUTY." BY ELLA M. ATWATER.

Scatter the germs of the beautiful! By the way side let them fall, That the rose may spring by the summer

house And the vines on the garden wall. Cover the rough and wild of earth With a vail of leaves and flowers; And mark with the opening fragrant bud The coming of Summer's hours.

Seatter the germs of the beautiful! In the pleasant place of home; Let the pure and the fair and the graceful there

In the loveliest lustre come. Leave not a trace of deformity In the Temple of the Heart. But gather about the earth its germs Of nature and of art.

Scatter the germs of the beautiful! In the Temple of our God; He who starreth the far away sky And flowered the trampled sod. When he built a temple for himself And a home for his spiritual race. He reared each arch in loveliness And curved each line in grace.

Scatter the germs of the beautiful! In the depths of the human soul They bud and blossom and bear the fruit, While endless time shall roll. Plant with the flowers of charity, With their poetry and perfume And the good and the pure ones here on

In the Spirit-world shall bloom.

CHARITY.

BY J. G. WHITTIER.

which her instrumentality as a gifted medi-um evokes from the white and black keys of the parlor, or the grand piano. She is, in-deed, a wonderful woman, and a wonderful-medium; and she is another high and wor-thy manifestation of the increasing powers of the spirits in exhibition of what they can do for the sake of the progress of humani-ty among us denizens. of this mundane sphere. God bless her and her womanhood, and her beautifull and delightful medium-shin. ship.

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

Some weeks ago, Judge McAllister and his daughter on a visit to friends and rela-tives in this State, arrived in New York City. But it soon became known among friends what a medium for the high ranges friends what a medium for the high ranges and domains of music she was, and her light could not be hid under a bushel. Her gift must be used for the sake of the people, and both she and her able and amiable father were willing—quite willing that the master-spirits, through the estimable daughter, should show their powers and the great power of music to the people, and this too, to their honor be said, without money and.

without price. Twice has Miss McAllister appeared be-fore the public in the hall of the Spiritual-ist Society of this city, situated on 32rd St., ist Society of this city, situated on 32rd St., to the most full and crowded andiences ever assembled perhaps in that hall. On Sunday night, March 18th, she first appeared before the public. After a beautiful lecture by Mrs. Nellie T. Brigham on Spiritual Medi-umship, it was announced that Miss Mc-Allister would now preside at the grand Weber piano, on the platform in the hall, and under spirit control she would improvise on the piano musical compositions, on any proper subject or theme selected and pre-sented by the audience; that at first the spirits would improvise a musical composi-tion of their own, by the way of procuring tion of their own, by the way of procuring complete control of the medium. This they did, and the execution of this exquisite piece of harmony in the way of an overture. was beyond my description, but the wonder of the audience was much exerted, and they wanted more. A theme was given in these words, "Do not mourn for us," for we live and return to you," and immediately the improvisation began, introducing so far as mu-sic could do so, the tones of spirit beseeching us of earth not to mourn: and then went on in beautiful and delightful 'music describing the happy condition of the spirits in spirit-life, and their ability to return to in spini-tire; and their ability to retain to us with glad tidings. This was a great composition in harmony. The next and last theme chosen and given was the. "Lord's prayer, and the Beatitudes;" and in this the power of the spirits to improvise sacred music, was greatly manifested. If we had abundance of such sacred music as this given by the spirits through Miss Mc-Alister, it would be better for religion and the world. 1.8 On last Sunday evening after Miss Brig-ham's lecture upon the "Ministration of Angels," Miss McAllister, or the spirits through her, again presided at the piano, furnished gratuitously by the way, by Mr. Weber, and improvised at first their voluntary, and then a great and grand piece of music on the theme, "The great Rebellion and the death of Abraham Lincoln," selected and present-ed by some one of the crowded audience. ed by some one of the crowded audience. During the performance of this masterly improvisation, the audience were so attract-ed and noiseless that you could have heard a pin drop. All the rebellion from the bombardment of Fort Sumpter to the death of Abraham Lincoln, was successfully mu-sically described to the recognition of al-most every person. After this performance at the request of one of the audience the spirits improvised a piece of melodions mu-sic on the theme of "Home, "Sweet Home," differing materially from the old song, and concluded the evenings exercises, by giving concluded the evenings exercises, by giving us another quite different musical version of the Lord's prayer and the Beatitudes. But these public performances were not so pleasing and delightful to me as some of the private performances I have heard and witnessed through the young lady medium. I was with a pleasant company of Spiritual-ists and friends at Mr. Newton's, No. 128 W. ists and friends at Mr. Newton's, No. 128 W. 43rd Street, not long ago, and Miss McAllis-ter, with other mediums, was there with her father. On request Miss McAllister sat at the piano, and persons of the com-pany, were invited to suggest themes for the music of the spirits, after they had giv-en an exquisite voluntary. Among them was "The Storm;" and never did I listen to, a more stormy piece of music. It far, surwas "The Storm;" and never did 1 listen to, a more stormy piece of music. It far. sur-passed Ole Bull's Niagara. I suggested "Comedy" for a theme, and instanter the spirits were to work through the medium, and gave me a whole original opera bouffe —equal to Offenbach—of course I was more than surprised and exceedingly delighted, as were all who had the fortune to be pres-ent. ent On another occasion I was present at the residence of Mrs. Phillips, 222 West 37th Street, where Miss McAllister had been in-Street, where Miss McAllister had been in-vited with a goodly company, and there I was more surprised than ever. On request of the host and hostess, in a few words I introduced the medium and her history to those present, and announced that the first theme by the consent of Miss McAllister and the spirits, would be the "Miserere," as I desired to compare their original composi-tion with the "Miserere" of Verdi in "Tro-vatore." The spirits through their medium, began their pltying and compassionate notes on the keys of the piano, and soon the rooms were as still as death. Their "Miser-ere" was great and beautiful, but I thought, and so announced, that it was not filled

with the meledy of the great Verdi in his Trovatore, and I think the audience agreed with me. Next after this the subject of "The Great Chicago Fire", was given, and never was it the fortune of any of us never was it the fortune of any of us present to hear such an amazing piece of music, and such extraordinary and won-drous execution; why, to say it in brief, it was the great Chicago fire over again—done in music. Then it was asked to what spirit-we were indebted for this piece of music, we were informed by an excellent clairvoy-ant medium present, that it was "Gotts-chalk." The most pleasing performance was an entirely original waltz, improvised by the spirits. This in my opinion was quite equal to the compositions of Strauss, A lady spirit did this through the medium so we were informed.

so we were informed. But I have said, perhaps, enough to call the attention of your numerous readers to this wonderful musical phenomenon and her work. She is still with us, and promises us much more. May she and the blessed spir-its accomplish glorious achievements in the holy cause of the spirits—your cause—our cause—the great people's cause—God's cause!

New York City.

A COMMUNICATION FROM S. S. JONES

Through the Mediumship of H.T. Child, M.D.

On three occasions brother S.S. Jones has appeared to us. At first he was silent, looked care-worn, and though he smiled as we recognized him, there was a look of dis-appointment in his countenance.

On the second visit a few nights after-wards, he said: "I am becoming reconciled now to the change. You know that such a sudden and violent death is wrong; I was stunned and confused when I awoke to con-sciousness in this life, but after a time my mind became clearer, and the circumstances of my taking off were related to 19. I re-

philosophy from religion; they had led sci-entific minds to sneer at religion, and those whie accepted religion were too often ready to deny the truths of selence and philoso-phy, so that instead of aiding each other as they should, all the progress that either made was in defiance of the other. Among made was in defance of the other. Among the important results of Spiritualism is the union of religion and philosophy, which is the only ground upon which either of them can flourish. They belong together, they are help meets, one to the other, and until they are united and work together in har-mony, you can not have a true science or a pure religion. By their union, and a deter-mination on the part of mankind to build up higher conditions, to live more fully in accordance with the laws of life, and to en-ter into the work of the higher life, so as to be true to yourselves, true to your associ-ates in life, and consequently true to God, or the central and divine principle of the universe, a new era will be brought about in which will be evolved not only grander conceptions than have ever been experiuniverse, a new era will be brought about in which will be evolved not only grander conceptions than have ever been experi-enced, but a more perfect and beautiful ex-hition of practical life, and just in propor-tion as this is attained, will be the apprecia-tior of life itself. It is our desire to aid you in continuing your labors in this im-portant field, and that you may impress those with whom you hold intercourse on the earth-plane to set forth in the clearest mamer the laws of life, and especially to impress upon them the importance of doing the best they can in this work, knowing that this will open the way for grander revelations from the serene heights of wis-dom and love, which are only to be reached by the attainment of the highest unfoldment, wherein the discord and confusion, which now prevails so generally, will give place to harmony and peace, and man will be will-ing to learn from the heavens by becoming recipients of its truths and principles, and by practically introducing these into their lives. Then will the grand work of life be realized more fully, and its value be better understood. Letter from George E. Rogers.

Col. J. C. BUNDY:-While traveling through the State of New York, I was shocked to hear of the sudden and terrible

through the State of New York, I was shocked to hear of the sudden and terrible death of Bro. S. S. Jones by the hand of the assassin. I have passed a good many pleas-abt hours in his company, and on my last visit to Chicago, I spent one whole after-hoon with him in his private office, talking upon the subject of our future lives in the the Spirit-world. Little did I then think it would be my last visit with him in the body. I write to express my heart-felt sym-pathy for you and all interested in the cause of progression and knowledge. I must not forget to let you know that our dear Bro. Jones has visited me and talked through a medium; it was while in Rochester, N. Y. I was surprised by the medium saying inder control, that there was a spirit of a man standing beside me, with his hand on my shoulder, who said his name; "Mr. Rogers, you know me better than any other person present, and you know I was honest in my efforts for the elevation of my fellow man," etc., and thanked me for speaking in his behalf, and said he would visit me through other mediums. He wished I could conceive the happiness ho enjoyed; instead of a little extent of land, and the owner of so much space to 'breath in, he trod the starry payement, made the circuit of the skies, and breathed the air of in, he trod the starry pavement, made the circuit of the skies, and breathed the air of paradise. I was pleased to have him come and talk to me, so soon after leaving the body. It was but another proof to the of the immortality of life. Milan, Ohio.

From Louisiana.

The Shreveport Times says: Col. and Mrs. Eldridge, of Memphis, who have been with us some weeks are about to depart. The Colonel has delivered in public

pligrim and stranger who through the

Holds over the desert his trackless way, Where the terrible sands no shade have

known, No sound of life but the camel's moan, Hears at last, through the mercy of Allah

From his tent-door at evening the Bedouin's call:

Whosoever thou art whose need is great, In the name of God, the Compassionate And Merciful One, for thee I wait.

For gifts in His name of food and rest The tents of Islam of God are blest. Thou who hast faith in the Christ above. Shall the Koran teach thee the law of Love i O Christians! open the heart and door,

Cry east and west to the wandering poor: Whoever thou art whose need is great. In the name of Christ, the Compassion-

And Merciful One, for thee I wait."

MISS MCALLISTER OF CHICAGO.

A Marvel of Music in Mediumship.

BY HON, A. G. W. CARTER.

For some two weeks past, the Spiritual-ists of New York and their friends have been delighted with the performances of Miss McAllister, a musical medium on the been delighted with the performances of Miss McAllister, a musical medium on the plano-forte. The medium is a young lady of exceedingly prepossessing appearance, and modest and unassuming ways. She is, I should think, about twenty years of age, of brunette complexion, dark eyes and dark-brown hair, full form and graceful figure, and in her normal state quite attractive as a woman. She is the daughter of Judge McAllister of Chicago, about whom every-body out here knows there is no humbug: His daughter has had a fair musical educa-tion upon the plano, and played upon that instrument always by note, until about two years ago, when, in the city of Chicago, she startled her family and friends by leay-ing and entirely abandoning herroles of mu-sic, and apparently starting off on her own sccount, into the upper regions of most difficult and extraordinary music, playing with all the apparent ease of a Gottschalk, or a Thalberg, or a DeMeyer: even excell-ing them in fingering and remarkable exe-sution upon the keys of the plano. Of course, all spectators and listeners were more than astonished. What could this thing be? It must be a miracle. The roung lady bes here oversheadowed or in.

Or course, all spectators and listeners were more than astonished. What could this thing be? It must be a miracle. The young lady has been overshadowed or in-spired with the divine afflatus, and what abe so wonderfully does, is of "the gift that God gives." How affraculous! But Spiritualism was abroad, and the spir-its had taught the people; and before many months had expired. Miss McAllister and her family and friends began to recognize the great fact, that she was developed as a me-dium; and the spirits of the old and modern masters of music, were using her for the great and grand purpose of spreading the treat and grand purpose of spreading the set spiritualism upon and over the world. Her family and friends in her unique gift, bid her God speed, and ever since then, she has been beautifully med by the spirit mas-ters of music, in the domains of melody and harmony to delight and gladden the hearts and souls of men and women and children. The educated musicians, and the unscien-ter beautiful of the have been sharers People, alike have been sharers to enjoyments of listening to the erfait comes of harmony and melody

na have been frust I feel nothing but pity for the victim who brought it about."

The third interview was on the 7th of April. and much more satisfactory. Brother April, and much more satisfactory. Brother Jones said, in substance, for we could not report it at the time: In my interview with an ancient philosopher who visited me, I asked him this question: What is the grandest gift of God to his creature man, as viewed from your stand-point? His re-ply was prompt and simple—life. You had realized this to some extent while you dwelt in the earth-form, but you will be able to comprehend it much better now. The grandest gift to man is life—immortal life. The fathers of your country declared life to be inalienable, and it is; it can never life. The fathers of your country usualed life to be inalienable, and it is; it can never be taken away, even by its Author. The realization of this grand fact is of the highest importance to humanity, for it gives: them a better opportunity to appreciate the value of life, and to perform the highest duty of man, which is the preservation and unfoldment of life in all its extent of use-

fulness and beauty. The most important work of life, with us, as with the children of earth is the con-stant unfoldment of its highest forms stant unfoldment of 153 fignest forms so as to produce the most perfect results. Just in proportion as we realize the gran-deur and beauty of this gift, and are im-pressed with it, will our energies be en-listed in unfolding, cultivating and perfect-ing our lives, for out of these are the issues of everything that man is, or ever will be. Spirits in their visits to mortals are pro foundly interested in this subject; their first efforts were to become identified in order that they might establish the fact of continued existence as a substantial basis on which to build the doctrine of immortality. And our effort is to show that the grandest boon which has been bestowed upon man, is life. I perceive you are asking the question, what is life? As near as I can comprehend, it is a compound of the forces of nature; in the lower forms, simforces of nature; in the lower forms, sim-ple and few in number, but in the higher forms, more fully perfected and more nu-merous. In the human race on any earth, it is a more or less perfect combination of all the forces which belong to that globe. These combinations result in the various forms of individuality. Each force is capa-ble of producing a distinct element or form of matter; hence, living bodies have the same number of these, that they have of forces combined to make up their individu-ality; man, having-the largest number of forces, presents in his physical organism the largest number of elements. largest number of elements.

There are three conditions essential to the highest development. First, the number of forces and elements resulting therefrom; second, the quality of these forces and their products; and third, the harmonious blendproducts; and third, the flarmonious blend-ing of these. Individualized life will be perfected just in proportion as these are brought into the best conditions which can be attained, by improving the surroundings, and keeping the different parts in the full-est accord with the laws which belong to each

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understood

What a Hard Time the Clergy Have!-Theodore Parker-Spiritualism.

ED. JOURNAL :- A. Rev. Joseph Cook is preaching in Tremont Temple; Boston, week-day nights, and it is said his reverend brethren go and hear him to be instructed. The New York *Independent* reports his, discourses, and one on Theodore Parker is hefore me.

He says "Parker's chief intellectual fault was inadequate attention to definitions." How lucky for Brother Cook that Parker is How lucky for Brother Cook that Parker is not in Boston bodily. When he was there no orthodox preacher dared to meet him in debate, but a pitiful company of them took safe shelter in Park Street Church and prayed that "God would put a hook in his jaws," or "remove him out of the way." Cook is great (in assertions) on the Bible. He says it is the only hook in the world that will bear full and permanent translations into life". into life." Suppose Solomon's concubinage, and the bloody murders of the heathen by the Jews with a "thus saith the Lord" for warrant, and the "borrowing of Egyptian jewelry by Divine command, to be carried off to a distant land, and kept there, had "permanent translation into life" in one day, -eivilization would roll back, and man go down toward barbarism. He says the Psalms "are palpably rained out of a higher sky than unassisted human genins has chopped its productions from," but what of David's productions from," but what of David's. prayer that God would send, rottenness to his enemies' bones, and make their children vagabonds? He speaks of "that one strange volume, coming from a remeter antiquity than any other sacred book—read in 200 languages and kept so pure." How about the Vedas, far older than Genesis even, as orthodox critics who have knowledge and honesty (Max Muller for instance) agree is the fact? What of the 30,000 different ver-sions of the Bible (in Rev. Adam Clark, Methodist) or the 3,000 errors of transla-Methodist) or the 3,000 errors of transla-tion found by Baptist scholars and transla tors? Bro. Cook is piling the heavy load of his follies and blunders on the grand and in-In follies and bunders on the grand and in-spired portions of the Bible, and so lessen-ing their power for good, and this ignorant pretender—judging him by his assertions— tries to criticise Theodore Parker, and the *Independent* fills up its pages with such pious nonsensel. They must be hard run for supporters of downatic theology.

pious nonsense! They must be hard run for supporters of dogmatic theology. A few weeks ago Rev. Henry W. Bellows of New York, a Unitarian clergyman who has done and can do far better work, stepped down to recommend Bishop, the "great ex-poser of Spiritualism," and said he "trusted that this was the beginning of the end of a delugion that had led astray so many in the delusion that had led astray so many in the last ten years." Armed with his recom-mend and others like it. Bishop goes to Boston. The Governor, mayor, and a good-Boston. The Governor, mayor, and a good-ly company, "all honorable men." sign a re-quest that Boston go to Music Hall to hear and see the "great exposure" by Bishors, and pay 50 cents each as a "benefit" to help buy the Old South Church, so dear to every Bostonian. They go, and \$1120 is paid at the door, but it leaks out that the Old South Fund gets but \$80. "expenses being \$600 of which \$400 is a month's luxurious board at the Parker House for Bishop and his assis-tant, and the same self-denying and philan-thropic person takes \$240 of the net bal-ance, leaving the petty \$80 as "benefit," so says the Boston Transcript of Jan. 29th, The "delusion" still lives, Dr. Bellows. Is it not about as well to let the "exposers" alone, and hold on to your better work? Detroit, Mich. G. B. STEBBINS. Detroit, Mich. G. B. STEBBINS.

a number of lectures on Spiritualism, and if his carnest, cloquest and profound dis-courses, upon this subject have not convineconrises, upon this subject have not convinc-ed us, they have at least invoked the intelli-gent mind to a solemn and serious consider-ation of Spiritualism. In truth, numbers of . our most intelligent citizens have given their faith to it and are not ashamed to avow it. Col. Eldridge is no adventuret, no avow it. Col. Eldridge is no adventuref, no impostor, seeking to make money out of the credulity of people. He is an honest, carnest, true man, who wishes others to believe, as he does, in the intercommunication between the living and the dead that brings such sweet and holy comfort to us of the living. Mrs. Eldridge is an excellent medium, through whose ministrations many a sore heart has been consoled. Spiritual commu-nications fraught with conviction of the truth that "here, speaks the comforter." truth that "here speaks the comforter" have been so numerous and so often repeat-ed that even the most skeptical have exclaimed, "how wonderful it is, and how can I dispute it?" Withal, she has in hier demeanor shown so much of modesty, so much of feminine shrinking delicacy, that we feel thus to put her name before the public/is almost a profanity. They leave us cam-manding the respect of us all, whether be-liever or skeptic. All of us believe and feel hever or skeptic. All of us believe and feel that whether false or true their faith in Spiritualism is perfect, and that they regard themselves as joined together in a holy mis-sion to bring happiness and blessed comfort to the living from the dear dead who are gone to the land of spirits, to which a few more revolutions of earth will transport us all.

* Father Noah and Billiards.

Unless Moody, the evangelist, is grossly libeled by those who report his meetings, he has a wondrously fertile, imagination, and draws upon it for some remarkable illustrations. In the Boston Globe, which is not usually regarded as a sensational paper, he is reported as saying in an address on Noah and the flood : "I don't doubt that often the and the flood: "I don't doubt that often the sound of the carpenter's tools was not heard in the ark, that Noah was off upon the hills preaching. Not a man outside of his own family believed him. The carpenters didn't believe him, and you can see them in billiard saloons scoffing at him and ridi-culing him. But they worked for him be-cause he paid as well as any one else, and it was money they were after. They cared nothing for Noah." The idea of the car-penters "knocking off" work to go and play billiards while Noah was away preaching is at once unique and striking, and none the less so for the remote antiquity meigned to what has generally been deemed a comwhat has generally been deemed a com-paratively modern game. It is eminently expressive, however, of the recklosuress dis-played by the infediluvian carpenters.

Fon these things tend still upward-progress is

The law of life-man's self is not yet Man! Nor shall I deem his object served, his end Attained, his genuine strength put fairly

forth. While only here and there a star despels The darkness; here and there a towering :mind .

O'erlooks its prostrate follows; when the host

Is out at once to the despair of night, When all mankind alike is perfected, Equal in full-bloom powers—then, not till then

L say, begins man's general infancy !---Browning.

THE CLERICAL SCIENTIST.

The Rev. Flavius Josephus Cook, of Boston -The Nerves of the Soul.

We print the following lecture recently delivered by the Rev. Josephus Cook, in the Park Street Church, Boston, before a great audience of ministers, lawyers, teachers, or other kinds of scholars and critics.]

After the organ had led then audience in music Mr. Cook spoke as follows:

At certain seasons, it was the custom of the Doges of Venice to symbolize the marriage of their Aity to the sea by casting a ring into the waves. Transfigured marble, Venico stood at the head of the Adriatic, and made the bowling, waste, immeasurable brine, her servant, But her conquest was one of love, and of natural superiority of the loffiest spiritual purposes. The sea murmured through her streets; she nude it float her traffic. The Mediterranean flashed far and wide: and far and wide Venice made it carry her thought, her enterprise, her benchicence. The Modern Venice is re-ligious science; the modern Mediterranean is physical science. Transfigured marble, the loftlest spiritual purposes on earth-wherever they exist-are the city. Far flashing, immensurable sea, a waste plain unless ridden by fleets of holy wills and benefficent enterprises—this is physical science. That city purposes to cover that sea with such fleets. The sea and the city rejoice equally in their nuptials. On this occasion I wish, after, the manner of the Doges of Venice, to cast into the sea, as a marriage symbol, the ring of the living cell.

You will allow me to be elementary; for we can not approach the mysteries of the microscope with clearness of thought with-out attention to some very bumble details. out attention to some very humble details. Let me ask every gentleman here to look to-merrow morning at the edge of his razor in order to form a distinct idea of what the one-thousandth part of an inch is. I sup-pose a thousand razor edges put side by side by might make an inch. Now, under our, better présent microscopes, how much breadth may arazor's edge be made to ap-near to have? Why, we can magnify the pear to have? Why, we can magnify the one-thousandth, part of an inch to the breadth of three lingers, or, exactly speak-ing, to the length of that line (referring to colored diagrams exhibited on the platform] The one-thousandth part of an inch, or the edge of your razor, magnified 2,800 times linear, is as thick as your three fingers. When you have a dot only the one-fourthousandth part of an inch in diameter,-that is, a dot so small that four like it could lie. abreast of each other on your razor's edge—and when you magnify that dot 4,000 times, it is precisely of the size of this dot, or as large as an English shilling. We are going into a labyrinth, my friends, and I want you to know what opportunities for exact observation the latest science furn-lishes. You will hear the assertion that un-You will hear the assertion that under the highest powers of the microscope protoplasm or bioplasm is apparently struct-nyeless. Protoplasm, strictly defined, means bioplasm. I always use the latter term because there is no ambiguity in it. I beg you to look at your razor's edge in order that when you look into bioplasm with a power that magnifies 2,800 times in a linear direction and know that a razor edge under that power would be three fingers broad, you may be tolerably certain that if there is an structure in the bioplasm that carmine can stain you will see it. If you are told that this transparent, colorless, and apparently struct-urcless substance is molecular machinery, mann Lotze, and that I regard him as the rising, as Germany regards Herbert, Spen-cer as the setting, star in philosophy. [Great and that it has purely physical arrange-ments, which not only weave bone, muscle, artery, vein, and nerve, but can co-ordinate tissue with tissue, and produce wholly by machinery a plant or animal, you must remember that under your microscope, which makes your razor's edge the breadth of your three fingers, all bioplasm appears to be absolutely structureless. Arladne, you know, had a clew, a little thread, which she received from Vulcan, and which she gave to Thesens, by the aid of which he safely penetrated the famous labyrinth of Minotaurus. Cultivated men are now thoughtfully walking into a lab-yrinth far more complicated than that. Philosophy, not for the first time, but, with better weapons than ever before, is entering the border-land between the physical and the spiritual; a labyrinth on the border ground of the two kingdoms of mind and matter; a border on which will be fought the Waterloos of philosophy for an hundred years to come; a border which will be confested as the Rhine never was; a border where soul and matter, God and man, meet; a border where the questions of immortality, of freedom of the will, of moral respon-sibility, and even of the Divine Existence itself, will be discussed by the fron lips of the intellectual artillery on the globe. Now we have in this labyrinth an Ariadne clew, and what is it? Why, simply the axiomatic truth that every change must have a sufficient cause. Until the Seven Stars set in the East, men will not give up their belief that whenever a change occurs there must be an adequate cause for it. We are to behold changes occurring in matter that, under the best microscope, is apparently struct-ureless. . We are to behold changes occur-ring that amount to the building up of your hand, and nerves, and veins, and heart, and car, and eye, and brain; and not only to that but to the co-ordinating and adjusting the wants of each one of these to the wants of each of the others. Elkast summakoi gan-tes, as the Greeks used to say,-all the alles of each; this is the most wonderful fact in the arrangements of the parts of any living organism. We stand before structureless oplasm and see it weaving organisms; and we are to adhere, in spite of all theo-ries, to the Ariadne clew that every cause is to be interpreted by its effects, and that all changes must have adequate causes, [Great applause.] Before I come to the discussion of the process of carmine staining of living tissues, it is important that I should sketch briefly the history of the Cell theory in physiol What right have I to know anything about physiological and microscopical re-search? [Laughter.] How should a minis-ter, who, if born to his calling, is, as many think, neither man nor woman, but something between the one and the other [laughter], dare to know anything about the microscope? [Applause.] I notice that the New York Nation-a paper which I respect for its culture, but which occasionally takes a library view of human affairs-says that it looked over the catalogues of our theological seminaries lately, and did not find, forsooth, that anything important is known in these professional schools about the recent progress of philosophy or physiology. [Ap-plause.] It found by an attentive examination of printed documents,-about as good evidence concerning the theological instruction in our seminaries as tombstones in cemeteries are concerning the characters of those who lie beneath them [laughter],-it found, after an exhaustive and astute exmination of catalogues, that ministera have | 1845, p. 417.]

no acquaintance whatever with philosophy in its latest forms. My friends, at Prince-ton Theological Seminary—that mossy, me-diaval school—there is a professorship of the relations between religious and other science. At Andover—a little less mossy, possibly, as you think, but yet sufficiently mediaval—there is a lectureship on that subject; and, at some near date, there may be established there too, food willing, a pro-fessorship on that very theme. Unless a man is equipped in what little of logic and metaphysics a Sir William Hamilton and a. John Stuart Mill can teach him, he is not John Stuart Mill can teach him, he is not adequately, prepared for the Aristotelian lecture-room of Prof. Park. What shall we say of a thousand sides of the culture of such a man as Schleiermacher, or Julius Muller? Go to Germany, and what name at this instant leads the philosophy of the most learned land on the globe? What philosopher is read with the most enthusiasm by students of religious and philosophical science in Germany, and England, and Scot-land? Why, Hermann Lotze. Who is he? I am sorry you have heard of Herbert Spencer, whose star touches the western pines, and know nothing of Hermann Lotze, whose star is in the ascendant. Tho most renowned of the modern German philosophers, he is a great physiologist as well as a great metaphysician. (See article on Her-mann Lotze in *Mind*, July number, 1876) He is the one that is teaching all Germany. —he taught me among others—to look at this border land with all the reverence with which we bow down before Almighty-God. Who is Hermann Lotze? A man recogniz who is Hermann Lotzer A man recogniz-ed everywhere as thoroughly acquainted with physiology, as Herbert Spencer is not, especially with the latest research. A man enriched by the massive spoils of all the German metaphysical systems, and made opulent by all physiological knowledge, and building up with these two sides, the colossal arch of a new system, with many a Christian truth at its summit. Although Hermann Lotze, as a Professor in the phil-osophical faculty at Gottingen and one of the higher advisers of the Court of Hanov er, does not put himself forward as an apologist for any one particular school of religious opinious opinion, he is , everywhere re-garded as a supporter of that form of Chris-tian philosophy-which is now absorbing all established science. He is a theist of the most pronounced kind. As to evolution, his positions are nearly those of Dana. He is full of scorn fouthe idea that the Power that put into us personality, does not itself possess personality. Carlyle, foward the, end of his famous history of Frederick the Great, says there was one form of skepti-cism which the all-doubting Frederick could not endure. "Atheism, truly, he never could abide; to him, as to all of us," says Carlyle, "it, was flatly inconceivable that intellect, moral emotion, could have been put into him by an Entity that had none of its own," (Carlyle, Frederick the Great Book 23, Chapter 14.) This inconceivability is the central proposition of Hermann is the central proposition of Hermann Lotze's philosophy, the most brilliant, the most audacious, the most abreast of the time of all the philosophers of the globe. You say I am a reactionary evangelical, and that I stand here endeavoring to hold back the wheels of progress. I find that I have been publicly compared in grave print. to one of the persecutors of Galileo; not m so many words, but in thought. The truth is that, instead of heure reactionary, this

unimportance of the cell wall.

8. In 1861 Alexander Brown proved that the cell wit is non-essential. 9. In 1867 Leydig first decidedly declared as established the science that the cell wall non-essential,

10. In 1861 Max Schultze observed that many of the most important kind of cells are destitute of a cell membrane. He defined the cell as "a little mass of protoplasm inside of which lies a nucleus. The nucleus as well as the protoplasm are products by partition of similar components of another cell." In 1854 Max Schultze has described certain non-nucleated cells, and doubts were thrown on the universality of the nucleus. 11. In 1856 Lord S. G. Osborne discovered the process of the carmine staining of vege

table and animal tissue. 12. By aid of this process, Sir Lionel Beale, between 1856 and 1866, so far advanced the knowledge of living tissue that now his bioplasmic theory at once supplements and supersedes the cellular theory. (Tyson, James, The Cell Doctrine. Drys-dale, Dr. John, Protoplasmic Theory of Life,

London, 1874; pp. 12–108.) Are you shy of accepting the assertion that the cellular theory, of which you have heard so much, has been superseded by the protoplasmic or bioplasmic theory? Here is Hackel bimself, who says: "The Proto-plasm or Sarcode theory, that is, that this albuminous material is the original active substratum of all vital phenomena, may perhaps he considered one of the greatest achievements of modern biology, and one of the richest in results." (Hackel, Guar.

Mic. Jour., 1869, p. 223.) While we abandon, then, the cell theory in its old form, we retain it in the new form, if we please to put into the doctrine of the cell the idea that the cell wall is not es sential, but that what is essential is the central viscid, transparent bioolasm, of living germinal matter.

Gentlemen, I am not a bold man, and therefore I have adopted as an inflexible rule not to trust any man's authority as to facts in science without advice to do so from his determined opponents. It would have been enough for me to have had, as I did have, the authority of James Dana for trust in Sir Lionel Beale's statement of facts concerning living tissues. One of the most distinguished theological scholars in this country, whom, out of reverence, I will this country, whom, out of reverence, t who not name, was afflicted nervously, and threatened with loss of sight. Physicians in this learned city, and in Paris, again and again prescribed for him, but fruitlessly. Dr. Lioner Beale, in London, was recom-mended to him; and one hour of examination. of the case was followed by a single prescription, which was effectual, and has been so year after year through a quarter of a century. [Applause]. But you want other authority than the North British Re-view, which speaks of Prof. Beale's work on "Protoplasm, or Matter and Life," as one of the most remarkable books of the age In one of my groves near Lake George there is a beech which I call The Bioplast Beech so delicious were the hours I spent there this summer with Hermann Lotze, and Beale, and Dr. Carpenter, and Dana, and Darwin, and a score of other books of sci-ence. Beale's celebrated lecture before the Borol Calcon of Duvidencia 1984 on line. Royal College of Physicians in 1861, on living tissues, and his discoveries concerning ing insues, and his discoveries concerning bioplasm, were preceded by a work on "The Microscope," which you had better not buy yet, simply because it is going into a fifth edition. It is a bulky, elaborate book, full of plater and I have seen it worn ragged in my library, as I call the Athenaeum youder, with its 100,000 volumes, its one hun-

7. In 1865 Nageli showed the comparative unimportance of the cell wall. 8. In 1861 Alexander Brown proved that the cell walt is non-essential. 9. In 1867 Leydig first decidedly declared us established the science that the cell wall extension and the absence of form estimity and form and the absence of form, activity and the absence of activity, all the perfectly contradictory attributes of matter and mind! I suppose that it may be asserted that mind is coextensive with matter; but paver until we can believe that a thing can that mind is coextensive with matter; but never, until we can believe that a thing can be and not be, at the same time and in the same sense, will men who love clear ideas adopt Tyndall's and Bain's self-contradicto-ry definition of matter. But, Bain leans confidently on Beale whenever he speaks of microsconical physiology.

microscopical physiology. In arguments before juries, Webster used often to ask his opponents: "Why do you not meet the case?" Remember that fa-mous phrase of his 'if you hear the materi-alistic theory of evolution defended. What anstic theory of evolution defended. What is the case against that theory? It consists of the irreconcilable opposition of the attri-butes of Matter and Mind; of the unfath-omed gulf between the not living and the living; of the fact that spontaneous genera-tion theory are about the post tion has never been shown to be a possi-bility; and of the missing link between men and apes. Let these points be met fairly and the case is met. Not until the chasm between the not living and the living is filled up, by observation; not until the distant time, when you shall have found some link between the inorganic and organic can you say that the theory of evolution has been proven by induction. A theory of evolution has been proved, but not the theory, The public mind is immensely confused by this one word of many meanings. A theory of evolution, Dana holds, but not the theory The position of this Lectureship is that there is a use and an abuse of the theory of evolution, and that Hackel illustrates the abuse and Dana the use. I hold a theory of evolution-but not the theory. What do I mean by the theory of evolution? Precisely what Huxley means when he says in so many words (Ency. Brit. 9th Ed., art. Biolo-gy), that "if the theory of evolution is true, the living must have arisen from the not

living." 3. You want Huxley himself in support of Beale, and you shall have him. The most important propositions that I shall present to: you on this occasion I hold here in my hands, and they are all in the language, though not in the order of statement, which Prof. Huxley uses. I do not know any late leading work in Germany on microscopical physiology that does not mention Beale over and over. When i was in Jena I bought Ranke's great work on physiology, in spite of the fact that I was a minister who had no right to know anything on this subject. I brought it with me across the Atlantic, and on opening it the other day, I found Beale cited, and his propositions put into the foreground of the latest German statements of the cell theory. You know that Schleiden and Schwann, being Germans, the German physiologists, from patriotic and various other motives, cling to the nomenclature of these greatmen; but they honor Beale. When I turn to Huxley, howhonor Beale. When I turn to Huxley, how-ever, in his article on biology, in the latest edition of the twenty-one volumes of the Encyclopædia Brittanica. I am able to select from various parts of his discussion these seventeen propositions, every one of which was first made sure by the microscopic re-search of Sir Lionel Beale; but Beale is not once mentioned in this article by Huxley. . 1. "It is certain that in the animal, as in 1. "It is certain that in the animal, as in

the plant, neither cell-wall nor nucleus are essential elements of the cell."

That conclusion is the result of a Water-

APRIL 28, 1877.

are not confined to the simplest forms of life. Both modes are common not only

among plants, but among animals of con-siderable complexity." "Throughout almost the whole series of living beings we find agamogenesis, or non-sexual generation." "Ergs, in the case of divines among here develop without improve drones among bees, develop without impregnation

(Ibid, 686, 687.) [After a pause, Mr. Cook proceeded in a wer voice :

Instant a pause, Mr. Cook proceeded in a lower voice : When the topic of the origin of the life of our Lord on the earth is approached from the point of view of the microscope, some men, who know not what the Holy of Holies in physical and religious science is, say that we have no example of the origin of life without two parents. There are numberless such examples. "When Castellet," says Alfred Russell Wallace, Darwin's Coadjutor, "informed Reaunur, that he had reared perfect silk-worms from the eggs. laid by a virgin moth, the answer was 'Exa nthilo nihil fit,' and the fact was disbelieved. It was contrary to one of the widest and best established laws of nature; yet it is now universally admitted to be true, and the supposed law ceases to be universal." (Wallace, Alfred Russell, Miracles and Modern Spiritualism. London, 1875, p. 38. "Among our common honey-bees," says Hackel (History' of, Creation, vol. 1; p. 197), "a male individual, a drone, arising out of the eggs of the queen, if the egg has not been fructified; a female, a queen, or work-inchee, if the egg has hot been fructified; a female, a queen, or work-inchee, if the egg has hot been fructified; a female, a queen, or work-inchee, if the egg has hot been fructified;

been fructified; a female, a queen, or work-

been Iraciance; a remain, a queen, or work-ing-bee, if the egg has been fructified." Take up your Mivart, your Lyell, your Owen, and you will read this same important fact, which. Huxley here asserts, when he asserts that the law that perfect individuals may be virginally born extends to the higher forms of life. I am in the presence of Almighty God; and yet, when a great soul like the tender spirit of our sainted Lincoln, in his early days, with lit-tle knowledge, but with great thoughtfulness, was troubled by this difficulty, and al-most thrown into infidelity, by not knowing that the law that there must be two parents is not universal. I am willing to allude, even in such a presence as this, to the latest science concerning miraculous con-

ception. [Profound sensation.] 17. "The phenomena which living things present have no parallel in the mineral world.

(*Ibid* p. 684.) What, now; gentlemen, is the conclusion of Huxley from all these propositions that seem to point one way? You notice that his facts are Beale's. You find an explicit agreement here of Beale, of Huxley, of Bain, of Drysdale, of Ranke, and I might say of Carpentar of Delton and scores of say of Carpenter, of Dalton, and scores of the highest specialists. The fact being established, the supreme question as to their interpretation is, Life or mechanism, which? Beale says life; Beale says a principle that can not be explained by any form of that can not be explained by any form of merely physical force. But Huxley says, and be amazed all men who hold the Ariadne elew, "a mass of living protoplasm is simply a molecule machine of great com-plexity, the total results of the working of which, or its vital phenomena, depend, on the one hand, on its construction, and, on the other upon the energy supplied to it, and to other upon the energy supplied to it, and to speak of 'vitality' as anything but the dame of a series of operations is as if one should talk of the horologity of a clock." [Sensa-tion.] You are shocked at this proposition, and therefore I have not spoken in vain. We will consider next week this astound-ing non sequitur. If Hermann Lotze, the first philosopher of Germany, were on this platform to-day, he, in the name of the axiom that every change must have a suffi-cient cause, would thus and thus (tearing

ipplause.]. Now, gentlemen, to be brief, the cell theos ry and its bistory may be summarized in twelve propositions:---

1. In 1838 the microscope was sufficiently perfected to furnish a solid-basis for the observation of facts.

is that, instead of being reactionary, this Boston Lectureship is abreast of the latest

German investigation. I am proud to say that I have some acquaintance with Her-

2. Schleiden founded the cell theory, but restricted it to plants. With him the cell consisted of a vesicle and semi-fluid contents.

8. Schwann added to Schleiden's two elements a third, - the nucleus.

Why am I running over this history? Sir William Hamilton never would discuss any great theme without looking back across the record of its discussion in order to obtain the trend of opinion through a long range. Without historical retrospect, we are easily deceived by temporary swirls of opinion. We have yet another clew besides the one of came and effect: it is the unanimity of experts. A fair statement of the history of the cell theory will show that the points that are central in the modern form of that theory were established thirty-five years ago, and that there has been a unanimity of conclusion as to all the more essential facts.

(1.) "This semi-fluid substance," says Schwann, " possesses a capacity to occasion the production of cells."

"When this takes place the nucleus usually appears to be formed first and then the cells around it."

You will not fail to remember the distinction between living matter and formed matter, and that nutrient matter is transmuted by the bioplast into living matter and then thrown off as formed material. But in the cell are nuclei and nucleoli, and the question of questions in one part of the cell theory is, whether the bioplasm existed before the nucleus or the nucleus before the bioplasm.

Schwann gave as his opinion on that point thirty years ago, that the nucleus appears to be formed by the semi-fluid substance in the céll.

(3.) "The cell when once formed continues to grow by its own individual powers, but is at the same time directed by the influence of the entire influence of the entire organism in such a manner as the design of the whole requires. This is the fundamental phenomenon of all animal and vegetable

These words of Schwann are more than thirty-five years old, and express the central truth of the bioplasmic theory of to-day. (4). "The generation of cells takes place

in a fluid, or structureless substance, which we may callcell-germinating material (Zel-lenkeimstoff)." [Schwann, Syd. Soc., 1847, p. 39.]-

So much for the cellular theory up to 1840.

4. In 1841 Dr. Henle adopted the cell theory of Schleiden and Schwann, but pointed out the multiplication of cells by the division and budding.

5. In the same year Dr. Martin Barry showed the reproduction of cells by division of the present nucleus.

6. In 1842 and 1846 J. Goodsir confirmed Barry's proposition, and maintained that "the secretion within a primitive cell is al-ways situated between the nucleus and the cell wall, and would appear to be a product of the nucleus." [Anatom. Memoirs, Vol. 11; Trans. of the Royal Soc. of Edinburg,

dred magazines, and one hundred newspapers and excellent professional collections. It is a significant sign when a book of science is worn ragged in the library used by the Sumners, and Wilsons, and Emersons, and other men who are not likely to waste time on rubbish.

Beale's volumes I find worn loquently black. Some small philosopher will tell you that Beale is no authority, and that many of his propositions are in dispute. One of them, is, but it is a proposition that I am not using at all, namely, that the nerves end in loops. Even on that obscure point, opin ion is turning more and more to Beale's side. But when a costly work on the microscope, with elaborate plates filled with the results of original research upon living tissues, goes in a few years into a fifth edition, and its authority is commonly pro-nounced to be the first microscopist of the English-speaking world, even a timid man may read such a book without any great tremor.

What do the opponents of Beale's conclusions say of his facts?

1. Dr. John Drysdale, of Edinburg, is the author of a work on the "Protoplasmic Theory of Life," and in 1874 was President of the Liverpool Microscopal Society. He has given head and heart to the doctrine that bioplasm is a form of matter, sui gen eris, that its activity is not an outcome of transmuted physical force, but is the re-sult of "irritability under stimulation," whatever that may mean.

He opposes vehemently Beale's conclusion that the actions of bioplasm require to account for them a higher than physical force. But of Beale he says: "A master-mind appeared in 1860, we are glad to say, in the person of our countryman, Dr. Lionel Beale, of London. He had for years devoted himself with unwearied zeal to microscopal research on the animal tissues, using the highest magnifying powers as soon as available, and had attained to an almost unrivaled skill, and had discovered various new methods of the preparing objects, which en-abled him to analyze the structures of the textures to a point not hitherto reached by anatomists. In 1860 he wrote those 'Lectures on the Structure of the Simple Tissues of the Human Body,' which were delivered before the Royal College of Physicians in 1861, and which are designed, I believe, to make an epoch in the progress of physiolog-ical science. Since then, Dr. Beale has gone on completing and expanding his system and filling up the details, and has carried it out in pathology to an extent of completeness and consistency, marvelous for the short time as yet given, and as being the work of one man; a fact which in itself shows he has seized on one great and central principle, which enables him to bring into practical harmony a vast number of scat-tered observations, both of his own and others. Beale's protoplasmic theory now takes the place of the call theory formant takes the place of the cell theory. General opinion is now in accord as respects the facts with Dr. Beale's statements on the nucleus in 1860." (Drysdale, Dr. John, Prot. Theon, of Life London, 1874. Pp. 41, 68,

Prof. Alexander Bain makes Beale's facts the basis of the central chapter in his work on "Mind and Brain,"-one of those tempting but disappointing royal roads to knowledge, called "The International Scientific Series." Bain, as you know, teaches that only matter exists in the universe; but that matter, rightly defined, is "a double-[

loo battle, if you please. Although the proposition is so quietly stated, Huxley knows what proof there is behind it, and lays it down before the world in this his most scholarly production on biology and his latest, as established science: 2. "Bodies which are unquestionably the

equivalent of cells, - true morphological units,-are sometimes mere masses of protoplasm, devoid alike of cell, wall, and nucleus.

a. "For the whole living world, then, it results that the morphological unit, the primary and fundamental form of life, is merely an individual mass of protoplasm. 4: "In this no further structure is dis-

ernible," I beg you to notice the accord of all these

propositions with those which, in the last lecture, I put before you as the result of Sir Lionel Beale's investigation, 5. "The nucleus, the primordial utricle,

the central fluid, and the cell wall are no essential constituents of the morphological unit, but represent results of its metamorphosis."

We saw how bioplasm throws off formed material, and how the nucleus is the result of the action of the bioplasm, and not bio-plasm the result of the nucleus; and here you had Prof. Huxley asserting that the nucleus is the result of the metamorphosis

of bioplasm. 6. "Though the nucléus is very constant among animal cells, if is not universally presen

"The nucleus rarely undergoes any considerable modification.

8. "The structures, characteristic of the tissues are formed at the expense of the more superficial protoplasm of the cells."

The structures characteristic of the tis-sues! What a smooth phrase that is, for the infinity of the design in the human constitution, bone, nerve, artery, muscles, and all that makes a plant a plant, or an animal an animal!

9. "When nucleated cells divide, the division of the nucleus, as a rule, precedes, that of the whole cell."

10. "Independent living forms may present but little advance from the individual mass of protoplasm."

11. "All the higher forms of life are aggregates of such morphological units or cells, variously modified." (Huxley, Prof. T. H. Encyclopiedia Brit-

tannica, Ninth Edition, Biology, pp. 681,

12. "The protoplosm of the germ may not undergo division and conversion into a cellaggregate, but various parts of its outer and inner substance may be metaphorphosed directly into those physically and chemi-cally different materials which constitute the body of the adult."

13. "The germ may undergo division and be converted into an aggregate of cells which give rise to the tissues by undergoing a metamorphosis of the same kind as that to which the whole body is subjected in the preceding case."

(Ibid, p. 682.)

14. "Sustentative, generative and correla-tive functions in the lower forms of life are exerted indifferently, or nearly so, by all parts of the protoplasmic body."

15. "The like is true of the functions of the body of even the highest organisms so long as they are in the condition of the nu-cleated cell." (Ibid, 685.)

16. "Generation by fission and gemmation

the paper) tear this proposition into shreds. [Great applause.]

THREE ANGELS.

They say this life is barren, dreary and

Even the same sad song was surg 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 gaasp but joys destroved

Youth has but dreams and age an aching void

Which Dead Sea fruit long, long ago has clove Whose night with wild, tempestuous storms

is rite.

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 one prom-

ised fair, And stab ourselves with sorrow's two edged knife:

And yet-a little patience strengthens life.

Is it then true, this tale of bitter grief, Of mortal anguish finding no relief? Lo! midst the winter shines, the laurel 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 stav]

Love, Hope, and Patience watch us day by

And bid the desert bloom with beauty ver-

nal Until the earthly fades in the eternal. -Frazer's Magazine.

How the Apostles Died.

Peter was crucified in Rome, and at his own request, with head downward

Andrew was crucified by being bound to a cross by cords, on which he hung two days exhorting the people till he expired.

St. James the Great was beheaded by order of Herod, at Jerusalem.

St. James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

St. Bartholomew was flayed to death by command of a barbarous king.

St. Matthew was killed with a halbert.

St. Thomas, while at prayer, was shot with a shower of lances, and afterward run through the body with a lance.

St. Simon was crucified.

Thandeus or Judas was cruelly put to death.

St. Matthias. The manner of his death is somewhat doubtful; one says stoned and then beheaded : another says he was crucifled

Judas Iscariot fell, and his bowels gushed out

St. John died a natural death. St. Paul was beheaded by order of Noro.

BOOK REVIEWS.

APRIL 28, 1877.

The Doctors' Pror Exposed; or, Civil, Religious and Medical Persecution. Is Massachusetts-Ready? Being the report of the hearing grant-ed by the Senate Judiciary Committee, on a proposed Act, No. 46, entitled: "An Act for Regu-late the Practice of Medicine and Surgery in the State of Massachusetts. Boston: Colby & Rich. 1877. Pamphlet, pp. 69.

There appears to be a simultaneous move-There appears to be a simultaneous move-ment throughout the country, on the part of the doctors, to have. have enacted which shall debar all except those having diplo-mas, from the practice of medicine. The effort has been repeatedly made, and in some States has been successful. Perhaps a more infamous enactment has nowhere been plotted than in Massachusets. This proposed to get in a fribural of three obyproposed to set up a tribunal of three phy-sicians, who are to yearly examine all the physicians in the State, and grant licences to practice. Should any one practice medi-cine in any of its forms, without the con-sent of these despicable censors, they are to be fined from fifty to five hundred dollars, to be received by the person who enters complaint.

This proposed law was aimed more directly at the clairvoyant and mesmeric physician and spiritual healers, and if it passed, is so severe that a husband could not attend his sick wife or children, or a friend assist another in a medical manner, without violating the law, and being exposed to its penalty. The Legislative Committee, to whom the

subject was referred, wisely resolved to hear both sides of the question, and there were able men and women in Boston, who folt that a deadly blow, was simed at the liberty of the citizen. They came before the Committee, and by facts, arguments and wit, really left nothing for the proposed law

or its advocates to stand on. Among those who came to the front of the battle, were A. E. Giles, who gave a powerful, eloquent and scholarly speech. of tself enough to defeat the iniquitous law, Allen Putnam, the reteran Spiritualist, Henry N. Stone, Mrs. Ricker, Mrs. Warner, Mrs. Julia A. Canfts, Prof. Toohey, and Rev.

Charles W. Emerson. There is no doubt but the "Regulars" have a slight trace of truth on their side: There is no doubt that the irregular practitioners often make mistakes, and their patients carry to the grave the evidence of their malpractice—but what of the mistakes of the doctors themselves? What of the tortures they have inflicted on suffering humanity!. The deadly poisons they have administered by the ton I. The deadly effect of calomell Their blood letting!

We have memory which will go to eternity with us of a dariing sister, sacrificed by an M. D. with a diploma from the first of Col leges: a sister murdered as inevitably by reges; a syster mutuered is nevitably by his medicine, as if he had plunged his scal-pel into her heart. Nearly every tamily in the land have such a memory, or would have, did they know the medicines their dear ones were given in the name of medi-cal science. cal science i

Whatever the result may be, no law should be framed to compet the people to swallow the medicines of a M. D., and none other. The people know what they want, and if they are deceived, it is no business of the doctors.

This enactment was an opening wedge, and into the breach it would make, others would rush. After the people were bound, over helpless to the doctors, then would come the church, compelling assent to its preachers, and forbidding any one to preach or lecture unless licensed by a tribunal of

when legally organized. Avenues and streets have been cut, and roads made un-der the direction of surveyors, and plans of the ground issued. A camp meeting will be held the coming summer, but the dates be held the coming summer, but the dates have not yet been determined. This is the first public property that has been held by Spiritualists as a body, in this section of the country. In value it represents one-half of the total amount of property reported by the census of 1876, to be held by Spiritual-ists in the United States. Arrangements are now being made for a grand opening and dedication.—Roston-Herald.

"If it Was Not a Chost, What Was it?".

The following story may be relied upon as authentic. The incidents narrated were given to me by the farmer in whose house they occurred some fifty years before. At the time they happened he was a young man residing with his wife and children in the Northern part of Yorkshire. He had been brought up respectably and could read and write and knew a little arithmetic—an amount of education not common at that time with men of his class. In addition to being a man of strict integrity, he was a professing Christian, and I believe a sort of local preacher amongst the Methodists The extent of his reading was small, being confined to the Bible, the hymn book of his denomination, an old volume of Wesley's sermons, a few religious tracts, Banyan's Pilgrim's Progress, and an occasional news-paper. Works of fiction he was completely ignorant of. Anything of a supernatural character as occurring in modern times he was in the habit of treating with contempt and describing it as "old women's tales." And he was probably too robust, healthy, and matter of fact in his mind to be the victim of optical illusions or clairvoyant experiences.

It was towards the close of a warm mid summer day that a certain buxom servant girl, in Mrs. Neal's employ, came to her misfress, as the latter stood beside her husband admiring the antics of a young colt, who was trying its legs in the meadow for the first time, and said, in a very earnest way, "I'd like to leave this afternoon, Missus, if you please. Mary says she'll get the tea, you please. Mary says she'll get the tea, and I haven't seen my mother this three weeks." "You may go, Ann," said Mrs. Neal, kindly: "but you'll be sure to be home to-night, for to-morrow is washing day." "Oh, I'll be home, ma'am," said Ann. "And to tell the truth, ma'am, I want to go because I hear mother's behind with her rent; and I want to take her my wages. It's been hard for her since poor father died, with all thom little children." "Yes poor soul it must have been," said Mrs. Neal kindly; "and you may take her a dozen new kindly; "and you may take her a dozen new laid eggs, and the pat of butter in the stone jar, and a loaf of our cream bread for her

Ann, with a grateful "Thank you Mis-sus," ran away to get herself ready for her walk, and soon reappeared with a straw basket on her arm. In this, as her fellowcervants knew she had her quarter's wages in a handkerchief, and above it the good

All was dark for the garret oyerhead. moon rose late that night; Mrs. Neal, asshe looked at the clock and saw that its hands pointed to the hour of nine, said, " Ann's a foolish girl to stay so late. She'll hardly find her way along the road by this light." "Maybe she'll wait for moonrise," said Mr. Neal. "Then she'll be out later than a decent women ought," said the wife; " and I'm too tired to sit up all night for her; and I won't leave the door unlocked. She can just wait in the shed until day breaks." "Don't he cross mother," said Mr. Neal, good-naturedly. "Go to bed. I'll just sit up a bit and read, and she'll be home soon ve do doubt." Mrs. Neal took her lord's advice, and went to her room, where she was soon asleep. He, for his part, lit two candles, seated himself in a big arm-chair, opened his book, and went to sleep over it. "When I wakened up," he says as he tells the story, "It was with a start. like. I'd been asleep a long while, I could see, for the candles were burnt clean down to the sockets; and there was the moon, big as a bush-el basket, and yellow as gold, staring in at the window. I felt queerish, as if I d had a bad dream that I could not remember; and while I was rubbing my eyes and shaking myself, the clock began to strike. It struck twelve. 'Ann is never coming home to-night,' said L. 'I'll go to bed;' and with that the candle-wicks dropped one after another into the hot grease, and began to fry. I snuffed them out, and went to the window to draw the shutters to and bar them, and just as I got my hand on one, our old, dog that always slept across the door on the porch, set up such a howl as I never heard him give before. You know they say in our part of the world, a dog's howl is a sign of death. I don't believe such stuff, but I thought of the saying somehow, and it didn't make me comfortable. I felt an-gry at the dog, and twas making ready to throw a bit of stick at him, but before I could hurl it from my hand. I saw Ann Frost standing close beside the dog, who was crouching low and shaking all over: "The next thing I'd have hit you," says I, putting down the stick. You're late enough to night, what's happened you?" For somehow she looked white and strange in the moonlight, and I thought she might have been ill. Then I took my head from the window and opened the door, and Ann came in across the sill; and I remember just how she stood in the white moonlight white as snow herself, and how the dog lifted up his head and, trembling all over, howled again—three long, awful howls that made my blood run cold. ""Well, Ann, what's happened you?" I says again, and I felt stranger than I ever felt before that minute. Queer little prickles flew all over me, as they do when you catch hold of that electric machine some doctors have. And I was frightened—I couldn't say at what, unless it was the dog. 'Haven't you a tongue in your head, Ann?' says I. 'What's the matter?' 'The matter, master?' says she, looking into my eyes. 'Oh, master don't you know I'm dead. The man that killed me is Jack Humphreys, and you'l will find me behind Carston Cliff.' Your a pretty sort of a dead person,' says I. 'I never thought you'd take to drink, Ann. Go to your bed now and I'll talk to you in the morning when you're sober? She pass-ed by me as I spoke and I turned to bar

ing what a fool I had been to feel half frightened by the howl of a dog and the words of a tipsy woman.

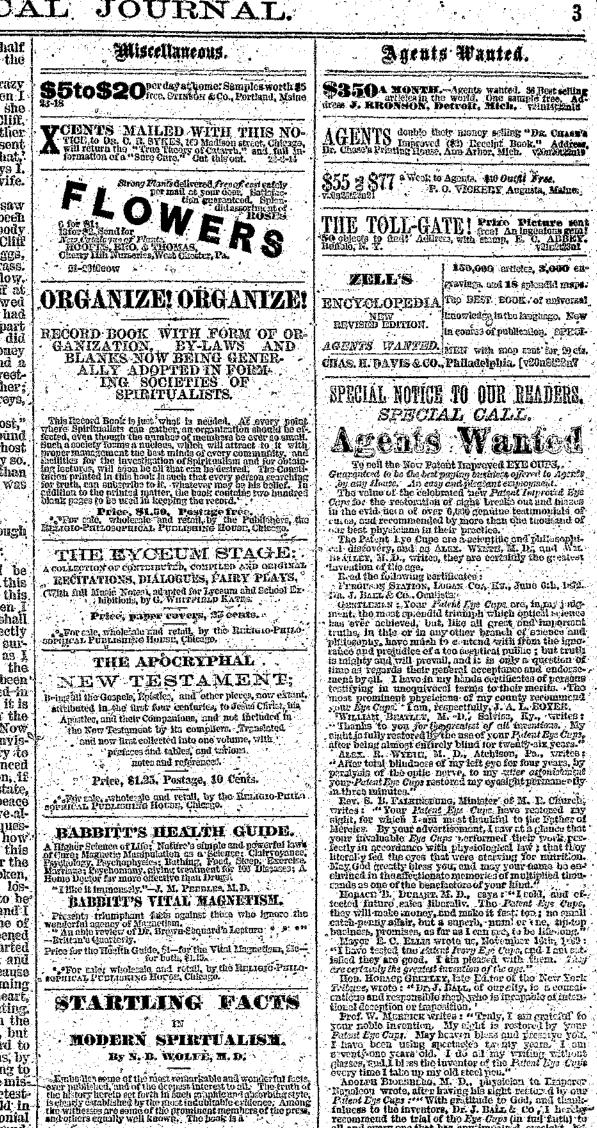
"'Your fine servant came home crazy drunk last night,' I said to my wife, when I got up the next morning, 'and told me she was dead and buried behind Carston Cliff. was dead and burred beam Conston Chir, and that some Jack Humphreys or other killed her." But you shouldn't have sent her away in the dead of night like that,' says the wife. 'I sent her to bed,' says I. 'She's never touched it,' says the wife. 'She's not in the house.' "She's not in the house." " "She was not; and none of us ever saw

Ann Frost alive again. She had not been to her mother's; and they found her body jammed amongst the rocks at Carston Chir next day. The loaf of bread, and the eggs, and the pat of butter were in the grass. The basket was floating in the water below. They thought she'd fallen over the cliff at first; but the coroner's inquest showed she'd been murdered for the money she had with her, most likely; and the queerest part is to come. They found that man that did the thing, chiefly through marked money that my wife had paid the girl with, and a ring she had—a gold ring that her sweet-heart, who had gone to sea, had given her; and the fellow's name was Jack Humphreys, and nothing else.

"It's not for me to say I saw Ann's ghost," says Mr. Neak in conclusion. "I'm hound to believe there's no such thing as a ghost for better farmt people than I am say so. But what I did see that night is more than Lean fall I it warn't a chost orbetter I can tell. If it warn't a ghost, what was it?-Spiritual Scientist.

Communications from S. S. Jones, through the Mediumship of Melon M. Dolge.

DEAR FRANCIS:-I know you will be glad to hear from me, and I have taken this moment to again address you through this. moment to again address you through this. medium. I am stronger now than when I answered your first questions, and I shall be able to say more, as I. become perfectly fumiliar with my new home and its sur-roundings. I have found everything as I expected I should on entering this, the higher-life, and in no one thing have I been mistaken in regard to the ideas formed in my earthly existence. How essential it is that all should become familiar with the beautiful truths of spirit communion. Now that I. have become an inmate of the invisthat I have become an inmate of the invisible world, Land it absolutely necessary to be spiritually educated; that is, convinced of spirit communion and progression, if mortals would attain the exalted state, wherein the pure in heart dwell in peace and harmony. You know how I have always felt in regard to this momentous question; you know better than all others how plainly I have expressed . myself upon this subject, and I am not sorry now for the firmness with which I have always spoken, though it was sometimes at the risk of losing a friend, or those who pretended to be friends: but the loss was not great, and I am still in possession of many-some of whom I did not know I had until I opened iny eyes in Spirit-life; warm, true hearted friends, who have always stood by me, and in a handkerchief, and above it the good things her mistress had sent the widow. "That's a good girl," said Mrs. Neal, as she watched her on her way up the road. "It isn't every one that would save for the mother's sake as Ann does. I'll give her a new stuff gown for her Christmas present." After that no more was said of Ann Trost. The family had tea, and after it was over a friend dropped in, and when he had gone the divident of the solution. gone the children were put to bed, and the hurl contempt at those who preach the mis- corr published, and of the decast interest to all wonderful facts, servants were heard trudging up to their erable doctrine that you are aware I detest the altery hereip set forth in facts manufactor interest to all. ed. Let it always be out-spoken; bold in proclaiming the truths of the Harmonial Philosophy, and not slow to assail fraud. whenever and wherever it may be found. I am surrounded with friends, whose person-al worth can not be told in Words: Lincolu, Pierpont, Parker, Dr. Kane, Webster, King, and others too numerous to mention, and whatever may be published in regard to my earthly career by my enemies, believe me, when such friends as these take me by the hand with a cordial grasp, remember that the enemy has not prevailed after all, and that I am in a state of happiness that I can not describe. If you will turn to the message written by Lincoln through this medium, and sent to our office-1 think sometime in January, and now on file for publication-you will find the last page of the communication directly to me, wherein you will discover that he speaks to me in a tone that told only too plain that my sanctum might not re-echo to the sound of my footstep much longer. (which fact he well knew); and which I confess made me a little nervous when I-read it, but it passed away with other cares that came floating in upon me. Lincoln knew then that I was to enter Spirit-life as unexpectedly as he did, and, others knew it also. I find the message written through the organism of Mrs. Dodge on the 1st of January, and sent to me later in the month-can not say: what time -but it surely was a foreboding of my sudden exit from mortal toil, adding more proof that the invisible world is closely connected with the visible universe. Your Friend and Brother, S. S. JONES. $-\dot{\Omega}$ DEAR COL. BUNDY :-- In assuming the editorship of the JOURNAL, I hope you, will he glad to have a page now and then from



vriests.

The masses may be ignorant, but the way out of darkness is not by treating them as children incapable of liberty. By being de-ceived occasionally, they learn the truth. The physician who successfully heals will be popular, and no one will ask for his diploma.

This subject is being agitated in a good many States, and as it is a blow at the liberties of the citizen, should be promptly met by all lovers of freedom.

This little tract, which is sold at cost, contains the whole argument in favor of unre-stricted practice, and whence the occasion demands, no better document can be obtained, to scatter among the people, and awaken thought

A few hundred copies, rightly placed in any State where the doctors are injuring, this movement, would most effectually but a quietus on their efforts, and we cordially recommend it to the friends in those States where efforts are at present being made to enact or enforce what has been well styled the "The Doctors" Plot."

----NEW MUSIC-"Gentle Spirit, Come and Guide Me." Song by Felix Schelling. Philadelphia: J. E. Ditson & Co. 🔬

This, like all the compositions of the au-thor, is sweet and full of feeling, and will be most acceptable to Spiritualists.

Gentle spirit, come and guide me, I am but a wanderer here, Gentle spirit stay beside me, Let me know then 'rt ever near.

Condition of Spiritualism as a Movement,

Although Spiritualism, as a movement has no national association, and Spiritualists have no concerted plan of action in propagating the faith or awakening an inrest in the subject, yet at the present time there is a spontaneous revival among workers who retired in disgust when the doc-trines, detrimental to the development of spirituality, were foisted upon the cause, and charlatans and quacks began to trade, in the credulity of the public. In every section of the country, for the past two. years, there has been exposures of the fal-sity and pretensions of those who sought to make a living or enrich themselves under the cover of Spiritualism. And now, amid the general ruin of what was once a move-ment represented by national. State and local societies, Spiritualists worthy of the name are coming forward to again reorganize the local societies and consider how they may again become strong and united in the work. Memphis, Boston, Cleveland, San Francisco, St. Louis, Philadelphia, Utica, N. Y., and other cities might be named as having persons who are earnest and fore-most in the attempt.

A NEW MOVEMENT.

The Onset Bay Grove association has obtained a special charter from the Massachusetts Legislature, under which the sub-scribers to the capital stock will meet for orscribers to the capital stock will meet for or-ganization. Wednesday, April 11th, at John A. Andrew Hall at 11 A. M. All of the stock has been taken and the full amount thereof paid in cash. The land, comprising some 125 acres, at the head of Buzzard's Bay, East Wareham, Mass., has been paid for, and the deeds are in the hands of trus-Bay, East Wareham, Mass., has been paid the kitchen door, and when I'd done it she nal in the world of resility, and when for sand the deeds are in the hands of trus-tees, who will transfer it to the association I went to my bed and went to sleep-think. he wants no more.-Susan H. Wiccon,

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and paper, writing for its columns, some of the truths of the Philosophy of Life, which all ought to understand, and I trust what I have said in regard to the doctrine of Spiritualism will be remembered. To the friends and patrons of the Jour-NAL who have stood by its Editor for long years, I will say that I trust they will each

and all give the paper their cordial support -remembering that I am not dead, but transformed, and that they will hear from me, and know that I will watch over and help to keep the JOUBNAL all that they could desire to have it. With the promise that you shall hear

from me again through this source, I remain Yours,

Truth can afford to be calm; and to meet the wants of new followers its temples should rise on every hand, adorned with all

S. S. JONES.

its former editor and proprietor. I know

how well you can fill my place, and I have

no fear but that your good judgment will tell you how earnestly I desire to see it con-

tinued. I shall be able to aid you in many

ways, and speak to you as plainly as I ever

did in the form; only the physical part has passed out of your sight. My spirit lives near you ready to counsel and assist you at

all times. I have the same anxiety for the

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ORIOAGO, ILL., APRIL 23, 1677.

What of the Suicide?

Mr. EDITOR .- Allow me to ask a few uestions and offer a few thoughts on the subject of suicide. Is not Spiritualism to 2 certain degree responsible for the present alarming and increasing prevalance of sui-

Judging from the records, suicide is becoming more frequent than heretofore. Is it not a fast, that the dogmas of Christianiy have had a restraining influence upon those who felt disposed to commit this antP

All of the Christian Churches-though parhaps not affirming as much in their erceds-have either directly or indirectly hught that suicide was an unpardonable in, and consequently determined and fixed he future condition of the perpetrator of the act. Supposing this to be only a dogma, yet it has all of the force of a fact on those vice believe it, and acts as a powerful means of restraint. We know from personal experionce that even a condition of ignorance. and doubt, "that dread of something after know not straint, and saves many from self-murder. Spiritualism by its real or pretended rev slations of a future life, removes the above mentioned restraint, and though it neither excuses or sanctions suicide, yet its teachings convey the impression, that the condition of the suicide, though had indeed, is yet more telerable than many of the permanent conditions of misery, to which poor humanity is often subjected in this life. Acting upon this impression, many choose what seems to them the least of two evils and by the means of "a bare bodkin," change their condition. While writing the above the question of the moral status of the suicide occurred to me. Ryan and Oswold of Newark, were sentenced to death. The time of execution was at hand and their death inevitable Ryan is said to have poisoned himself. as Ryan in a moral point of view a sui-If so, to what extent? _____It seems to me that the guilt of suicide consists in the fact that we shirk a part of our present duties and obligations. Ryan took but a few hours of his life. In one of our Western States a condemned man is allowed the privilege of choosing the manner of his death. Morally, is there any important difference between the conduct of Ryan and those in the West who choose their own manner of exit; are either or both of them suicides? Do sane men ever take their own life? If Ryan was not sane, and if the cir-cumstances of his arrest, trial. and execution, were the means of making him insane is he in any sense responsible for his own death, supposing him to have been virtuous and innocent before his arrest? HENRY F. HUGHES.

might in the hour of trouble, end his existence on earth.

The Philosophy of Life into which rational Spiritualism ultimates, would not prompt a man to suicide; on the contrary, it would teach him that when divested of the body, he would find himself the same melancholly spirit that be was before he severed the thread of mortal life. He would find his surroundings the same: his mind by a strange hallucination, would for a long time rest so vividly upon the conditions that he sa abhorred (and induced him to commit suieide) that they would be as real to him as

before he committed the rash act. . The Philosophy of Lifetraches that evory rdeal that mortal is in the nature of things compelled to encounter, can not he escaped by any short cut, like a Christian " rolling sin as a sweet morsel under his tongue " until the last moment, and then confessing Christ and him crucified, receiving extreme unction, and a safe passport to glory.

In our early youth friction matches were invented. The old deacons wisely wagged their heads and said, "This will never do; bad men, will use them to burn our barns; we shall all be ruined!"

Occessionally an incendiary doubtless uses friction matches to accomplish his work, yet the world now would not know how to get along without friction matches—though in themselves they afford but a feebte light, yet through their instrumentality greater lights are enkindled which illumine the pathway of those who otherwise would grope in darkness. Even so with spirit communion; it is the lesser light that develops the Philosophy of Life, which will soon illumine the whole world, shedding its refulgent rays deep down in the dark shadowy valleys, dispelling its gloom and making brilliant, even to mortal vision, the nether shore that bounds the river of and the second water death.

Upon the question of responsibility we have this to say: no matter what the act of man may be, there is a consequence flowing from it. If it be an act which necessarily must debase the man, the result will be grievous to be borne, but that grief is an element that eventually induces a better condition, on the principle that wrongs right themselves.

The convict under sentence to be executed, who commits suicide to escape the hand of the executioner, gains nothing. The ordeal he would escape is as indelibly portrayed upon his whole being as if he had actually passed through it, and can be clearly seen by every spirit with whom he comes in contact.

Spirits of that character often seek to conceal themselves from the observation of other spirits, but, alas! they can not get away from self.

truth that neither the blood of Christ nor the waters of the Ganges will wash out the stains imprinted by a violation of natural laws, and fewer crimes will be committed. But, says the reader, are these blotches and stains ever to remain, like the fabled mark set upon Cain, to distinguish the poor mallorganized man or individual of unfortunate surrounding, who through ignorance never arose to, and lived in the higher chambers of his being but was chained down to the sensual plain by inherited and uncontrollable passions? We reply no-emphatically no! Extremes right themselves! These extremes are watched by missionary spirits and guardian angels, and at the opportune moment when the poor unfortanate spirit has had his fill on the sensuous plane, and is sin-sick, he for the first time discovers an intelligent angel by his side whispering in tones of love, and pointing the way to a better condition. Thus it is, that the time comes sooner or later that the poor unfortunate spirit begins to ascend into the upper apartments of his own being, and thereby like an artist at his easel, he by slow degrees in good thoughts and noble acts, covers up the blotches and the stains of his past life, and far off in the future, they will only be seen as the dark shades in a pertrait or landscape painting are seen, to give boldness of expression to the beautiful. But, says the reader, a limb is occasionally crushed, and it becomes necessary to amputate it to save the patient's life; may it not be that when the physical body is so corrupted with disease that there is no hope of relief only in death, then in such a case may not suicide be commendable? The parallel is not perfect,-the limb is amputated to save the life of the remainder of the body-suicide saves nothing, but ushers the spirit into the next life prematurely.

ands of Spiritualists and others, have had ample proof of his genuineness as a medium, but our point is this, that this is not so strange a phase of mediumship after all. Swedenborg in particular is reputed to have possessed this faculty of seeing things at a distance and answering important questions to the crowned heads of Europe, and why can't Mansfield, with his spiritual eye or spiritual sense, feel what is contained in a scaled envelope, and, if he gets en rapport with your spirit friends, communicato their thoughts to you?

Or may not sealed letters be answered by means of mesmerism? A. J. Davis and many others, at the time this subject was being investigated through the country, many years ago, it is alleged, could perceive the contents of closed books or letters, and visit persons many miles distant, and describe accurately what such persons were engaged in doing at that time?

But Von Vleck, McQueen, Baldwin and their coterie, would be deprived of their principal means of support were there no mediums to persecute; so let us pass them around once in a while, and lot Spiritualists see what they are about.

God in the Constitution, Etc.

A very zealous body of Christian reformers, as they call themselves, have been holding a convention at Farwell Hall in this city, and debating the best methods to pursue to get the words, "God" and "Christ," inserted in some place in our good old Constitution, which was framed by those old Infidels, Jefferson and Franklin. These Reformers think also that the old instrument should be toned up a little on the Sabbath question, or fixed up after the Connectiout style .: All along we have thought that this movement was so nonsensical and insignificant that it would attract but few followers outside of one or two churches but these Reformers came from the whole Northwest, and really got in some pretty good arguments for their unworthy cause. One speaker complained that some of the churches were too conservative; that Christ said, "He that is not for me is against .me," and that they could, not oppose the insertion of God and a recognition of Christ, without being an enemy to Christ. Another speaker was greatly incensed because the laws did not exclude a Mahommedan from the country, and said that Christians were not going to stand it either, And another was desirous to know if it was proposed to introduce into this country, the fabled deities of the ancients, in place of the Christian's God.

These Reformers not only want to inject a little God and Christ into the Constitution. but they want to have the Bible restored to Let the world be impressed with the its old place in schools, out of which it has lately been so ruthlessly kicked for its obscenity and dogmatism, by Infidels, Jews, Catholics, Spiritualists, etc., notwithstanding the power and wisdom of the Christian's God The Sabbath, too, was not guarded sufficiently in the laws or Constitution, and these Reformers would have the old Blue laws of Connecticut again in vogue, as a general law. But we now think this movement has assumed proportions enough to warrant Spiritualists and Liberalists to keep a vigilant eye ngon it. They may not goso far as to hang witches or burn holes in Quaker's tongues, but they will persecute mediums and healers, and Spiritualists generally, if they are able to get a law passed to their liking; and we feel warranted in saying that, from the actions of Spiritualists of late, in the Slade prosecution, and opposition to the medical laws, these Reformers will have a rough time of it to get any verystringent measure of this kind through any legislative body. We regret to see, yet we may be hypercritical, that some very zealous "reformer" has of late years, induced the Superintendant of the Mint to stamp the words, "In God we trust," on almost every denomination of coin. We hardly think Jefferson and Franklin, and other eminent law-makers, would have allowed this done in their time: for there is a law, probably to prevent Cæsarism, that no bank-bill or coin shall contain the image or name of any living person. We, however, do not decline to receive in payment for all debts due us a coin bearing the above allusion; so send on your coins in payment for the JOURNAL.

THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER XVI.

THE DOCTORS OF SOULS A FAILURE -- THE BRAIN AND ITS PECULIAR CHARAC-TERISTICS.

It is a fact that humanity needs a new religion that can heal the sick morals, the putrid virtues, and sealy honesty of those human beings who are not a law unto themselves. It appears from the current newspaper literature of the day, that some extremely wonderful properties have been discovered in the earths of New Jersey. It seems to be an infallible cure for rheumatism, wounds, bruises and corrupting sores, etc. The earth is bound on to the limb and changed once a day. Some very extraordinary cures have been performed. and people carry off quantities of the earth and apply it at home. It can be found not only by the acre but the mile. It is as good for animals as it is for men. A farmer had a hog that was fearfully lacorated. Inflammation set in, and the hog was turned out to die. He crawled to a hollow filled with swash. He laid himself down and continued to wallow. In three days the inflammation was gone. The animal began to ext, and in less than a week was perfectly well.

There are millions of remedies to apply to the ills of the flesh, some of which are excellent; but as yet no infallible agent has been found for those who are dusabled morally, and who carry their infirmity, as it were, in a sling.

This, indeed, is a sin-sick world. See the defaced virtue on the back streets of this Garden City, within the sound of the minister's voice! . Behold the morals of the people, full of blemishes and covered with scars! Look at the ministers whose corrupt practices while in the pulpit finds a counterpart in the dens of vice with which this place is flooded! The man who lies, who deliberately and maliciously deceives another, is suffering from a mind-malady, and he needs a treatment not laid down in the materia medica. He can't find relief in the Bible, for the God thereof was a most consummate liar, sending forth lying spirits. that King Ahab might be destroyed, and showing that he, too, had a touch of the same malady. . The various Gospel expounders are not successful in doctoring the morals of the people. In fact they are -many of them, at least-very much out of order themselves. Is it not a fact, then, that we need a new religion, one that will treat the transgressor as sick morally, requiring a remedy entirely different from that presented by the churches? A mud bath may cure the ills of flesh, extract poison from the body, relieve the limbs of rheumatic pains, but we want a remedy for moral ills. It appears, from the London Medical Record, that quite a little sensation was created in Vienna, by a paper, read before the Verein der Acrzte Niederosterreichs by Prof. Benedict, the object of which, as stated, was to show that in general, nobody can be completely responsible for any good or bad action. This paper was a further development of the position he took at the last Congress of Naturalists at Grantz. After extensive personal investigation. Benedict says that the %kulls of 50 per cent. of thieves present a high degree of asymmetry. In twelve brains examined, nine of murderers, two of habitual thieves, and one of a falsifier, the surface of each exhibited signs of abnormal development. Of those conditions principally observed in these and similar cases, Benedict says the most important is the frequency with which the cerebellum is incompletely covered by the occipital cerebral lobes. His conclusion is that persistent criminals being incorrigible by a physical necessity of their organization, the good of society requires that, instead of a short punishment, permanent restraint should be more generally substituted in the case of such offenders. And here comes Dr. J. C. Bucknill; an eminent London Physician, who has made the study of the brain a specialty, remarking that "No one brain is like any other brain. Either through the force of inheritance from the parent organism, or through the influence of education or other modifying circumstances, every mind possesses such a peculiarity of individuality in the relative suscep tibility and strength of its organs, that the same disturbing influence never produces in two brains exactly the same pathological effects. But the best authority of all is the following given through the mediumship of Mr. John Thomas Kingley, of England, His controlling influence says that "First of all, was exhibited to me a brain very red. I was told that persons possessing a brain of this quality were very violent people, and the mental disease incident to them was madness. I was shown another of a pink color. The possessor of this was very impulsive, and subject to paroxysms of rage. The next was a pale pink. Such would be very impressionable, inclined to irritability, changeable, very sympathetic with suffering, and liable to suffer through mental derangement from any heavy trial. The next was white. This was an indication of a most simple character, unsuspecting and easily imposed upon by the hard men of the world. The mental disease of such would be despondency and utter break down. The next was a pale yellow. Such would be a votary of fashion and a pleasure seeker, and not frequently subject to insanity. The | Spirit-life.

next, was a dark yellow, inclined to brown. This would belong to practical and commonsense persons, that keep the material world a-going, and would be free from mental delusions. Again, brown or dark brown would constitute very materialistic minds, selfish, covetous, and little capable of high and noble thoughts. Such are the foes of religion and Spiritualism. The next is leaden color .- These are dull, bashful, reserved, and timid, yet subject to profound thoughts and deep cogitations. They are avoided by society, and seldom have many friends, although kind in their way. There. are composite brains, which appear rather ludicrous, constituting all kinds of character in the same individual; I was astonished at looking at this. There are also other colors, such as mottled or granite, which is the result of a long course of trials, gradually wearing until the mind that was once lightsome, free and unsuspecting, becomes grave and stern in its deportment. There are very dark brains, and I am told never to take a case of insanity in hand if the brain appears very dark; such are much diseased."

The criminal is morally sick; his brain is badly out of order, and he who expects a Doctor of Divinity, to cure him will be sadly disappointed. The time has arrived for a system that will rid the world of criminals-It has been estimated that the number of abortions in New York City each year, will reach as high as 10,090, if not more. Fashionable ladies, pious church members, prayerful sanctimonious creatures they are. think nothing of murdering their unbornchild! They will attend church, turn theireyes heavenward, sing psalms, and wear a solemn expression on their features, while the subtle poison they have taken is gradually killing a little angel in embryo. We tell you that infanticide is fearfully prevalent in our fashionable churches. Pretty time to doctor the morals, when an insidious poison is working in the veins, and doing its murderous task! Pretty place to doctor the morals when the minister is weekly visifing assignation houses, as certain ones of this city have been known to do.

We tell you that the morals of the people are badly dilapidated. Five out of every ten are sick, yes, morally sick, and under the impulse thereof they commit crime. Prof. Swing's sermons are as useless as bread pills: Rev. Patton's are not half as drawing as a porous plaster. Moody's harangues are as destitute of any genuine merit, as a rotten potatoe. They don't reach the case. A specific is needed. Preaching has been tried, and still crime continues. When will the world learn that man acts from the impulses within him, and those impulses may be as badly out of order as one of those ancient castles that cheltered the carved forms of massive gods, hundreds of years ago? According to Mr. Angell, crime has more than doubled in Massachusetts during the past ten years. During 1865, there were about 10,000 persons confined in the various prisons of that state. In 1875, there were more than 20,000. The population of Massachusetts is now something like 33 per cent. higher than it is in Ireland, and life and property are more insecure in this country to-day than in Italy, where nearly 20,000,000 of the people can neither read nor write. This is a fact notwithstanding there are in the United States over 61,000 ministers of the gospel trying to doctor the morals of the people. What an immense army! Yet how illy able to master the sins of the day! They don't comprehend the situation. Their sermons don't touch the evil, any more than a flying kite does the twinkling stars." -Their prayers, if any efficacy in them, would long ago have reformed the world-Their baptismal exercises have less virtue than a plate of soup, and their sermons are as contrariwise as the loftiest imagination can conceive. We want a key that will open the grandest apartments of nature, and which will reveal a method whereby the moral ills of the world can be successfully treated, and crime and ministers of the gospel be banished from the land.

(n. ------

[The following response to the above letter, was written by our Dear Brother S. S. Jones, about ten days before his cruel assamination. . We remember the day when he walked into our office with the same; he was unusually cheerful and hopeful, and he handed it to us saying, "Francis, publish when convenient." This is the first and last article he ever wrote on this subject, as he always seemed to prefer that we should discuss the question of suicide, and all matter in relation to the same was turned over to us, to deal with as our inspiration directed. -J. R. FRANCIS,

'Is not Spiritualism responsible for an increase in humbers of suicides? inquires our correspondent. 'If an individual by a malorganism and unfortunate surroundings, becomes sick of this life, and has become a simple receiver of the truth of the reality and nearness of the Spirit-world, and in addition thereto, like many superficial reasoners, believes 'that the next life to all is a Summer-land or Elysian field where all is happiness-felicity unmarred, he might be easily induced by his own meditation, to commit suicide to get rid of the misery of his mortal life. The skeptic who believes that the death of the body is an eternal sleep, might do the same. The Christian who believes that he is elected to be saved from the foundation of the world, might also follow snit. The devout Christian that believes bimself sure of eternal salvation through the blood of Christ from having

Answering Sealed Letters,

I have seen a great many of his (Mans eld's) answers to sealed letters, that, is, ave read the letters and his answers to them after they had been returned to the writers, and I know of no instance in which he has answered a test question correctly. His answers, however, indicate a knowledge of the questions asked. An investigator could safely offer Mansfield 81.000 or any sum to answer a sealed letter or a question contained in a roll of paper with the condition that the medium should not touch either letter or roll.

VON VLEOK. -Chicago Tribune.

Mr. Von Wleck in his communication also states that it was not very difficult to open a wax-sealed, sewed or gummed letter by an expert, or that if the letter can not be opened and closed, without detection, that it was very easy to read it through seven or eight thicknesses of paper by placing it before a strong light.

We will not admit for a moment that Dr. confessed and accepted him as his Savior, | Mansfield is a fraud, but affirm that thous-

Dr. J. V. Mansfield.

This gentleman has our thanks for his kind attention during the past week in receiving and forwarding to us communications from Mr. Jones. These messages bear the most unmistakable evidence of coming direct from the purported source, and establish Mr. Jones' identity beyond a doubt.

The Vatican Happy.

A telegram to The Daily News from Rome represents that the Vatican is elated at the prospect of war, and ardently hopes the Russians may gain some preliminary advantages, in which case it has persuaded itself that the war would become general.

Mrs. H. SCATTERGOOD lectures in Cleveland during May. She would like to receive calls to lecture at intermediate points. Address her at once at Fall River, Mass.

ERASTUS RASSETER sends \$3.15 to this office, but fails to give P. O. address.

If W. H. DART will give his post-office address, his desires will be attended to.

"Dr. Huntoon" Again,

In last week's paper the types made us call this man a blonde when we intended to say a brunette. He has black eyes, a pale, sallow complexion, and a smooth face, which gives him a very youthful appearance. His real name is supposed to be Taylor. At Cleveland he was Dr. Blanchard; at Battle Creek, Dr. White, and on reaching Chicago became Dr. Huntoon.

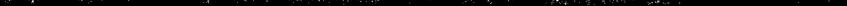
Lectures at Grow's Hall.

Mrs. Richmond's lectures continue to draw large audiences at the above named place. Her services, we are informed, have been.

engaged for the entire year. We shall, in future numbers of the JOURNAL, give a copious abstract of many of her lectures.

CAPTAIN E. V. WILSON closed his engagement in New Orleans, Sunday evening, April 8th. Hon: R.G.W. Jewel, President of the New Orleans Association, took occasion td make some pleasant remarks with regard to the lecturer and his lectures, and introduced some complimentary resolutions which were adopted. Capt. Wilson is now in Texas, and can be addressed at Bremond.

DR. MAXWELL, whose ministrations were so well received in this city, has passed to



Philadelphia Department.

APRIL 28, 1877.

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

CELEBRATION OF THE 29TH ANNI-VERSARY OF MODERN SPIRIT-UALISM IN PHILADELPHIA.

Official Report of the Eleventh Annual Meeting of the Pennsylvania State Seciety, Saturday, March 31st, and April 1st, 1877.

Mary A. Stretch was called to the chair. The Secretary read the call of the meet-

On motion: Lydia A. Shofleld, Samuel Maxwell, M. D., and A. Mary Wise were ap-pointed a committee on resolutions and usines

Joel H. Rhodes, Sarah A. Anthony, Jos Harmer, D. Mary Mann, Wm. R. Evans, were appointed a committee on Nomina-

Elizabeth George, Eliza L. Ashburner, Chas. Humphrey, Henry B. Howard, Mrs. Van Duzer, were appointed a committee on Finances.

Addresses were made by Ed. S. Wheeler, S. K. Coonley, Trushum Brown, Miss Ella Gibson, Dr. Child, and others.

The Committee on Resolutions made the following report:

WHEREAS, The developments of science have proved that force is in all cases spiritual, and that the more ethereal and refined it becomes, the greater is its potency." Manthe crowning work of Deity, is capable of the highest spirituality; it is this which dis-tinguishes him from all other forms of creation. Believing that the Advent of Mod-ern Spiritualism was a benediction from the Infinite-an appointed means to draw us nearer unto God ; that in the light of this knowledge we should labor unceasingly for the elevation of humanity, that by practical lives of purity and goodness the seal of Divine assurance, will be made manifest by the exalted knowledge vouchsafed to us, not only of the life to come, but of the spirit life in which we are living now and here; therefore,

Resolved That we believe the highest form of Spiritualism is manifested by the development of true lives here, by obedience to the physical, mental and spiritual laws.

Resolved, That it is practice, rather than profession alone, that is the real lever by which the world is moved, and that rightconsness is the fulcrum upon which this must be placed.

Resolved, That in commemorating this, the Twenty-ninth Anniversary of Modern Spiritualism, we rejoice in the knowledge that true Spiritualism is moving on, and notwithstanding all obstacles, will meet the coming demands of humanity.

Resolved, That good would result by meeting in various sections to discuss the question of Organization, and that we extend an earnest invitation to the Spiritualists in this State to meet in their several localities, to consider the propriety of or-genizing for social meetings, lectures, to open libraries, reading rooms; and we request them to report to our secretary.

Resolvd, That in advocating organizations, we mean the formation of such associations. as will not cramp the human soul in its as-

Adams, Harford, Susquehanna, Co.: Dr. Beaver, Reading; Luke Gilbert, Oak Shade, Lancaster Co.; Charles Stevenson, Harris-burg; John S. Isett, Spruce Creek; Mrs. N. S. Ewer, Columbus, Warren Co. leaving the stars, so the spirit shines out before us in beauty and brightness. The second proposition, which comes to us as a conviction, and is demonstrated and confirmed by the facts of Spiritualism, is that

called Death.

after-life.

material things.

MARCH 1SF.

world.

and commune with us, giving the most ab-solute proofs of identity, and a vast amount of important information in regard to the

Standing upon these as a foundation we shall be unmoved by the taunts of scorn

from the ignorant, the slanders of the bigot

and the self-conceited denunciations of the

so-called scientific, whose superficial observ-ations do not reach beyond the surface of

. I rejoice to know that there are millions to-

day who are established firmly in this belief,

and that myriads in all lands, and among all

classes are seeking this knowledge. Let us

do all we can to open the avenues of knowl-edge and sow this gospel of glad tidings

unto all people "broadcast over the whole

ELEVENTH ANNUAL REPORT OF THE EXE-

OUTIVE COMMITTEE OF THE PENNSYL-

VANIA STATE SOCIETY OF SPIRITUALISTS,

accept its teachings, and by the knowledge which it brings of the future, are relieved

from the dread of that unknown condition,

but who find their lives moulded into more

tent and far-reaching influence in modify-

ing the sentiments and doctrines of all the

various religious denominations in the

world. Its real history must be written in the fu-ture, when it is better understood, practiced and appreciated, not only by those who ac-cept its teachings and subscribe to its phi-losophy, but by the world at large. At first it met with, opposition and ridu-cule mainly from the theologians, and a certain class of scientists, but as it moved steadily on over the world, these gave place either to an acknowledgement of its truth-

either to an acknowledgement of its truth

and power, or indifference to the grand

movement which was calling for the investigation of all thinking minds. This oppo-sition from without fortified Spiritualism

and brought its believers into closer rela-

tionship to each other. As time rolled on,

diversity of opinion, and that strong indi-

viduality which is a natural result of its

teachings, produced differences, and even

opposition in the ranks of Spiritualism, yet

while believers differed honestly on many

points, the couse was ever onward, and new converts, full of zeal, continued to

flock around its standard. The manifesta-

tions which had commenced twenty-nine

years ago to-day, in the raps, branched out into various forms, each adapted to meet a demand of the people and furnish more di-rect and positive evidence of continued ex-

istence, as well as valuable information in

regard to the conditions of the life beyond.

The most severe ordeal that Spiritualism

has had to pass, has been in connection

harmonious conditions and relations with the present: but it is exercising a most po-

earth, with a liberal hand.".

these spirits are immortal and have contin-On motion it was resolved that the Board be requested to use such means as they may ued consciousness, unbroken by the change deem proper to extend the influence of the The third proposition, which is so beauti-fully illustrated in all the phenomena of society into all parts of the State, and that they elect members of the Board who will Spiritualism, is that these spirits, after the co-operate with them for this purpose. change called Death, can, and do, visit us

Letters from Mrs. N. H. Ewer, of Colum-bus, Warren Co., and Mrs. M. J. Wilcoxson, Rev. Cyrus Jeffries, were read. At a meeting of the Board, held April

2d, Rev. Cyrus Jeffries, Henry T. Child, M. D., and Joel H. Rhodes, M.D., were appointed. Missionaries, for the purpose of lecturing, and organizing societies in different parts of the State, to be auxiliary to this society.

SPECIAL OFFIN, J.T. Patten & Co., 163 William St., New York, offor to send every reader of this pa-per, on receipt of twenty-five cents, to pay printing and mailing expenses, a three months trial trip of LENGURN HOURS—a large 16 page family literary Poper, filled with the choicest literature; and as a premium, a package of twenty-five assorted transfer pletures. These pletures are highly col-ored, beautiful, and are easily transferred to any ebject to as to imitate the most beautiful paint-THE ANALYSIS OF

ng.

<u>Passed</u> to Spirit-Bife.

Passed to the higher life from his home in Shennes Town -Modern Spiritualism, with its power and hip, Fountain county, Inc., April 7th, 1877, on the (5th anniits weakness, its facts, and its fancies, is verlary of his carth's oristence, Georgia-H. Galloway. undoubtedly one of the grandest movements which characterize this age. Not alone is its influence felt and realized by those who

He was well and invertibly known as an earnest and consistent and philtureline, helder loss a resident of this county, and a member of the Society of Progressive Friends, logated near this place.



A BELIGHTFUL odor, from a well-dressed lady or gentleman, is always admired, and Dr. Price's Alista Bouquet, Pet Rose, or Floral Riches will produce that desirable effect.

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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. CERES EVERY CASE OF PILES. -40126152

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These France made one of the nucleous displays at the denormalized Exhibition, and ware unsummously recontinented for the HIGDREST HONGRS. New Manufactory—one of the largest and fine the world. The Square Grands contain Mutuablek's new patent hubber Gveratrong Scale, the greatest improv-ment in the history of Plano making. The Unrights are the fract in America. Plano making, The Unrights are the for line fractor. Plano series of that. Bon't fail to write for line independent of the series of the fractor for the form

MENDELSSOHN PIANO CO.,

Room 2, 394 Decrebern Street, Chicago, His. M.R. EOBINFON, while under spinit control, on rearising most perfectly, and prescribe the proper remedy. Tet, as the most perfectly, and prescribe the proper remedy. Tet, as the most perfectly, and prescribe the proper remedy. Tet, as the most perfectly, and prescribe the proper remedy. Tet, as the statistic difference of the test proper remedy. Tet, as the most perfectly, and prescribe the proper remedy. Tet, as the most perfectly, and prescribe the proper remedy. Tet, as the shock of heir, a brief statement of the tex, age, leading comp-tours, and the length of time the patient has been dely; when she will, without delay, toturn a most potent prescription and arenely for evaluesting the disease, and permanently curving all curvable diseases. Other spinit-publics are brought en erapport with a side per-son, through her mediums hap, day never this to rive immedi-tion and sective forces brought en erapport with a side per-son, through her mediums hap, day never this to rive immedi-tive and Accusive forces brought en erapport with a side per-stration decreation, it should be given up orgified presidely as directed in the eccompany her lotter of instruction, however simple it may even to be; reignified in the system the application from prescription is unstally aufiliated in the application for a rerowd, or more, if required, should be made in admit-ten days after the herd, each fuer medium day day changes that the days after the herd, each fuer medium bing day changes that the days after the herd, each fuer medium bing day changes that the days after the herd, who call up and her at her resciber, and the approved in the comparison of the discase. The discue of may one who calls up and her at her resciber, and the heality with which the split her medium bing day changes that the heality with which the split curve the application is by letter, and when the parison to here we with the anapplication is by letter, and when the parison

and only in the nearing ter, one are provention, \$2.00; each only a medium. TERMS:-Diagnosis and first preceription, \$2.00; each only a question of a state of the application to insure a reply. The state of the state of the applications, to insure a reply, a BF interaction, all clustry applications, to insure a reply, a must contain one dollar, to defray the expenses of anonucleus and a state.

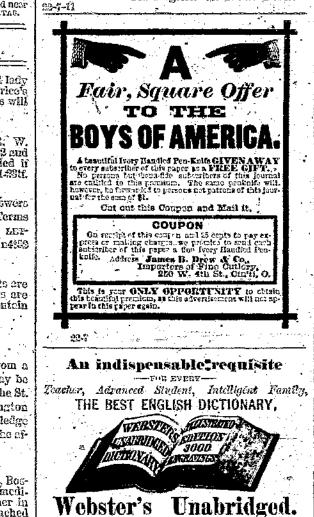
Hills contain one nonce, to acting the expression and non-and positive. N.R.-Mis, Rominson will give inf private sittings to any one. If privacy is required, it must be by latter, with the questions plainly written, and accompanied with the must kee, to which reliable messacian writing will be promotive remained. She forma chows taked, must be charactive compliant with, or no performed by the taken of topore performance.

Wonderful Success in Healing the Sick.

The curve performed in all parts of the country through the mediumship of Mag. A. H. Rabinson, are no ites respectively from these recorded in the Billo. A lock of the test persons have, sent in a letter, and held in her hand coables her to ac-curately diagnose the discuss and presenbe the remedy. One of her spirit guildes no in person to every patient and office made ther presents known.

-bottles made to look large. Dr. T. Ormsbee.

MRS. JENNIE POTTER, of No. 186 Castle St., Boston, 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



rations after higher conditions: that while we desire co-operation in labor for the good of all; there must be no dictation, no creed or formula to which all must subséribe, but freedom' of thought, and the right to express our best and highest ideas.

Resolved, That we believe the time is coming when a national convention should be held, and we recommend the friends of our cause throughout the country to act in the matter.

Resolved. That order being heaven's first law, we earnestly desire that all our meetings shall be held in such a dignified and impressive manner, as to elicit interest and

command respect. *Resolved*, That Spiritualism enables us to realize more fully the sacredness of human life, that we should exert every means in our power for the abolition of capital pun-ishment; the enormity of this relic of bar-horizon is greatly augmented and our rebarism is greatly augmented, and our responsibility is increased, by the knowledge that these condemned and erring ones, many of whom are victims of the false conditions of society are thrust out into the other life, where their undeveloped spirits

often exert a powerful influence for evil. Resolved, That we believe society has no right to punish any individual, but to restrain and endeavor to reform those who violate the moral laws, crime being a disease often resulting from external conditions.

Resolved, That we should earnestly labor for the abolition of War as a method of settling national disputes, and that we hail with profound gratitude the recent example of the United States and England adjusting their difficulties by arbitration.

Resolved, That we thoroughly sympathize with all efforts made to overcome the great evils produced by the use of alcohol and tobacco believing, as we do, that they are the direct cause of most of our crime and pauperism.

Resolved, That while we are willing to spread the mantle of charity over the deeds of our fellow beings whatever may be their acts, we must condemn all practices of fraud or deception, considering none more atrocious, than those connected with the sacred truths of Spiritualism, and that all deception and crime are in direct opposition to its holy teachings.

Resolved, That while the waves of fraud, corruption and doubt, passing like the tem-pest to and fro over the earth shock and wound our human sensibilities, they can not destroy the convictions of our souls, but urge us on to more earnest endeavors to live purely and nobly that we may be worthy students in the high school of our adoption fitting us for the companionship of angels. Thus may we "cease to do evil and learn to do well"; "overcoming evil. with good," that " peace and righteousness may cover the earth as the waters cover the 88a.

Dr. Child said: The fundamental principles of Spiritualism were very simple, and could be embodied in a few words. There are three fundamental principles. The first-proposition,—one which mankind had been grasping after for long ages, but had only faintly realized-was that man is a spirit now and here.

We look upon these material forms and in the crudeness and superficiality of our thought, we call them men and women, but when our spiritual eyes are opened, as they may be even in this life, we see that there G. George, Joseph Wood, John Tingley, is an interior spiritual body in each one; we may at times see these outward material bodies fading away like the clouds at night Eliza L. Ashburner, Philadelphia; John S.

with its grandest manifestations, known as "materialization." The circumstances under which these

have been given to the public, have opened a wide field for fraud and collusion, and it is deeply to be regretted that in some in-stances these have been practiced by medi-ums who might otherwise have given to the world the most entiplation; avidences of world the most satisfactory evidences of the return of our-loved ones. The urgent demand for these manifestations on the part of Spiritualists generally, and the publie, has doubtless added much to the tempt ations of the weak; and many mediums have been led to neglect their appropriate development and seek for this. The result has been to discourage' a large class who had commenced their investigations with this form of manifestations, while at the same time there has been a very general in-terest and inquiry awakened in the subject.

As truth, like gold will come out of the fire more pure and beautiful than ever, so we believe that when this ordeal is passed and Spiritualists rise up in the true dignity of their manhood and womanhood and determine that they will not countenance any fraud or deception, the glorious cause of Spiritualism will again move onward, and we shall rejoice in the progress and unfold-ment of this grand truth which is so essential to human development and progress.

Holding these views, and knowing that Spiritualism is founded on the immutable rock of truth, we have no fears as to the result, neither are we anxious, but our desire is that there may be a better condition among ourselves, that we may be able to show to the world that Spiritualism will bless all who receive it properly, and live up to its highest teachings.

One of the prominent questions which now interests Spiritualists, is that of appro-priate organizations, for the establishment or regular and orderly meetings, in which our principles may be candidly discussed and presented to the people. The system of itineracy which has generally been adopted, although in the main successful, does not seen to meet the demonds established does not seem to meet the demands especially in the country and the smaller towns. We need organizations that we may know and help each other, and thus accomplish the greatest good to ourselves and the world, and we trust that in the deliberations, and discussions that are now being carried on something may be evolved that will result in the formation of more efficient general and local organizations.

It is desirable that a board of officers/he chosen, who will represent as many different parts of our state as can be, in order that we may obtain more general informa-tion, and have a more extended influence, and arrange for having missionaries in the tield.

The Committee on Nominations reported the following, which, on motion, was adopted and the persons therein named were elected, for the ensuing year: President, Rev. Cyrus Jeffries, Burnt Cabin, Fulton Co., PA.; Vice-Presidents, Joel H. Rhodes, M. D., Mary A. Stretch, Philadelphia; An-drew J. Musser, Columbia; Joseph Potts, Harrisburg; Amos Grube, Mt. Union, Huntzingdon Co.; Wm. R. Evans, Carversville Bucks Co. Secretary, Henry T. Child, M.D., 634 Race street, Philadelphia. Correspond-ing Secretary, Lydia A. Schofield, 526 North Twenty-First St., Philadelphia. Treasurer, Joseph J. Harmer, 924 North Sixth street, Philadelphia; Board of Managers, Elizabeth

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Boices from the People.

Written on the Death of E. E. Free-

man's Little Roy. Brother, weep not for your darling, Though his form you see no more, He is with his mother, walting Over on the Golden Shore. You had built your hopes upon him, Visions all too bright to stay— Think, his carthly sufferings ended, Now his form is lold away. Yes! your sorrow would be deeper, Had that little form been left To roam around this earth plain, Of his reasoning powers bereft. Well you know that dreadful fovor Git tiads wrecks an infant's brain, But you feel his presence near you-You shall see your boy/again! He is with his named mother, Watching over father dear, 'Tho' you can not see them, brother, Yet they're over, ever bear. They are with you in your ecdness,. When howed down with grief or pain, Sho would soothe with fond cureases, You will see your loved again. Joyful day when death's dark angel Where you all with the strend, Where you all will be united In that heppy Spirit-land. But, doer brother, wait with patience, 'Till your earthly mission's ofer, Then you'll meet ne'er to be parted, Over on the Golden Shore Over on the Golden Shore. Mrs. J. R. Speulding.

stonary.

of Forder, Mo.

carry dead.

Pall Mall Gazette.

known.

The Past.-We are met at every step by the shadow of the past, and waracd in solemn tones that the only safe way is that which has been trod-den by our predecessors. We are told that the sendency of the human mind is to error-not to

tendency of the human mind is to error-aof to frath; that no man is safe to think for hinself un-let's he thinks by the formulas of the past. We are told this with all the assurance possible, when common conce must admit that there can be no arogrees, no development, unless brought about by orginality in thought and action. As time passes, now problems are met that the teachings of the past are powerless to solve; new issues that nothing but calm investigation and the use of our bast indemont will enable us to comprehend, and

best judgment, will enable us to comprehend, and

when called upon to act in this capacity. In so far co vo free ourselves from the slavery of precedent, just so far will we make progress, and whenever ve cllow old blees of authority to govern us we will stand still and hold others back.—I. M. Latte,

Personating the Devil.-- A strange story

and a proprietor, notvitastanding the entreal standig subry comes from the north of Spain. A moribund landed proprietor, notvitastanding the entreales of his family and friends, refused to receive the consolations of religion. His family, thinking they had overcome his acruptes, sent for the par-ish priest; but upon his arrival the sick man de-

clined to receive him, and the priest withdrow, de-

eloring that the devil would come, in person to carry off so hardened a signer as soon as he was

and while the family were watching over the body the door of the room was opened with a great

noise, and there appeared upon the scene a per-

noise, and there appeared upon the scene a per-sonage arrayed in red, brandishing a pitchfork, dragging a long tall after him, and smelling very, strongly of sulphur. His appearance created so much terror the yomen present fainted and the firsh rushed ont of the room by another door. A man-servant, hearing the screams, and thinking that thieves had broken into the house, armed himself tritty a rowlyer, and made his you to the

Last theyes and broken into the mouse, armou-himself with a revolver and made his way to the room from whence they proceeded. For a mo-ment he, too, was terrilled by the appearance of "the devil," who by this time had got the body in his arms; but, mastering his fears, he fired three barrels of his revolver at him, and the supposed david who full to the proved on his nor.

devil, who fell to the ground, proved to be the par-ish sexton; who, by the order: of the priest, had disjuised himself, as he conceived, as Satan. He

was quite dead when picked up, and four priests, who are suspected of complicity in this attempt to

work upon the superstitions feelings of the family of the deceased, have been taken into custody.-

Had he succeeded in carrying off the body of the

man; and avoided detection, it would have been

believed that he was the veritable devil. But his

Satanic Majestey vanished just as soon as the mys-

tory vanished. Divest theology of its mystery,

and there is not even a rope of sand left to attract

the people into Church. According to the views

of the Japanese, whenever a husband and wife are

quarrelling, the devil is believed to stand between

them encouraging them to go on, and the children are told that when they tell a he, an imp celled the "tenger," will pull out their tongues. Many

Japanese youth has spoken the truth in feer of the imp standing by ready to run away with his torgue. The time is rapidly approaching when

the world will be able to demonstrate to absolute certainly that the Orthodoz devil, the Orthodox God, and the Orthodox plan of solvation are a a myth. All that is required is to banish the mys-

tery, and the true status of affairs will be made

A few hours afforward the siel: man died,

Change.—Theodoro S. Gorham, of 141 Sth St. N. Y., writes:—The true student of science, must admit that man is but a new production- of evolution, comparatively speaking, which the primi-tive condition, ushered into such a theatre of va-rhetics, is ave stricten by, and lost in the contem-plation thereof. The first impression which the twonderful and the marvelous has on the untator-ed mind, is one of fear, and fear gives birth to m-marvitten. It is availant that into improve et mind, is one of tent, and tent gives with to be-percition. It is a reff-evident fact that ignorance and augerstition go hand in hand. The love of, that the excition to promote, good—God (for the two words are synonymous) in ourselves and fel-lov beings, this is true religion. But that system, which, born of fear and ignorance, based on super-tives and reaction with the protection stition, and refuces to keep pace with the progres sive march of celentific ficts, but does much to re-tard it, hecause, forcooth, they aim at its corner stones, which are fables, allogories, mythe and dreams, illogical and imperical in the extreme; such a system is not religion. Change is in the nature of things, and on the mind of man as on the visible universe, time works perceptible changes. In mind as on the material universe, come of these changes are the results of the slow but sure manipulation of this iconoclast, time others the result of sudden eruptions and convul sions, the outbursts of pent-up forces. In a like manner the liberalist chauges, his mind as time develops new truths. Orthodox creeds confined between the covers of old books, written when between the covers of old books, written when between the uncentrollable forces becoming too much for human nature, burst forth like a Vesu vins, and then the new system finds its foundation in rivers of hot blood from the crater of this meteohorical volcano.

.

Pro-natal Influence,-I rejoice that the effects of pre-natel influences on the formation of character, is attracting the attention of thinking minder for I have long thought that a correct inowicige of the laws governing the organization of the human mind previous to birth, and observ-nace of the necessary conditions to produce the highest type of offspring passible, thus making each succeeding generation more parfect, consti-tute the foundation of all reforms; and that one of the most important steps towards the accomplish-ment of this object, is a proper understanding and observance of the physiological laws by which we should be governed in the eclection of a life com-panion; also, that all that any other reform can accomplish, is to lop off the branches of the tree of cvil, while that along can strike at the roots. But when it is said that the mother has the power to mould the character of her child almost as sho desires, I always wish to add this provise, i. c. if the root control the surrounding influences which effect here. I ways in function the T want to impress it minds of the fathers, that a very large, if not an equal share of reanonability rests upon them. In. asmuch as it depends to a very great extent on them whether those influences are conducive to a happy and contented mind in the mother .- M. E. E. of Knightstown, Ind.

Npiritual Work in Minnesota .-- The to doubt about that at all; nothing is impossible

Npiritual Work in Minnesota.—The following is the report of my labors for the month of March. I spoke in Kingston the 2nd and 4th, receiving \$4:40; Kokato the 5th, receipts \$255; expenses \$0.15; New London 7th and 8th, receipts \$10.20, expenses \$250; Howard Lake the 9th, re-ceipts \$300, expenses \$2.50; Delano the 11th, re-ceipts \$300, expenses \$2.50; Delano the 11th, re-ceipts \$10.5; expenses \$0.40; Buffalo the 12th, re-ceipts \$10.5; expenses \$0.40; Buffalo the 12th, re-ceipts \$10.5; Monticello the 13th and 14th, receipts \$555; St. Cloud the 15th, 25th and 30th, receipts \$557, expenses \$2.50; Osakis, the 17th, 18th, 23nd and 25th, receipts \$13.75, expenses \$1.85; Alexan-dria the 19th and 20th, receipts \$12.00; Sauk Con-ter, the 27th, receipts \$3.15, expenses \$2.00; total receipts \$61.70; total expenses \$12.10. Net carn-imed for the Association \$49.60. Whole number of. Receiptes delivered during the month, twenty. Bespectfully submitted.—Thomas Cook, State Mix-stonary. with God. "And if God, my beloved Moody, can make a three year old colt in a minute, what would be the age of that colt when made?" My most noble ques-tioner, the colt would be when made in a minute, precisely three years and one minute old. Materialization of Washington,---Mrs.

Materialization of Washington.—Mrs. L. E. Lewis, of Cincinnati, Ohio, writes:—"On the 4th of March, Gen. George Washington celebrated the auniversary of his materialization at Terre Haute, through the mediumship of Mrs Annie Stewart. He appeared at the Cabinet door and was instantly recognized by a great many in the hall. He came out of the cabinet and stood in full view. He was dressed in continental costume, and hall. He came out of the cannot and stout in this view. He was dressed in continental costume, and had an American flag in his hand which he waved as the people were singing our national althem. He drew his sword from its scabbard and it flashed in the light as he moved to and fro. He sold: "H

would like to reveal to you many things, my dear friends, but my power is limited, so I must con-tent myself by making every client to form my likeness. My wish is is to be recognized beyond i and conversed with him, and also drank a glass of wine with him; then holding his hand he dematerialized to the very floor.

Note From England.-In the article of your of 21th Feb., "Mediums Convicted and Punished," Dr. Monek and Wm. Lawrence are held up as examples of mediums who disgraced the cause by mixing fraud with genuine power. Every true Spiritualist will sympathize with the indignation Spiritualist will sympathize with the indigation expressed, and severity of punishment recom-mended in such cases where—I may add—the evi-dences against them_are beyond a skadow of doubt. As particular stress is laid upon Doctor Monck's case, I may be permitted to point out, that his conviction was, according to the magis-trates own words, not the result of elent evidence, but "in following the lead in Bow Street" by Mr. Flowers. If even prominent Spiritualists commit-ted themselves by hence influenced by mistepreted themselves by being influenced by infisiepre-centations, they may verify their impressions after Dr. Monek is free, and thus enabled to pressure his side of conduct in a clear view; then, I presume some of his accusers may probably look out for a corner to hide their shame and blunder. Whilst corner to hide their shame and blunder. Whilst Dr. Monck's guilt as to wilful fraud is freely ad-mitted only by the ignorant and fanatical persecu-tors of our cause, his moral conduct, which, in print, has at present the stamp of some cowardice, will be judged when all incidents of the situation come to light, as in the case of Wm. Lawrence, who is free and holds scances as before, with the only difference of carefully guarding against the intrusion of conspirators. In asking for insertion of these lines, I hope to effect a suspense of judg-ment on behalf of Dr. Monch, one of the most gifted of meditions in the world, and if the sense of common fairness should inspire us to reduce accusations to its proper minimum, it should, carry us further, if a blotch remains on the last evi-dence. If, in conclusion, I heartily join in the condemnation of a frauduleat medium, however sifted otherwise. I equally share in the indigatation of unjust accusation.—C. Reimers; 3 Ducie Av., Orord Road, Manchester, Eng.

Ministering Spirits.-We know of spirits -and we will use one instance, that of one who assed from earthly life somewhat the victim of his own desires and appetites, which were the own dered by a physical constitution, but within whom there was a spirit of mirth and gladness and drollery under the complications of sorrow and cickness and the madness of infoxication. This one passed from earth when somewhat of the cloud had risen from his mind, and straightway his soul was received by ministering spirits into the circle of healing. The consciousness of his own shortcomings at first overpowered him. He would fain ily from the eyes of all who were kind to him. After a while this passed away, and he saw other couls that were in agony beneath him and around him and his first impulse was to say some word of drollery and mirth, some expression that would have them from their corrow. Gradually he succeeded. He now forms one of a company of souls whose lives are devoted to the laring of spirits from their sorrows. But their lareneal does not remain long a celfish one. They, too, when sufficiently recovered, minister to others, and he who has been thus, wounded upon life's battle field, liecomes the most efficient and sympathetic in the corps of laborars that are leading and guiding that the spirit can have to aid it. Mrs.

The above is well calculated to give one an exalted idea of Spirit-life. ...

She opened the kitchen door and quietly said, "The coal has come," when the girl clapped her hands together and with an exclamation of aston-ishment leaped from the floor. The coal was sent-by a Mr. Shufeldt, who knew knothing of her want, and who never sent anything before, nor ever since. Probably a hundred different persons had this lady's name down on their memorandum books as worthy of charity and of course. would books, as worthy of charity, and of course, would keep all her wants supplied without any intervention of Deity!

Organization.—Let us suppose that a man starts out on the basis of utilitarian common sense. The very first thing he will do will be to utilize his passions and appetites by holding them in subjection to his judgment. After he has done that, he has gained some experience by which, he may help his neighbor; the two will form a neu-cleus; they are ready for a third, and so on. "Let every one sweep before his own door, and the street will be clean," says an old proverb, and if ever Snivituilism amounts to a success, it will asever Spiritualism amounts to a success, it will as-suredly be in some such way as that. Your plan of prison reform is a grand idea, but where, oh! where are the ones, the media, the educated young men and women who will take up their cross, who will depy themselves the luxuries of life, and who will depy themselves the luxuries of life, and who will voluntarily go lato penitentiaries without fee or reward, live on much and molasses, it need be, and teach the poor convict common cense-utili-tarian common sense.—N. B. Stary, Port Huron, Sca

Hrief Mentions-What Next?-Justicia, of Sackets Harbor, N. T., writes: "After expres-sing my keenest sympathy to you and the friends for your sudden bereavement, I beg leave to cor-rect an erroneous statement in your last paper by Cella M. Hills, relative to the observance of the Amplication Scientific Sciences Cella M. Hills, relative to the observance of the Anniversary of Modern Spiritualism. Give honor to whom honor is due. I know that Dr. D. S. Kimball, of Sacket's Harbor, formerly an Episco-pâlian, first suggested its observance in letters to Mrs. Brown; again to the *Brancorof Light* in 1865-6. It is presumed the idea way first given him by his manual that hard of harmonic of the tar y TT guardiane, the band of harmony and justice." [37 Can animals communicate ideas? . Can ideas be communicated from one mind to another without articulate speech? Is thought-reading a relic of articulate specea? is inought reading a rand of the time when men had no articulate speech? Has the power of hought reading died away from non-usage? are questions now interesting the British Paychological Society. Cor James E. Na-gle, of Austin, Texas, writes: "Will you please in-form a five-year reader of your valuable paper, the number of Splitualists in the United States." It is estimated that there about 10.000.000 in the estimated that there about 10,000,000 in the United States. In The awful effects flowing from intense religious excitement was pain-fully illustrated in the Catholie Church of Saint Francis Xavier, of New York City, causing loss of seven lives. It appears that a little before 9 o'clock a woman sitting in the western gallery was attacked with hystorics and became frantic, screaming at the top of her voice, and throwing her arms wildly about her. Intense excitement was at once caused in the congregation, and many of the women, imagining that the building was on fire, began to rush for the staircase leading in the street. LEF J. Morse, a trance speaker, says: "Spiritualism teaches us that the world, the flesh, "spiritualism teaches us that the world, the hesh, and the devil must be mortified; that in other words, all the vicissitudes, anxieties and disap-pointments of our earth-life, are ordered for wise ends, and that their issue will be more light, greater purity, and serener peace?" CFH. Augir, of Camp Release, Minn., writes to the friends of the Harmonial Philosophy of Minnesota: "I have done some free missionary labor during the have done some free missionary labor during the last three months. I have just closed my lectures at Montevideo, county seat of Chippewa Co, gave ceven in all, at intervals during four weeks; not a preacher came near, and finally forbid their children going to hear me. I also gave two lec-tures at Lac Qui Parle, three at Granite Fall, two tures at Lac Qui Parle, three at Granite Fall, two near Vixburg, and three at Beaver Falls," [5]"A medium in New York City told Thomas Hazard that she had been offered by certain members of the Y. M. C. Association 3900, to give a materializ-ation scance in New York, and after it was con-cluded, to eay: "Gentlemen and ladies, all you have witnessed I have done myself." This is on the principle, we suppose, of tighting the Devil with fire. IT An enterprising Chinaman of Gold Hill, Nov, recently mounted the following eign, handsomely 'painied, on his newly established handsomely painted, on his newly established wash heuse: "An Charlie washing done dawn cheap."- Virtuous public opinion seen obliged him to take down the sign and put up one with less Scripture in it. IF Wm. C. Gibbons writes: "The great soul of Southern Kansas goes out to you and friends in the sadness that has just enveloped you, and believe me its representative." In The "Doctors' Bill" in the Massachusetts Legislature, was finally defeated. [37 Mrs. E. F. Hill, of Mar-ietta, Ohio, writes: "I can not tell you what a dreadful shock it was to me to receive the sad intelligence of the assassination of our dear brother, Mr. Jones." 127 Dr. Chandler, in his "History of Persecutions," exclaims, "What confusion and ca-lamities, what ruins and desolations, what rapines and murders have been introduced into the world, under the pretended authority of Christ, and of supporting and propagating Christianity." J. L. Potter writes: "The Spiritualists of Wone-woc, Wis, thought best to celebrate the Twentyninth Anniversary of Spiritualism. Mrs. Edna Ford, a trance speaker, of Oregon, Wis., was en-gaged to assist your humble servant in breakinging spiritual bread to the hungering multitude. The best of order prevailed throughout. Before closing the meeting it was voted to have a two or three days' grove meeting as soon as the weather would permit." The Spiritual Scientist siys: "We know of several cases in this country where mothers were being driven to insanity by the loss as it seemed to them, of their little loved ones; but were saved by paritive demonstrations from the Spirit-world, and bright hope took the place of despair. 129 Silas Arthur, the musical medium, plays two tunes on two instruments at once. Mary E. Brawson, of Kingeton, writes: "I am more interested in the Journan, than ever since the subject of organization is being discussed, for I have long thought that if we could be properly organized, we would have much greater power and influence, and be much more respected." . 37 The priests of Mexico bittorly oppose the progress of Spiritualism. In Silas Artnur, the musical medium, will play on six instruments and read any book or paper given him, all at the same time R. M. Pritchett, of Dana, Ill., sends the follow og as a communication from Jesus: "Dear children of earth, I am here and want to tell you that I am not in that heaven the preachers preach about to the people. Now your preachers claim that I went to heaven, soul and body; if so, how can it be that 'I am everywhere;' it is impossible to be so. You can not be in two places at the same time, and so it is with me. You call on me to forgive your sins, but I can not. If you have been doing wrong, go to those you have wronged, and ask to be forgiven, and that is all you can do while. on earth. I am happy to be with you, though you can not see me yet, but the day will come that you shall see me as the cleven did when they were seek after the truth for they shall have their re-ward. If it is useless for me to say to you that I am sorry to hear of the sudden departure of the bold and outspoken editor of the Journal, S. S. lones, for words can not make you realize my true feelings or restore the breach made in your ranks; neither can they give back to humanity one of their truest friends. I shall continue my labors in behalf of JOURNAL, feeling that you will carry out Bro. Jones' wishes the same as though he were still with you in person. Accept my sympathetic regards, in this your great bereavement, and believe me as ever, your friend. Low It is the intention of the prominent Spiritualists in Eng. hand to present a measure in Parliament to amend Is and to present a measure in Parliament to amend the laws that are interpreted adversely to medi-ums. **IF 44.000** has been expended in defense of mediums in England. **IF** Well, who is the me-dium? The Figure, of San Francisco, Cal., notices scances where "full forms, numbering as high as eight or ten at one sitting, often materialize." The medium is small and delicate, and the forms are of every size. **IF** Mrs. Richmond's controlling influence says: "The bruised souls, however, are received into the sphere of beneficence in its figure. received into the sphere of beneficence in its first gradations of healing at once. We mean those souls that, conscious of their imperfections, are unable to rise above them. We mean those mor-ally and spiritually blind, who fight the battle of ally and spiritually blind, who fight the battle of life, and still do not vanquish the foes that are within them." A lady in England saw a cloud of light hover over her infant son and finally de-velop into a delicately moulded form. If Dr. William Hitchman, of the Liverpool, England, Anthropological Society, says that a bellef in

Spiritualism has really prevailed among all the races of men, of which anthropologiets had at-tained scientific acquaintance, from the remotest ages. . LTA German expresses himself in meeting: "Mister Breecher, I ish so glat I vas meeting: "Mister Breecher, I ish so glat I vas here to night, for I has had explained to my min't some tings vot I never could pellef pefore. O, I ish so glat that into does not mean into at all, put shust py or near to, for now I can pellof manish ting vot I could not pellef pefore. We reat, Mister Breecher, that Taniel vas cast into the den of lions, and come out alive! Now, I never could pellef dat, for the wilt peasts would shust eat him up right off; put now it ish ferry clear to my mind't. He was shust py or near to, and tid not get in the ten at all. O, I isk so glat I vas here to night! See F. W. Surdam, of Mattawan, Mich., writes: "I have read the Journat, for the past year with much pleasure and I think profit, from the many, brilliant thoughts, far reaching ideas, noble traths, kindly sentiments, and words of love and cheer im-parted from the better world, as also from the man advancement." See Eliza Blossom, of Middle Granville, N. Y., writes: "While reading Bro. Jones' last piece, "Well, What Of It," the paper nearly shook out of my hand. I am a, writing me-dium, and have had a wonderful experience in Spiritualism, twenty-two years; an now nearly seventweix very of are." Double Ken here to night, for I has had explained to my min't Spiritualism, twenty-two years; an now nearly seventy-six years of age." (Sy Dr. Donald Kon-nedy says: "Wo loath and detest a minister who Beventy-six years of age." [29]"Dr. Jonald Kon-nedy says: "We loath and datest a minister who uses the gospel as a clock to cover his avarice or lust, and denounce him as a hypocrife; how much more so ought we to mark the wrotch who uses his spiritual gifts for the purpose of falsifying that which he knows to be true." [29]"C. E. Abbett, of Spirit Lake, Iowa, writes: "The last article of Bro. Jones', "Well, What Of It," seemed to be written under an inspiration direct from the Sam-merdand. The Journant, with me is a necessity. mer-land. The Journal with me is a necessity, and I am glad you intend to keep it in the same path, and know you will ever have the guidance of the new spirit brother." A good suggestion this, from the inspired ligs of Mrs. Richmond: "Let us have spiritual healing. Teaching is well, but healing comes first. The sick man can not be taught how to remain well until he first is re-stored from his malady. You do not reprimand him for the cholory or fover until he recovers from it. Let us have those who will head the morally infirm before they upbraid them; who will bind up the malady and strive to cure it before they teach the prevention of it." (Sof When a skeptic asks you why spirits do not detect crime and expose the you why spirits do not detect crime and expose the criminal, please ask him to commence at home and expose himself first-all of his impure thoughts, all of his missteps in life, all of his short-comings. Ask him if he lives in a "glass house." [IF The Mcdium and Daybreak says: "To ask the spirits to become detectives and exposers is to expect them to reverse the wise course of action on which they have autored. They have of action on which they have entered. They baor action on which they have entered. They ba-lieve as a great, many spirits in the body do, in 'celf-help.', They believe in the power of love and the force of knowledge as the best means to pre-vent crime." The Davenport Brothers are still in Australia. The Davenport Brothers are still in Australia. The Davenport Brothers are tations are produced by sub-mandane spirits. The central eavy that it is possible for a low spirit. for control says that it is possible for a low spirit to take the form of an animal. E.T. Thos. McKinney says: "I can not see that spirits would confer a benefit on society by detecting and exposing crime. Many know too well how unjust and uncharitable the judgment is which men and women form of each other; and it seems to me spirits act wisely in not exposing human beings to each other's 'tender' mercies. Spiritualists know too well that even in England there is more law than justice. The Slade case will never be forgotten, l knów men who are not Spiritualists, wh030 E mow men who are not optitutions, whose sense of justice has been outraged by the Slade perscention." [25] S. Jenkike, President of the State Association of Spiritualists of Minnesota, writes: "The death of Bro. Jones brings sadness to our hearts. We have been deprived of one of the most shindre lights in this are of the world. to our hearts. We have been deprived of one of the most shining lights in this age of the world. To me, he has been the advanced shining star. I hope every Spiritualist in the land will be able to thirn this sad calamity into a blessing; and in or-der to do so, we must take hold of the work which he has left, with renewed energy, knowing full well that he will be ever ready to impart to us his best wiedom and counsel, whenever opportunity presents itself." IN "It appears that a violent storm was raging during the funeral ecromonies of M. Palet Villava, in Paris, and it was seen that during the nakage of the body to the place of sonduring the passage of the body to the place of sep-ultre, the flame of the wax-candles borne by friends over the coffin wavered not till the corpse was put into the ground. J. II. Bowen, of Wyandott, Kausas, gives an account of wonderini healers, etc., but mentions no name! Maria D. Hafer, of St. Omer, Indiana, writes: "I have death of Mr. Jones, I had lost a loved brother. I only knew him through the pages of the Jour-NAL, but in that I' read him as the friend of humanity, the helper of souls struggling in darkness." Frankly, the heiper orson as ugging in tablece ibers bould secure one new subscriber for the JOURNAL before 1877 expires, and thus double our subscription list. and aid the cause of Spiritualism. 19 Mr. D. D. Home's new book is called the "Lights and shades of Spiritualism." Mr. Home is one of the best mediums living. The Post, of Lon-don, Eng., came out with an account of a haunt-ed house. One of those who witnessed the phenomena is the nephew of a well-known baronet. The Post says: "Another, whose name and ad-dress I also furnish in confidence, remained with me, when, lo! sir, my mahogany chairs, under our very eyes, upset of themselves, one by one, and became-two of them-perfect wrecks. My wife and children's nurse witnessed this as well as my friend. I called in various neighbors to see the result of these phenomena, but we could come to no satisfactory solution of the difficulty." Charles Brag, Eeq., of England, claims that in fishes the proportion of brain to nerve, was as two to one; replies, three to one; birds, four to one; higher animals, six to one; in man twenty-three to one. E. E. W. Baldwin, of Milwaukee, Wis., writes: "I am exceedingly well pleased that you show so much strength and determination to keep the JOURNAL going right along. That Mr. Jones had the great and tender heart which you so fully and justly recognize. I entirely believe. The future will do him justice and he will receive the credit that is his duc. No one could accom-plish what he has done without making many enemies." IS England is producing some fine france apcakers. Thomas Walker, the Boy Orator, came from there. Now comes another trance speaker, a young man only twenty years of age. While en-tranced, he answers questions and improvises po-ems. His controlling influence purports to have left earth-life at Boston, 23 years ago. 13 B. D. Home's new book, "The Lights and Shadows of Spiritualism," is divided into three parts. The first consists of just filly pages, and contains a description of Spiritualism in Assyria, Egypt, Persia. India, Greece, Rome, etc.; tracing young man only twenty years of age. While en-Persla, India, Greece, Rome, etc.; tracing the similarity between the lights and shadow of the ancient world and those we ourselves witness, and illustrating the author's witness, and illustrating the author's views by means of the best-sitested and most striking narratives to be found in old historians. Silas Arthur, one of the most remarkable mu-197 Shas Arinur, one of the most remarkable mu-sical mediums living, comprises within himself a complete string band. Blind Tom is as nothing compared with him. SF F. P. G. Taylor, of To-ronto, Canada, writes: "I felt when the sad news reached us here of Bro. S. S. Jones, assassingtion," that a ferrible calamity had befallen the Spiritual-lage throughout the world?" Endow Londow Londow that a terrible catanity had bergine the spiritual-ists throughout the world." In The London Lan-ter, the chief organ of the medical profession, in England, in speaking of Dr. Winslow's assertion that there are 10,000 insane Spiritualists in the United States, says: "Everybody who read the announcement when it was made must have felt that it would be held to be extravagant. It is perfeelly well known that the insane population of the United States, all told, scarcely exceeds 45,000. To allege that one in four or five of the total number was a case of derangement due to Spiritualism, was to tax credulity, and discredit an argument." "John 8. Shirley, of Fium Hollow, Iowa, writes: "Bro. Jones will no doubt assist you in your labors by his wise counsel given from spirit-life." 13 W. Jordan, of Thornton, Mich., writes: "Our cause is not an uncertain cause; ours is not a blind faith, but a demonstrable fact. Ought we not, all of us, to value it in proportion to its real merit? Can we longer remain indifferent to its heaven born claims while so many are hungering and thirsling for the glorious truths it establishes. I will close by saying to Bro. Stewart, our State Missionary, and to the Spiritualists of Michigan, that I would be glad to occupy as a speaker any unoccupied field, for such requireration as can be obtained from the andiences I may address."

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APRIL 28, 1877.

It is the mission of the Journan to discuss all questions that relate to spiritual growth and development. That of pre-ustal influences, we consider of paramount importance, knowing as we do that it is during the embryotic development that

the germ of true greatness is first started. There is not a sensible physiologist in the land, but who will acknowledge that the mother exerts a potent developing influence and control over the in uters. When the JOURNAL was first started we wrote a series of articles on the subject of Impression, in which we clucidated this subject, showing that there were mind marks, as it were, as well as body marks; and that the former made ecceptric characters, geniuses, etc. Columbus had this mindmark, an indellible, impression made upon his brain while in embryo, hence he was consider-ed a monomaniac on the subject of a "new country." It is the come with "Hind Tom," the won-derful musician. His mother was constanly singing plantation melodics—some of which are pure and sweet—and the effect was to cause a constant musical—as it were—thrill of her child in embryo, resulting in fully developing only one faculty of his mind or nature; hence he knows nothing but music! Of course, our correspondent is correct in his suggestions. The mother can accomplish nothing if she has a brate of a husband-bester-ous, profane and undignified. Elizabeth L. Saxon well says; "For over twenty years. I have noid For over twenty years, I have paid close attention to what are denominated birth marks, and I hold if a woman is capable of making her child physically, she has the same power to influence and determine its mental and moral pe-cultarities.¹⁹ As the feather will fleet with the wind, so will the impulses of the child move in harmony with those of the mother. No truer law in existence than that. The embryotic child is developed in harmony with its surroundings. It receives everything; if imparts nothing.

Report of the Anniversary Meeting at Battle Oreck, Mich. -T. H. Stewart, State Missionary, of Kendallville, Ind., writes. The meeting commenced on Friday evening. March 50th, and closed on Monday noon, April 2nd. Attend-ance large each session. Speakers present: Fish-back, of Missouri; Gibbons, of Kansas; Dr. Spin-ney, of Detroit; Mrs. Morse, of Illinois; Whitting, of Milford; T. H. Stewart, of Indiana; Dr. John Son of Milford; T. H. Stewart, of Indiana; Dr. John son, of Michigan. There were many mediums present and tests gives were very fine. The State Board of the Michigan: Association were present and joined in this Anniversary. Reports from all over the State show progress in the cause of Spiritualism. Some ten lecturers are now at work. I will return to Detroit and Saginaw some three weeks in April.

Visitation of Providence.-- No little ex-citement was created in Mount Joy, on Sunday, by an unusual occurrence at a funeral. Roy. Mr. Gerlach, it seems, was preaching the funeral ser mon of Marin Spindler, when he recled and fell over, stricken with paralysis. It was at first supted that he was dead, but an examination revesled that he still lived, although sneechless. His entire left side is paralyzed, and his "tongue refuses to do his bidding." His condition is con-sidered critical.—Lancaster (Pa) Examiner.

Had the Rev. Mr Gerlach been & Spirituallet what a howl the various Orthodox Churches would have setjup when this sudden calamity befell him, In the case of a Spiritualist it would have been a visitation of Providence, on account of his sins, but not so when a church member is suddenly strick. en down. It makes all the difference in the world (in the opinion of some) as to whose or is gored. If a spiritual ox, he needed killing; if, however, he is an Orthodox ox, it is one of those ismentable circumstances that will arise in the world, and no one thinks of attributing the same to "short com-

Saved by Impression.--Wm. Phillips, of Oregon, writes as follows in reference to E. J. Phillips, who lately passed to spirit-life: "During the Rogue River Indian war, Mr. Phillips was sent from one part of the army to another. Darkness overtook him; the Indians got after him, but he cluded their search. Then he heard the wolves coming on his track. From these there was but little chance of escape except to reach the timber. This the darkness hid from his view, Not knowing what to do, or where to go to find a place of safety, he was impressed and impelled, as it vere, to run in a certain direction; and run he did, until he came to where some teamsters had been camped for the night on the public road. But not a human being was to be seen. The camp had been taken by the Indians, on the approach of whom, the teamsters seem to have fied without firing a shot. Campdires were still burning al-most in full blaze. Wagons were torn up and sonic of the boxes lying bottom side up on the ground. But the wolves were near upon him-too near to give him time to reach a neighboring tree. His only chance to escape being torn to pieces was to raise the side of one those upterned wagon boxes and crawl under it, which he did just as one of the wolves made a snap at his hoels. Here was safety for a moment, but only for a moment, for the wolves went to work immediately to remove the dirt with their feet, to enable them to get at him. Here was another dilemma. How could he keep them out; having lost his revolver in his flight through the brush, he could not shoot. Finally, standing on his hands and knees and balancing the box on his back, he moved it cautiously to the nearest fire, when, on reaching it, the wolves keeping on the opposite side from the fire, he suddendealy turned the box-over onto the wolves, and at the same time scattering in guick succession several firebrands among them, which caused them to recede several rods, which move gave Mr. Phillips time to reach the first limbs of a tree near by, where he rested in safety until the break of day, at which time, the wolves having disappeared with the approach of light, he made his way to camp.

Mr. Moody's Question Drawer.-Dur-ing the service at Boston, Mr. Moody opens, a drawer in which are put questions which he has received, and answers them offhand. The following were among those replied to last week, it is

"Would you encourage young converts to speak in meeting?" Yes.

"Is it true that the camel first got his back up when driven into Nosh's Are?" Alas, too true! He became enraged, doubled up his spide, and God to punish his insolence, caused a protuberance to

"Which denomination do you think nearest the throne of God, providing all are saved?" Spirit-ualist. They need more watching than any other class of people.

"Which denomination will go farthest from the throne?" The Methodist; they are the only

sect he can trust out of his sight! "If God curce diseases, why not cause a new leg to grow out in place of one amputated?" My dear to grow out in place of one amputated?" My dear questioner, do not ask too much of God. He can easily cure the cholic, and sometimes the spinal meningetis; but we don't think he would cause your body to sprout out an arm or limb.

"Which attitude in prayer do you think most de-sirable ?" Oh! on bended knees. Have your pants made expressly with that object in view. Cotton is cheap, and the knees should be padded, so that the joints can be at peace while the heart prays,

"How many has your preaching made insane?" Several that I know of, and many undoubtedly that never came under my observation. They are like the heathen who never heard of the Word of God; they will be saved anyway. "Why is it that the Sisters and Brothers crowd

so closely together sometimes when engaged in prayer!" They receive the influx of the divine spirit much easier that way than any other. A little squeezing sometimes prepares the physical organization for religion:

"Do you really believe that the Ass spoke to Balaam?" Most assuredly. Nearly all churches, except the Methodist, have one officiating each Sabbath in the pulplt,

"Do you think, my dear Moody, that God can make a three year old colt in a minute." Oh! yea, A God Thirty Years out of Business.

-Christians believe that Christ was God. They also believe that he was the Son of God. They be lieve that this Son is as old as the Father: that he was with the Father in the beginning; that he was sent or permitted to come into this world on a mission, the declared object of which was to be the Savior of the world. They believe that his inroduction into the world was brought about by a miracle, superintended by the Holy Ghost; said Ghost also being one with the Father from cterni-Christians believe that this Ghost, with the tv. assistance of a Jewish girl, by some power of heavenly magic, succeeded in taking this full-grown Son of God from his throne in heaven, and ntroduced him into this lower world in the con dition of an infant child, entirely helpless and just as ignorant as any other new-born child. Thus far all evangelical Christians are agreed. They all agree that no other being ever had such a birth, and that no other person ever will again. They all agree that no other God ever walked the earth in the shape of a man. Our opinion is that this child when first born could not have been equal with the Father, but we may be mistaken. If our conclusion on this point is correct, will some D. D. inform us precisely at what time he again became equal with his Father.— $W \in K$.

Miratles .- The idea involved in these cases cited is a false idea. God's mercy comes in the drapery of his laws, and without this it comes not, and hence prayer and second causes must be in-separably joined. A life of trust must be a life of carnest labor. Prayer is a sin unless it stimulates labor and cheers us to work for the object for which we also pray. If one is stricken with a ty-phoid fever, the natural laws of treatment must be followed most faithfully, for the God who hears the prayer is a God of laws also, and he loves his statutes as much as he loves the praying sufferer. The recent so-called miracle of this city, a case in which paralysis passed away in a moment, must be denominated a natural event so far as it occurred at all. We should all struggle to get away from the feeling that the Infinite One will do for paralysis what he will not do for typhoid fever or broken limb, make the former curable by prayer and the latter curable only by time and science. These wonders are too much like the wonders of clairvoyance, an art which is able to learn from a trance only what might be easily known without any trance, and to see with rolling eyes only such visions as one may easily see in a most natural state. As clairvoyance deals in easy information, so our modern wonder-lovers deal in such miraenous answers to prayers as would tax God the least in the performance and that would come nearest to being no miracle at all .-- Prof. Swing,

Prof. Swing's logic is splendld evidence against the efficacy of prayer. If God will not under any consideration cure a broken limb immediately, can we expect him to do the same with any other malady-banish it at once? Or 18 God an expert at froating certain diseases, while others are be-yond his skill? Is he death to bolls, carbuncies, and spinal meningitis, and a total failure in the treatment of a fractured limb? The fact that God was never known to cause a broken bone to heal instantly, shows that he never interposed for the cure of a single disease! If Prof. Swing believes there is any efficacy whatever in direct appeals to God, let him demonstrate his belief by occular demonstration! The world wants evidence; if pray, er is potent in the cure of disease in one case, it ought to be in all, in view of the fact that God is impartial towards all his children. Spirits often do answer prayers when it is well they should Dr. Patton (as set forth in the Tribune) gives an account of Mrs. Jane Pithy, of this city, who is dis-abled by palsy, and has received all her supplies by prayer, and day by day ever since each want has been met. Each needed article was asked for by name, until her hired girl, a Roman Catholic, was astounded at the constant answers given. One morning, as Mrs. Fithy was rising from her knees at family worship, the girl burst out, "You forgot to pray for coal, and we are entirely out." So as she stood, she offered a petition for the coal. About an hour afterward the bell rang, She went to the door, and there was a load of coal.

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CRITICAL.

A Candid Review of the Arguments used to Prove that the Christian Bible is, in its Entirety, an Authentic Revelution from God to Man.

BY GEORGE WHITE.

The argument to establish the truth of the Gospei history, says the Edinburg En-cyclopedia, resolves itself into four parts; That the different pieces that make

18t. up the New Testament, were written by the authors whose name they bear and at the age which is commonly assigned to them.

2nd. That the compositions thomselves bear the internal marks of truth and hon-CSUV.

ard. The known situation and history of the authors afford satisfactory proof of their veracity.

4th. The confirmation of their statements by subsequent testimonies.

It will be proper before we proceed to the investigation of this subject to define the meaning of Revelation, Inspiration and Reason from an Orthodox stand-point. Revelation, says Calmet, is an extraordi-

nary supernatural discovory made to the mind of man.

Inspiration denotes such a degree of dirine influence, assistance or guidance as enabled the authors of the Scriptures to communicate knowledge without error or mis-

Reason is that intellectual power by which we apprehend and discover truth.

If Theology be considered as a science, just like any other series of truths connected as principles and conclusions, it must evidently be the work of reason to apprehend and connect them. On religious as well as other subjects faith can never go beyoud the principles on which, reason in one way or other more or less directly can judge of truth. We can not judge without a reason. The truth may be above it, but it can never be against reason. Let us then examine in the light of history the 1st propo-sition, viz: "That the different pieces that make up the New Testament were written by the anthors whose names they bear, and at the time commonly assigned to them." We have no proof of authorship except

We have no proof of authorship except from contemporaneous writers, or persons who lived in a not remote period, and whose information qualified them as competent witnesses. There are no autographs of the writers. Bishop Faustus, of the 4th cen-tury, of whom Mosheim says, "He was dis-tinguished for his pity and literary attain-ments, bears this testimony: "It is certain that the New Testa-ment was not written by Christ nor by his disciples, but a long time after them by some unknown persons, who, less they should not be credited, when they wrote of affairs they were but little acquainted with affixed to their works the names of apostle

had written was according to those persons to whom they subscribed it."

to whom they subscribed it." Mosheim says (Vol. 1, p. 40): "Not long after Christ's ascension, several histories or-his, life . and doctrine, full of pious frands and fabulous wonders, appeared; nor was this all; productions appeared; nor was imposed upon the world by fraudulent men as the writings of the Holy Apostles, which tended to render both the history and doctrine of Christ uncertain."

(Unitarian editors); story of the cohception, slaughter of the innocents, of the devils and herd of swine (See Dr. Evamon); the whole of the genealogy of Christ as in Luke, the story of his baptism, transfiguration, calm-ing the storm; the Gospel of Matthew, Mark and John (See Evanson); Epistle to the Roman, Ephesians, Colossians, 1st Epis-

tle of Peter and 1st of John. Bishop Marsh, in his explanations of the discrepancies and blunders of Matthew, Mark and Luke, says that "John, who was. inspired as well as they, had the advantage of a better memory," Ah! then, inspiration is dependent upon a good memory, and not the power to communicate truth without error or mistake.

Prof. Christlieb, of the Evangelical Alliance, in 1873, "cautioned against an exag-gerated idea of the inspiration of the books of the Scripture, inasmuch as no prophet or apostle has ever stated when the canonical books were closed. These books were to be treated with a reverent criticism, and if isolated discrepancies were found let them alone." I would say discrepancies are not the result of a divine dictation, and can not by any process of reason become unerring inspiration. A good tree can not bring forth evil fruit. It is certain apocryphal books abounded in the earliest ages of Christianity, and that no unerring rule has been adopted, if there were inspired books to distinguish the real from the fictitious. The writers have left no autographs, nor is it claimed that any such over existed—indeed it is not known when or by whom the canon of the New Testament was closed. Dr. Lardner says: "It was not closed so late as the 6th century." It should be re-membered that what is now claimed to be a Divine revelation was confirmed or re-jected, according to the caprice of ecclesi-astical councils, for hundreds of years, and the final decision was made by a majority of fallible men. There was no more infallible authority for the decision of the concluding convention than for the opposing one that preceded it. The Nazarenes (says Mosheim), who were the first Christians, re-jected the words of Paul, and regarded him. as an impostor. They made use of a gospel or history of Christ different from that which is received among us. (See Mosheim, Vol. I, p. 70.) The Manicheans, due of the most numerous sects of Christians, rejected the whole New Testament, and produced other writings which they held to be authentic. " Which of these assumed divine records is to be received as truth, and who among fallible men is to be the infallible

indge. From the testimony adduced, we ire jus-tified in the conclusion that the books of the New Testament were not all written by the persons whose names they bear, and that to many of them the authors are con-jectural. The title of the first gospel is, "The Gospel according to St. Matthew." The second argument in defense of the inspiration of the New Testament, is, "That Effec compositions themselves bear the inter-

affairs they were but note acquainteet when inspiration of the New Lestander, as affaired to their works the names of apostles, the compositions themselves bear the inter-or of these who were supposed to have been the compositions themselves bear the inter-or of these who were supposed to have been the compositions themselves bear the inter-or of these who were supposed to have been the compositions themselves bear the inter-or of these who were supposed to have been the compositions themselves bear the interposition were true, it would furnish a formidable reason for its acceptance, but it is overthrown by a collation of opposing facts Many of the statements therein made are of a miraculous character, are out of the common course of events, and many of them are contradictory and false. The witnesses to be credible and capable should not only agree in their relation of asserted events, but furnish rational proof of those events. historical or as eye witnesses. A revelation from God musi-ne indubitable, and it God inspire one man in Asia and another in America, they must agree if they are in-spired to communicate knowledge without spired to communicate knowledge without error or mistake. We will quote a few, out of the many discrepancies, that abound in in the Bible. In Matthew and Mark it is said. The thieves that were crucified with him reviled him. In Luke it is said, One of the malefactors, which were hanged with him, reviled him, but the other *rebuked* him. Does the story of these thieves agree, and did God inspire both statements? How will you reconcile the discrepancy? In Matthew 27: 5, Judas cast down the pieces of silver in the temple and went out and hanged himself. In Acts 1: 18 he did not hang himself, but died in another way. They bought with the money a field. In They bought with the money a field. In Matthew 27: 6-7, The chief priests took the silver pieces and bought with them the Potters' field, which statement is right. Did Judas cast down the money in the temple and hang himself, or did he take the money and buy the Potters' field, and die by falling down, or did the Chief Priests take taining down, or did the Uniet Priests take the money and buy the Potters' field. Again, Acts 9: 7, Paul's attendants heard the voice and stood speechless. Acts 22: 9, They heard not the voice and instead of standing speechless they all fell with him tog the earth. Did not the Infinitely wise God, who is said to have inspired Paul to write this scient that the difference has write this account, know the difference be-tween hearing and not hearing, or standing tween hearing and not hearing, or standing and falling to the earth. You say this dis-crepancy was immaterial in its bearing up-on the important facts of the case. It did not disprove the conversion of Paul. Ad-mitted, but it disproved the unerring char-acter of its claimed inspiration, because that inspiration is acknowledged to be a divine influence that enables the writer to commu-nicate the truth of this history without-error or mistake.

I ask the wise. The Sages all tell me the same - God is angry with me." Was it for an old sin, O God, that thou wouldst destroy thy friend who always praised thee?

Tell me Thou unconquerable Lord 1 and I will quickly turn, freed from sin to thee. Absolve us from the sins of our fathers, and from those which we committed with our bodies.

Our sins are not our own doing. O Varuna, it was a slip; an intoxicating draught, passion dice, thoughtlessness. The old is there to mislead the young; even sleep is not free from mischief.

Let me, free from sin, give satisfaction to God, like a slave to his bounteous Lord. The Lord God enlightened the foolish; he

the Wisest leads his worshipers to wealth. Oh, Lord Veruna, may this prayer be ac-ceptable to thy heart! May we prosper in keeping and acquiring!

Protect us, O God, always with thy blessings,

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"I'm glad they're married. They think alike and just fit each other," she remarked as she came home from the wedding. "I was glad to leave; they fit all day like cats and dogs," she commented; ungrammatically, after visiting them six months later. And so that eternal fitness of things is ever being marred.

When the bill prohibiting the selling of pools, lotteries and other gambling devices was before the Maine Legislature, an amendment was offered to allow churches to indulge in ring-cake, grab-bags, fish-ponds, and other benevolent devices at their fairs, but was defeated and the bill passed.

There are times when we may waive our rights for other's happiness, and even make great sacrifices with impunity; but when we go without food from day to day for the sake of feeding other's selfishness, we not only wrong ourselves but the whole world beside .-. S. W. K.

The Pope has a deposit with the Bank of Italy of \$\$2,000,000. Poor Pope, Bridget and Pat should not be backward when the priest demands their shillings for the destitute old man.

J. M. Peebles, if the winds have favored, is now lecturing to the Spiritualists of Cape Town, Africa.

The "Doctor's Bill," has "become a law in Nebraska and New York," and magnetic or spiritual healing is outlawed in those States.

A child may lead a horse to water, but an hundred men can not make him drink. One little effort may plant a council that the strongest opposition can not overthrow.

Error is blind. Reason is argus oyed. And yet the mass of mankind seek the former for counsel and wisdom, rather than the latter.

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WHAT I KNOW ABOUT VEGETINE. SOUTH BOSTON, May 9, 1870.

H. R. STEVENS, Esc.:

H. B. STEVENS, Esq.: Dear Sir-I have had considerable experience with the YMENTINE. For druppess, general debility, and impare blood, the YMENTINE is superior to anything which I have ever used. I commenced taking YMENTINE about the mid-die of last winder, and after using a few bottles, it entirely cured mac of dyspepsis, and my blood never was in so good ondition as at the present time. It will afterd pleasure to give any further particulars relative to what I know shout this good medicine to any one who will call or adjress me at my relidence, iso Athensetter. Very respectively. MONROE PARKER, MONROE PARKER,

Dyspepsia.

536 Athens street.

EYMPTOMS.--Want of appetite, rising of food and wind from the stomach, solidity of the stomach, heartburn, dryness and whiteness of the tongue in the morning, sense of disten-stom in the stomach and howels, sometimes running and pain; costiveness, which is occasionally interrupted by diar-rhites; paleness of the units. The mouth is clammy, or has a soar of hitter task. Olifer frequent symptoms are water-brash, painitien of the heart, headache, and disorders of the senses, as seeing double, etc. There is general debility, lan-guor and aversion to motion; detection of the spiritis, disturb-ed sleep and frightful dreams

Gained Fifteen Pounds of Flesh.

H. R. STEVENS, Ex1.: SPUTH BERWICK, Me., Jan. 17, 1873.

Voine truly, THOMAS E. MOSTES, Overscer of Card Room, Fortenbuth Co.'s Mills.

FEEL MYSELF A NEW MAN.

. NATION, MESS., JUNC 1, 1872. MR. H. R. STEVENS:

MR. II. II. STRVENST Dear Sir-Through the advice and carneat persuasion of the Rov. E. S. Best, of this place, I have been taking VEORTINE for dyspepsis, of which I have suffered for years. I have used only two buttles, and already feel muself a new man. Respectfully, DE, J. W. CARFER,

GOOD EVIDENCE.

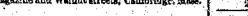
- GINCENNATI, Nov. 26, 1872. MR. H. R. STEVENS:

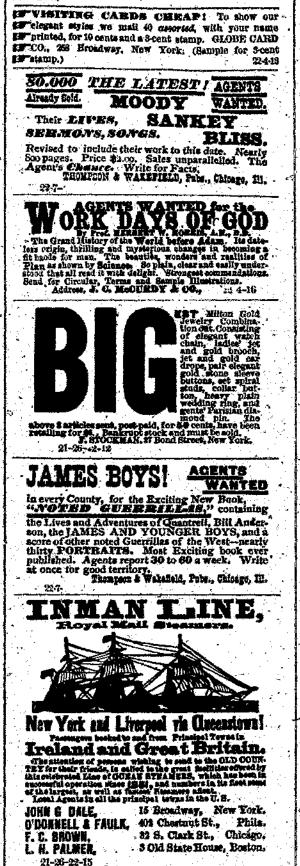
ARE. I. I. STAVENS: Dest Sir-The two bottles of VEGETINE furnished me by your agent my wile has used with great benefit. For a long time such as been troubled with dizziness and contiveness, these troubles are now entirely removed by the use of VEGETINE. She was also troubled with dyspepsis and general debility, and has been greatly benefited. THOMAS GILMOISE, 2235 Wainut street.

BELIABLE EVIDENCE.

MR. H. B. STEVENS:

Mr. H. E. STEVENS: Dear Sir-J will must cheerfully add my testimony to the great number you have siready received in favor of your great and good medicine. Yacktrike, for I do not think though can be said in his praise, for I was troubled over thirty years with that dreaded disease. Catarrah, and had such had coughing-spells that it would seem as though I could never breathe any more, and Vackrists has cured ine; and I do feel to thank God all the time that there is so good a medicines for coughs and work the third there is so good a medicines for coughs and work the king feeling as the stomach, and sivise everybody to take Vickstrike, for I can assure, them it is one of the best medicines that ever was. Must, La GOBE Corner Magazine and Wainut streets, Cambridge, Mass.





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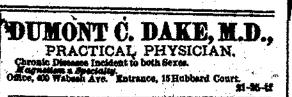
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APRIL 98, 1877.

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On the same page he further says: "The opinion or rather conjectures of the learned concerning the time when the books of the New Testament were collected into one volume, as also about the authors of that collection, are extremely different." He further says: "Large bodies of Christians denied that the gospels as now received were correct and substituted other books in their place. The Valentinians pronounced the New Testament full of errors, imperfections and contradictions.

Faustus from whom I have quoted, save further: "Many things have been inserted by your ancestors in the speeches of our Lord which though put forth in his name, agree not with his faith." In our conclud-ing remarks on this just proposition we may adduce additional argument against it. We add on what has been already said on-this first proposition, the following: If large bodies of the early Christians denied that the Gospils are now reaching were Targe bodies of the early Christians denied that the Gospels are now received were cor-rect, and substituted others in their place; if a whole sect pronounced the New Testa-ment full of errors and imperfections; if forged histories of the life of Christ were palmed upon the world in the first century; if the history and doctrine of Christ were rendered uncertain by fraudulent men, who rendered uncertain by fraudulent men, who imposed their writings upon the people as those of the apostles, who is competent to distinguish between the true and the false; if it needed unerring inspiration to write the true gospel, it needs an equal inspiration to distinguish the true from the false; yet is not contended that the Council of Nice (in 325) that made a selection of manuscripts as genuine, was any more under unerring guidance than the Ecumenical Council that declared the Pope infallible.

Indeed it appears to have been a game of, chance, by which they determined, as they allege, the truly inspired writings. Pappus in his Synthicon to the Council of Nice as-serts, "That having promiseuously put all the manuscripts under the table at night they prayed the Lord that the inspired re-cords might be found on the table in the cords might be found on the table in the morning, which accordingly happened.

Dr. Lardner says: The Epistle of Jude and Revelations are not fit to be alleged as

affording sufficient proof of any doctrine. St. Chrysostom says: The whole of the Acts of the Apostles was unknown or re-

jected by many sincere professors of the Ohristian faith in the 4th century. Dr. Davidson says: The book of Revela-tions was added to the New Testament in the year 568, and the Acts of the Apostles in the year 408.

The following books and parts of books are by many considered forgeries according to Taylor's Diegesis.

Acts 20:28. 1st Tim. 3: 16. Containing essential

1st John 5:7. doctrines. John 5th chap, the whole story of the Pool of Bethesda; Luke 16th chap, the whole story of the rich man in hell fire; John Sth. Chap, the story of the woman taken in Chap, the storp of the woman taken in adultery; Luke 2ard chap, the story of the penitent thief; Acts 0:00; the paragraph of Christ's speech out of the clouds; the sub-scriptions at the end of the Epistles; the whole of the tittles and superscriptions; there are also (says Taylor) various books and passages in the New Testament reject-ed by the German Divines, and most emis ed by the German Divines and most emi-nent Christian critics, scholars and theologians of Europe held as suspicious as the Gos pel of John; (See Britschneider); Epistle to the Hebrews, of James, of 2nd Peter, 2nd and 3rd Epistles of John. Jude and Revelations; Matt: 1:16-25, whole of 2nd chap. of Matt, 126 verses following Luke's preface; the story of the angel and bloody sweat;

error or mistake... (To be continued.)

Prayer.

BY HUDSON TUTTLE.

There has been little change in the form of supplication, man the atom, has address-ed to God the Supreme, since the fear of the en to God the Supreme, since the lear of the unknown was thus expressed. Whether to Jupiter or Jehovah, Allah or God the Fath-er, the same ideas find expression. As an illustration take the following written in Sanskrit, a language dead "before the dawn of authentic history. It is far superior to the average Orthodox prayers of Christian publics of baday, and expresses many of the pulpits of to day, and expresses many of the dogmas of Christianity; considering that Vasishtha lived certainly four, perhaps six thousand years ago, we fain would ask where there is any indication of religious. progress. Certainly not in form, and new leas in theology are of rare occurrence. Religion traverses continually the same weary circle, once a green casis, but now a barren desert swept by the dry winds of doubt:

PRAYER OF VASISHTHA A VEDIC PROPHET, ADDRESSED TO VARUNA (THE GREEK.

URANOS.)

Wise and mighty are the works of him who divided asunder the wide firmaments (heaven and earth). He lifted on high the bright and glorious heaven; he stretched

out the starry sky and the earth. Do I say this to my own self? How can I get near unto God? Will he accept my offering without displeasure? When shali I with a quiet mind see him propitiated? I ask, O God, wishing to know this my sin; !

There is pleasure enough in this life to make us wish to live, and pain enough to reconcile us to death when we can live no longer.

When trouble came to my childish heart I prayed that the grave would take me, And fold me in from the world apart Where never a woe could wake me.

That was the cry of a foolish child Stung by the bees in the roses, A child who dreamed that our sorrows wild

Die too when the grave uncloses.

But now I know 'tis a coward's part To mourn when a sorrow biteth:

Better be up with a valiant arm

Slaying the wrong which smitch. What availeth a flood of tears?

What availeth a world's hearts breaking? Aht the Christs of these sin-stained years Pause not while their hearts are aching!

--Emma Tuttle.

Elder Sister: "What are you doing Bill?" Bill. "Drawing; Jack the Giankiller'n' Cormoran."

Elder Sister. "Do you think that is quite a Sunday amusement?" . Bill. "Oh, ver' well, then; it's David 'n'

the Giangoliaf!"

A sensational paper gave is prize for the shortest and best sermon. From a lot it selected the following:

"Our ingress into life is naked and bare; Our progress through life is trouble and care:

Our egress out of it we know not where; But doing well here, we shall do well there; I could not tell more by preaching a year."

Albert Barnes says: (Practical Sermons page 124.) "I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown upon these subjects, that has given a moment's ease to my tortured mind; nor have I an explanation to offer or a thought to suggest that would be a relief to you. * * * * It is all dark, dark to my soul, and I can not disguise it."

The weapons furnished theology by meta-The weapons furnished theology by meta-physics are now useless. The war has changed its base. It has been fought on the damp marshlands, and the combatants have been guided by will-o'-the-wisps, which they mistook for stars of heaven. Now the light of certain knowledge floods the world, and the systems of theology and metaphysics disappear. They can never change front and battle with the new weapons. Knowl-edge not only destroys dogmatism; it rend-ers its existence impossible. The Goliaths of sheology, arrayed on the battle-field of science, become phantasms, the attenuated science, become phantasms, the attenuated shadows of ghosts, which amuse rather than annoy with their incoherent gibberish. -Hudson Tuttle.

Moody said in one of his insane harangues in Beston the other day, "that Nicodemus was not a religious man only a moral." Had he lived in our time he would be called Had he lived in our time he would be called Dr. Nicodemus, D. D., or LL. D., he would have been the president of some theological seminary, yet he was told by the Savior that he must be born again. Boston has always arrogated to possess more than ordinary taste and intelligence, yet only one of her journals dare tell the people what a barefaced shame and unblushing humbug they are en-tertaining. The Sunday Times by means of a caustic pen and caricature illustrations is endeavoring to awaken the churches to common sense and decency. common sense and decency.



H. R. STRUESS: A. B. DERVENSI This is to certify that I have used your "Blood Preparation" (VEORTENE) in my family for several years, and think that, for Scrofuls or Cankerous Humors or Rhemmatic affections, it can not be excelled; and as blood purifier and spring medicine it is the best thing I over used; and I have used almost every-thing. I can cheerfully recommend it to any one in need of such a medicine. Your respectfully. MRS. A. A. DINSMORE, 19 Russell street.

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