Grnth Genrs no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Joks a Bearing.

VOL. XXIII.

INO. C. BUNDY, EDITOR.

CHICAGO, FEBRUARY 9, 1878.

NO. 23.

THE ROSTRUM.

How in We best Serve God? What Is Magnetism and Electricity?

Important Questions Answered by the Spirit Control of

MRS. CORA L. V. RICHMOND Delivered at Grow's Opera Hall, Chicago,

QUESTION:- How esn we best serve God? Answer:-If God were master and man were slave, you might ask this question The worshiping of God is the spontaneous offering or aspiration of the human spirit. and you can only worship truly by following that spontaneous dictation; in any other sense God cannot require the service of man, since the universe is his and all things in it. Truth only in its highest comprehension that the human mind is capable of seeking, striving to express it, must be the highest expression of man to God.

Whatever in time past the essential principle or first elements of worship were, you are well aware that in theological dogma and canonical creed the picture of the human mind has been made the very form of worship externally, and therefore is unworthy of the spirit of man; and whenever his relation to the Infinite is a spiritual relation, he serves God by searching earnestly for truth. The external offering which he may bestow merely as a matter of form, of fear, or of terror, do not rise beyond the walls of the apartment in which they are given, while the offerings of the spirit, be they of goodness, of charity, of beneficence, or of kindly deeds, permeate the whole spiritual heaven, and rise like incense from the altar of the human spirit.

God is no king, although in some ages of the past, man has supposed him to be; he is no tyrant although according to the ancients there was an element of evil and tyragny; God is no master, although the fundamental laws of the universe compelled obedience; but he is rather the Kindly Parent, the Spiritual Benefactor, to whom the soul turns for enlightenment, and who turns not away at any time from those who seek his face, though His spirit is clouded from your gaze by the mists that rise from the mate-

The service due to one another is promoted by remembering what one has truly said that man cannot serve God better than by loving all of his own kind. We would simply say that whatever elevates or has a tendency to uplift mankind; whatever is the expression of the highest truth and love known to your souls; whatever is the manifestation of the broadest charity, beneficience and virtue, that is serving God!

QUESTION:-What is magnetism and electricity! Which is the most potent and what the distinguishing features of each?

ANSWER:-For the sake of clearness we will state there is one kind of magnetism only, recognized by science-that is of pure physical science, which properly should be called galvanism. There is another kind of magnetism which has been recognized by such students of occult science as Mesmer, Baron De Reichenbach, Dr. Buchanan, Prof. Hare, and a score of other eminent scientists, called animal magnetism. Electricity is a pafticular and potent vibration of the atmosphere resulting from magnetic currents passing to and from the North Pole around the earth's surface. Magnetism is the cause of these electric vibrations, the magnetic state being a state evolved from the earth; the electric state, an atmospheric condition resulting from polar vibration: Both conditions are the result merely of atomic vibrations, as light and heat, both of which are certain stages of atomic vibrations

Galvanism is adduced from the galvanic battery under certain conditions, and may be employed successfully in experiments on animal life, to the end of imitating or simulating some of the functions of life, such as muscular contraction and the nervous vibration, if the nervous tissues be not decomposed; so far as the human being is concerned, electricity acts upon the system with reference to temperaments. The temperament itself may be subject to certain changes eatled the magnetic or electric. We divide for the sake of greater clearness, these tem-

peraments into the magnetic and electric. You must not confound these with the magnetic and electric terms of physical science, for they only refer to the nervous aura around the individual. We employ the term magnetic as referring to one of two extreme conditions, and because nearly all human beings represent a modification of these two conditions. There are small globules or atoms of matter in motion which when perfect, are spheroid. These constitute the particles of the magnetic and electric aura around different individuals. When disturbed they are found to consist of two parts, ofe resembling the horse shoe magnet, the other small points, which fitting the open end of the magnet, complete the spheroid globule. The portion of the spheroid particle resembling the horse show magnet, is what we call the magnetic atom; that is, those who possess this aura in the greatest degree, are of magnetic temperament; those who possess the other, i.e. the largest number of small particles, resembling triangular points, are of the electrical temperament. For the benefit of those who wish to em-

ploy these terms, the latter would be the electripode, the former the magnipode as distinct from the complete sphere, and whichever class of parycles form the preponderence in the nervous system, that individual is of the magnetic or electric temperament. If the small points predominate in the nervous and arterial system, the person is more readily affected by electrical disturbances. If the spheroid portion preponderates, the person is more affected bythe change of currents nearer the earth's surface; when both equally preponderate in the human system, the person is not disturbed easily by electrical or magnetic currents, and he has a vital or well balanced temperament. The positive will of the magnetizer under what is known as the science of mesmerism, comes in contact with these particles, and disturbs either the magnetic or electric particles, and in direct proportion as one or the other preponderates in the magnetizer, so will positiveness of the magnetizer triumph over the negative condition of the other. Magnetic subjects are generally of the electric temperament. They are generally without that equipoise of the neryous system which causes them to resist atmospheric changes and other electric disturbances; therefore the strong will of the magnetizer, acts directly upon the small particles which are preponderating in the pervous aura, producing balance, equipoise, and induces quietude, and in some instances a state of sleep, because those fully balanced in the brain, there is sleep, and there can not be sleep very well without this proper balance induced by the natural temperament, human magnetism, or by artificial

When the body is in a state of repose, the electric temperaments are less agitated toward the brain, and they attract therefore more of magnetic particles to aid in causing sleep. Those possessing the magnetic temperament nearly always sleep well and have a surplus of these magnetic particles, but throw them off in their turn, sometimes, though even not consciously, affecting other individuals less favored with this particular balance in the human system. You will remember that we only use this term magnetipode and electripode in reference to the nervous aura in the body. The magnetic and electric particles in the earth resemble these but grossly. The magnetic and electric currents upon the earth only effect the system when they come in contact with its aura.

QUESTION:-What effect has the polar current? ANSWER: -- The polar current effects the physical organization of one when in a state of sleep, revivifying the exhausted vitality which has been expended during the day, and passes off from the system at right angles instead of through the brain or extremities; it enables the system to recover its proper balance; that is to become properly polarized with reference to the currenta. Human beings, like metalic substances, are Hable at times to be depolarized with reference to this subtile electric aura; the rest or sleep, or coma resembling sleep, incites a condition whereby the system is again brought in harmony with the polar

QUARTION:-Is it best to sleep with head to the

ANSWER:-If a person be of magnetic emperament; if electric, it is best to sleep

with the head to the east or west, or to the south in some cases. By changing your bed from one position to another, and everything else being equal, you will find which direction is best suited; the system not being always in the same condition, there are also great modifications and changes in the state of this magnetic or electric temperament. The former, with its modifications, should sleep with the head to the north; reverse the case with the electric temperament.

QUESTION:-How tell the difference in tempera-

Answer: - Certain general indications; very few are decidedly one or the other; nearly all are modified; and the strong vital temperament possesses equal balance of each kind. The magnetic temperament is generally of full habit, usually of very dark complexion-not always; never are fully themselves except under the influence of great@nental excitement; they are not easily disturbed. The electric temperament, on the other hand, is fair of complexion, very sensitive to cold and heat, and both sensitive to the electric current in the atmosphere, and the magnetic influence of various kinds, and are frequently disturbed and unable to sleep without any apparent cause, Between these two extremes are different modifications of emperaments, while exact balance of temperament called vital is most frequently to be found in persons of sanguine habits and sanguine temperament, and without any great sensitiveness to heat or cold, and with no depressing influences that are liable to disturb; this is the vital and seldom, except in case of disease, affected by any of these influences that disturb the electric temperament.

QUESTION: - Why is it when a medium is influ-enced by some spirits, that they cause such a freezing sensation?

Answer:-This question has relation to the effect upon the nervous system or aura which the nervous system evolves. It is entirely a nervous effect of course. The sensation of cold is the result of sudden depression of the nervous circulation influencing the brain and extending over the whole nervous system and separating or disintegrating the vital particles. The temperature of the body is gradually lowered, and this is caused by the peculiar nature of the spirit that controls. Sometimes it is the result of the lack of harmony between the physical condition of the medium and the controlling spirit; not necessarily a lack of mental harmony; sometimes the atmosphere has a perceptible effect, because the spirit approaching has more of the electric than the magnetic current, and influences more directly the electric than the magnetic atmosphere surrounding the medium. All these symptoms are the result of changes of the nervous condition produced by influence of certain spirits, who acting upon the nerve aura, more suddenly limit the additional supply of physical magnetism, which reaches the nervous system or nerve aura around the physical body.

Question:-These magnetic and electric curents belong to the earth and those belonging to the individual, are they the same?

ANSWER:-If the gentleman had listened attentively, he would have discovered in our treatment of this subject. that we said that the magnetic and electric currents surrounding the earth, are of coarser quality than those evolved in the human state; there is evidence that the latter particles differ from the former materially-enly resembling them; are not the same. When the magnetic .vibrations are repeated contiqually, they become of a more refined nature, just as atoms of matter do, by being more frequently reorganized, and the body similar to the earth, has its own magnetic and electric centers or poles, and while the body is affected largely by the general magnetic pole, it has also a magnetic center and electric currents, results of nervous aura, and these are the currents more frequently employed in magnetic and electric experiment in the human system and in connection with psychological manifestations.

QUESTION:—Please tell us of the law of the sexes; whether they remain-together as long as they feel the proper attraction, and if they separate when they feel they are not conductive to each other's good?

Answer:-Does the person mean in earth or spirit-life? [Ans:-Spirit-life]. In earthly existence the law governing the sexes is that of generation, unless indeed it be perverted, exalted or changed by intellect or moral nature of man. In spirit-life the law governing the association of man and wom-

an, are laws that partain to the spirit, and ancient or present times, everything which while they in some degree resemble the external relations, they are not at all the same, the ties uniting them being that of mental and spiritual attraction; if the attraction be of the spirit purely, they remain together forever; if it only be the attraction of external association or mental association, the gradual growth of one supersedes that of the other, and they grow apart: in all instances, whether fraternal or otherwise, the association is the result of sympathy and similarity of spiritual condition. There is no generic life in spirit existence, and the relation must necessarily be entirely dependent upon the moral and spiritual na-

QUESTION:-How was Christ here able to per-

ANSWER:-The law of miracles, which means simply wonder workings, is a distinct law, and is a spiritual gift differing from the laws that govern the conjurer or sorcerer, who take artificial means in imitating genuine priritual manifestations, as do the conjurers of to-day. Spiritual gifts are the result of harmony of the spirit and nervous system with spiritual laws, and acts freely when that harmony is perpetual; are impeded when interrupted with a lack of barmony. You will remember that in certain instances Christ could not perform miracles because of the opposition, or unbelief of those in whose presence he dwelt. This opposition produced positiveness of mind and the nervous system, which prevented the exercise of spiritual gifts; this is why singing is urged at circles, when opposed or being unable to interpret the manifestations. It is easy to break a telegraph line or interrupt a rallway train, but there would be but little merit in doing either. The positiveness with which many persons enter a circle, or approach a medium of any kind, interferes directly with the manifestations by producing aggression. Now, when Christ performed miracles, the most notable were those in connection with persons having the greatest belief, and Jesus condition of receptivity, and who invested the magnetism or influence which he was able to bestow. These gifts existed in Christ in a marked degree, as a typical example of those in a lesser degree who possessed it. Christ was able to bestow these gifts upon his disciples, not by a physical process, but by unfolding it from within them; just as mediums to-day are developed, as you term it, in a certain condition. Jesus as a person, exercising gifts, developed others, by the presence and influence of his spiritual desire, his atmosphere having a tendency to call forth from his disciples the spiritual gifts with which they might be especially endowed, and when they failed, you remember he would reproach them with unbelief; for one of the most sacred conditions for the exercise of spiritual gifts, is that a person shall have unlimited faith, therefore the gifts they used were merely the unfoldment of those gifts that were within them. . He promised that if they followed his directions and teachings, they would do greater things than in, showing that the powers might increase with practice and with study of spir-

itual things. QUESTION:-What is miraculous?

Answer:-Everything is miraculous; you don't understand, perhaps, the meaning of the word; in its generic sense it means wonder working, or facility in certain manifestations. That is miraculous which transcends your usual sphere of observation. For that matter, light itself is a miracle, so is every tree and blade of grass; you have no actual knowledge of the methods of your

Question:—Do such things exist as miracles in the common acceptation of that word?

Answer: - There again we would have to define specially a hundred different ways, since every theologian has his own interpretation. There is no such thing as a violation of law in the performance of anything, since everything that is performed is either in accordance with some law of which you know, or some law of which you know-nothing; there is always a law for its performance. If anything is raised from the ground, and there is no perceptible physical force to raise it, you must inevitably conclude that there are impercepti-ble physical forces somewhere, and that there is not a violation of the law of gravi-tation, but that merely another law has intervened, so that every so-called miracle of

transpires, that differs from the usual methods of observation, transpires in accordance with another set of laws, which man has not facilities or inclination for observation. but which exist, and are found to be far more potent than those laws which are

Question:-It iswaid that God made man, and he put him into a deep sleep, and made woman, dising one of his ribs. After that they disobeyed, and were cast out of Eden and made subject to death. Please tell what you think about this.

ANSWER:-There are only two ways of reading or interpreting the ancient Records embodied in the Hebraic and Christian Bibles. One is to endeavor to place ourselves in the times and position of the ancients, and en rapport with the author, and consider what he meant; the other is to use the imperfect knowledge of the present age. and endeavor to interpret according to the present meaning of words. If you do the latter you have no satisfaction; if you carefully pursue the former, though it may require time, it will reward your labors. Any literal rendering of the Old Testament, according to the standard of the Christian theology, is sheer absurdity; but the first five books of the Old Testament, the Pentateuch, written by Moses in the land of Moab, was a cabalistle or symbolic history of certain things hadesired to preserve, and which had reference to sacred relics of the, Egyptians and Persians. Some interpolation has occurred in these books in the course of translation, to a degree that Bishop Colenso considers that which is known may be divided into two narrations: One written by Moses, and the other an interpolation probably of much later date. With this view of the subject the entire account of creation becomes symbolical, and has special reference to the days and mights symbolized; certain names employed in order to represent the order of creation, and every word as translated, too, according to the understanding of man, may have many meanings, there being from a han dozen to three dozen different significations, and unless a person comprehends the ancient symbolism, he could not arrive at the original meaning intended. With knowledge we are able to gain that end; and this symbolic account of creation had reference to certain days ((periods) in time past, wherein the spiritual part of the universe was revealed to the ancient Egyptians and Persians, and as that creation is a word, the principal question as to the time of man, is in exact order, and the only symbol which could be used to express time has been misinterpreted into days, meaning years, periods, or any given cycle of time.

The creation of man and woman of the genits homo in the statement, is a sublime expression of spirit and matter, the contact of the soul with the body, and understood with that reference, becomes the exact statement of a spiritual truth. God made man in his own image; male and female created he them. The subtile division means that the soul principle, taking the contact with matter, becomes divided, and sleep, which is symbolic or typical expression for coming to earth, was only a condition of the outer' nature of man, while the inner principle was evolved from within. By careful study and knowledge of symbolism you will find that interpretation exactly corresponds to the spiritual fact in every age of the world.

Quastion: Is length of hair of benefit to all mediums, or only to some? How about Sampson's loss of power when his hair was shor!?

Answer:-Length of hair is usually a condition of temperament; or 17of health. Many persons are supposed to suffer great physical prostration for a superabundance of hair. This is a mistake, since the system itself would not create it, if not intended for use of the physical body. The strength sup posed to lie in the hair of Sampson, may likewise be interpreted in a symbolic sense. The hair on the head of man and the aura around it, in ancient times, represented the spiritual or mental strength; and this qualification was supposed by the ancients to abide in the hair, and not in the spiritual desire, consequently the loss of Sampson's looks was supposed to account for the loss of strength; it caused, undoubtedly a magnetic change in the system; but under a larger interpretation Sampson represented not an individual, but a nation or tribe; the locks of his hair represented not the physical locks upon a single man, but the result

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. By Hudson Tuttle.

CONTINUED.

Imall these forms Benevolence does not rank high in the scale of the Virtues, nor does it tend greatly to elevate the mind. The father who loves his children to idolatry, and will make for them any sacrifice, may be a hard, exsoting, unjust man beyond his own fireside. When it arises from the family, and grasps mackind, irrespective of nationality or race, when it feels for suffering whereever found, and with self-forgetfulness devotes itself to the good of others, Benevolence becomes Philanthropy; its most angelid expression. It sends its Florence Nightingales, to bind up the lacerations of war; its Howards into the dark recesses of prisons; it holds devoted men to their posts of duty in times when pestilence is abroad, and great suffering trushes the people.

JUSTICE in the material universe moves in the channels of law. From the star to the dancing mote, there is no accident or chance. Of these laws we know nothing except by means of their phenomena. Wa know certain causes inevitably move to certain effects. The same is true in the domain of mind. The relations individuals sustain to each other, in the family, the state, and to the world, that each may revolve in his own personal sphere, having all his rights, yet never infringing on the rights of others, this is Justice. The knowledge of what is just and unjust, was not suddenly acquired. Mankind had at first a dim and vague conception of the absolute Right. In their attempts to enforce Justice they often were excessively unjust. But they felt that this absolute existed and that they must conform thereto. They constantly recognized the blindness of their predecessors, and reformed their laws, The laws are the practical expression of the moral feeling of a perple, and determine what is their sense of justice. If the laws are severe and cruel, the people are equally severe and cruel as a whole

This, however, may be observed, they are conservative, and usually represent the ideas of a previous generation. When their injustice is felt, it is the task of the present to reform the inheritance of the past. Thus, slowly an approximation is made to/absolute Justice, as will here-Ther be shown, in the discussion of the criminal code, justice is too often used in the sense of vengeance. The penalty for crime is meted out as retribution and not for the sake of Justice, and Mercy tempers Justice not because mercy is of itself just, but because of the pleadings of the Affections. In our intercourse with our fellow-men, we desire them to act towards us justly, that is to respect our individual rights, and not encroach on our sphere of selffood. If actuated by high motives there is no difficulty in being just to all. We would shrink from doing to another what we would not do unto ourselves.

There are two states in which all the virtues may exist, a passive and an active. A man may not do an unjust act; he may never utter a falsehood, he may never be cruel, yet he has small credit if he has never acted justly, truthfully, mercifully. He may exist in a passive state, and while doing nothing bad, do nothing good. The Virtues exist, but in a latent form; they are asleep, and the individual is not bad, simply because his Appetites and Desires are also asleep. The harmonious, or ideal man, is the reverse. A thousand desires, purposes and motives draw him diverse ways, but the conscious intellect and love, impel him in the direction of Truth and Right. Does he stumble? Does he at times go astray? Yes, but he rises and seeks the right path. He grows strong by experience, and his feet become sure. He cannot be always right, for he is fallible, but he is conscious that he must put forth his best endeavors. The young eagle that would cleave the empyrean and soar above the clouds, at first may lose its balance on its untried Wings. It is not by failures it gains control, but by its success. The child learns to walk, not by its falls and misses, but by the command acquired over its limbs by repeated efforts. We may not always be just, yet the Absolute Justice is ever before us. Man while on earth may never gain that high ideal.

Religion has lamentably failed in teaching Justice. It has allied itself with the government and taught obedience to Cæsar instead of to the commands of the absolute. It has been the servant of rulers, and taught the divinity of kings and autocrats. It has disdained the temporal affairs of this life for the next, and offered the gloomy consolation for its injustice, compensation in the next. In fact its idea of justice has been compensation. They who mourn in this life shall rejoice in the next, and they who receive their good things here, shall there receive their evil. The main evidence of immortal life as stated by the popular religion is its necessity in order to compensate the injustice received on earth. This is the religious idea of Justice, though some times it changes to that of Vengeance. The Infinite Father is pictured as terribly just, and his divine vengeance on sinners no more than Absolute Justice! The awful picture is intensified by being thrown on a background of omnipotent weath. Paith, interpreted to mean belief in dogmas, has been taught to be of more value than actions, and often the so-called religion has been divorced from

Religion, if it mean anything, means reliance on the absolute supremacy of law and man's obedience therebe He who obeys is the religious man. He obeys from the knowledge of those laws, because it is right, and his own good and happiness and that of others depends on his so doing. He is also impelled by his higher spiritual reason, which preciently directs him aright before he has come to a full knowledge of the law. He should obey not from selfish motives, but from his love of Justice and Right. But does man love Justice? Assuredly, else he would have no idea of that virtue. Men may be excessively unjust, but, except in savages, they feel the reprovings of Conscience. They know that there is Justice, and if they do not love, they fear it. In the higher development of the individual the love of Justice becomes a ruling motive. It is not asked if a certain action will be beneficient to self, but is it just? Not in the narrow hard sense of the word, meaning that no one is wronged. but in the large, broad sense, of benefit conferred. LOVE OF TRUTH.

In the ascending scale from the savage to the civilized man, there comes a time when the mind arises into the atmosphere of Truth, -as a granite mountain peak is pushed upward above the clouds and mists, and catches the golden glory of the sun while all is darkness below.

Man learns by experience the value of Truth. That false hood and deceit are productive of misery. He finds that it is essential to place confidence and faith in others, and unless they are truthful, this is impossible. It is interesting to trace the progressive growth of this virtue from the savage who regards falsehood honorable, and has no faith in his own brother, his wife or child, to its full expression in the ideal angel. Has heredity stored up the results of experience, and thus made the man of the present heir to all that Truth has gained over falsehood in the past? This is undoubtedly true, and also true that the mind has within itself the faculty of Truth. It loves Truth for its own sake better than all else in the world. Every effort the sake of a single man. "—Con. Times.

made in invention and discovery arises from this intense love. The astronomer keeps nightly vigils, intently gazing into the depths of the heavens, that he may gain a knowledge of the revolving orbs; the geologist delves into the bowels of the mountains, and perils his life in upturning strata, questioning the rocks; the fin and tooth, the bone and scale of extinct beings; the chemist labors in his laboratory, failing a thousand times to gain one success; the antiquarian and historian plod in the misty-labyrinths of the past, that by chance some hidden manuscript, some rude carving on temple wall may shed the light of absolute Truth on their conjectures, and make plain the early

Truth is the procious gem for which the student burns his midnight taper, and the man of science never wearies in the search; for it, the collosal telescope fathoms the infinite deep of stars, and the microscope penetrates into the infinite abyss of living forms; for it the Hermit renounces the pleasures of life and wanders into the wilderness; the martyr cheerfully lays down his life, and the warrior rushes of rtain death. Let even the belief that man has the Truen, firmly fix itself in the mind, and no sacrifice is too great, no pain or suffering appalls, no ties are binding, before the lofty sense of duty and obligation

The perception of Absolute Truth is of slow growth, and man has often mistaken his own imperfect sense, for the absolute. It is necessary that he should, else he would not hold his position. He must maintain the highest light that is his, for thereby he gains still higher grounds. The same argument applies as to Reason. At first man arrives at erroneous results, which proves not that he should cease reasoning, but reason more! In his ignorance he has embraced the wildest errors, and as an idolator pays his carven image the same devotion as the most spiritual worshiper gives to his ideal; he has zealously loved and sacrificed himself to them, because he believed he held the absolute. But does this prove there is no absolute? Because history is a record of the mistakes, and man has never been able to distinguish the truth, and has been the slave of Error; because he has repeatedly made his eternal happiness depend on the reception of doctrines he soon discarded for others held as tenaciously, does this prove there is no Absolute Truth? It proves the imperfection of man, and that there is an absolute towards which he approximates.

The mistake is in the ideas taught in the past by designing meq, that man was inclined to error, and had no means of Mmself of arriving at the Truth. He was thus necessitated to receive a revelation from a source purporting to be divine as interpreted to him by a class of self-consti. tated teachers. This result which has been a break on the wheels of progress, seems to be an inherent growth of human nature, for among all races it has been the samemoral truth has become concrete in holy books and a priesthood has organized itself as vicegerents of God on earth, to interpret his word and guard the morals of thepeople. Only after ages of struggle have the people emancipated themselves from this bondage. They have gained a knowledge of the Truth in spite of this obstruc-

The facts of the material world are truths comprehended by the intellect. Nature never is false, never changes, is constant, nor abuses the faith reposed in her. If there is seeming contradiction we at once refer it to our under, standing. The mind in the spiritual spheres represents this harmony. There are a countless host of individuals, all revolving in their own spheres, like the suns and worlds in space, and all governed by fixed principles, which we call Moral Truths, as the methods of Power uniting worlds, we call Law. As nature is exact in her expression, man desires to become exact in the conduct of his life. He must, in order to gain this desirable end, act in accordance with his highest perceptions of Trusa.

From Truth arises trust, faith, confidence, without which individuals would become selfish, isolated, and unable to unite in society. If we reject everything except what is demonstrated to us, there will be little left of the Past. We must take for granted, or trust to the demonstration of others. We trust because we know that the thinkers of the world are honest, and if they err, it is from ignorance

This trusting faith when it is supported by knowledge, quisitely sweet and beautiful qualities of human nature. Deceived it often may be, but we feel that It will bloom in immortal fruitage after all the Desires and Appetites which lead it astray are lost in spirituality. It will be seen in this survey that the mind is so closely bound together that one division cannot be discussed without unconsciously invading another. Thus the group of faculties we have placed under the name of Love, for their manifestations, are inextricably bound to the Perceptions and Reason. A man could not be moral without the Perceptions, any more than without the group we have termed Wisdom. Reason is essential to morality. If a man acts morally simply by force of a blind instinctive impulse, he is not thereby a moral agent, and derives no merit.

Wisdom is an essential quality of moral conduct, and the Will, the executive force flowing from the mind as a

whole, responsible for all.

Still more clearly defined is the unity of the Virtues. Their basis is Love, of which they are varying manifestation. Love is the divine power which reveals itself in obedience to the order of the physical and spiritual worlds. It seeks the good and happiness of all other beings. Its justice is merciful, unlike the vengeance which flows from the Appetites. It has infinite Charity and Benevoleace. It allies itself to Truth, because the absolute in the material universe is stamped on man the microcosm. To be Continued.

- DID SOCRATES GO TO HELL?

Allusion was made in a late issue to Dr. Thomas, of Chicago, who could not accept the Calvinistic hell because, among other reasons, it provides no exception for such men as Socrates and Aurelius, but swallowed them up to gether with all other heathen. It would seem from this that Dr. Thomas had fallen into that dangerously heterodox idea of justification by works instead of faith; for we all know that Socrates, though a tolerably good man, accepted neither the God off our fathers, nor the gods of Olympus-in fact, held intercourse, like the ancient necro-mancers, with a familiar spirit. But of what use are a priori arguments, on this subject, when we have before us the accurate and detailed narrative of one who witnessed just how Socrates was treated in the Calvinistic hell. Heine, in his Book Le Grand, after describing that hell is filled with long rows of huge black kettles, in which sinners are boiled, proceeds as follows:

"In one row were placed Christian sinners, and, incredi ble as it may seem, their number was anything but small and the devils poked the fires up under them with especial good will. In the next row were Jews, who continually screamed and cried, and were occasionally mocked by the fiends, which sometimes seemed old enough-as, for instance, when a fat, wheezy old pawnbroker complained of the heat, and a little devil poured several buckets of cold water on his head, that he might realize what a refreshing benefit baptism was. In the third row sat the heathen who, like the Jews, could take no part in salvation, and must burn forever. I heard one of the latter, as a square-built, surly devil put fresh coals under his kettle, cry out

THE LIFE AND WRITINGS

SELDEN J. FINNEY;

RDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

SELDEN J. FINNEY was the son of Selden Finney and Annis Johnson, his wife. His father was a pative of Delhi, Deleware county, New York; his-mother of Franklin, in the same county. The father was suddenly killed at the raising of a building, where whisky was freely used (not by him). He left when the frame was partly up, saying it was unsafe, but was induced to get out of his wagon and go back, by the plea that they could not go on without him. He soon again protested, saying that some one would be killed by such recklessness, and feeling an overpowering sense of danger, he was just about leaving, when a falling timber put an end to his earthly life in an instant. In this subtle sense of coming ill can be seen a trace of the psychological faculties which bloomed out in such beauty in his gifted son's future life. That son was born soon after the father's departure, in 1828, in the parental farm house, among the hills of that rural region, and was soon compelled to trust to his own resources in the struggle for life, winning plain fare and a little of such poor schooling as the district afforded.

He told me of being a young man in a carpenter's shop in Amherst, or Plate, Loraine county, Ohio, and of his first effort to preach as a Methodist exhorter. He had a discourse in his mind, but on rising fixed his eyes on one man sitting before him, and felt that he had nothing to say to others, but all to him. As his discourse was not fitted for that end, and he dared not trust himself to vary from it, he gave up, and simply read a hymn and closed; comforted a little by the kind word of a preacher, who told him not to be discouraged, for others who turned out well had as signally failed on the start.

Spiritualism was the new wonder of that day, and a few of his acquaintances induced him to join their regular sittings on fixed evenings of each week. For six months they persevered, sitting around the table in a circle and singing at intervals, but no manifestations came. They were united in spirit, and still persisted, and so won the reward they would have missed by faint-hearted giving up of their worthy effort. At last, one evening, he seemed to awake as from an unconscious sleep, and found himself sitting in his chair with the rest of the company watching him with great interest. "What have I been doing?" he asked. "Talking eloquently to us for an hour," was the answer. This was wholly unexpected, and 'cd to some solid thinking on his part. He did not quite like to be an unconscious machine or mouthpiece for any power or intelligence outside of himself, and had but crude ideas of what ail this meant, but decided to let it go on so long as no harm came to mind or body. Night after night he would become unconscious soon after the circle of a dozen men and women had joined hands, and would wake up to see them looking at him, full of wonder, and to be told how well he had spoken, on subjects unfamiliar or unknown, and sometimes as an Indian or as some foreigner. He could not well repudiate these statements of friends and neighbors with no motive to misrepresent, and so the matter went on. His health grew stronger; his mental powers increased; he found himself reaching out into some philosophy of spirit-intercourse that might solve these strange experiences, and soon public calls came for him, and he stepped out of the carpenter's shop on to the platform, untrained save by his invisible and immortal friends. They had been fitting him for his great work, as he felt, and as they told him.

This is the story of his early experience, when he was about twenty-one years of age, as told me by himself. He soon became known, was called to speak from the Missis sippi to the Atlantic, and his public career as speaker and writer was full of power and influence up to his going to California for rest, in 1868. After that his legislative career was marked by a rare integrity and capacity. He had but a brief and poor school education, but his note-books show wide research among the best write son his favorite topics, and his own reflections reaching often far beyond

From 1857 to 1861 I met him often; we spoke in the same meetings and helped in the same work, with no jar in a cordial friendship. He was then in fine health of spirit and body, growing in power and harmony of thought, gifted with wonderful eloquence in public, and of rare attractiveness in private to appreciative friends. He spoke in a conscious and normal state, yet his loftiest eloquence, his grandest thought, his finest insight, were helped by spirit-will beyond himself, and by influx from the supernal realms working with and through his own noble powers. His wish and aim had always been that his spirit-friends would help him to help himself, so that the light from the spirit-world might make his own thought more clear and broad and his inner and outer life interblend. Of his mediumship he said but little, and only to intimates. He gladly and reverently accepted all wise aid the supernal intelligences could give: Inquition, clairvoy. ance and spiritual-inspiration were glorious truths of the soul to him, and facts, too, of his own experience. He seldom said, and often cared little to know, what special person, if any, came to him from the higher life-enough that he could do better work and not be curious about the rest. When good reason existed; he sought to know who his spirit-guides were-in this, as in all else, aning to be rational, to gain the best self-culture, but to be open and receptive to all inspirations. In explaining and lilustrating the Harmonial Philosophy, he showed rare insight, close logic, subtle grasp, broad/range and vivid power of thought, and filled the most abstruse statements with living interest by his enthusiasm and the beauty of his words. He could not stoop to win vulgar applauser his hearers

Toward meanness or hypocrisy he was full of a supreme contempt, through which flashed gleams of pitying tenderness. Woe betide the narrow dogmatist in theology, or the pretentious hypocrile in Church or State, who came within his reach in public debate. With ringing voice, in-tensely rapid speech, and an air of power that brooked no such poor opposition, be swept away their sophistry and exposed the blackness of their treason to humanity; and then carried has hearers up into the realm of Divine Ideas, and showed the beauty and benefit of Fidelity and Freedom and Justice, leaving his opponents in the darkening gloom they had made for themselves. He was impetuous, impulsive, keenly intense in feeling, but held strong con-trol over himself, ruling with a royal will, sometimes with a brave struggle, these wayward elements of character, and so kept self-poised, yet swept all hearers along in the clear swift, current of the earnest and impassioned utter-

Of medium height, erect, symmetrical, with the activity and strength of the nervous sanguine temperament, light brown hair, unshorn beard, clear-cut and expressive fea ures, a high and ample brain of finest texture, his personal presence was genial, yet commanding, giving the impression of the active supremacy of intellect and the spiritual nature over the body.

(To be continued.) CONVENTION.

The Vermont Spiritualist Association.

EDITOR JOURNAL:—The Vermont State Spiritualist Association convened at Waterbury, January 8th, at 1½ o'clock P. M., and was called to order by Mrs. Lizzie Manchester, of Randolph, President. The first business was the appointing of the necessary committees: Committee on Business, W. B. Parrish, A. B. Manchester, and Mrs. Eliza Turner; Committee on Finance, J. D. Powers, and Dr. S. N. Gould. Convention opened in conference. Remarks by Dr. Gould and Charles Craine. Voted that the committee appointed to ascertain the legal standing of our organization be empowered to act in that direction, and report at the Annual Convention to be held at Plymouth, in June next. Bro. Geo. F. Baker, of East Calais, followed with re-Bro. Geo. F. Baker, of East Calais, followed with re-marks in regard to the education of our children, that they may become better men and women. Bro. Sabin Scott, of Eden Mills urged the importance of each one giving their individual experience in the conferences. Bro. Craine, of Hyde Park, spoke of mediums—of their agonies in consequence of what they might say or do while under spirit influence. Dr. Gould thought we should develop angels on earth. At the close of conference, Mrs. Manchester took the stand, Bro. Crain in the chair, and gave a synopsis of her experience in Spiritualism, which was very interesting. Adjourned

Convention called to order and opened by a song by Mrs. Manchester, improvised on a subject given by the audience, "We have met again." Opened in conthe audience, "We have met again." Opened in conference. The Bible was discussed as understood by Spiritualists. At the close of the conference, Dr. T. B. Taylor, of Waterville, N. Y., sat at the organ and gave the "Old Musician to his Harp." Mrs. Wood, of Burlington, gave the regular address of the evening, followed by a song by Manchester, when Dr. Taylor made some very timely remarks, and laid off the ground which he purposed to go over in the coming sessions of the convention. Convention adjourned until 91/4 A. M. Saturday.

Saturday morning, 91/2 o'clock.—Convention called to order agreeable to adjournment, and opened with an improvised poem, by Miss Jenny B. Hagan, of South Royalton, the wonderful "child medium," who, when called upon without any forethought or preparation, gives poems on any subject that may be given her by the audience or any one else, and at times gives the most beautiful sentiments. Her poems at times are extended to a half-hour in duration, and clothed in language and expression far beyond her natural abili-ties—she never having received anything beyond a com-mon school education. Dr. Taylor followed with re-marks in relation to his expulsion from the Methodist Episcopal Church, adduced by some remarks made by a Methodist the evening before. Bros. Powers, Scott and Howes alluded to the power of clairvoyance in detecting and prescribing for disease. Mrs. Eliza Blossom, of East Granville, N. Y., a lady seventy-two years of age, gave some good and practical remarks. Bros. Godld and Howes called up-the subject of the odious "Medical Law" passed by the Legislature of Vermont at its last session, which was pretty thoroughly ventilated. An improvised song was given on the present "Medical Law," in Vermont, followed by a poem by Miss Hagan, entitled, "The Doctors." Austin E. Simmons, of South Woodstock, came forward as the regular appaker of the morning, taking for his subject regular speaker of the morning, taking for his subject, "Man and his Relations," which he handled with masterly ability as is his wont to do, holding his audience transfixed to their seats for upwards of an hour and a half. Adjourned to 11% o'clock P, M.

Afternoon session opened in conference of one hour, Medical Law being the subject for discussion, and was finally disposed of by voting to have petitions provided and circulated through every town in the state for its repeal, pefore the session of the next legislature. Song by Mrs. Manchester, and poem by Miss Hagan, when Dr. Taylor addressed the people until adjournment at 61% o'clock P. M.

EVENING SESSION.—Met agreeable to adjournment, and opened in conference. Bros. Taylor, Craine and Scott spoke on Materialism; Bro. Powers followed on Scott spoke on Materialism; Bro. Powers followed on charity. Poem from Lizzie Doten, by Mrs. Manchester, entitled, "The Good Time Now." Song by Miss Eliza Turner, entitled, "This is Our Happiest Hour." Mrs. Fanny Davis-Smith took the stand, prefacing her remarks by—most devout and earnest prayer, taking for her subject, "The Progress of the Age," which by some was thought to be one of the very best things of the convention. A. E. Simmons followed, taking for his subject, "Salvation;" arguing that we must be our own saviors. Adjourned until 9 o'clock A. M.

SUNDAY MORNING.—Convention called to order by the President; opened in a short conference. Brother Howes called attention to the Vermont Liberal Institute. Remarks in relation thereto by Bros. Howes, wilder and Powers. Before the regular speaking, a poem was read from Lizzie Doten, entitled, "Peter McGuire," when Mrz. Abbie W. Tanner, of Montpeller, gave the regular discourse of the morning. At the close, the audience joined in singing, "Sweet By and By." Adjourned to 1½ P. M.

Convention called to order according to the adjournment; opened on business connected with our finances, after which Mrs. Paul, of Stowe, addressed the convention, choosing for her subject that mooted question, "Spiritualism," showing that Spiritualism, although born among the peasantry, seeking first a hearing by the humble classes, has penetrated to the court circles of royalty, and found favor there, and has established ts claims over the civilized world. At the close of Mrs. Paul's most excellent discourse, to be appreciated Mrs. Paul's most excellent discourse, to be appreciated must be heard, a quartette club gave most beautifully, "Over There." Miss Hagan gave a poem subject, "Creation," given her by a gentleman in the audience, an entire stranger. At its close, Dr. Taylor took the stand, announcing his theme, "Physical Phenomena." But before entering upon his text, he wished to ask the gentleman, who gave Miss Hagan the subject for the poem (Creation) if he bad, in any way, had any interview with her previous to her coming on the platform, and he positively affirmed he had not. The Doctor proceeded to give some of his experiences in Doctor proceeded to give some of his experiences in Physical Phenomena, presenting among a variety of other things, a specimen of slate-writing by Dr. Slade, pledging his honor as a man that it was just as it occurred in the presence of the Doctor and himself, he having preserved the communication by inserting a light of glass in the frame of the slate. He also pre-sented a spirit picture, taken stereoscopically, together with other wonderful specimens of spirit power. Ad-

Called to order by Vice-President Craine; poem by Miss Hagan; subject given by a Mr. Wheeler (a believer in Second Advent doctrine), "What is God?" followed by a song by Miss Allen, of Randolph, entitled, "The Sailor's Grave," followed by a beautiful invocation, by Mrs. Paul. Dr. Taylor being assigned the position of giving the closing address of the convention, he, before enfering grown the subject on which he appropriate fore entering upon the subject on which he purposed to speak, desired to advert to some questions that had been handed to him during the convention, which he felt not only a duty, but a satisfaction to answer, regretting that his limited time would not permit of his doing so as elaborately as he wished. He proceeded to take up each question separately and applying such answers as left no reasonable or logical grounds for an appeal. Dr. Taylor then proceeded with his regular address, taking for his subject, "What Caused the Bottom to Fall out of my Theology?" which his prolific brain, and most deliberate comprehensive thought analied him to present to his hearers with such force enabled him to present to his hearers with such force of language and incontrovertible argument, that held of language and incontrovertible argument, that held his entire audience, as it were, riveted to their seats with upturned faces, eager to catch every sentence as it fell from his lips for nearly two hours. At the close of his remarks, a vote of thanks was extended to the railroad companies for their courtesy in granting free return checks to those passing over their roads to attend this convention; also to the host and hostess of the Waterbury Hotel, and their assistants, for the kind attention shown their guests during this convention. Adjourned to meet at the Wilder House at Plymouth, in June next.

Gouldsville, Vt.

Z GLAZIER, Sec'y.

72-23-24-28



Pearl.

(Continued.) GIVEN BY OUINA, TREOUGH THE MEDIUMSKIP OF MEN. CORA L. V. BICBMOND.

CHAPTER II.

Pearl found herself in the midst of a noisy set of rosy children, who peeped at her one after another, before she arose the next morning, but the kind face of a woman somewhat ruddy and wrinkled, bent over her and told her "breakfast would soon be ready." So she quickly dressed herself and prepared to meet her new-friends, not forgetting to ask God to make her a good girl and to bless her new-found friends.

There was a light in her eyes, though her face was sad when she sat in the chair pointed out by the woman as her place, and the children now, were quiet, when the little stranger actually was among them.

There-was something in this little fourroomed gettage, its warmth and home comforts that were new to Pearl, and the breakfast was such as she had never tasted, simple enough for James West was but a mechanic; yet to the half-starved and suffering little one it seemed a palace of delight.

There were five little children: ranging from Harry the oldest to little baby Mary, with her blue eyes and golden hair, and all seemed to be shy of Pearl, except the baby, who laughed and crowed at everybody.

Then when the breakfast of warm out meal and milk, with some eggs and fruit and bread, was over, Pearl asked if she could help. "What you little woman! Why. you could not help a fly keep house, said Mrs. West, who was strong in her conticiousness of physical might and house-wifely capabilities.

But Pearl said, "I used to make tea for grandma, and I can sew and knit." "Never mind, to-day," said the good wife. " Amuse yourself with the children there. Harry and Edith go to school, but the others will keep you busy, if you have a mind to look after the baby a little."

Pearl, glad to be of any use, seated herself by the cradle, where little Mary was sleeping, after her morning bath and frolic, and the other little ones, Jamie, three years old, and Namie not yet two, came to show Pearl their picture-books; well worn. The "cow, with the crumpled horn," was torn in two, and "Mary's little lamb " had only one ear, three legs and no eyes left; but they chattered and whispered and told mysterious stories about "the house that Jack built."

Then baby woke and seeing the little white face and large eyes of Pearl, would have cried, but Pearl spoke and smiled and held out her arms, which were far too slender to bear the solld weight of baby Mary.

When Jamie and Nannie knew that baby was awake, they commenced dancing, laughing and shouting, until in her glee, Nannie toppled over and hit her head -this was a signal for crying-and both she and baby commenced, frightening little Pearl, who had never known any children, and did not know what to do. But Mrs. West appeared, soothed the hurt on Nannie with her rough-kind hand, took the baby and said to Pearl, "You look so tired and scared, I fear the children will worry you." Pearl was tired, but she was also happy in her new home-only thinking she would like to be of some use. Then she would steal softly away and think of poor old grandma and her lonely garret, and the cold and hunger of her past life, and wondered if it were all

CHAPTER III.

But now she did have dreams, night after night, as she slept in the bed with Edith; she would dream that her angel mother came and kissed her, and bade her be a good girl, and she would watch over her and guard her. Then she would take her in her arms and bear her away to a fair country, far more lovely than the fairy tales grandmamma used to tell her; and she saw beautiful, happy children and flowers, and gardens, and rainbow arches, fields of green, and trees so unlike anything she ever saw -(for Pearl had never seen the country nor, any garden except the park in the large city). The angel mother would then place a flower in her hand and tell her that was her good thoughts of yesterday, and bring her back. She would waken to find herself, in the little cottage surrounded by the noisy children and their busy mother.

The children all grew fond of Pearl. She was kind to them, and did many little things to please them, and was so quiet and unobtrusive. Yet her head often ached with the noise, and she would sometimes cry herself to sleep when she thought of the lovely country where her angel mamma

One night as Pearl was far away in her dreamland home, she was suddenly wakened by a rough shake from a strong hand
and the voice of Mrs. West in half harsh,
half frightened tones, saying, "We are
dreaming, my child; wake, wake! i say;
what is the use of staring wildly about and
singing in your sleep? No wonder you are
pale and ghost-like;" and Pearl awoke with
a shock to find that her only offense had
been to murmur in her sleep some of the
sweet songs she heard in the land where
her mamma lived. Sleep had fled from her dreamland home, she was suddenly waken-

eyes, but she remained quite still and made no answer. Mrs. West went to her own ped, and long after she heard her say, "It's no use, James, I like the little pale thing. But she quite trightened me with her great, staring eyes, and then hear how she goes on in her sleep; its the evil one himself, I fear, that has her.

But you say she talks of angels and sings sweet songs," she heard the rough, kind voice of Mr. West reply.

"Cannot the devil take on the form of an angel to deceive the poor child A I tell you there is something wrong."

Mr. West answered, "Well, well, mother, let's not bother our beads about him. The evil one owes us no grudge, and I don't see him in that pale child's face, not I."

So they went to sleep, and Pearl lay won-dering what it could all mean, and if she had done abything wrong.

LEAFLETS.

There are sometimes angels waiting without while selfishness and folly have the choice places in the heart.

There is time to paint every rose and violet, to fashion the wing of the butterfly and tiny insect. Good thoughts will grow if you give them time and sunshine.

"I pray you, little busy bee, Why pass from flower to flower To gather honey, as you see It is my winter dower.

I pray you, careless butterfly, Why are you thoughtless, free? . I cannot live in winter time, What use are stores to me

I pray you, witching humming bird, You seem a trifler too; You ever flit from bloom to bloom With nothing else to do.

Peep in my nest, my pretty Miss, Your willing I will prove. or while you slander me, you see Tlive for those I love.

Communication from T. B. Clarke.

Editor Religio Philosophical Jour-NAL:—The long article in your edition of Dec. 29th, by Emma Hardinge Britten, upon the "Polter Gheist", is but another "Ghost Story," in the long procession of time. While the superstitions of the past have been, and the present age are, throwing mystery about the struggling efforts of the spirits to make themselves known unto us; and while the church attributes all manifestations (which manifestations are the only evidence of the life hereafter) to the Devil, I am surprised that one with so much capacity, so much experience, should close so long an article by calling the various manifestations "diabolical." Those who have risen from the miraculous to the philosophical, should not again take on that lower condition, the "diabolical,

Though but a pupil in the first class in the philosophy of Spiritualism, these various manifestations are all seen by me to be for n yetse purpose, to be not by "fore-ordination," yet "fore-ordained" by intelligent spirits to accomplish a certain object. The struggle I see to have been a long one. The principal enemies have been the pride of human hearts, the desire to float upon the popular wave and the superstitious church. I will not go back o the various visitations of Abraham, Isaac and Jacob, or even to the good Saul who put the mediums to death, and then when sore pressed himself, visited one to learn his own fate; but let us commence with the honest men, Jesus and his disci-ples, who dared, in the face of unpopularity and even death, publish from village to village what they saw of Ghostly or spirit-ual manifestations. The result of their hon-esty is now the only glory the church has. Let us now skip over eighteen hundred

years, and come down to the manifestations at the residence of Dr. Phelps in Con-necticut. This man, instead of being hon-est and telling the world of what was hap-pening to him, tried in every way to smoth-er this effort of the Spirit-world; but did he do it? Did his prayers to God to drive this devil from his household, avail? Did the prayers of his brethren avail? On the conrary the more ministers that assembled, the more prayers that were made, the more trouble came to the Phelps family until, in despair, they were scattered abroad in the earth. What for? A demoniacal purpose? Not at all, but that they might tell the story over and over, and at last they themselves accept the truth of spirit communion. So Mr. "N.," of whom Mrs. Britten writes, felt griaved ascended the mountain for the spirit communion. grieved, ascended the mountain for prayers, and thought the same were answered. I can imagine the band of spirits who had can imagine the band of spirits who had this matter in charge, listening to those de-vout, earnest prayers to be relieved from this devil. When the prayers closed the unseen host had a good hearty laugh, the chairman saying, "Well, friends, this man has a good heart, he means well, let us now consent for him to finish, furnish and move into the house, and then we will see if we can make him acknowledge spirit commu-

nion, and if he does not we will tear the house in pieces until he does." When the manifestations came to us we when the madrestations came to us we felt assured that this old mythical devil was "out on a tare," but we did not offer any prayers. We did hot insult God by insinuating that he had created a being with a thousand times more servants and power than himself. We bore it, told the world of it was by day and not be held of the world. of it say by day, and not a hair of our head was harmed. And what is the philosophy of it? First, a man, thank God, who has no superstition or tincture of cowardice in his composition, was selected as chief. His family were moved to Oakland, the centre of learning upon the Pacific coast. of learning upon the Pacific coast. A man connected with the Federal Government, Mr. B-long associated with the city government of San Francisco, at the time connected with the Bank of California; Mr. O—, an English gentleman, connected with the largest English house upon the coast; thus the Federal Government, the financial centre, the commercial centres of business

man that the "chairs did move by an unseen and unknown power."

Here is design, here is fulfillment, here spirits are recognized, and here seeds of immortal existence are sown in the fairest land of all God's earth. Here in a land fourteen hundred miles long, two hundred miles wide, and washed by the largest ocean on earth, a country settled by men and women partaking of the ocean and country, and in its balmy clime beholding the greatness and goodness of God! Men and women who look upward to the starry sky and ask His blessing to rest upon them while they dwell in this His earthly Temple Here is sown true spiritual knowledge of a life after this physical is worn out, that all the priests of superstition and bigotry can never suppress. This, to my mind, is the philosophy of ghosts; simply an eternal struggle between the spiritual and the material, between honesty and dishonesty, between policy and justice, between superstition, bigotry and knowledge, in which the battle fought for thousands of ages by superstitious religions, relics of heathenism from age to age, and the selfish, materialists have thus far won the battle against the spiritual forces of the higher life. San Francisco, Cal. T. B. C. T. B. CLARKE.

Items of Interest-Gems of Wit and Wisdom.

IT was not a success when they took little five-year-old to church for the first time, and told her that everybody had to be as still as a mouse. All was well until the minister began to open the services; but then the little maiden, shocked at his want of propriety in thus breaking silence, energetically shook her finger at him, saying: "See here, man, what you make all that noise

NOTHING is our own; we hold our pleasures Just a little while ere they are fled; One by one life robs us of our treasures; Nothing is our own except our dead. They are ours, and hold in faithful keeping,

Safe forever, all they took away. Cruel life can never stir the sleeping, Cruel time can never seize that prey.
[Miss Proctor.

"I AM ignorant and wish to be saved." The man who knows he is ignorant is on the high road to knowledge. You feel what the wisest and best have felt, and you have no need to be discouraged. Resolve to learn a little daily, and your acquisitions in a few years will surprise you. One thing well learned, will give you a taste for many others, and help you to learn all others; and you will not be ignorant in all respects, what yer you may still be in many.—Deuton.

A HIGHER and holier world than the world of ideas, or the world of beauty, lies around us, and we find ourselves endued with susceptibilities which affiliate us to all its purity and its perfectness. The laws of nature are sublime, but there is a moral sublimity before which the highest intelligence must kneel and adore.—Mann.

God is a blank sheet upon which nothing is found but what you have yourself written.-Luther.

M an depicts himself in his God.-Schiller.

Science has no special pleadings to make. She sets up no claims to infallibility. She states only what can be demonstrated, and draws a clear line between the known and he unknown. The vast undefined dreamand of conjecture she studies as phenomena of mind, rather than as realities.—Tuttle.

ALL who take the privilege of being them-selves should be equally willing to give the same privilege, and not seek to impose their conditions on others. The water is very well for the fish to live in, but a poor place for a bird; and though grass makes a good dinner for a horse, a lion would soon starve on it. The road I travel may suit me, but what right have I, when others are unwilling to go the same way, to knock them down and drag them into it? Every planet may revolve in its own orbit, so it comes into collision with no other; and there is room in the wide universe even for the eccentric comet.—Denton.

THOUGH we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age, then to be a man of business, then to make up an estate, then to arrive at honors, then to retire.-Addison.

Do not judge thy neighbor until thou hast stood in his place. Whosoever does not increase in knowledge decreases. Whatsoever tries to make gain by the crown of learning,

When the organism of a medium is effectively used by a spirit, we should bear in mind that it is a foreign spirit that has assumed control, and that the spirit proper to the body, is so far overpowered and rendered passive, as no longer to control any of its mental organs or processes. The spirit in control impresses the brain, and uses the organs of speech, as it did those of its former body, as nearly as the conditions will admit; but it is rarely that a spirit can assume such perfect control, that it can use these organs without the communications being tinctured by the habits and modes of think ing to which they had been accustomed: and hence, errors and differences will often be noticed, which a sceptical mind will at once selze upon as proof of imposture, or at least of self-deception.—Crossell.

MORAL SCAVENGERS.—It must be admit-ted that both literature and art perform less tasks when they only show us deform-We see enough of filth and depravity in the streets every time we go out; we want no exhibition of these either in the nursery the dining-room or the library. We prefer to take our wife and daughters to the Picture Gallery rather than to the Morgue, and to the Opera instead of those Anatomi-cal Museums, where loathsome disease and fungus developments are exhibited in wax to moroid curiosity-seekers. We will neither have corpses nor skeletons for our com-panions; and we would leave the effete re-mains of the dissecting-room out of the pho-

tographic album. The surface of the earth is clothed with beauty and daily illuminated; but the light of day is not permitted to shine into the foul precincts of our common sewers. The guardians of the public health do not allow us to uncover our sinks and cesspools lest the air we breathe should be contaminated. We bury the dead out of our sight that the rapid chemistry of decay may not endanger the living. But we have yet to learn that morliving. But we have yet to learn that mor-al scavengers and resurrectionists who per-petually uncover the sinks of iniquity; who lift the vails from secret chambers and ex-pose the Night's Doings, likewise corrupt the social atmosphere, and thus endanger the moral health of the community. Such work is not at all suited to our taste. There is something in it even more repulsive and hideous than the opening of old graves and the rattling of the dry bones of the dead i— S. B. Brittan.

TRUTH is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good .- Tillotson.

Men may judge us by the success of our efforts; God looks at the efforts themselves. Charlotte Elizabeth.

MEN in a party have liberty only for their motto; in reality they are greater slaves than anybody else would care to make them.

STRONG and rich are in the Mishnan explained in this wise: Who is strong? He who subdues passion. Who is rich? He who is satisfied with his lot.

7 IT is often asked why the eyes of many animals exhibit a peculiar brilliancy which is remarkable in the dark. When the darkness is absolute, no light is emitted, a fact which has been established by careful experiment; but a very small amount of light is sufficient to cause the luminous appearance of the optics. This brilliancy is due to a carpet of glittering fibres, known as the tape-tum, which is but a carpet of glittering fib-res, found in the retina of certain animals.

A NEW CURE FOR CONSUMPTION.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of Consumption. Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. we have, at great expense and trouble, made permanent arrangements in India for obtaining " Pure Hemp," gathering it at the right season, and having it extracted upon 'its own soil from the green leat by an old and experienced chemist (said chemist being a native), we know that we have the genuine article,

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabia Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchitis, and Asthma. Instead of devoting a column to the

merits of this strange and wonderful plant, we remain silest and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following ex-tracts from letters verbating will show:

GAYOSO, PEMISCOT, Mo., Nov. 18, 1877.

Messes. Craddock & Co.: GENTLEMEN:—I must have more of your thyaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannable Indica, I had used all the medicines usually pre-scribed in my son's case (CONSUMPTION I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I re-garded him as about well.

HENRY, W. KIMBERLY, M.D. LAWRENCEBURG, ANDERSON Co., KY. Feb. 10, 1873.

Mesers Craddock & Co. GENTLEMEN :- Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION. some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, V. HULL.

LOVELACEVILLE, BALLARD CO., KY. GENTS:-Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours, JANE, A. ASHBROOK.

· DEEP RIVER, POWESHICK, IOWA. GENTLEMEN:-I have just seen your advertisement in my paper; I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the ASTHMA: she had it very bad for several years, but was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send medicine. Respectfully, IACOB TROUT.

THERE IS NOT A SINGLE.

BYMFTOM of Consumption that this remedy will not dissipate, and it will break a fresh cold in twenty-four hours. Ask your druggist for DR. IAMES CANNAHIS INDICA, and if they fail you, send to us direct. One bottle will satisfy the most akeptical. 22 50 per bottle, or three bottles for \$6 50. Pills and Ointment, \$1 25 each. Address, CRADDOCK & CO., 1032 Race St., Philiadelphia. N. B. CIRCULARS FREE.

"THE GENESIS AND ETHICS CONJUGAL LOVE."

By A ndrew Jackson Davis. Price, in peper, 50 cents; in cloth, 75 cents; postage free

*.*For sale, wholesale and retail, by the RELIGIO-PHILO-POPRICAL PUBLISHING ROUSE, Chicago.

They are Warranted

R. P. HALL'S galvano-electric PLASTER.

A Galvanic Battery
is imbedded in a medicated
produces a constant current of electricity,
most powerful remedial agent for the cure
sm. Neuralpia, Science, Hendeade, Spraina,
cally, Nersons Discourse, or French Weddness opinal Difficulty, Nervous Diseases, or Francis Weakness are known. Its effocts are magical. Sold by Druggists, or sent by mail on receipt of 50 cents.

Address HELL MANN & CO., Proprietors, 162 Wabash ave., Chicago.

International Hotel.

Cor. Seventh and Jackson Sts., (Entrance on Seventh.)

Having leased (for a term of years) and refitted and furnished this very fine Hotel, would announce to the public and my old time friends and patrons, that I am prepared to accommodate them to drat-class fare at the very low rates of \$1.30 and \$2.00 per day according to room. Spiritualists stopping at this flours will find the flat.1919 PHILOSOPHICAL JOURNAL and BANNER OF LIGHT OR file. M. T. C. FLOWER, Proprietor.

THE

To New Subscribers, ON TRIAL 3 MONTHS, FOR FORTY CENTS.

. We make this offer in the confident expectation that a large proportion of our trial subscribers will renewfor a year at our regular rates.

UNTIL APRIL 1ST, 1878,

WE WILL SEND THE Religio-Philosophical Journal

to every new subscriber, THREE MONTHS. for FORTY CENTS; for THREE DOLLARS, we will send the paper THREE MONTHS to Ten Note Subscribers provided the money and names are sent at one and the same time.

We can keep no open accounts with our friends; each transaction must be independent of all others. Our correspondents will, on a moment's reflection sealthe impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, relterate that there can be no exceptions under any circumstances, and insist upon STRICTLY CASH IN ADVANCE!

RECOLLECT-13 WEEKS for FORTY CENTS. Ten Trial Subscriptions sent at one time, \$3.00. Every Trial Subscription stopped when the time expires. Remit by Money Order, Registered Letter, or Draft, at our expense. Small sums sent in currency with almost perfect safety, but we do not assume the risk. Address, .

JNO. C. BUNDY, EDITOR, Chicago, Ill

THE

PHILOSOPHY OF CREATION,

Unfolding the Laws of the Progressive Develop-ment of Nature, and Embracing the Philoso-phy of Man, Spirit, and the Spirit-world. THEOREM THE HAND OF HORACE G, WOOD, WHISE W.

This is a very valuable little work, which has had a large circulation, and a deserving of many times as large. Price, in cloth, 60 cents, postage 6 cents; paper, in cents, postage 4 cents; paper, in cents, postage 4 cents.

For sale, wholesale and retail, by the RELIGIO-PHILO-PHILO-PHILO-PHILO-PHILO-PHILO-PHILO-PHILO-PHILO-PHILO-

SOUL AND BODY;

THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE.

Author ft " Mental Oure," and " Mental Medicine."

It is a book of deep and gramme inspiration. These traced to its Seminal Spiritual Arinciple. Spiritual Influences and You'res the Appropriate Remedy. The Fundamental Principle of the Cures wrought by Jesus, and how we can'do the same. The Influence of the Spiritual World on Health and Disease. The Philosophy of Spirit Influences. How any one may Converse with Spirits and Angels. The Psychology of Faith and Prayer. Cloth, \$1.00, postage, 6 cents.

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

THE HISTORY OF THE CONFLICT BETWEEN

RELIGION and SCIENCE, BY JOHN W. DRAPER, M. D.

Vol., 12mo, Cloth. Price, 81.75.

The conflict of which he treats has been a mighty tracedy of humabity leaf has dragged nations into vortex and involved the fate of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy; and describes in an impressive manner and with dramatic effect, the way relatious authority has employed the secular power to obstruct the progress of knowledge and crush out the spirit of investigation. *. For sale, wholesale and retail, by the RELIGIO-PHILO-SOFRIGAL PUBLISHING HOUSE, Chicago.

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

Selected from Hindoo Vedas, Buddha, Confuciua, Menciua, Egyptian Divine Pymander, Zoroaster, Talmuda, Bibie, Philo Judeaus, Orpheus Piato, Pythagorea Marcus Aurelius, Epictera, Sencea, Al Koran, Scandinavian Eddas, Swedenborg, Luther, Renan, Tallesin, Barclay, Mary Fletcher, Tyndall, Max Muller, Elias Hicks, Channing, Garrison, H. C. Wright, Lucretia Mott, Higginson, T. Starr King, Parker, Finney, Davis, Emerson, Tuttle, Denton, Abbott, Frothingbam, and others.

thers. "Slowly the Bible of the race is writ,
Each age, each kindred adds a versa to it."
"I have read it with great interest and sincerely hope it may
ave a large circulation."—Hon, Benj. F. Wade, of Ohio.
"The selections in his book are made with great care, erudion and judgment."—Evening Journal, Chicago.

Price, \$1.50, postage 10c.

*. For sale, wholesale and retail, by the RELIGIO-PRILOPOPHICAL PUBLISHING HOUSE, Chicago.

Chicago Depot for Holman's Liver Pad, 146 Dearborn st., BATES & ATKINSON, Managers.

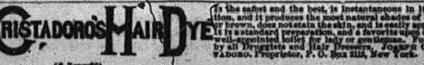
HOLMAN'S LIVER PAD cures without medicine, exerting a specific and prompt action upon the Liver, Stomach, Spleen, Kidneye, and Heart. Olt controls in an astonishingly short time any disease which attacks or grows out

of these organs.

CHILLS! The Pad is a preventive and a prompt and radical cure for all Malaria; also, Neuralgia, Rheumatism, Nervousness, Sciatica, Spinal Disease, Headache, Colic, Diarrhea, Dyspepsia, etc. These and many more have their origin in the Stomach and Liver. If your druggists do not keep them, address Holman Liver Pad Company, 68 Maiden Lane, New York, or 248 W. Fourth Street, Cincinnati, O. Price \$2.00; Special Pads, \$3.00.

SO HOLMAN'S MEDICATED PLASTERS act as if by magic. Foot Plasters, 50 cents a pair; Body Plasters, 50 cents each. Take nome but the original Holman's. Sent by Mail on receipt of price, postage free

ceipt of price, postage free.



RELIGIO PHILOSOPHICAL JOURNAL.

Religio-Philosophical Journal

J. R. FRANCIS, . . .

Associate Editor

TERMS OF SUBSCRIPTION:

EF All Letters and Communications should be ad

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

In making resultishees for subscription, always procure a Post-Oudes Mobay Order, if possible. When such order can not be procured, send the money in a Registered Letter. The Topes sending mon to this office for the Journal should be careful to state whether it be for a remunal, or a new subscription, and write all proper names plainly—also give the hame of the post-office to which the power is sent. Papers are formarded until an explicit order a received from the subscript for their discontinuance, and until payment of the subscriptor for their discontinuance, and until payment of riber for their discontinuance, and until payment of yes is made, generalized by law; and I renesals are in advance, \$3.00 per annun will be required.

LIDOK TO YOUR SUBSCRIPTIONS. nberibers are particularly requested to note the time of the stration of their subscriptions, and to forward what is due the ensuing year, without further reminder from this office.

Upon the margin of each paper, or uple the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Jan, 1888, it will be malled. 'J. Smith i Jan, 8" If he has only paid to 1 Jan, 1888, it will be malled. 'J. Smith i Jan, 8" If he has only paid to 1 Jan, 1887, it will stand thus: 'J. Smith i Jan, 7," and in like wanner be the day, mouth and year what it may.

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

e order of JOHN C. BUNDY, Acting Manager. LOCATION
02 and 04 LaSaile street. Northwese
and Washington streets.

CHICAGO, ILL., PEBRUARY 9, 1878.

A Suggestive Letter from Elliot Wyman.

MR. EDITOR:—In your remarks on the daty of Spiritualists, in a late Journal you say: "There are thousands of Spiritualists well able to subscribe for a Spiritual newspaper, who do not lift a finger in aid," etc. This is too true; but as I have in past years spent considerable-time and pains to get subscribers for the JOURNAL, and have succeeded at most in obtaining but a few in this town, I want to tell you what I be-lieve to be some of the main reasons why there are no more ready to take a Spiritual newspaper. In the first place, the Spiritual papers cost nearly, or quite double the price of other or common newspapers; but they doubtless could be offered at a less price if they had a much larger list of subscribers.

Another reason used against taking the Spiritual newspapers, is that there have been so many "Medium Exposers," or been so many "Medium Exposers," or "Fraudulent Mediums," that we don't know who to trust or what to believe, as some of the Spiritual papers still insist that the medium is honest, but that low undeveloped or evil spirits have done all the false, or wrong part contrary to the wishes of the mediums. The investigator here says, "Then why do not the wise and good control, and prevent such evil or mischievious spirits from causing such deception, disappointment, mortification and sorrow to mediums?

And again the question is often asked, "Is the good, the just, the right, to be thus subjected to all manner of ill-treatment at the hands of evil doers? Is the victim who has been murdered to return at the bidding of the murderer, and thus in bitter agony of spirit, utter such distressing groans as are referred to by Mrs. Emma Harding Britten? Is this the order of the summer-land? Is this justice? Must goodness be subject to evil? Such are among the many objections and reasons given why there are not more, (yes, perhaps five or even ten times more) who do not take the Spiritual newspapers. Now, can these mysteries be solved? Can these important questions be answered or is time still to roll on, and amid all wonderous Spiritual manifestations that are taking place at the present day, no satisfactory solution be given to the questions referred to? There are many others who say that with all the published accounts of Spiritual communications, all fail to give the satisfactory evidence, as would be the case, if their own near relatives (who had left the form at their own home) should return at the same place and manifest their presence in some way directly to them.

So it ought to be understood that notwithstanding all the expected accounts or wonderful manifestations as related by the press, yet this is not the evidence that they The Spiritual papers are not patron-

ized as they should be.
It is certain that old theology is fast losing its adherents and liberalism is filling up its ranks to an extent that shows plain-ly that the old orthodox-dogma with all its absurdities, is snaking its last effort for a weak and feeble existence, and the more it struggles the deeper it settles into the mire of its own accumulating.

Few, comparatively, now attend the old orthodox meetings and but a small proportion of those that do, believe its teachings; as one told me who does attend, not one in ten of the hearers believe what the preacher says, and not one in five of the preachers. believe what they themselves preach to others. This being true, shows not only that the hearers are inconsistent, but also that

the preacher is not quite honest. Since there is evidently such a large and increasing liberal army, it seems very desirable that all questions relating to the true Spiritual philosophy be plainly understood, so as to harmonize with the principles of wisdom, justice love and good will to all, ich seems of more importance than the which seems of more importants of the different theories, though ever so logical and ably written—of the origin of mankind and other subjects which have no relative bearing on our present duty or future destiny.

As Paul is reported to have said: "Not laying again the foundations of dead works to repentence, let us go on to perfection." As Spiritualists we will say, let us go on in

We regard the above letter as remarkable for its suggestions. To answer all its questions, would require the resources of the Spiritual philosophy, and far more space than it is possible for us to give. We only propose to consider the main question as to the support and conducting of Spiritual journals. The comparison of the price of Spiritual and liberal papers with the price of those political or purely secular, like the Tribune, Herald, Times and Sun of New York, or the leading papers of any large city to the disparagement of the former, is mani. festly most unjust, and would never be made by one familiar with the business The great political weeklies are issued from

the office of a daily paper where all the appointments are in perfect working order for the publication of the daily sheet, and the weekly edition is gotten out at a very trifling expense over the cost of the blank paper and press work. The Spiritual papers are no higher in price than the leading religious papers of the country; yet it is a notorious fact that nearly all of the great denominational weeklies have never been self, supporting and every little while some publication fails or some earnest self-sacrificing band of wealthy adherents donate enough to place the enterprise again in working order: We know of several weekly papers of quite large circulation published at about \$2.00 per year that have for years been on the verge of bankrumy. Ask the paper dealers what their experience has been and they will point you to their ledgers and show thousands of dollars lost through them every year.

When a newspaper office is in complete working order, it cost but a trifle more to do a very large business, than to do a small one. We would greatly prefer to furnish the JOURNAL to sixty thousand prepaid subscribers for one hundred and twenty thousand dollars, than to furnish it to twenty thousand subscribers for sixty thousand dollars.

We are sometimes asked how we can afford to send the JOURNAL three months for forty cents; our reply is that we lose money on every such subscriber who fails to renew at the regular price. It is a well-known fact that this paper sunk over fifty thousand dellars before it paid expenses, though it is, and has always been, run with the greatest economy, and has a reputation for promptness in settling its bills second to no paper in the country; and therefore purchases its supplies to the best advantage.

There are hundreds of shop-keepers' clerks in the country who have a far larger inme than any editor for publisher derives from his interest in any Spiritual or denominational weekly. Were the facilities for publication equal to, and subscription listand advertising patronage as large as those of the great political weekly newspapers, a Spiritualist newspaper could be afforded equally cheap. To gain a wide circulation the Spiritual paper must meet the wants of a wide and varied class of readers. Hitherto, phenomena have been sought for with far greater eagerness than science, or philosophy. Every journal that has attempted a high philosophical excellence, has utterly failed for want of support, as for instance Brittan's Quarterly, and the Age of Progress with A. J. Davis-as editor, either of which any cause might be justly proud of.

The cry has been, "we do not want theories, we want phenomena and facts." Hence into the columns of the Spiritual journals have flowed a broadestream of narratives of séances and manifestations, more or less well authenticated, but which it was impossible for the editors to thoroughly sift.

The Religio-Philosophical Journal, has, however, while endeavoring to give all a free utterance during its entire existence constantly demanded test conditions, and urged on the attention of investigators the necessity of accuracy of observation.

The cry of "persecution" has bee against us by some well meaning but simple people, and by a class of mountebanks, because we have demanded of mediums. such conditions as shall make fraud or deception impossible. We have required such tests for the Cause, and as justice to the mediums themselves.

If every Spiritualist would make this demand, there would be an end at once to the whole class of "fraudulent mediums," and one of the greatest causes of disgrace to Spiritualism be wiped out.

True it is, that "accounts of wonderful manifestations" are not what is wanted, so much as communications from friends. But such communications cannot be received through a public journal. They must be sought after in their own appropriate manner and here is introduced the domestic side of Spiritualism, Departed friends gather in a parte own family tables, with their own fr their visits, and facilitate their manifesting their presence. The family and friends should hold scances around their own tables. The chances for pure and identified communications are a thousand fold greater, than by consulting a professional medium. We do not believe there is a family of ten members in all the land, who if they hold sittings regularly but would receive communications from their departed friends. We feel assured that the grand development of Spiritual intercourse has only just begun. Its domestic side has not received sufficient attention. Every family of Spiritualists should hold regular circles whether they receive communications or not. If they do, they will have the assurance that their loved ones have come directly to their hearts.

The record of such seances, if accurately observed, will possess sterling value, and be far removed from the unsupported "wonder-tales" which too often pass as the evidences of Spiritualism.

Whatever difficulties have beset the spiritual press, it is the mighty power which is fast driving ignorance, bigotry and superstition out of the world. Our correspondent may well congratulate himself that orthodoxy is dying; that they who gather at its sepulchral feasts do not believe, and the preacher utters the fables of a dead past: The old religion is dying. It sits in its public places, a mournful spectacle of departing greatness.

The world in despair cales aloud for a new system to take the place of the one fast

sinking from the sight of men. This new system, vivified with the pulsations of angel hearts, appealing to the complete apprehension of man, and embracing the science of the universe, is the Spiritual philosophy. To teach its principles, is the fundamental purpose of the JOURNAL. How well it has succeeded, how it has met the demands of Its readers, is answered by its rapidly augmented list of subscribers, and the generous endorsement of the friends of the cause. We are encouraged in our fundertaking, of demanding strict observance of facts and unqualifiedly exposing fraud and deception. Our last week's issue contained matter that should impress the truth of our position upon every candid mind.

Prison Barbarities in New Jersey.

New York, Jan. 27th .- The Times has a letter from Trenton, giving some facts about the disci-pline and mode of punishment in the New Jersey State prison, which is said to be inhumanly severe. It has been camored for some time that great cruelty is inflitted upon the prisoners, and that some have died under suspicious ergumstances. Several physicians of the State have interested themselves in the matter, and their conclusions are embodied in a communication to the grand jury of Mercer county from Dr. Thomas J. Corson. He describes the several modes of punishment as

follows:
"I. The boot-heel gag. I have never seen this instrument, but it is said to be very painful in its

"2 The paddle. This instrument is used to beat prisoners on the bare buttocks, and inflicts

intense suffering.

"3. The stretcher. The man's feet are securely fastened to the floor. He is handcuffed, and then, by means of a rope attached to a ring in the celling, his arms are drawn up as tight as possible. This is a terrible mode of punishment. Dr. Phillips, prison physican, informed me that in the case of a man who was supposed to be 'shamming' he (the doctor), after getting the promise of the keeper to sustain him, poured alcohol upon the man's back and then set fire to it. A second appli-cation of alcohol was made and fired, when, to use the doctor's own language, 'it made the hair crackle.' Such an act of barbarous inhumanity must excite a thrill of horror in every breast which contains a human heart. Directly after undergo-ing this 'baptism by fire,' this same man was put into the stretcher twice. Dr. John W Ward, chief physician at the lunatic asylum, tells that during last summer an insaue man was sent from the prison to the asylum. Upon examining him a se-

vere burn was found upon one of his buttocks, "Another mode of punishment is the throwing of cold water from a hose upon the naked body of a prisoner. This causes the most agonizing pain,

a prisoner. This causes the most agonizing pain, and is very apt to produce insanity."

Dr. Corwon requested the grand jury to take action in the matter, and gave them a list of persons to summon as witnesses. He charges Gershom Mott, keeper, and Dr. W. W. L. Phillips, physician, with being guilty of inflicting inhuman punishment upon the prisoners in their charge. It has been ascertained that the communication was read to the grand jury, but they took no action upon it. The parties who have taken the initiative in this investigation will bring it before the legislature, and it will probably be investigated by the committee on prisons or a special committee.

How long shall these things continue? How long before the world of humanity will learn that kindness, patience and love will do more to conquer the vicious, restrain the criminal instincts, and reform the erring, than all the brutalities ever thought of and put in practice?

Community has the right, by proper restraints, to protect itself from those criminally disposed; but every injustice visited upon them beyond the measures of restraint actually necessary for that protection, can not fail to demoralize the society which permits brutal wrong to be inflicted upon those whom it finds necessary to thus confine or deprive of their freedom and the power to do injury. Besides, all such barbarities, perpetrated in the name of the law, under the guise of official authority, brutalizes not only the one indicting the wrong, but feeds the flames of passion and kindles resolves of revenge born of infernal hate which such deeds engender in the mind of the vatim of these outrages.

, And this is not the worst feature in the case. It is thereby transmitting the seeds anti elements of crime to succeeding generations and creating a perpetuation by these flagrant outrages, of the very things they are vainly endeavoring to suppress. Not only this, but under the dark shadow of prison walls they are by these most inhuman means perpetrating murders; and when not carried to that extent, ruining constitutions, and killing out often the last spark of manhood the convict ever possessed.

"The offense is rank, and smells to Heaven," and the people of these United States can not longer ignore this criminality in prison officials without being participants of the crime, and in the settling up of matters through the just law of compensation every one will be obliged to settle their share in this matter. Let the people and their servants, the legislators, act in this matter, that an end may be put at once to this brutal treatment of prisoners.

Relief Asked For.

For two years a portion of Minnesota has been overrun by the grasshoppers and their crops entirely destroyed. We have received a letter from Geo. S. Geer, chairman of one of the relief committees, whose integrity is fully vouched for by responsible parties, asking the friends to come to their assistance. He says: "There have been several car-loads of relief supplies received and distributed among the sufferers-it somehow has been under the control of the different churches to the exclusion of those who read the spiritual papers and aid in promulgating the teachings of Spiritualism. If the friends will send their contributions direct to me, I will endeavor to see fair-play in their distribution. Anything in the way of clothing, garden or field seeds or feed for teams, we are in special need of. Address all packages to George S. Geer, Chairman Relief Com. New London, Kandiyohi Ce, Minn., via

Bro. S. Jenkins, late President Minnesota State Spiritualist Association informs us that the product of the State has been very much over-estimated—fully one-fourth at least and that the destitution in the "hop- | daughter and family.

per " district has driven many from their homes to avoid actual starvation. We trust the friends will at once respond in a substantial manner in aid of destitute Spiritualists.

THE SPIRITUAL SCIENTIST.

What a Spiritual Monthly Ought to Be.

E. Gerry Brown has again put on the editorial harness, and taken up the work he laid down almost a year ago. This time he will Issue a monthly instead of a weekly, a good move, and we can see no valid reason why he should not meet with permanent success. The absorption of the American Spiritual Magazine leaves him the field entirely clear and without a rival. He will meet with no competition from the weekly journals, and a large class of their readers will gladly hail a monthly as a sort of supplement to their reading matter.

In view of the many failures of quarterlies and monthlies, which in the past twenty-five years have under apparently most favorable auspices been launched only to wreck the fortunes of their projectors, it has been repeatedly said that our people do not want a monthly. We do not so interpret results. These monthlies have not met the public want. They have been vehicles for carrying into print the individuality of their editors, and not to convey in the best form the facts and truths their readers demanded.

Mr. Brown is a journalist by profession, and, we know, fully understands that one man cannot make an acceptable paper. The editor must be sensitive to the wants of his readers, and presciently supply them. This is the secret of success in weekly journalism, as it is in monthly. The Spiritual Monthly should gather up from every available source throughout the world attested facts, interesting articles, theoretical and practical; everything worthy of preservation relating to the great movement agitating the spiritnal world, with co-related reforms and scientific discoveries. Every month it should present a perfect transcript of the best achievements of the month in its own field. As Spiritualism is neither Pagan, Mohammedan, Buddhistic, or Christian, but a cosmopolitan eclecticism. gathering into its ample folds all that is true and pure since the beginning of time, its organ should be equally catholic, nor devote itself to one form of these old faiths to the exclusion of the others.

Especially should it avoid becoming a medium of correspondence. The ordinary letter as written to the newspaper office, is neither profitable to the reader or creditable to the priter, and no editorial skill can put it in proper shape to appear before the

Especially should such a journal avoid lengthy articles, which, however well written, weigh down like lead and flud few readers. The ten-word telegram into which the vital idea must be condensed; the postal card of ten brief lines, these are models of crisp style which say what is essential to say, and remorselessly cuts away all padding.

It is needless to say that the editorship of such a journal, would be laborious and exacting, requiring profound acquaintance not only with Spiritualism, but general literature and science. . .

Our best wishes go out to Mr. Brown in this enterprise, and we sincerely hope he will establish a magazine which shall even surpass our ideal, and be a shining light and honor to the noble cause it represents.

Golden Wedding.

Mr. Lechard Howard and his most excellent wife celebrate the fiftleth anniversary of their marriage, the 27th. The occasion will, indeed, be a rare one. Very few are blessed with so many a rare one. Very lew are blessed with so many years of domestic happiness. Loving and loved, trusting and trusted; compassionate, their fifty years walk through the world together, has been a journey along a highway of blessings. They have looked out from their home on a great many changes and improvements, made in this country of ours. They were married during the administration of our and the statements. of ours. They were married during the adminis-tration of the second Adams, "the Old Man Elo-quent," when Clay, Webster, Calhoun and Ran-dolph, were in the noon of their day; when indolph, were in the noon of their day; when intolerance held the country with an unshaken
grasp; when men were imprisoned for debt;
when slavery had its strengest hold on the country; when railroads were a very insignificant factor in transportation; before the development of
telegraphy. May they live to see many more
changes for the better. May the Great Dispenser
grant them a long soloure, still, in this realm of
blessings, that they have contributed so full a
share to help make enjoyable.

Long years have they been residents of St.
Charles, and have fully earned the unanimous esteem and reneration accorded them. Mr. H. has
held many offices requiring ability, and has been
distinguished for his faithful, efficient administration of them.

tration of them.

Toward each other they have in all these years cherished a continually growing regard. They may truly say, if any may: 'Our love is not a fading, earthly flower;

Its winged seed dropped down from Paradise,
And, nursed by day and night, by sun and shower,
Doth momently to fresher beauty rise."

St. Charles Leader.

The Mrs. Howard here spoken of has for nearly a quarter of century been one of the most remarkable mediums of the age, giving tests to people far, and near, of the most convincing character. Spirit presence, spirit control and spirit instruction have been with her daily and almost hourly occurnces; through her instrumentality thou mnces; through her instrumentality thouof Spiritualism brought home to their consciousness. Her daughters have also inherited her mediumistic powers as referred

to in a former article.

The fiftieth anniversary of their marriage was celebrated on Sunday, Jan. 27th, at their residence in St. Charles, Illinois, by a family reunion, all being present except the oldest son and family, and second

FIFTY YEARS AGO.

MARRIED.—Howard—Smith.—At the residence of the bride's mother, Westfield, Chautauqua Co., N Y., on the 27th of January, 1828, Mr. Leonard Howard, of Buffalo, and Miss Caroline.—E. Smith, by William Dunn, Esq.

THE GOLDEN ANNIVERSARY.

Surrounded by most of the members of a numerous family, on the same day of the week, and fifty years after the above event; the recipients of numerous valuable and beautiful presents, they sat down to talk over the old times amid the family and scenes of the present under the following motto:

1828-1878. Fifty years united. Eternity.

Monday, Jan. 28th, they gave a reception to numerous friends, and had a most enjoyable time. From six to eight o'clock refreshments were served to the guests, who, with the family, numbered sixty-five, after which an address was read by B. B. Howard. Two recitations, "Old Ironsides" and "The Church Organ," were rendered by a grand-daughter, Miss Nellie Bishop (aged eleven), in a manner that elicited much applause. These were followed with an evening's entertainment of vocal and instrumental music, when the party separated with the paramount desire that they all might be present to celebrate the diamond wedding of this estimable pair.

Nelson's Nonsense.

We are in receipt of a letter from E. E. Poole, Weimar, Texas, saying "there was a man here to-day, calling his name Henry Nelson, who says he is in the 'lumber business and hails from Chicago; said Nelson stated that the Spiritualists of Chicago were a hard set; that they belonged to the freelove party, were immoral, and many other equally disparaging statements." Mr. Poole writes in distress to know if the fellow's stories are true. To any one this side of Texas it would be unnecessary to brand this lumber drummer as a liar, if he is correctly quoted. We are free to say that Nelson dare not make such statements near home He was probably speaking of his own asse-

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Large audiences attend Mrs. Richmond's lectures each Sunday.

Owing to the sickness of Mrs. Billing, we have not been able to furnish the usual amount of answers to questions this week,

In Thos. Lees' communication in a previous Journal, in reference to Lyceums' the words "profound knowledge," should ' have been "professed knowledge."

B. F. Underwood will lecture at Albany, N.Y., Feb., 10th; Utica, the 11th; Urbana, Ohio, the 13th, 14th and 15th; London, Ohio, the .7th.

Giles B. Stebbins will speak in Baltimore, Md., Sundays Feb. 10th and 17th, and remain in Washington, D. C. and vicinity for a month or more.

-We have received an invitation to attend the celebration of the Ciceronian Litérary Society, to be not den at the Roanoke College, Va., Feb. 22nd, 1878.

Dr. L. E. Towne writes from Broadhead, Wis.: "Bro. J. O. M. Hewitt is with us and is doing a grand work. He is a man of rare ability—a noble soul and we hope to be able to retain him another year."

Although we have printed a number of extra reams of this y ear's numbers, the demand has been so enormous that we have run out of all the late papers except Nos. 21 and 22, a few of which are still left.

Henry Hitchcock, of St. Louis, Mo., will answer calls to lecture on Temperance, General Reform, and Evidences of Immortality. His lectures are enlivened by vocal and instrumental music.

In a letter from Philadelphia, enclosing a list of trial subscribers, E. V. Wilson says. "I am well employed and well paid, and never found more saterest in Spiritualism than at the present time."

Emma Hardinge-Britten lectured in San Francisco, to an audience of one thousand people, upon "The King and Kingdom of Hell." She made a fine point quoting Jesus" words," I have chosen your twelve and one of you is a David."

Mrs. Cora L. V. Richmond's subject, next Sunday morning, will be, "Proofs of Spiritualism in other Religious Revelations than that of the Hebrew and Christian Bible," including those of Persia, of the Hindoo, and various oriental nations.

Mrs. Mary E. Weeks, the well known medlum, has removed to 451 West Madison street, where she will no doubt be pleased to see her friends and patrons. This lady has lived in Chicago for many years, and has the entire confidence of a large circle of acquaintances.

Thos. Cook has been lecturing in Minnesoa, at Mazeppa, Forest Mills, Zumbrota, Pine Island, Rochester. Eyota, St. Charles, Elgin, Hadley Valley, Kasson, and Dodge Center. He proposes to go to Owatonna, Faribault, Morristown, Waterville, Waseca, Mankato, Winnebago City, Fairmont, Blue Earth City and adjacent points.

Capt. H. H. Brown and M. C. Vandercook were in Memphis, Tenn., from January 19th to the 30th. They were at Helena, Ark, the 81st and Feb. 1st. They go to Clarendon, Arky where the Captain gives six lectures; then to Little Rock and Hot-Springs. Address them at Little Rock till

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

By the Spirit of James Nolan through his own materialised organs of speech in the presence of his medium Mrs. Hollts Billing at her residence, 24 Ogden avenue,

Notice to our Readers.—Questions which are of a scientific or philosophic character or which lend to advance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care; it is often as difficult to frame a question properly, as to dire its solution. No questions of a personal or business mature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable sacrifice on the part of the medium, and trintended to subserve the interests of all rather than the few. It will of course be understood that neither the editor nor the medium are responsible for the answers given.—Entros Journal.)

QUESTION:-What is your opinion of the correllation and conservation of force, and of its beginning in Deity.?

ANSWER:-It is like everything else in the universe; it had no beginning, but has existed forever. The relation of forces, one to another, is the same as everything else in nature. They are either electrical or mag-

The constituents of the universe, and the movements of all particles of electricity and magnetism of planets, and even the steps you make upon this earth, are only links of the grand chain of the universe. Constant motion of the electrical and magnetic forces purify and keep everything in harmony. In regard to their beginning in Deity, God is in everything-the voice of the universe; you may call him nature or

QUESTION:—Of what should consist our highest end and aim?

ANSWER:-My highest idea of the end and aim of man, is the greatest perfection he can attain, and the greatest amount of good he can perform in every possible direction; removing superstition, dogmas, and all things having been a curse to your earth, and having the greatest chanty for

Question:—How do you account for field being the author of physical, moral and spiritual evil as it exists in the universe, upon the hypothesis of his being, "all in all," and possessing the attributes of all goodness and all power?

ANSWER:-Because God creates all; because the universe is law; God is law, not a person. He creates all the evA, considering it necessary upon your planet. .

QUESTION:-Will you try and give us any information in regard to the disturbances lately occurring at the residence of a Mr. N., of Iowa, as stated by Mrs. Britten in the Religio-Philosophical JOURNAL; particularly by whom caused, etc.

ANSWER:-The phenomenon as manifested is the result of spirit manifestations from undeveloped sources. Cannot give you the name of the persons by whom caused, or tell you why they were produced. It is a matter I have not investigated.

QUESTION:-- In the "Answers to Questions" the "Independent Voice," the answer to "What la the moral law?" is "The highest type of truth, and honesty, integrity and purity control it;" I would like to ask the spirit what we are to understand by purity. If a person has integrity, and is honest, would be not be pure?

ANSWER: Perhaps not. One may have integrity and honor in some directions, but not in others; he may-be carnal. He may be very honest, may possess integrity, yet ngt have much purity of sentiment, and cannot be trusted in some directions; for instance, in matters of money he may be honest, yet impure in thought and deed; may chew tobacco; may smoke and drink, and thereby become offensive to spirits, though he possess honesty and integrity.

Psychometry.

The following is certainly a convincing test of the truth of mental impressibility, as it was published more than twenty years before the tragic event had its fulfilment:

It was in 1841 that Professor Buchanan's attention was directed to the fact that cer-tain sensitive persons could feel the influ-ence by touch from various metals, and de-scribe them without having been previous-ly informed of the nature of the substance. In a class at his medical school, nearly onehalf of all who tried the experiment detected the influence of medicines as dis-tinctly as if they had been tasted, by hold-ing them between the hands enveloped in paper, not knowing what was the drug under experiment. He concluded that a subtle aura proceeded from metals as well as
from the human body. If the peculiar
"sphere" pertaining to metals could be ascertained, why not that of individuals? The experiment was made and succeeded; and Professor Buchanan called the new art "Psychometry" or "soul-measuring." Whenever a portion of magnetism or vital aura flows from a person, it contains an epitome of his whole development. The psychometrist can therefore read the inmost character of an individual by coming en rapport with his influence on a lock of hair, hand-

writing, or photograph.

In the "American Journal of Man,"
which was edited by Professor Buckanan,
are many extraordinary test-delineations of are many extraordinary test-delineations of eminent men and women. In that magazine for May, 1849, p. 222, is the following wonderful examination by Miss S. W., of Booth the actor, who in 1865 assassinated President Lincoln. This delineation was actually made in 1844, and is as follows: "More excitement than Miss Martineau. It "More excitement than Miss Martineau. It makes me tremble! I do not think the person is very intellectual. I should think he might be rather wild—one of those ranters. He is very active, very bold—rather haughty. Why, what is he?—He would like to make a good appearance in the world—to be admired. Flattery would hurt him—he can't bear it—he has too much self-esteem. He is a public man of, some sort, but I don't know what to do to him. He can't be literary. I don't think he has mind enough to write much. I must put him on the stage; that is the best place for him. It makes me tremble so! I can't think he is a very respectable character. He might be a great mimic—take anyone off to perfection. Is he a play-actor? I don't know what alse to do with him. I think he might be a good actor, but I don't think he is a very moral man, but he is some great star. I thought at first he was very comical; I don't think he'd take to

tragedy. He has a good memory. He is an He has a very high reputation-peoactor. ple would make a great rush to see him. (What do you think of the soundness of his mind?) He is not a man of great or expanded mind; he is rather feeble minded; he seems mysterious. (How is he regarded as to this matter?) I don't think he is perfectly sane. I feel in doubt about it; I can't tell. (Is he alive or dead?). I think he must be living." .

An Interview With the Spirit of Hafed

That noble and self-sacrificing worker in the cause of Spiritualism, James Burns, while taking a rest from the cares which nearly brought him to the grave, visited Mr. Duguid, the medium author of that remarkable book, "Hafed." Among other things he received is the following from that spirit, given through Mr. Duguidwhile entranced:

"There was once a king of a nation, who was reputed to be the wisest monarch of his age. All his councellors were selected for their great wisdom. And his court was renowned in all the surrounding countries for the wisdom which prevailed therein. Now, the vizier, who was, of course, the head of all the wise men around the king, fell ill; and, knowing that his end was drawing near, he sent for the king, and intimated to him that he was about to leave the scene of his work, and the curtain would soon close upon the toil of his earth-ly career. He had tried all he could to serve his sovereign and his people, from whom he was about to separate; and he requested the king to make prepartion for the event by choosing a wise man to fill his place. As for himself, he thought if he had to live his life over again, he would be much wiser than he had been.

The king then went forth and made a great proclamation throughout his realm, that all the wise men in his dominions should assemble themselves together, should assemble themselves together, wherefrom to select a new vizier. Accordingly, the wise men lost no time in coming before the king; and when each man asserted that he was wise, the king was at a lose to test the fact, and satisfy himself-that he had in reality obtained the services

of the wisest man amongst them. The king had his attention attracted by a stately, independent looking man, walking very erect, and clothed in becoming appa-rel. He came forward at the king's signal; and in reply to a question put, he affirmed that he was an astrologer, and the man of all others to do service to the king in the high office about to become vacant. He could foretall to him the destiny of his people from his study of the stars. 'But do you study the people?' asked the king. 'No: what need have I to trouble myself in that matter?' matter? I tell them what is good for them, and they have naught to do but obey; as for them, they are beneath my notice.' The king did not seem satisfied and passed on. His eye rested on two men, clothed in long robes, and looking very thoughtful and devout. 'One of these must be the man for me,' said the king, 'for they were priests of God's holy religion.' When interrogated by the king, one of them said he was truly the wisest man in the whole nation. His life had been devoted to the service of the great God. He knew all about the other world, and could inform the people of their highest duties. 'Have you no compassion for the peoples' said the king. 'Do you not endeavor to serve them?' 'No.' replied the priest, that is not necessary; I pray to the Great Spirit, asking what I know the people do require, and the Great Spirit does all, and the people are accordingly prosperous and happy. At this point the other priest interrupted in rather vio-lent terms, denouncing the doctrine of his brother priest as false and vicious, whereat

the king drove them from his presence Thus the king spent much time trying to test the claims of the wisest men that came before him, but very much with the same results that have been already recorded; and as he cast his eye again over the gathering of sages, he saw a timid, retiring man endeavoring to conceal himself behind a pildeavoring to conceal himself behind a pillar. The king could not draw him from his retreat, but going to where he was, he asked the timid man whether he was possessed of much wisdom. The reply, given in self-deprecatory accents, was, 'Indeed, my lord, I have no wisdom; I am only a poor fool.' Why then do you come here and mingle with the wise ones?' asked the king. 'To see how wise people helper and mingle with the wise ones? asked the king. To see how wise people behave themselves, said the man; but lo, I see them begin, to fight about religion, instead of each falling down or his knees and asking the great God to hear their prayer and grant them light. As for me, I am a poor fool.

At this language the king was struck, and said, 'You are the wisest man that I have spoken with to-day.' He took the fool to the bed of the dying vizier, to whom the circumstances were related, who, when he heard all, said, 'If he is a fool, and knows he is a fool, then he is a wise man indeed. I was considered wise, and thought so myself; but now on my dying bed I see my folly and presumption.' The fool was then appointed to the position of vizier, and proved to be the wisest man who ever held that office. Having very little conceit of his own merits, he was exceedingly thoughtful in all he did, and knowing in his own experience the disadvantages of ignorance experience the disadvantages of ignorance and poverty, he was always considerate of the wants of the people. He held the highest office in the Court till he was an old man, and when he departed, no one could be found so well to fill his place.

The moral which 'Hafed' derived from his narrative was that he who would be greatest in the cause of Spiritualism should endeavor to be the servant of all, wash the feet of the

to be the servant of all, wash the feet of the needlest, and help those who most required aid. Then would the spirits be able to help them, and Spiritualists would become the greatest people on the face of the earth, for they would do the most good, and humani-

Ayer & Son's Manual for Advertisers, published at their Advertising Agency in Philadelphia, gives a concise idea of the extent of of their business operations, together with a carefully prepared list of daily and weekly papers, with the numbers of subscribers, published in the United States and Canada, in places having a population of 5,000 or over. They offer extra facilities and special inducements to persons desiring to advertise extensively in various localities.

DIRECTORY. .

This will be published one or more times during each month, and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal raics. It should be understood that the Journal in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

Lecturers.

preciate its value.

Lecturers.

Mrs. C. Fannie Allyn, inspirational, Stoneham, Mass.

Wm. Alcott, inspirational, Duckiand, Franklin Co., Mass.

Mrs. M. C. Alibe, Inspirational, Derby Line, Vt.

J. M. Allen, Inspirational, Attorax, N.J.

Mrs. E. F. Jay Hullene, Trance, 315 W. 38d st., N. York.

W. S. Beli, Liberal, New Bedford, Mass.

Mrs. A. P. Brown, M. D., Philosophical, Whitesboro, Texas.

Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vt.

Prof. C. C. Bennett, Providence, R. I.

Capa, H. H. Brown, Inspirational, Austin, Texas.

Ir. J. N. Bailey, care of Belgio-Philosophical Joernal, Chicago.

S. P. Best, Inspirational Granger, Dunn Co., Wisconsin,

James Cooper, M. D., Belle fountaine, Ohlo.

Geo. W. Carpender, M. D., Trance, South Bend, Ind.

G. C. Castleman, Knob Noster, Mo.

Mrs. M. F. Cross, Trance, W. Hamstead, N. H.

Robert Cooper, 433 Washington et., Boston.

C. W. Cook, Warsaw, Ill.

Dr. Dean Clafk—address care Religio-Philosophical Josenal,

John Crapsey, Inspirational speaker, Heron Lake, Minn,

Lurs A. Crapsey Inspirational speaker, Heron Lake, Minn,

Lurs A. Crapsey, Inspirational speaker, Meron, Ind.

Mrs. A. P. M. Havis, Inspirational, South Lowell, Alabama,

J. Dunton, Inspirational vi caker, Algona, Iowa.

Dr. Geo. A. Fuller, Sherborn, Mass.

Kersey Graves, Richmond, Ind.

Miss Lessie N. Goodell, Inspirational, Fort Seneca, Ohlo.

J. H. Harter, Auburn, N. 1.

Mrs. A. A. Heyder, Grass, Valley, California,

Lyman Crifowe, Fredonia, N. V.

Henry Hilthrook, S.D. M. Ms., St. Louis, Mo.

Mrs. S. A. Semmer, Lecturer, Psychometriat, Cipper Falls, Vt.

D. P. Kayner, M. D., Inspirational Secaker, Disco, Mich,

Mrs. Co. L. V. Richmond, Irance, B. Ogden ave., Chicago,

Dr. Lripe, Greenbush, Warren Co., Ille.

Mrs. Lona L. Reference, Postadam, Mrs.

J. Wh. V. Namee, M. D., Trance, Adrian, Mich., Dox. C.

E. W. Stevens, Ro

Mediums, Clairvoyants, Trance, &c.

M. K. Wilson Normal, Danville, Illa.

Mediums, Clairvoyants, Trance, &c.

J. M. Allen, Inspirational, trance, Anchra, N. J.

Mrs. T. Andrus, 37 Prospect st., Ceveland.

Mrs. Addie Ballou, Spiril Artist, 449, 6th st., Sag Francisco, Cal.

Sarah Anthony, 727 Fairmount ave, Philadelphia.

Mrs. O. A. Bishop, Test, 14 W. Randolph st. Calcago.

Mrs. M. A. Carnes, Hotel Wilsop, Boston,
Mrs. L. Combs, Shively Block, Indianapolis, Ind.

Mrs. Crocker, 157 Lake st., Chicago.

Dr. A. B. Dobson, Maquoketa, Idward,
Abha J. Fout, 387 Fulton &c., Chicago.

Mrs. Cornella Garding, Inspirational, 68 Jones st., Hochester,
Mary Gray, 342 Livingshon street, Brooklyn, N. Y. &

Mrs. M. K. Getchell, 26 South Haisted street, Chicago.

Mrs. Dr. A. Howes, Fayette, Fayette Co. Jowa.

Mrs. Dr. A. Howes, Fayette, Fayette Co. Jowa.

Mrs. Dr. A. Howes, Fayette, Fayette Co. Jowa.

Mrs. C. Halleday, test medium, Meniphis, Mo.

Mrs. C. Halleday, test medium, Meniphis, Mo.

Mrs. C. Halleday, Inspirational, 164 Warren ave., Chicago.

W. L. Jack, M. D., Haverhill, Mass.

Dr. Wn. Jordan, Inspirational, 164 Warren ave., Chicago.

Mary L. Jeweit, M. D., Chairouvant and Trance. Austin, Minn

Mrs. Emma Lively, Maryville, Mo.

Mrs. T. J. Lewis, 186 Wareriy Ave., Brooklyn, N. Y.

C. M. McLood, 48 S. Green st., Chicago.

Mrs. T. D. Munn, Trynce, St. Charles, Ills.

Mrs. Macka, 1525 Park ave., Philadelphia.

Mrs. Mancka, Markenter, 186 Calcie.

Mrs. Aller, Mrs. Manchalla, Chay Center, Kas.

Nrs. M

Healers.

Healers.

Dr. J. E. Briggs, 121 West 11th st., New York.
E. D. Babbitt, D. M., Science Hall, 141 Sth. st., New York.
E. D. Babbitt, D. M., Science Hall, 141 Sth. st., New York.
E. D. Babbitt, D. M., Science Hall, 141 Sth. st., New York.
Dr. L. A. Bahop, 189 W. Randolph st., Chicago.
Mrs. A. Crooker, Magnetic Physician, 521/6 W. Madison st., Chicago.
Sarah M. Buckwalter, M. D., 1621 Mt. Vernon st., Philadelphia
Mrs. A. Crooker, Magnetic Physician, 521/6 W. Madison st.
H. Crawford, 93 W. Lake st., Chicago.
A. W. Edson, North Lansing, Mich.
Dr. Gredley, 35 LaGrango st., Boston.
Dr. J. C. Howes, Marshalltown, Iows.
Dr. Gredley, 35 LaGrango st., Boston.
Dr. J. C. Howes, Marshalltown, Iows.
Dr. H. Henderson, m.-spactic bosaley, Talleyrand, Iowa.
Dr. Win, R. Joscelyn, Santa Crus, Cal.
S. W. Jewsett, Shepherd Home, Vt., Spirit Magnetic Physician
D. P. Kayner, M. D. Clairroyant, Drawer 307, Chicago.
Dr. T. J. Lewis, 45 Waverly Ave., Brooklyn, N. Y.
Mrs. Dr. M. Lewis, 30 Willard Place, Chicago.
Mrs. Eliza McLaughlin, Dresden, Mo.
Dr. J. L. Parson, 1917 Mt. Vernon st., Philadelphia.
J. H. Rinches, M. D., 25 N. Sth. st., Philadelphia.
Win, Hose, M. D., healer, 200 Perry st., Cleveland, O.
Andrew Stone, M. D., Troy, N. Y.
Dr. C. P. Sanford, magnetic healer, Iowa City, Iowa.
F. Vogl. Batter Springs, Kas.
Dr. J. Wilbur, Mi W. Washington st., Chicago.
Mrs. A. G. Wood, 22 W. Suth New York.
Mrs. Walsh' S53 W. Madison st., Chicago.
N. F. White, Magnetic Healer, 311 (ch. St., Washington, D. C.
Daniel White, 7th and Olive ste, 8t. Louis, Mo.
Hediums—Physical Manifestations.

Mediums-Physical Manifestations. Bastian & Taylor, 180 E. Adams et., Chicago,
Bangs Sisters, 10 May-st., Chicago,
Bangs Sisters, 10 May-st., Chicago,
Mrs. Mary Hollis, 24 Ogden ave., Chicago,
W. E. Stedman, Courtland, Els.
W. E. Stedman, Courtland, Els.
E. B. Shaw, Clairvoyant and magnetic, Moravia, N. Y.

Business Motices.

Dr. PRICE's Flavoring Extracts are as natural as the fruits from which they are made.

SPIRITUALISTS visiting the city can find comfortable rooms, with board, at \$1.00 per day at No. 251 South Jefferson St

Saponifier, see advertisement on another page

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$2 and three 8-cent postage stamps. Money refunded if 21-23tf.

J. V. Mansfield, Test Madium-answers scaled letters, at No. 61 West 42d Street,mcorner Sixth ave., New York. Terms \$3 and four 3 cent stamps. - REGISTER TOUR LETTERS.

Dr. Kayner, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

Akam's Parior Billiard Tables are sold com-plete in every particular, with four balls, two cues, level-and counters, for \$1.50, and with pool outfit complete \$2. Bend for circulars and agen-cy. C.G. Akam, 22 East Adams street, Chicago, Ill. 23.23

Mrs. Clara A. Robinson is controlled by a band of spirit physicians, who treat through her magnetically, all forms of chronic diseases; curing where the vital organs are not too much impaired. Personal medical examinations given; also, diagnosis by letter. For the latter, send lock of hair, age, sex, and leading symptoms. Refers (by permission) to leading families in the city; whose names will be given on application. Medical examinations or diagnosis by letter, \$200 invariably in Strance, Inquire for terms of treatment at office and residence, \$71 Michigan avenue, Chicago.

Ir you desire dough sute that are the nicest and richest you ever ate, make them from Dr. Price's Cream Baking Powder.

Grandmothers must look to their laurels, for Akam's darning attachment fits any sewing machine; darns socks, towels, napkins, etc. Price, 50 cents, postage prepaid. Agents wanted in every county. Address C. G. Akam, 22 Adam's St., Chicago, Ill. 23.23

Ladies of refinement have expressed their delight at finding such delicate, fresh, flower fragrance in Dr. Price's Unique Perfumes.

A Tobacco Antidote, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is reponsible, and the remedy is highly spoken of by these familiar with its effects.

A Complete Revolution.

The custom of selling all manner of goods through agents and sub-agents has become so fixed that it seems almost impossible for any manufacturing concern to strike out and sell their goods directly to consumers. There are thousands of the tiggents employed whom it costs more for their services and expenses than it does to manufacture the articles they sell, but so long as it makes employment for them at a high salary and all expenses paid, they care very little out of whose pocket it comes. Disregarding the wishes of these gentlemen and all competitors, the Chicago scale Co. have discontinued selling goods in this way and reduced their prices pre-half or more, and sell to everybody at a trifle over the

cost of manufacture.
Their scales all being made of the very best material and so nicely adjusted, they are selected by weighmasters and large firms and corporations when accuracy and durability are the essential points. As many farmers and stock-raisers who have so much use for large scales have deferred buying on account of the high prices, we congratulate them now upon having an opportunity to buy as good as there are made at one half or one third former prices.

Clairvoyant Examinations from Lock of Hair.

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

CURES EVERY CASE OF PILES. . 23.10.25.9

Free! Leisure Hours.—A splendid 16-page family literary paper, full of choice Stories, Sketches, Poetry, etc., sent three months, with a pair of beautiful 6x8 Chromos suitable for framing and adorning the walls of any home, Free to any one sending afficen cents (stamps taken) to pay malling expenses. The Publishers, J. L. Patten & Co., 102 William street, N. V., Guarantee every one Double Falue of money synt News dealers sell Leisurg Hours, price seven cents.

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

Thousands acknowledge Mas. Monnison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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

Circular containing testimonials and system of practice, sent free on application. MRS. C. M. MORRISON, M. D. Address,

P. O. Box 2519 Boston, Mass. 23-20tf

Mew Advertisements.

\$5 10 \$20 per day at home. Samples worth \$5 free.

GOLD Any worker can make \$12 a day at home. Coatly Outfit free. Address Tave & Co., Augusta, Maine.

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

WANTED Men in each State for the Detective
Service and to report crime. Pay liberal. Inclose stamp, and address American and European
Secret Service Co., Cincinnati, Ohio. 23-19-24-9

SENT FREE on application—BRIGGS & BRO.'S Flower and Vegetable Catalogue. Our large crops enable us to SELL NEEDN LOW.

BOCHESTER, N. Y., or CHICAGO, ILLS. 23-23-24

· ASTROLOGER.

Is successful in reading the planets connected with every event of life. Charts of Destiny, for two years, and advise on Rusiness, Love, Marriage, etc., 8.00. Full Life, 22.00. Six questions on any finiter, 50 cts. Reading of character From lock of hair, 50 cts. Enclose fee with correct age of life of birth: if known, whether born night or day: if single and sex. All business by letter and strictly confidential. Address Prof. J. Fairbanks, No. 7 Suffolk Place, Hoston, Mass. (23-23)

DOWN WITH HIGH PRICES! CHICAGO SCALE CO., 68 and 70 W. Monroe St., Chicago, Ili.

4-ton Hay Scales, 860; old Price, 8160 et a great reduction. All scales Send for Circular and Price List.

NICOTIANA ANTIDOTUM. TRE

Great Magnetic Remedy. DO YOU SMOKE? . DO YOU CHEW?

DO YOU USE TOBACCO IN ANY FORM?

If you have formed either of these habits you have many times resolved to break from their elevery, and the vain attempt has shown you what from masters control your will. The untold millions wasted in the preduction and manufacture of tobacco, is insignificant in comparison to the waste of health and life by its nes. If the chargester and results of the habit were known at the beginning in few cases would the opposite be formed. Once formed, the victim is unable to beyek away, and an appeal to the Will, in most cases, is inspected, Guided by the unerring principies of science, a profuund study of the or geneic and mental Charges, produced by the habit, and of the compensating remedies. Nature has prepared in the vegetable kingdom, has enabled us to prepare an antidote for the potenced condition of the system, which necessitates the use of tobacco.

The habitual has of Tobacco is the cause of inconceivable disease, pain and minery, and is the gateway to strong drink, the highway to crime. It ensistes, and although terhilarating for a time, results in lassitude, weakness, want of energy, dypapeals, held disease, apoptexy, and nervous prostration. It changes the entire constitution of the physical body, and thereby is impressed on the mind. It at first acris as a poison, the system altempts to throw it of, but constant use overcomes this repulsion.

It is the object of this retined y to Tupply, but the time, the place of tobacco atimulature the processes of alimination and healthy condition, when the desire formed gal be no longer fail—in other words, the habit cared.

If the printed directions accompanying such ackage are followed we warrant the Hazzer to cure the metal obstinate case, if it does bot, the money will be refunded.

Price, \$2.00 per box. Liberal discount to Dramba and Agenth buying by the Boarn or Gross.

Remittance may be made by shoony Order, Drant or Registered tester at our risk.

Address:

J. A. HEINSOHN & OG., Manufactuper,

OR(IANS Superb \$340 (regams, only \$95. Planos only \$260, Result Price by other manufactures \$900. only \$260, Resultful \$650, Planos, \$175-bran new transmitted 15 days test trial. Other bargains, want them introduced. Agents wanted. Paper free. PIANOS \$3112510

Matchless-Unrivaled,-FRANZ LISZT. WORLD'S EXHIBITIONS

of RECENT YEARS: Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876;

HAVE AWARDED THEIR HIGHEST HONORS

MASON & HAMLIN CABINET ORGANS for

Demonstrated Superiority. New Styles atroduced prices, from \$54 upwards. Goek Prices: Five Cita's, Double Rest, Siot: Nine Store, Stor; in Klesoa's Urmour Case, New Style, Bidt, in Jer-and Gold Buokes, \$125. Sood also for installments or rent-ed until rest pays. A small Organ of best quality may be ob-sided by payment of \$1.20 per quarter, for ten quarters, ILLUSTRAYED CAVALOGUES and Price Lists free.

MASON & HAMLIN ORGAN CO., 154 Tremont St. 25 Union Sq., 250 Wabash Ave., NEW YORK. CHICAGO.

HOSES. Eight beautiful hoses, ready for immediate flowering, and "The Garden," for one year, sent postpaid by mail on receipt of \$1.00

SEEDS. 25 varieties of holest Flower Seeds, and "The Garden," sent post-paid, by thall, on receipt of \$1.00 The Garden. THE GARDEN IS terly Magazine, devoted to the culture of blowers and Vegetables. It is printed on

fine took paper, profusely illustrated, and contains a splendid Sulored Plate of Plowers. Prov. 25 cents a year, and 25 cents watte of Sections. ogue of Flowers and Vegetable Serds and

Plants for a 3 cent stamp. Special Price List to Market Gar-

Wholesale Catalogue to deglers, on Benj. A. Elliott.& Co. 114 Market St., Pittsburgh, Pa.

3000 FREE SAMPLES to be given to men and women in wearch of honorable and profitable work. P. MORRIS, Chicago. 78-14-26

Pashionable Cards. no lalike, with name loc.

\$10 a day to agenta selling out Fine Art Novelle,

SARDNIFIER, See advertisement on another page, 50 Extra Mixed Cards, 13c. Samples, Sc. Outst., 23-19-24-5

8. HAYWARD'S NITAL MAGNETIZED PAPER A . HAYWARD'S VITAL MAGNETIZED PAPER A , eradicates disease. Package by mail, 50 cts.) Magnetic treatment from 9 to 4. M Dayle street, Boston. 21-18-24-4

A DAY we offer either as better inducements and unasmel lovestment, than any other house in the cruntry Send No. for H samples, or stamp for papers. C. D. Ray & Co., Chicago

The Star of Hope." A Monthly Paper devoted to Liberal Communism, and Labor Reform in general. Published by the Esperanza Community, Urbana, Necalia county, Kanasa.

Specimen Copy free. Send for II.

23-23-24

COOD SEEDS.

Chardeners buy from first hands save money.

Cheapest, best, parest stock ever grown. Senf prepaid by mail or express. Gardeners write me there is hone as good. Hundreds of splendid engravings in my new invariated catalogue. Fine as ever published. Free to all send for one now. 23-19-26.

R. H. SHUMWA1, Rockford, Ill.

NOTICE. WE have the Pencil, Fusholder, Griden Fen, and a piece of valuable Javsiry, Cuspiese sample package, with elegant gold atoms
Shows Buttons, Ret Gold-piated Spots, Engraved Gold plated
Ring, and A Ladies Fashlonable Fancy Set, Fin and Brops,
posipald 50 cents. 6 PACKAGES with Associated Jewelty 51,
SPLENCID, WATCH AND CHAIR FREE
YOU BUY, Extragation of COOM
YOU BUY, Extragation of Discounts to Agenta;
BRIDE & CO., 14 Clinton Place, New York,
23-15-26

"The Living Gospel,"

A MONTHLY MAGAZINE,

Devoted to Spiritualism and Free Thought. Each number containing one engraving of ome one of the mediums, seers, etc. \$1.25 a year; 5 months on trial, 30 cents.

A. RILLSWO .. TH, NORWICH, N. Y. 23 21-24

Work and Study.

Wanted, students to farm 40 scres, can study and work for board and tuition except in very busy times. Must not be addicted to whisely, tobacco, tea coffee, swearing or card-playing. To dead beats I intend to establish an Industrial School and Kindergarten as soon as I am able to put up subtable buildings. Will sell acre lots for residences. I try to be a restional and practical Spiritualist. Address G. W. Webster, Bonair, Howard Co., lows.

CHICAGO & NORTH-WESTERN RAILWAY,

The Great Trunk Line between the East and the West.

It is the oldest, shortest, most direct, convenient, comfortable and in every respect the best line you can take. It is the greatest and grandest Railway organization in the United States. It owns or controls 2 100 MILES OF BAILWAY

PULLMAN HOTEL CARS are run alone by it through CHICAGO AND COUNCIL BLUFFS! No other road runs Pullman Hotel Cars, or any other form of Hotel Cars, through, between Chicago and the Missouri liver.



Poices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY. .

Compensation.

BY MARAB E. HOWE.

O, let me live one little hour of childhood o'er O, let once more soft retrain! more my mother's voice soothe with a Give back the faded hopes of youth, O, angel of

And lift un from my heavy heart this crushing load of griet. Gather the ashes of despair from off love's sacred shride, Let quickened pulses thrill anew this palsied life Give back the trust in kindred souls which Time

hath fliched from me; O, give it back to light the way down to death's I plead and pray, no answer comes, no golden bour returns, The ceaseless "milks of God" grind on, my life's lamp dimmer burns, Nor look, nor tone of other days, drifts in upon

my soul, I only hear Time's restless waves in their untiring Dear God, I know I can't go back to where my

treasures sleep, Nor can I call them to my side, therefore I sit and O, tell me are our brightest hopes, youth's expec-

Or have we garnered golden sheaves in sorrows they have cost? May not their dim, soft shadows glide beside us up life's steep, And strong, brave words of comfort give? truths

such as angels speak; May not unuttered roices breathe some prophecy of heaven,
Revealing the unerring law of compensation
given?
Thus when Timo steals our childish toys, and, too,

our later treasure, He ever gives for what he takes a more enduring Then never more, ob, striving soul, bewail a bro-

The march of life must thunder on like an u heaving tidal; All lives must feel pain's flery breath in growth's

grand transformation, Soul's deepest need God knoweth best, and chastens but to strengthen. Fredonia, N. Y.

I hope in all mercy I shall not be fated To look back to earth when my spirit is free, And see that the souls there with whom I had mated

Had never received any blessing from me; God grant me salvation from such a reflection When I turn back o'er the star-lighted way! O, grant me thy holy parental protection

To save me from such a condition, I pray! Dr. D. Ambrose Davis.

Not a Cause of Insanity.

One remarkable feature of modern life-Spiritualism—has been said to produce an alarming amount of insanity, especially in America. It has been recently stated by an English writer that nearly 10,000 persons have gone insane on the subject and are confined in asylums in the United States; but careful inquiry, made in consequence, has happily disproved the statement, and we learn that the amount of insanity produced from this cause is almost insignificant—much less than that caused by religious excitement.—Dr. Tuke, in Popular Science Monthly.

It is a fact that Spiritualists, as a class, are very evenly balanced in mind, and are not easily excited by snything. They control themselves better in trying circumstances, and thus are proof against insanity. They commune with the so-called dead stolldly and philosophically; in fact, death loses its sting to the truly converted Spiritualist. It requires much courage morally to give one's self up to spirit control, as every medium has to when he or she enters the superior state. One medium, when dropping off into the spirit realm, at the last instant struggled and shuddered with every expression of horror that he would if he were actual'y being pushed over the brink of

a precipice to certain death.

An enthusiastic young minister went into a certain neighborhood to hold a "protracted" meeting, and convert sinners. He was told that there were a lot of Spiritualists living around there, and that he would have to use extraordinary exertions if he succeeded in bringing any into the fold of Christ. He said he did not care, he could fetch them to it, and would too. Nearly the whole town he left had been converted through his wonderful powers, and his duty took him away to other fields of labor, among the Spiritualists. After several weeks of work, the minister happened to meet his old friend to whom he had so value, boasted, and the following colloquy took place: "Well, how did you succeed in converting that nest of Spiritualists over in R. ?" "Well," replied the minister, "not very well. They are the queerest persons I ever saw. Why, do you believe, when I prayed and told them of their awful condition, they actually laughed right in my face! They were so impudent that I .let them alone very soon, and they are all on their way to destruction. Tale Spiritualism is the worst thing I ever met with."

The poor minister was to be pitted in his sorrow, while trying to deal out dry chaff, when his spiritualistic subjects knew what it was to be fed on wheat, and of course laughed at the idea.

'An Electrical Bolt, or Spark.

Some years ago Mr. A. Danner, of Lancaster, Penn, brought to my office a sheet of tin taken from the roof of a house, near the spouting, through which a bolt of lightning had passed, leaving an octagonal hole in it over an inch in diameter. The tin, from a central point in the hole, was silt into eight equal parta, all of which were turned down at the circumference, the same direction, and at right angles to the hole, giving it shootagonal shape.

The appearance of the hole seemed to warrant the idea that the bolt had passed through the tin in a body. It was afterwards found to consist of innumerable smaller currents, for in tracing its course to the ground, we discovered that the influence had passed along horizontally and then down the spout to the ground. Upon examining the spout more carefully, we discovered, by the aid of a magnifying glass, that it had been pierced all the way down by innumerable smaller currents, which also had made similar octagonal holes through the tin in as many places, some of which were not as large as the head of a pin, but, like the larger ones, were perfect in shape. This would seem to favor the idea that all electrical currents were octagonal, and that a bolt of lightning is composed of smaller currents, which possess the same form individually. The original piece of tin, with the octagonal hole in it, if I remember right, Mr. Danner gave to Mr. John Wise, the serousut, for some Eastern institution, and presume it is still preserved there. Two years

ago, in an upward stroke of lightning, next door below my office in Lancaster, the division of the fluid was equally as great, as it killed two large trees some twenty-five or thirty feet apart, and after splitting their trunks from below up for several feet, passed up the branches, and visible marks of its passage into the atmosphere were seen upon all the leaves.

WM. B. FAHNESTOCK

"SUFFER EITTLE CHILDREN."

The Rev. Hammond "Converts" Four Hundred Small Children by Picturing to Them the Horrors of Hell.

The Rev. Mr. Hammond, the revivalist, recent-The Rev. Mr. Hammond, the revivalist, recently conducted a series of meetings in Yonkers, and
while he was there Mr. Elisha M. Carpenter, superintendent of the New York Juvenile Asylum,
invited him to visit that incortion, Mr. Hammond had once started a reveal in the western
house of refuge, in Rochester, when Mr. Carpenterwas in charge of that institution. That was fifteen
years ago, but the success of the movement was
a great—over one housterd of the hove being over one hundred of the boys being converted-that Mr. Carpenter had never forgot-ten it. His object in inviting the revivalist to vis-It the juvenile asylum was to try whether a simi-

lar result could not be accomplished there.

Mr. Hammond went to the asylum, and attended several of the childrens' regular semi-weekly prayer-meetings. These gatherings had for sevprayer-meetings. Inese gatherings had for several years been unattended by much religious fervor, and had not apparently affected the feelings of the boys and girls to any appreciable extent But Mr. Hammond is a flery revivalist, both as to his style of oratory and his teachings about future punishment. He told the six hundred and fifty children of the asylum that they would certainly be doomed to literal fire for all eternity if they did not become Christians. He is remarkable for his power with children, to whom he devotes especial attention in his revivals, and he impresses upon them in strong language the horrors of ev-erlasting torment. Perhaps, believing that the asylum children were more wicked than the averasycin children were intre where the an the series age, he dwelt with uncommon particularity on his doctrine of hell. The result was quick and general. Juvenile penitents crowded forward by the hundred when he invited them to do so, and within a week over four hundred converts had been made, ranging in age from nine to fifteen years. Mr. Carpenter says that a great emajority of the children under his charge are now earnest, hope ful Christians. Prayer meetings are held three times a week, besides the usual Sunday services, and in all the religious exercises the little ones are active. New York Sun.

Hammond, when he pictures a hell to young children in the manner set forth above, is simply telling a willful and malicious lie! The idea that God would have consigned the 650 children to a burning hell forever, if by some accident all should have been instantly killed, is too damnable a doctrine to be entertained for a single moment 'Christians have their good being, God, and their bad one, the devil. The Peruvians revere Pacha-Carnac as a good God, and Cupal as a bad God. Among all savage nations the same idea prevails, and wherever it exists it derives its origin from the manifestations of nature, some of her works being regarded as good, others as evil, giving rise to a belief in two beings of opposite character.

Spirit Drapery.

In England, as well as this country, great efforts are being made to explain the character of spirit drapery, how formed or where procured. In this country, the spirits claim that they materalize the drapery, it being easier to do that than it is to materalize a form for the spirit to temporarily use. In England, as set forth in the Lowdon Spiritualist, the Spirit Lille says:

So many questions have been asked lately about So many questions have been asked lately about the drapery worn by materalized spirits and so many doubts raised as to its spiritual manufacture, that I think it but right that I, as a spirit, should try and give you what information I am able on the subject. I fear, however, I can give you but few new ideas; I can only state my experiences. I know that it is possible for spirits to materialize drapery, but, as a rule with most mediums, it is only done on rare occasions. It is impossible to form such material unless corresponding material form such material unless corresponding material is worn or possessed by the medium or sitters, for everything in the material world has its sponding quality in the spirit world. White is usually chose, by spirits, but if dyes of a vegeta-ble nature were placed in the scance room, almost any spirit could change their white drapery to the color of the dyes so placed; this experiment, with a little development, could be done before the sitters' eyes, with either drapery materialized by spirits, or material made in your world. The materialization of drapery is by no means so common as when materialization of spirit forms were first developed. Spirits have so much to do to form themselves, that the drapery becomes a sec-ondary consideration; it is easier to take from and restore to different places sufficient white material o clothe themselves, and I cannot think it dishonest to do so, providing the spirit so clothed plainly manufacture. I, myself, have spirits of cother plainly control able to fetch me the clothing required; it is dematerialized in the place it is brought from, and conveyed in that state to the seance room, or near the medium. By the help of a power drawn from the medium, I am enabled to again render it material; so, in one sense, all spirit clothing is of spiritual manufacture. I may here say that it is not absolutely necessary for the medium through whom the materialization takes place to be present, or near, while the materialization of the drapery is performed. Many people have noticed that when a spirit first issues from the cabinet its closhing appears phosphorescent, and they take that as a proof that the dress is not of their world; but this is no proof; the dress is merely covered substance taken from the medium, and which disappears after the spirit has been in the room some time, and so keeps away from the medium. If I have not made these things clear to you, or you wish to ask questions, write either to me or to Katie, and I will do my best to explain myself on this matter or any other. I should have written this before, but I have been trying many new things lately, and have succeeded well in my experiments. Do not, however, have Katle to see you just yet. I wish her to be rather more devel-oped. Give my kindest love to your daughter, and believe me always to be your faithful friend,

A Wonderful Spiritual Seauce. - We the undersigned, do hereby testify that we wit-nessed the following manifestations of spirits at the house of Dr. J. G. Wells in New Albany, Ind., through the mediumship of the Wells sisters. We imposed our own conditions. We took strong hemp cord and bound the mediums' hands behind imposed our own conditions. We took strong bemp cord and bound the mediums hands behind them, seated them in chairs and brought the ends of the cords under the chairs in which the two mediums sat, and tied them securely. We took sealing war and sealed the knots. Soon after the door of the cabinet was closed, bells began to ring rapidly, hands and faces were shown at the apertures of the cabinet, several faces were recognized by us, old as well as young. Two spirit forms walked out of the cabinet. The first that came out was about the size of a child two years old, but soon materialized to be a tail mad of about siz feet. He left the cabinet about 3 feet and took bells off of a small stand near by, and rang them rapidly for about two minutes. He then threw them in the sir and vanished from sight. The second that came out was a very large spirit of an Indian chief. He left the cabinet about five feet, and as he walked away from it, he grew smaller until he iwas no larger than a very small child. He turned and afarted toward the cabinet, but vanished before he reached the door. Hands and faces appeared in front of the cabinet and melted away like a foggy mist. It was a grand sight and a good test. Some of us are unbellevers in the phenomenon, but we are bound to confess that it cannot be explained outside of Spiritualism. Ther Committee. Dr. P. Willis, Dr. J. H. Felter, Levis Pallen, Jus. Wattam, Mrs. S. Willis.

& Splendid Test.

Le Hakes, of Westbury, N. Y., writes: As facts in regard to spirits communicating with their friends on earth are looked for by thousands, I thought I would send you what to me is of such a nature, that it will bother the wise ones to find any other solution to it aside from the spiritual one. I send you the facts as they are. Some time ago I received a letter from R. W. Flint, 58 Clinton Place, N. Y., a medium for answering sealed letters and a total stranger to me; neither had I written to him for a message from a spirit or anything of the kind. In his letter he said that while sitting for communications a spirit came and wanted to give a message, and one was written with the request to send it to me.

Mr. Flint wrote to me desiring to know if he should send the message. I requested him to send it, and it is as follows: L. Hakes, of Westbury, N. Y., writes: As facts

send it, and it is as follows:

SPIRIT SPHERE, Dec. 13, 1877.

Dear Husband:-Coming here this morning and finding the channel for communication open, I thought that I would send a message, and let you know that I still kept you in memory; that I am still the same loving wife as when on earth with you. I hope that I still have a little corner in your heart; that you still, at times, think of me. your heart; that you still, at times, think of me, Long, oh, how long since I made the change. Here in this sphere I have been waiting fon you. I can't goon till you come. The time will soon come when you will join me. then, dear husband, we will journey along together with hands joined through the blissful spheres. Truly you are on the western, side of your earth-life, and soon will meet me in this; then, yes then, you will be free from the impediments of the material body; the great hurden will be thrown off; the senses the great burden will be thrown off; the senses will be renewed in proportion to all your sofrows, trials and perplexities that you have had—in that ratio you will receive happiness here. Earthly sorrows are the medicines of the soul; by them it is made happy here. Remember the words of Christ: "Blessed are those who mourn, for they shall be comforted.

shall be comforted."

Of late I have been with you almost every day, and I have tried so hard to impress you with my presence. It seemed at times as if you must know that I was near you. Oh, how I wish I could communicate more directly, I have so much to say to you all. We are all living near each other, fathers, mothers, sisters, Debby, Naney, Ruth and Mary; brothers, Peter and John, and Lucy Kendall; yes, all are living near each other. Lucy Kendall; yes, all are living near each other, and, oh, how often do we speak of our earth lives and you who are still solourning there. Dear husband, you will see how real everything is here. I would, had I sufficient time allotted for commuwould, had I sufficient time allotted for commu-nication, tell you all about our home here, who and what we daily see, how we live; yes, every-thing. I have taken a strange spirit's time, or ra-ther part of the time. The spirit was called to give answers to questions in a sealed letter; not being present when ready. I stood near and was given park if the time. The spirit is now present and I must stop. Love to Melissa and Allanson; yes, all. From your dear, devoted and ever loving wife.

BETSY HAKER. BETSY HAKES.

The above is a copy of the message sent me. The above is a copy of the message sent me.
The names given of her sisters and brothers are
correct, and all of her family that are in the Spirit-world. Lucy Kendall is a niece of mine, and
the sames of Melissa and Allanson are the only hildren we ever had, both living, and her name li She passed over the river November

2nd, 1874.
Will some of the wise ones tell me how they can explain the messagethus received, unless or the theory of spirit communion?

Future Punishment From the Standpoint of a Spiritualist.

Spiritualists do not get their ideas of rewards and punishments in a future state of existence from the Bible or any other book, but from reason, common-sanse and the teaching of spirits themselves, who return and give us their experithemselves, who return and give us their experience. The universal testimony of these spirits: First—That when we go to spirit-life we are not punished for our sins, but by them. Second—That we do not change the status of our moral nature by dying; that we enter spirit-life, morally just as we leave this, minus the physical body, yet having all the passions, appetites, proclivities, and moral idiosyncrasies that we have had here, with this difference only, that not having a physical body, our spiritual nature is so quickened, our memory so acute, that we recollect every thought, word and deed of our physical life: hence the bad man has reporse so keen that it is to him a hell. This terrible feeling of remorse will ultimately lead him terrible feeling of remorse will ultimately lead him to repentance, repentance attracts help from higher and holler spirits whose ministrations will lead him to a higher and holler life so he in turn may minister to others. Bad men are in hell now just as much as they ever will be, only the environment of a physical body keeps them from feeling its scuteness. What I have said of the bad man applies equally to the good one in the way of happiness. In spirit-life there is a species of moral specific gravity by which every soul finds its level. The average man of our time is neither very bad nor very good; his sins are at most only the mistakes of his ignorance, hence he will not be utterly misearble or supremely happy, yet will be the time growing better. Spiritualists believe there is no forgiveness of sin in the sense that we shall not suffer remorse for it. Sin is the transgression of the law of health either of body or spirit. If we put our physical hand in the fire, it will be burned, and so if we put our moral hand in the fire of hell it will be burned also. In elther case we are punished by the act and not for

J. Frank Baxter.

J. Frank Baxter has been at Bristol, Conn. lecturing. After the closing song, "Beautiful Island of Sometime," the lecturer remarked that a spirit impressed him with its presence, and he assumed the bent attitude of an aged person, finally giving the name of Lowly Barnes, and that the death of the person occurred in 1865, whom he believed to be a man. A lady present recognized- the name, but said that it was that of a woman who died at the age of 84, in Southington, about eleven years ago. Some remarks purporting to be from the spirit, were made by Mr. Baxter. Another spirit presented itself, saying, "You will all know me," giving the name of Deacon Cotton. He made a few remarks, and added that he regretted one particular act of his, or words to . that effect. Mr. Baxter said that he experienced a choking sensation, and afterward the spirit remarked that he thought it unnecessary to state that he hung himself.

The circumstances of Descon Cotton's death ere familiar to the audience.

Mr. Baxter claims to describe spirits as they are described to him by an attendant spirit, and that he sees names, dates, etc., which sppear in intelligible characters before him.

Albert Morton, of San Francisco, Cal, writes: After four months of highly successful lecturing to large audiences, comprising many of the leading citizens of San Francisco, Mrs. Britten and her estimable husband depart for Australia to day. Our free meetings will be continued under the ministration of Mrs. E. F. McKinley, At a meeting of the subscribers to our free meetings.

under the ministration of Mrs. E. F. McKinley. At a meeting of the subscribers to our free meetings the following resolutions were introduced by far indefatigable worker. Mrs. M. F. Snow, and when unanimously adopted:

Resolved. That the advent of Mrs. Emma Viardings. Britten to the Pacific Coast has resulted in an increasing interest in the cause of Spiritualism in San Francisco, on the part of many who have never hitherto graced our meetings by their presence, and that her cheering utterances here have comforted the sorrowing, and enlightened and uplified the aspiring soul.

Resolved. That, while regretting the necessity of her speedy departure from our midst, we heartily commend her to the sympathy and kindly offices of the friends in Australia, trusting that her voy-age thither may be prosperous, her reception most cordial and eagerly anticipating her return hence to resume her ministrations among us.

Hell, Is It?

The editor of the Cleveland Herold has been sking for brief statements of the belief of its clerical readers touching the subject of hell. The following are the questions to which it desires ans-

.Do you believe in hell? 2. If so, what sort of a place do you think it is, and where is ft? 3. What classes and kinds of people go there?

Why are they sent there?

5. Once in, can they ever get out?

6. What is the character of the punishment in flicted upon the lost soul?

7. Is the doctrine of eternal damnation plainly and necessarily derived from the original Hebrew and Greek versions of the Bible?

Is a belief in hell an essential part of the Christian religion?

These questions having been addressed to Rev. E. Hathaway, pastor of the First Universalist Church, in Norwalk, O., he sends the following

From a Universalist minister in Norwalk:

I believe in a hell, present and immediate, to every soul that doeth evil. I do not believe it is a place, that is, a located place, as a prison house in which souls are confined and punished It is rather a condition within the breast of every man, who follows after the evil, and indulges in impure thoughts and desires. All those go there, or rather hell is formed within those who do not obey the voice of conscience, which to them is the voice of God, directing them in the way of life and duty. Hell is darkness of mind, impurity of of soul, and is productive of torment and unhappiness as long as its fires of iniquity are fed.

Any one can get rid of hell by repentance of his evil course, and returning toward righteous. ness. If by "eternal damnation" be meant suffering in a place in the future world forever, I reply it is not taught by the original Hebrew Greek of the Old and New Testaments. meant spiritual punishment, or suffering of mind and spirit, in consequence of evil deeds, I answer, it belosgs both to the Hebrew and Christian dis-pensations, and is included in their writings. pensations, and is included in their writings. I reply, therefore, that a belief in hell is an essential part of the Christian religion. A man makes his heaven and his hell by the life he leads in this world, and it is very essential that he be conscious of this fact.

These, Mr Editor, are my convictions upon the

subject of hell, and reply to your questions. If, after a time, you will allow your respondents the privilege of glying reasons for their beliefs, I shall-be pleased to give mine.

E. HATHAWAT.

The Devil Vanishing.

Dr. McKay delivered a very able discourse in which he showed how the idea of a malignant power in the universe first very naturally found a lodgment in the mind of primitive man; then tracing the idea down through the ages, how it become crystalized into a personal being of eyil. He held that the Devil was only another name for maladjustment; and that evil, both moral and physical, would disappear from the orld as soon as man learns to adjust himself completely to the laws of the universe. Many of the physical evils that mankind have suffered from in the past, have disappeared before the onward march of sci-ence. He will yet learn to adjust himself to the moral laws of his nature. The discourse was masterly throughout, and stamps the speaker as a deep logical thinker. Thus we find that the devil is vanishing, and soon he will only be known in name. He is now being annihilated through the expression and constant working of liberal thought. thought.

Prophecy.

We read a good deal in the Bible of the fulfill. nent of its prophecies, but it is doubtful whether they were reliable. But the following prophecy, made 35 years ago, by Prof. Morse, in a letter to the then Secretary of the Treasury in relation to the success of the "Atlantic Telegraph," has strictly fulfilled:-Investigator.

"The practical inference mm this law is that a telegraphic communication on the electro magnetic plan may with certainty be established across the Atlantic Ocean. Startling as this may now seem, I am confident the time will come when this project will be realized."

Brief Mentions .- Mr. DJ Cowdery, of Geneva, Wis., writes: The Journal grows more and more interesting with each succeeding num and more interesting with each succeeding number. Mrs. F. C. Cane, of Dodge Center, Minn, writes: I must say that I love the dear JOURNAL. It was the good kind angel that brought me out of theological fog, and planted my feet firmly on the rock of truth and progression. C. H. Lane, of Allegan, Mich., writes: The JOURNAL is foodyand drink for the hungry soul; it is the best paper ever published. Geo. L. Marvin, of Buffalo, N. Y., writes: The JOURNAL is an institution not to be dispensed with. Wm. J. Hart, of Ripley, Miss., writes: Language falls to express my ley, Miss. writes: Language falls to express my appreciation of the Jouanat. It affords me more pleasure and consolation than all else I read. May the good angels remain with and bless you

Dr. Chas. C. Peet, of Jackson, Michigan writes: The Jopanat is first-class, and meets the demands of the people, and I think there can be obtained for it's liberal patronage in this place Buchanan's and Tuttle's articles are splendid. B. does not leave a grease spot of Carpenter. I think it a pity it should require such large guns and ammunition to get to flight such insignificant small game. I think it folly to load 24 pounders to

Sarah E. Howe, of Fredonia, N. Y., writes:
I see and hear many praises of the Journal, and
mine would seem uncalled for, but to please mysek, I must speak. As a whole, it grows better
eyery week; the last number, Jan. 19th, is full of
deep interest to me. I am proud of it, if one may
be proud of anything, and trust it may meet with
the success refeserves. I should like to work for
it, but mine is a hermit's life almost seldom it, but mine is a hermit's life, almost, seldon going outside my own gate, and seeing very few persons at any time.

M. P. Hosecrams, of Clear Lake, Iowa, writes: We have just passed through a week of prayer; and expect to see a great change in the weather and finance, as well as the morals of the people of this farce of a government. There will be many souls saved, no doubt, to sin no more, as the orthodox God could not stand such a long pull, strong pull, and such a pull as the evangelical Christians had altogether. As long as God has such able advisers, we have no fears for the future, as they are determined to keep him fully posted.

O. F. Thornton, of San Luis Obispo, Cal, writes: I have not heard a single word of disapproval of the course of the Journal under your management. I never pick up a copy of it without finding many things that both please and instruct. Above all, I turn to the Independent Voice of James Nolan for the richest gems of common sense in answer to inquiries. It seems to the that his mode of communicating is less contaminated with the preconceived ideas of the medium than any other of which I know or ever heard of.

Julia H. Johnson, of West Pittsfield, Mass. Julia H. Johnson, of West Pittsfield, Mass, writes: My greatest consolation is, that in the beautiful life beyond; all will find their true place, and meet the just recompense of deeds done in the body. In nearing the goal, I am every moment made happier. The good angels know us—are our daily strength and sustainers, and we trust in good time will disperse the clouds of darkness, clear up and make bright the way before us, which at times seems so obstructed and hidden from view. The Jounnan is doing me good and I would not be willing to do without it.

Notes and Extracts.

Spirit—human Spirit is an individualized form developed into visibility by the suitable form provided for it in the substance we call seed or atom.

It may be observed at the outset, then, that the spirit-world is as material to the perception of its inhabitants as the earth is to the physical sense.

Spirits affirm that their world is divided into spheres, which in their turn are subdivided into circles or societies.

How sluggish in motion is the 150 pounds of flesh and blood, compared to the lightning speed of the spirit.

The light of Spiritualists should ad shine that the world would see there is something valuable in their principles.

The Rajas made it a rule to retire and live in the jungle with their wives, after they were fifty years of age, for the purpose of attaining the spiritual etate. Stand on a mountain, look at the country be-

The scenery embraces miles in front, and on the right and left; yet all that extensive scene of hill, dale, and river, is condensed in your eye to the size of the point of a pin and perfect in detail. The Spirit, man, is not out of, but in his whole

physical frame; in its normal state it is totally unconscious of everything around, except what is conveyed to it by seeing, hearing, feeling, smelling, and tasting.

Mr. Slade, who will in March next attain his 40th year, gives the impression of an amiable man, who is not only convinced of the truth of the phenomena that occur through him, but utterly overpowered by their magnitude. The Aryas did not believe in vigarious salvation, but looked upon the soul as the connecting link between God and man. The Rishls thought of nothing but God and soul. Many of them were clairvoyants, possessed psychological pow-ers, and could predict events.

Dr. Eugene Crowell, of New York, in a work called "Primitive Christianity and Modern Spiritualism," gives a table of the distances of the respective spheres from each other, which he declares to be "the result of free and frequent com-

munication" with his spirit friends. I.He is in existence prior to visible birth, and is continued after birth. Life is within the seed, and continued after birth. Life is within the seed, and is developed as moisture, heat, and substance fer-ment the seed; it is then laid hold of by the life-germ, and visibly develops—its form as snowflakes their varied crystallizations.

Mysteries in nature, mysteries in family records and historical events—mysteries of various kinds which have passed in review during life will find their solvent in CONTINUED HUMAN LIFE
—in Life or Spirit being capable of acting without a visible physical body.

The names by which we distinguish the emophases of being; while the Infinite Father, in His undeviating procedure, can be known only by those laws which He has appointed for the govern-

ance of all things. O! how the sagness of earth life, with its dark shadows, would disappear, did men but learn to anticipate the bright visions of the more interior world; and how thankfully should they accept every means calculated to assist them in that an-

Look at the child during all the period of gestation with the new eyes given by modern manufacture, and you will see that he passes successively by all the degrees of being: he is at first moliusk, then fish, then reptile, then bird, then mammal, then man. He constructs himself, so to say, plece by plece.

It may be that if the soul and its intuitions were continually and duly recognized by us, the soul might be found by its powers exercised in and through us under those conditions of mind, to give the very evidence we seek, of a power set up within us, to denote to each of us its existence and immortal nature.

Socrates, addressing the judges who con-demed him to death, said: "What infinite delight there would be in conversing with the heroic spir-its, and asking them questions? For in that world they do not put a man to death for this; certainly not; for besides being happier in that world than this, they will be immortal, if what is said be true."

"It is ignorance that fetters the soul. Wisdom liberates it. The sentient soul lies in the outer life. The real is in the internal tranquil state. He who passes through varied states does not attain the spiritual condition, which consists in one un-changeable state, seeing God everywhere," says Baboo Peary, Grand Mittra, a learned man of In-

In addition to apreading the light received, the purer men's lives are, the greater will be the effect of their work. Miracles, as they are called. and spiritual wonders will abound, which will ar-rest the attention of men and interest them in the Spiritual cause. Marvelous cures will be spontaneously effected on the bodies and spirits of the

Doctor Sinde had splendid manifestations while he was in Berlin; he covered hundreds of slates in various languages—even in German, of which he understands not he word; and one slate was covered with musical characters. It is remarkable that his German messages are written in the characters of the diffeenth century, but that the lenguage is that of the present day.

If the Spiritualists and psychologists of India were to organize and to appoint a secretary through whom they could all be communicated with, they would form an influential though scattered body. One of the advantageous results might be the systematic collection of information relating to the psychological phenomena as proved. relating to the psychological phenomena so prev-alent in India. By the use of the telescope revelations are

made in one direction entirely unattainable by our normal senses, and in the antipodes of research the microscope, achieves equally marvel-ous results. With such clear analogy to guide us in using proper light in our search for an ob-ject is it not a freiful and childish cry to ask for the manifestation of the spiritual to the material senses?

In the passage called death, there is as conclusive evidence of the reign of law as under any other phase of our existence. The time, the circumstances, the period of awakening into the full consciousness, the appointment of position to be occupied, the measure of discipline, and the com-panionship, with the active developments of the spiritual faculties according to their ability, all are regulated by laws.

The spirit cannot act visibly without its mechanism, any more than the wind in a musical organ can play perfectly if one or more of the leading pipes has been injured—repair the musical organ, and the wind pervades the repaired mechanism, and harmony is the result; if the compression of the brain can be removed, then the mind in like manner will pervade the repaired human pipe or organ, and the result be harmony.

The power of the spirit of man is illustrated in the steam ship of many thousand horse power. We have beams of timber, and tone of iron mechanized by human foresight and contrivance— put in their respective places by hydraulic and other powers; and when all is completed, and fit for the sea, the leviathan is guided by a very small helm, whithersoever the spirit or man wishes; though a force equal to thousands of horses is driving the mass through the waters with a little heated

A spirit says: "To behold with open eyes the conders of the new life: to realize the throbbings

A spirit says: "To behold with open eyes the wonders of the new life; to realize the throbbings of those spiritual pulsations which then commence to vibrate through the system; and to find, above all things, how natural and gubstantially real every feature of this new experience was, made death but the merest shadow, and dying but a change from a lower to a higher condition of existence, infinitely preferable to the former, and in every respect favorable to the growth of man into higher states of being.

A Pairit Returns.—Mary Fanning Barnes, of Lincouraille, Ind , writes: My only daughter, Sophle Fanning Anoodle, died in Bourn English, lows, on the 5th of May, 1876, aged 17 years. She had written her own funeral sermon the March previous, and told two young men of the fact. The day of the funeral they told me about it, and I searched thoroughly, and no trace of it could be found. On the 22d of July following, she came herself and alded me in Engling it, and it is a recommarkable production, speaking of her own death in a philosophical manner. Her health was good at the time it was written. at the time it was written.



LIST OF BOOKS

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

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

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

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet Analysis of Religious Belief, by Viscount Amberley. 8.00°20 Age of cason and Examination of the Prophecies, by Thos. Paine. 50 04

An Hour with the Angela. Cloth, Sic; post & Paper.
Age of Reason and Examination of the Prophecies.
Artificial Somnambulism, by Dr. Fahnestock.
Answers to Questions, Practical and Spiritual; by A. J.
Davis, to Questions, Answers to Questions, Practical and Spiritual, by A. J.
Davis.

Answers to Questions, Practical and Spiritual, by A. J.
Davis.

Apoer phal New Testament.

Apoer phal New Testament.

List 10
Apoer phal New Testament.

List 10
Apoer phal New Testament.

List 10
Arcan of Nature.

Vol R.

List 20
Arabula; or, The Divine Guest, by A. J. Davis.

List 20
Approaching Crisis, by A. J. Davis.

List 20
A Stellar Key to the Bummer Land, by A. J. Davis.

Paper, 50 cents; postage, 4 cents.

Astro-Theological Lectures, by Rev. Robert Taylor.

Antice Theological Lectures, by Rev. Robert Taylor.

Antice Theological Lectures, by Rev. Robert Taylor.

Antice of a Blow a book for children.—H. C. Wright.

Antiquity and Duration of the World—G. H. Toulmin.

20
Ancient Faiths and Modern, by Thomas Inman, M. D.

Ancient Fagan and Moders.

Art and Symbolism of the Primitive Church—John P.

Landy. Beantifully printed and lineatrated.

List 20
Arcanagh Spirituatism, by Hudson Tuttle.

List 20
Bhagavad Gita—Plain, 1.35 00; Gilt.

List 20
Li

Bhagayad Gita—Plain 1.75 00; Gilt.	2.25 00	
Bhagayad Gita—Plain 1.75 00; Gilt.	10 00	
Be Thyself, by Wm. Denton.	10 02	
Be Thyself, by Wm. Denton.	15 00	
Biblical Chronology	M. B. Craven	16 02
Biblical Chronology	M. B. Craven	2.00 10
Biblic In India.	2.00 10	
Biblic Marvel Workers—Allen Putnam	1.25 08	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S. Adams	1.25 07	
Branches of Palm. by Mrs. J. S Branches of Palm, by Mrs. J. S. Adams........................ 1.25 07		

Bible Marrel Workers—Allen Putnam. 1.25 06
Branches of Palm, by Mrs. J. B. Adams. 1.25 06
Cora Tappan's Lecture on Spiritualism 0.25 07
Common Sense Theology.—D. H. Hamilton. 1.25 08
Caristianity before Christ. M. B. Craven. 1.25 08
Critical History of the Doctrine of a Future Life in All. Ages and Nations. Wm. R. Alger. 1.20 09
Complete Works of A. J. Davis. 1.20 09
Complete Works of A. J. Davis. 1.20 09
Chapters from the Hibbe of the Ages. 1.20 00
Chapters from the Hibbe of the Ages. 1.20 00
Criticism on the Apostle Pank, in Defense of Woman's 1.20 00
Conjugal Sina against the Laws of Life and Health. 57
A. R. Gardner, A. M. M. D. 1.20 08
Common Sense Tibesgine on the Bible—Wm. Deuton. 10 02
Common Sense Tibesgine on the Bible—Wm. Deuton. 10 02
Common Sense Tibesgine on the Bible—Wm. Deuton. 10 02
Common Sense, by Thomas France (political). 20 06
Christianity no Finality, or Spiritualism support 10
Christianity by Wm. Henton. 110
Criticism on the Theological Ideas of Delty, M. B. Craven. 100
Criticism of the United States. 120
Constitution of the United States. 120
Complete Works of Thomas France, 5 volumes. 120
Complete Works of Thomas Faine, 8 volumes. 120
Complete Works of Thomas Faine, 8 volumes. 120
Complete Works of Thomas Faine, 8 volumes. 120
Civil and Belighous Persecution in the State of New
York, by T. R. Hazani. 100
Christianity and Insidelity—Humphrey-Bennett Discussion. 100
Counsiders of Spiritualism Purpore Country and Parkers 100
Civil and Religious Persecution in the State of New
York, by T. R. Hazani. 100
Christianity and Insidelity—Humphrey-Bennett Discussion. 100
Country and Insidelity—Humphrey-Bennett Di

York, by T. R. Harard. Christianity and Infidelity-Humphrey-Bennett Dis-

Diakkalam.

Diakkalam.

Defence of Spiritualiam - Wallace
Dictionary. Webster's Unabridged (tip express).

Pocket, flexible cover.

Dyspepsia, its Treatment, etc.
Descent of Man, by Darwin.
Davenport Brothers, - their Remarkable and Interesting History.

Diagonals by Pay Documents. ing flatory.

Diegonia, by Rev. Bobert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianille.

of the origin, evidence, and early history of Christianity
Devil's Pulpit, by Hev. Robert Taylor, with a sketch of
the Author' Life.
Befuge, by W.m. Denton.
Death and the After Life—A. J. Davis. .Pa. 50 64. Clo.
Debatable Land. . Hos. R. D. Owen.
Diakka—A. J. Davis. .Cloth, 50 00. Paper.
Dialogues for Children.
Devil and his Maker.
Deager Signals, by Mary F. Davis.
Death n Light of Harmonial Philosophy—M. F. Davis.
Darwiniam vs. Septringlism—Hon. J. M. Peebles.
Discourses through Mediumship of Mrs. C. L. V. (Tappsis) Bichmond.

26 Oc. Cloth Eating for Strength. Edwin Drood. Cloth Let 30. Paper. Exposition of Social Freedom.
Lasy on Man—Pope, Choth gilt 1,00 (0. Board, School
Edition

Fabulous Tendency of Ancient Authors, by M. B. Craven. Fn-Sang; or, The Discovery of America, by M. B.

10 02
Fn-Sang; or, The Discovery of America, by Chinese
Buddhist Priests in the 5th Century
Flashes of Light from the Spirit Land, through the
mediumship of Mrs. J. H. Conant
Pootfalis on the Boundary of Another World, by Hob't
Dale Owen.

123 12
Pres. Thousands. Dale Owen. 1.75 12

Free Thoughts Concerning Heligion, or Nature vs.
Theology, by A. J. Davis. Enlarged Edition. Cloth
5 61. Faper. 50 06

Foundsin, A. J. Davis. 1.00 08

Future Life, Mrs. Sweet. 1.20 10

Glimpses of the Supernatural 2,00 00 Genesis and Ethics of Conjugal Love. A. J. Davis Plun, 75 01. Paper. 50 00 Good Sense. By Harou D'Holbach. 1,00 08 Great Harmonia. A. J. Davis, 5, vols., viz.; Vol. 1, The Physician; Vol. 2, The Teacher; Vol. 3, The Back. 1,00 10 God Idea in Ristory, by Hudson Tuttle. 1,25 08 God the Father and Man the Image of God, by Maria M. King.

Cloth. Book of all Religions, including Spiritualism 1.75 12 How and Why I became a Spiritualist. 1.75 12 How and Why I became a Spiritualist. 1.75 16 How to Basho. 2. P. Miller, M. D. Paper 30 61, Cloth 25 08 Hedged In. Elizabeth Stuart Phelps, author of Gatos Apar.

Heigred In. Ettabeth Stuart Phelps, autnor of Gastes

Human Physiology, Statistical and Dynamical, or, The
Conditions and Course of the Life of Man. J. W.
Draper, M. D. Li.D. 859 pp. Cloth.
Draper, M. D. Li.D. 859 pp. Cloth.
Hesperia; a Poem. Cora L. V. (Tappan) Hichmond. 1.75 10
How de Paint. Gardner.
History of the Infedicated Development of Europa.
J. W. Draper. Bevied Edition. 3 Vols.

J. W. Draper. Bevied Edition. 3 Vols.

Lio 60 ens of the Heath-cloth,1.50 00. Paper...... 1.00 00

Heathens of the Heath—cloth 1.50 CC. Paper. 1.00 CO

Incidents in My Life. let Series. Dr. D. D. Home introduction by Judge Edmonds. 1.50 10
Incidents in My Life. Ind Series. Dr. D. D. Home introduction by Judge Edmonds. 1.50 10
Incidents in My Life. Ind Series. 1.50 10
Intitition, a Novel. Mrs. Y. Kingman. 1.50 10
Intitition, a Novel. Mrs. Y. Kingman. 1.50 00
Intitition or, Inquirer? B. J. Finney. Paper 25 00. Cloth
In there a Devil? The Argument Pro and Con. 2.00
Intitition or, Inquirer? Text Hook. Bobert Cooper. 1.00 10
Is it the Despair of Science. W. B. Gunning. 1.00
Irrepressible Conflict and the Unity of God, being two
bectures. Emma Hardings and T. G. Forster. 15 00
Irrepressible Conflict and the Unity of God, being two
bectures. Emma Hardings and T. G. Forster. 15 00
Irrepressible Conflict and the Unity of God, being two
bectures. Emma Hardings and T. G. Forster. 15 00
Influence of Caristianity on Civilisation. Underwood
Identity of Primitive Christianity and Modern Spiritiuslism. E. Crowell. Vol. 1.250 00
Ints Unveiled. T. Vols. 1.250 00
Jean of Ara. a Biography translated from the French. 100 06
Jean of Ara. a Theory and Judge, through Alexander Smyth. Remerkable and interesting and Access and Con. 200 00

Jean of Ara. a Biography translated from the French. 100 06
Jean of Ara. a Biography translated from the French. 100 06
Jean of Ara. a Biography translated from the French. 100 06
Jean of Ara. a Biography translated from the French. 100 06
Jean of Ara. a Biography translated from the French. 100 06
Jean of Ara. a Biography translated from the French. 100 06
Jean of Ara. a Biography translated from the French. 100 06
Jean of Ara. a Biography translated from the French. 100 06

W

King David and and his Times, Common Sense View, by H. H. Mason. 120 08
Ear to Folitical Science, by John Senf. 120 08
Early to Folitical Science, by John Senf. 120 08
Early to Folitical Science, by John Senf. 120 08
Edder's Secretary Secretary Sense 120 08
Early The Secretary Sense 120 08
Early With Life of Mphammied, translated by George
Bale, 12mo, 673 pp. 200 12
King of the Air-Poem, by Mrs. O. S. Matteson. 25 .0

Mental Medicia: Evans. 1.25 10

Man's True Saviors. Denton. 10 02

Middlery of Angels Realized, by A. E. Newton. 20 03

Mannaf for Children (for lyceums)—A. J. Davis. Clo., 60 08

My Affinity, and Other Stories, by Lizzie Doten. 1.50 10

Mediumship, its Laws and Conditions, with Brief instructions for the Formation of Spirit Circles, by J.

H. Powell. 25 02

Morawis, Eleven Dava at T. H. Mannaf.

Hardinge Morning Lectures, (20 Discourses) by A. J. Davis...... Mediums and Mediumship, by T. R. Hazard...... New Gospel of Health, A. Stone, M.D. Clo. 2.00 15, pa. Natty, a Spirit, by A. Putnam. Cloth 1.00 00. Paper. Nature's Laws in Human Life, an Exposition of Spiritmailsm Evelations, by A. J. Davis.

New Physiognomy. 1,000 flustra's. S. R. Wells. Plain Nervos and the Nervoss. Dr. Hallick. Old Theology turned Upside Down, by T. B. Taylor, A. M. Cloth 1,25 08. Paper.

Orthodoxy False, since Spiritualism is True, by Wm. Dentum
Origin of Species, by Darwin
Origin of Civilisation and Primitive Condition of Man,
by Bir J. Lubbock.
One Fieligion Many Creeds.

Phrenological Chart—(Well's Descriptive).

Philosophy of Special Providences, by A. J. Davis.
Cloth 50 03. Paper.

Philosophical Dictionary of Voltaire. Fifth American Edition, 876 octage pages, two steel plates. Largest side most correct edition in the English language.
Contains more matter than the London Edition which selfs for 410.

Psaltins of Lice, by J. S. Adams. Paper 75 04. Board 1,00 08. Edith.
Persons and Events, by A. J. Davis.

Planchette, by Epes Sargent.

Penetralia, by A. J. Davis.

1.00 08. Cloth.

Persons and Events, by A. J. Davis. 1.50 10

Planchette, by Epes Sargent. 1.25 08

Penetralia, by A. J. Davis. 1.75 12

Problems of Life, a book of deep thought 1.55 12

Problems of Life, a book of deep thought 1.50 08. Gitt 1.50 12

Principles of Nature, by Mrs. M. M. King. 1.73 14

Poems from the laser Life, Lizzle Doten, 1.50 08. Gitt 1.50 10

Philosophy of Creation, by Thomas Paine, through 1.50 10

Poems of Progress. 1.12zle Doten, 1.50 10. Gitt. 1.50 10

Pentatienth without Pain. M. L. Heibrook, M. B. 1.00 10

Pentatienth without Pain. M. L. Heibrook, M. B. 1.00 10

Pentatienth abstract of Colenso. 1.50 10. Gitt. 1.50 08

Progressive Bongster, 50 00. Gift. 1.50 08

Progressive Bongster, 50 00. Gift. 1.50 08

Pronouncing Hand-book. Tograluable to 61. 60 00

Pro- Adamite Man. 1.50 10

Pro- Adamite Man. 1.50 10

Proemsfrom the Life Beyond and Within. By Giles B. Stebbina. Print 91 30; pos. 10c. Gift. 2.00

Poline's Political Works. 1 Volume. 1.50 10

Rights of Man, by Thos. Paine, Cioth. 80 05

Rights of Man, by Thos. Paine, Rights of Man, Thomas Paine. 50 04
Religion and Democracy. Prof. Brittan 25 02
Radical Discourses, by Denton, 15 02
Radical Rhymes—Wm. Deuton, 15 02
Radical Rhymes—Wm. Deuton, 15 08
Real Life in Spirit Land, by Mrs. Maria M. King, 100
Spirit Invocations, or Prayers and Praise. Compiled by Allen Putham. 125 09
Seni Adintro-A. B. Child

by Allen Putnam.

Soul Adinity—A. B. Child.

Salani, Biography of—K. Graves.

Sertinon from Shakespeare's Text—Denton.

Sahhath Question—A. E. Giles.

Sunday Not the Sabbath.

Sexual Physiology—R. T. Trail, M. D.

Strange Vialtors, diviated through a clairwoyant.

Spiritual Harp. 209 14. Abridged Edition.

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

H. C. Wright—Sper.

Soul of Things, by Elizabeth add William Denton.

Spiritual Philosophy vs. Diabolism—Mrs. King.

Seren. Hoef System of Grammar—Prof. D. P. Howe.

Clothed 100 06; paper.

Science of Evil—Joel Moody.

System of Nature, or Laws of the Moral and Physical

Science of Evil—loci Moody.

Syntagota.

System of Nature, or Laws of the Moral and Physical
World—Baron D Hobbach.

Startling Ghost Stories from Authentic Sources.

200 18
Startling Ghost Stories from Authentic Sources.

200 18
Startling Ghost Stories from Authentic Sources.

201 Self-Contradictions of the Bible.

Spiritualism. Discussion of J. C. Fish and T. H. Dunn
Shaps, an interesting Game of Carda, for children.

Stories of Infinity, from the French, of Camille Fiammarion. Singuisr and interesting work.

Spiritualism. a Volume of Tracts—Judge Edmodds.

Spiritualism. a Volume of Tracts—Judge Edmodds.

Spiritualism. N. Wolfer, M. D. (20) 18
Septem of the Agre—Hon. J. M. Peebles.

Spiritual Teacher and Songater—J. M. Peebles.

Spiritual Teacher and Songater—J. M. Peebles.

Soul and Body for, The Spiritual Science of Health and
Discusso—W. P. Evans.

Stories for our Children—H. and E. Tuttle.

25 02
Spiritualism. Defined and Defended—J. M. Peebles.

15 00
Spiritualism. Defined and Defended—J. M. Peebles.

15 03
Stories for our Children—H. and E. Tuttle.

25 02
Spiritualism. Defined and Defended—J. M. Peebles.

15 03
Spiritualism. Defined and Defended—J. M. Peebles.

To Morrow of Death 1.3 or To Morrow of Death 1.0 or Three Plans of Salvation 1.00 00 The Clock Struck One. Sam'l Watson 1.00 00 The Clock Struck Three 1.50 00 Totein, Game for Children 25 04 The Inper life; or, Spirit Mysteries Explained—Davis 1.50 10 The History of the Conflict bet. Resignon and Science, by J. W. Draper. 1.75 10 by J. W. Draper. 1.75 10 14 Death Around the Werld—J. M. Peebles. 1.00 14

The Inner Life; or, Spirit Mysteries Explained—Davis 1.50 10
The History of the Conflict bet. Religion and Science,
by J W Draper. 1.75 10
Travels Around the Werid—L M. Peebles. 200 14
True Spiritualism; paper 25 60; cloth. 200 14
The World's Sixteen Crucified Saviors, by K. Graves. 200 10
The Heaton, satoblography of D. C. Denamore. 1.50 10
The Evanta in the Life of a Seer, by A. J. Davis. 1.50 11
The Spirit's Book, by Alian Kardec. 1.75
The Better Way; an Appeal to Men in Behalf of Human Nature; A. E. Newton—cloth 50 00; paper. 25 00
The World's Sages, Infidely and Thinkers, by D. M.
Bennett; cloth 2.00 00; leather 2.00 00; morveco. 25 00
The Only Hope, by M. B, K. Wright. 200 00
The Only Hope, by M. B, K. Wright. 200 00
The Crisis, by Trea, Paine. Cloth, 50 02. Paper. 50 01
Truth Seeker Collection. 15 00
Thomas Paine Vindicated. By R. G. Ingersoil. 15 00
Thomas Paine Vindicated. By R. G. Ingersoil. 15 00
Unwelcome Child, by H. C. Wright; paper 25 03; cloth 50 06

What Was He? By W. Denton. Paper, 1,00 10, Gloth 1.25 10 | What Was He? By W. Dentoh. Paper, 1.00 to Cloth 1.25 to Woman, Love and Marriage. 73 05 Whiting, A. B. Biography of 1.50 10 Who are Christians? Denten 10 02 What is Right—Dentoy 10 02 Why I Was Excoinmohicate from the Presbyterian Church-Prof. H. Barnard 20 02 Why I am a Spiritualist. 10 02 Which Poison—J. M. Peebies. 26 08 Worlds within Worlds—Wonderful Discoveries in Astronomy—W. B. Fahnestock. 59 00

NO CURE! Dr. KEAN,

175 South Clark St., cor. of Monroe, Chicago, May be consulted, personally or by mail, free of charge, on a chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants cures or no pay. Office hours \$ a. m. to 8 r. m.; Sundays, from \$ to 12.

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

Boston. 8 CENTS. Boston. 6 " Banner of Light. Spiritual Scientist. Little Bouquet. Spiritual Magazine. Roston Investigator.
The Spiritualist and Journal of
Psychological Science.

WORKS OF J. M. PEEBLES.

THE SEERS OF THE AGES, Sixth Edition. This work treating of speient Seers and Sages; of Spiritualism in India, Egypt, Onina, Persia, Syria, Greece and Rome; of the modern manifestations, with the doctrines of Spiritualists concerning God, Jesus, Inspiration, Faith, Judgment, Heaven, Hell, Evil Spirita, Love, the Resurrection and Immortality, has become a standard work in this and other countries. Price \$2.00, postage 14-conts.
The Myrah MAN, OR GOD? Did Jesus Christ exist?
What are the proofs? Was-he man, begotten like other men? What Julian and Celsus said of him. The Moral Influence of Christianity and Heatbenism compared. These and other subjects are cr.fitally discussed. Price 50 conts, postage 3 cents. and-other subjects are critically discussed. Price Scients, potential of cents.

WITCH POISON; or, The Rev. Dr. Baldwin's Sermon relating to Witches, Hell, and the Devil, reviewed. This is one of the most severe and casatic things published against the erthodox system of relation. Price is cents, postage 3 cents. By HITCH AL HARP. A fine collection of vocal music for the choir, congregation and social circle; is especially sdapted for use at Grove Meetings, Picnics, etc. Edited by J. M. Peebles and J. O. Barrett. E. H. Balley, Mostcal Editor. Coth, E. Full gilt, E. postage 14 cents. Abridged edition, it is postage 16 cents. Cloth, \$2. Full gilt, \$3. postage 14 cents. Abridged edition, \$11 postage 8 cents.

TRAVELS ABOUND THE WORLD; or What I St win the Bouth Sea islands, Australia, China, India, Arabia, Egypt, and other "Heathen" (?) Countries. This volume, while vividly picturing the scenery, manners, laws and customs of the Oriental people, defines the religious of the Brahmans, the Confucians, the Buddinists, and the Parsens, making liberal extracts from their sacred Bibses. Price \$2, postage 16 cents. eral extracts from their sacred Bibses. Price \$2, postage 16 conts.

BPIRITUALISM DEFINED AND DEFENDED. Being an Introductory Lecture delivered in Temperance Hall, Meisourne, Australia. Price 15 cents, postage free.

THE SPIRITUAL TRACKER AND HONOSTER, designed for Congregational Englist. Price 15 cents, postage free.

DARWINISM VS. SPIRITUALIAM (or. The Committe between Darwinium and fightitualism, by J. M. Peebles. A pamphlet of nearly forty pages. Treating of The Five Forces; The Generals of Man; The Earty Appearance of the Festin; The Unity of the Bluman Species; Setral Selection; The Line of Demancestion between Plants and Almass, and between Asignals and Men; Have Insects and Animals Immortal Scoke?

The Growth and Destiny of Man. Price 20 cents, postage free. Agents Wanted.

ACENTS WANTED

To sell the New Patent Improved BYE CUPS.

Outpranteed to be the best priving business offered to Agents
by any House. An easy and pleasant imployment.

The value of the celebrated new Putent Improved Eye
Cups for the restoration of a ght breaks out and blazes
in the evidences of over 6,000 genuine testimonials of
cures, and recommended by more than one thousand of
our best physicians in their practice.

The Patent Eye Cups are a scientific and philosophical discovery, and as ALEX WYETH, M.D., and WM.
BRATLEY M.D., writes, they are certainly the greatestinvention of the age.

cures, and recommended by more than one thousand of our best physicians in their practice.

The Patent Eye Cupa are a selentific and philosophical discovery, and as ALEX WIFFIN, M. D., and W. Baatley M. D., writes, they are certainly the greatest invention of the age.

Read the following certificates:
FERGUSON STATION, LOGAN CO., KT., June 6th, 1872.
Da. J. Ball. & Co., Oculists.

GENTLENEN: Your Patent Eye Orps are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this or in any other branch of science and philosophy, have much to contend with from the ignorance and yrejudica of a too sceptical public; but with is mighty and will prevail, and it is only a question of time as real ever general every general every contend with from the ignorance and prejudica of a too sceptical public; but with is mighty and will prevail, and it is only a question of time as real every general every general every contend with from the ignorance and endorse-itentifying in the quivocal terms to their merits. The most prominent physicians of my county recommend your Eye Cups. I am respectfully, J. A. L. BOYER.

WILLIAM BRATLEY, M. D., Balviss, Ky., writes: "Thanks to you for the gracuset of all tree-froms. My sight is fully restored by the use of your Futent Eye Cups.

ALEX. R. WYSTH, M. D., Atchison, Pa., writes: "After totab bindness of my left eye for four years, by paralysis of the optic nerve, to my utter automishment your Putent Eye Cups are restored my existing your Putent Eye Cups are restored my experience and your Putent Eye Cups.

Ray. S. B. Falkinsshine, Minister of M. E. Church, writes: "Your Putent Eye Cups in the prominent pr

viction.

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

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

Save your Ayes and restore your eight; thros near your spectacles!

By reading our Illustrated Physiology and Anadomy of the hyesight, of 100 pages, tells how to restore impaired vision and overworked eyes; how to cure weak, watery inflamed, and near-sighted eyes, and all other diseases of the eyes. Water po more money, by adjusting house of the eyes. of the eyes. Waste no more money by adjusting huge glasses on your nose and disfiguring your face. Book mailed free to any person. Send on your address.

ACENTS WANTED

to sell the Patent Eye Cups to the hundreds of people with diseased eyes and impaired sight in your county.

Any person can act as our Agent.

To gentlemen or Ladies \$5 to \$20 a day guaranteed.

To gentlemen or Ladies \$5 to \$20 a day guaranteed. Full particulars sent free. Write immediately to DR. J. BALL & CO.,
No. 205 West 33d STREET.

(P.O. Box 267.) NEW YORK CITY, N. Y.
Do not miss the opportunity of being first in the field.
Do not delay. Write by first mail. Great inducements and large profits offered to any person who wants a first-class paying business. By The largest commission allowed to agents by any House in the United States.

v23-15 24 23cow

\$400 A MONTH. AGENT. WANTED. 200 of VAN & Co., Chicago.

\$2500 ayear. Agenta wanted everywhere. Bus-tiness strictly legitimate, Particulars free 24-21-24-20 \$3 GOLD PLATED WATCHES, Chespest in the known world, Sample, World Free to Agents. Address, A. Coulter & Co., Chicago.

\$250 A MONTH-AGENTS WANTED-36 best \$350 selling articles in the world; one sample free. Ad-dress JAY BRONSON, Detroit, Mich. 25-325-4

\$100 Fra Morre and Erramen Y EARLY
Or Commission to a few good Y EARLY
Or Description of Action Contract
Oct. En. 141 Pale Stat. Contract

\$1200 Radiery, Radoupen wanted to sell our Staple Goods to Sealers. No probling Expension paid Permanent on him board of the Staple Sta

THE COSPEL OF NATURE By SHERMAN & LYON,

Authors of " The Hollow Globe." Authors of "The Hollow Globe."

This book contains many startling ideas that are calculated to dispet the mystifact'on and unravel the numerous difficulties by which thinking minds have been envir, ned concerning the greet problems of human existence. "See contents are divided into ten different subjects, as follows: The Serul of Things: Intelligence; Intellect: Discords: Progression; Justice: The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography.

Cloth, \$2.00.

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

THE BIBLE IN INDIA HINDOO ORIGIN

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

BY LOUIS JACOLLIOT. RETRACTS FROM AUTROR'S PREFACE:

Busines Cards.

FRANK BAKER S. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD,

ATTORNEYS AND COUNSELORS, BOOMS IS and IS TIMES BUILDING, CHICAGO. .

EDMUND 8. HOLBROOK, ATTORNEY AT LAW. 66 Metropolitan Block, - Chicago. Ilis.

Mediums,

Mrs. Mary J. Hollis'

World Renowned Seances—"Independent Voices,"

24 OGDEN AVENUE,

Between Randolph and Washington streets, Chicago.

24-201

ASTROLOGY.

Prof. Lister, Astrologer, 505, W. 284 st. N. Y. Forty four years' practice, twenty-seven in Boston. Can be consulted by letter. Send for a Circular. Address all letters P. O. Box 4829. New York Citr.

Miscellaneous.

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

Jehovah and Satan Compared. This radical pamphlet on old theology, with other equalty interesting Tracts, sent postpaid to those enclosing a stamp to the author, Mr B. Craven, Richboro, Bucks Co., Pa.

50 Elegant Mixed Cards, With name, 15c. Agents' outfit for, Seasy Bros., Northford, Ct. [23-13-24-Heaw

ASTHUM ASSESSMENT OF THE PROPERTY OF THE ASSESSMENT OF THE ASSESSM x3 15-24-13eow

ROPSY on transplant safe your are, local many times tapped. Sta plant \$100 a quark. Testing the plant of the 29-13-94-11egw

EPILEPSY OF FITS CURED!

By Dr. Rose Epileptic Remodise, Triat PACEAGE

Best Vare, Cure upony, about and permanent.

Address ROBS BROB., No. 618 Kala Bi., EICH MOND, 189.

THIS NEW



ELASTIC TRUSS

2.000.000 ACRES

In Eastern Nebraska now for sale. TEN YEARS CREDIT GIVEN: INTEREST ONLY SIX PER CENT: July information sent free. Ad-dress O. F. DAYIS, Land Agent U. P. R. R. OMARA, NEBRASKE 17-24-15euw ANNOUNCEMENT.

THE VOICE OF ANGELS, containing nothing but messages from the vast realms of Spirit-life, will be issued from its office of publication, 5 Dwight St. Boston, Mass., the let and 15th of each mouth.

TERMA, yearly in advance, including postage, \$1.50. Less time-proportionally same. All letters and unatter for the paper must be addressed (postpaid) to the undersigned. SPECIEER.

N.B.—To all who take an interest in disseminating the great truths underlying the spiritual philosophy, if they will send me N.B.—To all who take an interest if disseminating the great truths underlying the spiritual philosophy, if they will send me a list of names of their friends and acquaintances who appreciate the same, we will send a specimen copy to each, that they can determine upon its merits, "The HALO," an autobiography of the undersigned for sale as above. Price, \$1.50; postage, 12 cents.

D. C. DENSMORE, Publisher Volce of Angels, v202226.

NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism.

Embracing the various opinions of Extrem.sts, pro an. con together with the Author's Experience, by the Author of Vital Magnetic Cure.

Price \$1.50; postage 10 cents.

. For sale, wholesale and retail, by the RELIGIO-PUILO-

KIDDER'S SECRETS OF BEE-KEEPING.

One of the most reliable Bur-Books now in use. It touches on over a hundred points pertaining to Bee-Keeping. It is a guide to the Bee Keeper in every department of Bee management. It is gotten up in condensed form, and contains as much matter as many a two-dollar book.

Boards, 75 cents; postage 5 cents.

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

THE PLANCHETTE

WHAT IS SAID OF IT.

FROM THE SCIENTIFIC AMERICAN. The wonders of Pianchette are backed by the statements of the most reliable people—statements which constitute such a mass of evidence-tins we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

FROM THE BOSTON TRAVELER. That Planchette is full of vagaries there is no question of doubt; with some it is as stubborn as Mr. Maloney's pig, with others it is docile and quick to answer questions, interpret the thoughts of isokers on, and not only tell of past occurrences unknown to the operator, but will also give the note of warning for the future. All its all, Planchette is a wonderful institution, full of fun, puzzle and mystery, and a pleasant companion in the house. Have Planchette in the family, by all means, if you desire a novel amusement.

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

The Planchette is made of fine, polished wood, with metallic pentagraph wheels, and is furnished complete, in a handsome box with pencil, and directions by which any one can easily understand how to use it.

PRICE, ONE DOLLAR, sent by mail, postpaid, to For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

RATES OF ADVERTISING.

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

Agate type measures fourteen lines to the inch. Hinion type measures ten lines to the inch.

Terms of payment, strictly, east in advance.

Estadyertisements must be handed in as early as Monday noon, for insertion to next issue, earlier when possible.

Physicians.

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

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

CAPT. H. H. & FANNIE M. BROWN Psychometrists and Clairvoyant Physicians.

By their Closwopant and Psychometric Powers they look behind the Material effects to the Mental and Spiritual Causes enabling them to help and cure where many others fall. Write them for advice on all matters, Business, Prouble, or Sickness.

Diagnosing of Bisenses by Lock of Hair, 50.00 Delineation of Character, from Photograph, 250 Delineation of Character, from Photograph, 250 S Questions Answered, 50 cents, Enclose 25-cent stamps in each letter. Address Box 32, Austin, Texas, Capt. Brown will attend Funerals and Weddings. (25-16)

PSYCHOMETRY.

DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indirect their future and their best locations for health, fearmony and business. Persons destring ald of this sort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.
33-23-4-1

LAY HANDS ON THE SICK,

AND THEY SHALL RECOVER. Dz. H. T.: LEE cures Cancers, Tumora, Piles and Fistula, Spinal Meningttis, Eptiepey, Fits, Softening of the Brain and Inasnity, Bright's Disease, Diabetis, Rheumatism, Weak or Blind Eyes, Fever Seores, Scrofula, and Female Troubles of all kinds. Clairvoyant examination, 11,00. Persons applying by maniquest send a lock of hair and \$1,00. Rooms, board, and nursing can be had at reasonable rates. Dr. Lee uses Magnetism, Electricity and Medicine. Address Dr. H. T. Lee, 79 Rearborn street, room 14, Chicago, Ill.

TO INVALIDS.

Dr. J. Swanson, the celebrated Magnetic Healer, is visiting ed. Wing. Minnesota, in his professional capacity—that of

Dr. J. Swanson, and the professional capability—that of healing the sick.

His wonderful success hitherto is so well known throughout the West and Northwest, that this brief notice is deemed safficient.

To the sick in other localities, he would say, that he diagnoses and successfully treats, disease by correspondence also, noses and successfully treats, disease by correspondence also, nosea and successfully treats, disease by correspondence also, thus enabling all to avail themselves of his bealing powers. Should personal treatment be preferred, the Dector will answer called a distance, if called by a sufficient number of patients at the seme the sements.

wer cannot a distance, irrained by a summer at number of pa-tients at the same time.

Terms moderate and satisfactory.
The poor treated free of charge.
Address with stamp until further advice. Dr. J. Swanson,
Red Wing, Minn.

DR. CANDEE'S

Something needed by every person, sick or well. This instrument, when used according to directions, will develop more mediumistic power than any known method. Persons wishing to produce the magnetic sleep, or develop clarvoyancy, can, with the aid of this instrument, in a short time, be able to use the latent power all are endowed with. Those wishing a quiet, passive state, for the perfect rest of mind and body, will find in this just the thing needed. It has far more power, and affords more relief, than any other means ever used. It is especially adapted to those who labor either mentally or physically. If will do more to relieve a tired, overworked person, than all the opiates ever used. Persons suffering from headache, loss of sleep, nervousness, rhenmatism, and all kindred diseases, will find it worth more than all the phaseess in the world, from the fact it produces a perfect equilibrium in the system, and is a certain relief for all diseases arising from nervous dehility. Full directions with each instrument. It is sold for the small sum of One Dollar and Five Cents. Sent to all parts of the United States and Canada on receipt of price. Address.)

Da. W. A. CANDEE. MERVO-VITALIZER.

Da. W. A. CANDEE, Bristol, Conn.

DR. F. L. H. WILLIS.

care of Manner of Light, Boston, Mass. . In presenting his claims to this readers of this JOURNAL, Dr. Willis would say that he has had over twenty years' experi-

Psychometric Diagnoser of Disease. The influences controlling the late Mrs. J. H. Conant, of the Banner of Light, pronounced him as a

Clairvoyant second to none in the United Dr. Willis combines accurate, scientific knowledge with keen and searching clairvoyance, and aided by his un-rivalled

Powers in Diagnosing from Hair or Handwriting, he claims special skill in treating all diseases of the blood and nervous system, Cancers, Scrofuls in all in forms, Eptiepsy. Paralysis, and all the most delicate and complicated disc

Dr. Willie is permitted to refer to numerous parties who, failed. Send for circular with references and terms. All letters must contaîn a return posta, e stamp,

Would You Know Yourself CONTULT WITH A. B. SEVERANCE, THE WELL ENOWS Psychometries and Cinirvoyant.

Psychometriet and Cinirvoyant.

Come in person or send by letter a lock of your har, or hand writing, or a photograph; he will give you a correct delineation of charetter giving instructions for self-imperference, by teiling what faculties to cultivate and what to restrain, giving past and future events, teiling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; blass and advice to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; blass and advice to those that are in undappy married relations, how to make their path orbite smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the pathenia follow, will improve their hoelth and condition every time, if the oscillation of effect a cure.

BELINEATIONS.

HE ALSO TREATS DISEASES MAGNITICALLY AND OTHERWISE.

TEXES:—Brief Delineation, \$1.00. Full and Complete Delineation, \$1.00. Pull and Complete Delineation with Disapposis and Prescription, \$2.00. Address A. B. SEYERANDER.

Of Milwaukee St., Milwaukee, Wis.

Clairvoyant Healer.

DR. D. P. KAYNER, The Well-Known and Reliable Clairvoyant,

Treatment by the month, furnishing all that is required, at Elastic Trusses, for the cure of Hernis, applied, or funushed by mail.

Psychological Practice of MEDICINE.

Medical Diagnosts. Send lock of patient's hair, ags, sea and One Dollar. Passents coming under treatment, will be credited with this Dollar on their first monthly Payment. Different patients, separate letters.

credited with this Dollar on their first monthly Payment.

Different polients, esperate letters.

Remedies and treatment for one month, by mail, Four Dollars. Our remedies are psychologized ormagnetized, prepared chiefly from herbal and botanical principles—transformed into powders, which are readily soluble in water, thus easily assimilated by the system. We also her the ancient Arabic system, which are readily soluble in water, thus easily assimilated by the system. We also her the ancient Arabic system, assisted, psychologized and medicated on botanical and appristrat principles. Certain causes produce certain effects; each case, of course, treated specifically. Psychologized paper, fannel, water, flowers, roots and herbs and other substances also used. Our latest impression has been an entirely new system of dry independs which enables us to send all our remedies by mail, thereby saving expense to patients. All these suttlint y means are included in the regular treatment. France and Agust Special by mail, 50 cents; to Agents, pr. domin. Three Dollars.

Development of heediumskip, Examination, sand lock of hair, age, are and I postage stamps. One Dollars. Our Pannphlet, Development, its Theory and Practice, fifty cents. Psychologized or magnetized paper for Davelopment, One Bollar, Assaults by the development of any special plane of mediumship, One Bollar. Those Amulets by development as well as care of disease are another of our latest impression. Our Psychologized Traction of Messaults by the development of any special plane of mediumship, the Bollar. Those Amulets by development as well as care of disease are another of our latest impression. Our Psychologized Practice of Agicines has been submitted to the highest authority in science in this country and unantioned as being based upon strict scientific principles. Assaulties and conso on miners's schedules from this country and unantioned as being based upon a subjects encoloning return postage, solubilities. These Cases and no deviation from this rule.

upon the spiritual nature in the loss of aspiration through submission to a temptation-under the circumstances surrounding his particular people, the spiritual power was the glory of the head, and that being shorn, all was lost-all this was symbolic, the spiritual strength being taken from him and his people by conniving and treachery. Through the change, of course, higstrength would be entirely destroyed. Reading all these accounts with reference to their symbolical, instead of literal meaning, they are more properly interpreted than that which is understood by the usual literal interpretation of the same book.

QUESTION:—Intercourse between the Inhabi-tants of earth and disembodied spirits being rec-oguized, has the teachings of such spirits any su-thority above that of minds in earth-life, upon subjects that come within the range of earthly experience?

Answer: Certainly-not, if earthly ex-

perience included the whole of possible observation upon the subject. If you ask a wirit with reference to transactions on change, it is not at all likely that for any length of time, you would be any more successful than relying on your own reason upon the subject; for spirits of a grade to mingle in that atmosphere, and to be willing to communicate with reference to it, would also be liable to make mistakes. If you ask a human being concerning laws with reference to physical life and external science, he discloses that which can go no further than physiology will permit; it is reasonable to suppose that a spirit, having equal physiological knowledge, and having, access to occult forces of the system, and laws which constitute the science, may reach the question, and tell more definitely of the laws of health and disease than external observation could, limited as is the latter to the external senses. If you ask a spirit with reference to the conduct of daily business or daily duties, it is not at all likely, there being no moral, spiritual or occult question involved, he or she would be better able to satisfy you, or that would satisfy you as well. But if you ask them concerning laws affecting earth and the atmosphere, they, being in contact with more subtile agencies, and observation being in every sense nearer the source of life, it is most likely that they can give better knowledge than you can possibly have. It is true that it is not-intended that spirits shall take the place of human activity in human affairs. It is true the Spirit-world don't intend to do your thinking; it is also true that they may become teachers on questions not connected with earthly affairs or things, therefore with vital purposes they affect humarity.

The opinions of spirits must be weighed as carefully as the opinions of men; facts, if spirits are wise, they will define them to you as being of their knowledge, and must be taken with reference to facts they know. Wise spirits will not tell you that they anow anything unless they do; if their pinion is expressed you are to receive it, and let the subsequent result prove whether true or false.

IMPROVISED POEM-"FATHER."

SUBJECT CHOSEN BY THE AUDIENCE. [As-"Mother" has been so frequently the subof poetic inspiration, the questioner proposed

Father." In ancient times the gods in dual sway Held empire over earth.

Two-fold their power, ne'er could know decay Even from the primal birth Osirls, Isls veiled in flame alway, Revealed in Egypt's worth.

Joye and Minerya, equal in strength and dower, Held sway o'er classic Greece, Yet dimly dawned the day of life and power, Portending men's release!

'Our" Father was the name Christ gave to man To name the God of peace: Distinct from great Jehovah's wrath,

Who ruled with awful might, Distinct from King of kings who hath Expelled man from his sight, Nor subject, nor yet slave our Father saith With love he guides aright.

This is the loving word's abiding spell, Whose name might still the soul Whate'er of strength and wisdom here may dwell.

In Father has control; And if it fall not in outward human form Within the strong, right hand, (The mother's love keeping the heart glow

warm,)_ The sourage to command; The Father holds by sway of wisdom here: If he have this dower His empire then, alas! is one of fear, .

Crushing the parent flower. But if he have this gift begirt with light, With strong ties of the soul, (Te holds his sway by truth and wisdom bright,

Keeping love's sweet control, And through his gentle thought-mar late there, And through his power and word, Uplifting Mother from all weight of care, Even as the Father bird

Hovers around the brooding nest The while his song is heard.

But in the heaven above beyond the stars The parent soul is one, Begirt with flesh, here doubt that wisdom bare; But in that central sun; Father of Wisdom is his name that's given

Within that home above, But always on earth and in the highest heaven, The Mother's name is Love.

Piato considered the Divinity under three aspects, those of goodness, wisdom, and power. We must shut our eyes not to see in these the Trinity of the Christians. It was more than three thousand years back that the philosopher of Athens had called Logos, what we now call the verb.

Leadership in Spiritualism.

DEAR JOURNAL: I think your editorial on Miss Kislingbury's address in England, represents the sentiments of American Spiritualists, and if her assertions are received by her friends with judgment and fairness equal to yours, she will have in-jured no one but herself.

Being shocked by that lady's perversion of truth, we are, at first glance, tempted to attach more importance to her statements than they are entitled to; for, on consideration, Miss K. and Miss K.'s expressions derive whatever interest they may possess for Americans, from the fact that she represents the Spiritualism of her own country, and not that she is a capable judge of ours; and from the additional fact that we had supposed her a lady of more than ordinary ability, which hasty conclusion she brings strong evidence to disprove.

Being a woman myself, I have some sympathy for her, and fear my funtrymen with their usual anxiety to describe estimate something, or some one, made Miss K. their wictim, and finding her susceptible, misled her regarding Spiritualism, and are possi-bly enjoying what they consider a harmless

Spiritualists, wise old scientists, and thinking men, should you ever select a lady to report the religion, morals or intellect of Europe, be careful in your choice, lest she be as easily duped and as unbalanced in her conclusions as was our foreign guest. This might be possible even were she the luminary of a Dorcas society or a circle-

room of her native village.

Miss K.'s objections to American Spiritualists are precisely those which they have to Christians, viz: their "credulity and objectionable teachings;" and those who have no scruples about associating with Christians need surely have none about mingling with each other. It is a glaring fact that the immoralities and vices of Church are

equalled by nothing outside of it.

Miss K.'s assertion that "most persons of good sense and high moral character," refuse to associate with Spiritualists, is another evidence that she has been beguiled, and I regret that a representative woman should be capable of accepting such utter nonsense. It is well established that the highest culture, intellect and morals of America, are among avowed Spiritualists and Infidels; in what society, since not in could Miss K. have moved in Amerfind only those who dared not associate, or be identified with this noble class? I fear

that her "leaders" have led her from the truth, and that the "Yankees" have played on her credulity. As to a leader in Spiritualism, what do we want of one? Surely not to do our thinking for us, for, however poorly we succee we prefer doing it ourselves. Spiritualists do not give their brains into the keeping of priest or leader, nor stifle their reasoning. Every one worthy of the name, must do his own investigating, and draw his own conclusions; and no Spiritualist of sense and principle is afraid to associate with others, or to boldly and proudly declare his convictions of the beautiful truth

Miss K. can never understand her absurdity in calling ColeOlcott a Spiritualist, how ever exemplary a citizen, or however much the god of the "elementals" he may be.

Did we need and accept a leader, and were that leader Col. Olcott, we would be considered candidates for a term in the insane asylum. No weather-vane nor will-o-the-wisp could lead us the merry round that the Colonel runs, or leave us so dizzy and bewildered after the race. The mere suggestion of him for such a purpose will possibly be considered by American Spirit-ualists as one of Miss K.'s sparkling witti-

And so, from visible reasons, can we not generously pardon the idiosyncrasy of our fair English cousin? Truly. MRS. JACOB MARTIN.

"LEADERSHIP IN SPIRITUALISM."

Cairo, Ill.

EDITOR JOURNAL:-I, have just read your editorial on this question, and feel like the English speaker who was to follow the great orator, Edmund Burke, and could only say after his exhaustive speech, "I say ditto to Mr. Burke!" You have covered the ground, yet I wish to resfirm and emphasize your words, and so help to make it known and felt that a host of "persons of good sense and high moral character," open and avowed Spiritualists, give hearty response to them. What people, however good, have not the courage to avow their convictions, may say, is of small moment.

Miss Kislingbury, I judge, is a good and earnest woman, but she made the grave mistake of speaking from too little knowledge, and accepting too easily the opinions of a few persons who are of a few persons who are by no means in-fallible in judgment, and are surely quite deficient in information, while assuming a good deal. Had she traveled through New England and the West, and doubless the same is true in the South, she would have found plenty of persons of influence and excellence, especially among our farmers, who will not follow any authoritative leader but who are consistent, progressive Spiritualists. Such persons justly hold in high es-teem the writings and acts of Davis, Owen, Brittan, Tuttle and others, who have been long and patient students and wise teachlong and patient students and wise teachers of the spiritual philosophy, but would accept none of these as leader, choosing rather to "cal no man master." As for Col. Olcott, they know of him as the writer of an entertaining book and a man who has avowed himself not a Spiritualist; and as for Theosophy and Art-Magic, and all the "elementals their advocates talk of, they are held but as groping in a darker part toward the light of spirit presence and intercourse to-day. course to-day.

Miss Kislingbury would have found, too, especially in towns and cities, persons who kept aloof from the crude vagaries and so-cial follies of some professed Spiritualists, using their undoubted right to choose their own company, yet were fearless and open in the advocacy of their views. By careful search she might have found, too, the descendants of Nicodemus excusing themscendants of Nicodemus excusing them-selves for being courageous because some-body else was foolish or wicked. When such will do their duty, step forward in the light of day, and by their fidelity, and wisdom, and dignity redeem the Spiritual-ism they love (privately and in the dark) from the follies which, as they allege, dis-grace it, they will be worthy of some re-spect. As for the faults and follies of the spiritual movement, let us all join to outfrom the follles which, as they allege, disgrace it, they will be worthy of some respect. As for the faults and follies of the spiritual movement, let us all join to outgrow them, yet faults and follies, equally grave at least, are sheltered underneath the caurch-spires or his by the cloth that covers the communion tables. The average standard of manners, morals and ethics among the Spiritualists of America, will stand fearless of comparison beside that of any other class, while we have the light of

a philosophy of a life leading to a higher harmony, the inspiration of a natural relig-ion lifting us up to higher levels, and the facts of a spiritual science making the up-ward path clear and undoubted. In the past few years we have outgrown a deal of folly, and in this respect were never in a healthier condition than now. There is more to be done in that way. Breaking the fetters of creeds, outgrowing the bondage of Supernaturalism and bigotry, we are learning to think for ourselves, and therefore fail to organize but so much of that as may help a united effort for growth will come. Meanwhile you do well to emphasize the importance of the press. Let every family have one or all of our journals and those of our English co-workers, and well supplied with our excellent books, so keep alive vital interest and fraternal feeling.

The idea of the present condition of Spir-

itualism in America which Miss Kisling-bury gives the British Association, is but the result of far too brief and too narrow observation. Her allusions to Col. Olcott and the Theosophists, as competent to lead or save Spiritualism, will but provoke laughter here, while her talk about "inherent rottenness" and "imbecility" will awaken some indignant pity at her ignorance

and credulity.

Let me close by asking all your readers to go back to Jan. 26th and read your editorial again.

G. B. STEBBINS.

PRINCIPLES, NOT PERSONS, OUR LEADERS

BRO .BUNDY :- I am in the habit of pe rusing with much interest; your live edito-They have the true ring. You seem to realize that the RELIGIO-PHILOSOPHICAL JOURNAL is chiefly read by a class of minds who have long since been freed from the tyranny of Opinion and Authority, and who are no longer blind followers of the sayso of any person, past, present, or future. That consequently the sort of aliment adapted to your several thousand readers is not a continual slaying of, and picking at the dry bone of old Theology but a genat the dry bones of old Theology, but a generous supply of the milk of Phenomena Spiritualism and the strong meat of Philosophical Spiritualism which is an outgrowth thereof: That, having already determined the true value of the inspiration of the past as recorded in the various volumes of "Holy Writ" now extant in the world, we now do not so much want to utterly demolish the creed of our infant race which still cradle so many of our kind, not so much to tear down the rapidly decaying temple of Worship-for-the-Past, as to build up so many individual temples of Worship-for-the-Truth; temples whose every avenue shall be continuially open to the influx of that continuous stream of divine inspiration ever flowing from the central fountain of existence, and sublimely voicing itself through he many countless avenues of the universe, temples wherein the happy soul may ever gladly worship, and humbly sit and listen to that truest and most eloquentof Deity's divine preachers-Reason. Temples which shall not be meré sponges, greedi-ly absorbing only the rays of divine light, love, truth, and beauty, but sparkling foun-tains, and fertile oases in the desert of hu-man life, generously feeding their hungry brothers with the bread of truth, and assisting to clothe them with the shining gar-

ments of a pure and noble life.

The editorial entitled "A Leadership in Spiritualism," in your last issue is timely, and I believe it expresses the sentiment of the great majority of American Spiritualists The wish for a personal leader, whether he be on earth or in heaven, is a relic of idolatry which still lurks among us; and I have too much faith in the good sense and spirit-ual growth of the British Spiritualists to believe that they would for a moment fol-low any personal leader, or be cajoled into a belief that their cousins on this side the water desire any such return to an idolatry whence they happily have in so great measure now escaped. Spiritualism is the one grandest truth that has come to this age, and though there are as yet comparatively few minds who can so far abstract themselves from the material, as to reverently worship impersonal principles, yet its adherents do not, in the main, desire a personal leader. Spiritualism has, indeed, a leader; but it is not Pope nor Priest, nor Jesus nor Mohammed, nor yet even Colone Olcott, nor is it any other person or persons, but it is the omninctent principle of Nythyland. the omnipotent principle of INFINITE Progression. And these are golden words in your editorial. Their truth admits of no luxurious lolling, nor indolent reliance upon other men's labors for our spiritual growth. but they inspire us to crown our brows with the richest diadem earth ever knew-the diadem of labor—labor in the search for truth, and its application to the benefit of our kind. "Every-man must do his own thinking who would be a Spiritualist in the highest sense. He must disdain all leaderships, while he accepts all aids that the seers, philosophers, and thinkers of all the ages may lend him. He must be a contributor to the aggregate of-facts, and a thinker in finding out the most reasonable construction to put upon those facts. What we want is a body of intelligent, rational inquirers, and workers—not blind followers of a leader." And I agree with you that one of the most valuable auxiliaries to individual growth and the attainment of this desirable end, is found in the potency of a pure, liberal, independent, and well-sustained press aiming for the truth in all singleness and sincerity. C. W. Cook.

LEADERSHIP. DEAR BRO. BUNDY:—Taking up the JOURNAL of Jan. 26th, my eyes rested on your leader entitled "A Leadership in Spirit-

your leader entitled "A Leadership in Spirit-ualism," which, I am happy to say, I read with interest and great satisfaction. The idea of a "Leadership" in the growth of science and philosophy, or in the investi-gation of, and search for truth and princi-ple, either in the inculcation or acceptance thereof, may at first seem rational, but when we come to put on theologic, philosophic or scientific blinders and follow a Pio Nono in religion, a Mahomet in the "diagovery and application of truth" the Stewart in polispiritual science, though profound and wise, we make a great mistake.

It has been a demonstrable fact in all the

historic ages of the world, that the masses crusading under the leadership of a Peter have invariably fallen into the darkness of oblivion while their memories are embalmed

Leadership! Away with it in matters of science, philosophy or religion. There are too many roads now leading to man-worship. The only true leadership for us to recognize is the Great Star of Truth riding in the

zenith of the universe of Thought, to be sought for by all with the best means at their command, and tested by the crucible and retort of reason and good sense. Let England have her own organizations,

and America her societies; but to place an individual before the world as a "Leader," is to repeat the follies and failures of the past, to forget the great law of universal progress, and substitute a narrow channel for thought and evolution of truth, like a canal dug in the sand and without wall or levee for the flow of a mighty river.

Let me hold up your hands, dear brother, in the spirit of your article, while you speak to the millions and repel with due respect and forcible language, the foul and false stigmas thrown by would-be leaders upon the millions of American Spiritualists who look to facts and truth for guidance rather than to the vagaries of an individual brain, however inspired or high-toned.

That "persons who value the peace and purity of their homes," refuse to associate with Spiritualists, is a base insinuation, not warranted by the facts. For many years I have labored in the spiritual field from Boston to San Francisco, and my observations are directly the reverse.

I have this day accepted an invitation to lecture before a non-Spiritual society in this city, where I am at present profitably employed by those not Spiritualists as well as those of my own faith. I go from here to Michigan, and may be addressed at Ypsi-lanti, from the 10th to 25th of February.

Go on, brother. Hew to the line, American Spiritualists, though without a leader, will not falter in any battle for Truth, whether with traitors or open enemies. DR. E. WINCHESTER STEVENS.

DEATH OF D. A. EDDY.

Funeral Discourses by Thomas Lees and others.

D. A. Eddy passed to spirit-life, Tuesday evening, Jan. 22nd, retaining his con-sciousness and firm belief in Spiritualism until the last hour; he passed off as peacefully as a child going to sleep. The house, though large, was entirely too small to hold the multitude of friends the deceased had The services were conducted by A. B. French, of Clyde, D., and Mrs. E. L. Watson, of Titusville, Pa. The beautiful poem "He is not dead, but gone before," was read by Thomas Lees, followed by a quartette singing "He is gone.) The invocation by Mrs. Watson (the trance medium) was beautifully grand in its substance, language and delivery. The discourse by A. B. French was equal in phraseology and delivery to any of his former efforts; having known the deceased for many years, he could speak knowingly; he demonstrated the many negative evidences throughout the natural realm that foreshadowed immortality, and spoke of the positive facts furnished by modern. Spiritualism. He feelingly spoke of the strong faith held by Bro. Eddy for the past 25 years in the Spiritual philosophy, and the consolation it was to him and the bereaved mourners, in his exit from earth to spiritlife. Nothing short of a full report, however, could possibly convey the beautiful ideas expressed by Bro. French. He has a most wonderful flow of language, and his spiritual singing is particularly telling. At the close of Mr. French's discourse, which lasted about 30 minutes, Thos. Lees spoke at the particular request of the departed brother, he having witnessed the peaceful close of earth-life. The following are his

REMARKS BY THOMAS, LEES.

It would be presumption on my part after what has already been said, to try and say anything, but at the particular request of out brother who has just passed on (made just before his exit from the body lying here), I promised to say a few words at this

David Arnold Eddy, aged 88 years, was one of the first persons I became acquainted with on coming to Cleveland about 12 years ago. He was then, and for some years after, an active worker in the Spiritualist so-ciety, as was his wife, in the "Children's Progressive Lyceum," then just started in this city by Andrew Jackson Davis and his wife Mary, and during the time of my acquaintance with him, I have always known him an open and avowed Spiritualist, one who never tired in his investigations. either in its philosophical or phenomenal phases. He was ever ready to sacrifice his ime and ability to serve those who had any desire to knew of the truths of Spiritualism. He has been the means of leading many to investigate in this direction, and has won their everlasting gratitude by supplement-ing their faith with knowledge.

The question, "If a man die, shall he live again," was an open one with our friend, prior to the light shed by Modern Spiritualism; but the doubt of cold materialism was ism; but the doubt of cold materialism was gradually but surely removed by the warm rays of the New Dispensation, through the many evidences he received. The answer was affirmatively forced upon him; when once convinced, though he never lost a favorable opportunity of demonstrating it to others, it added to his zeal and activity in discussing orally this great question. He has written continuously on the subject. has written continuously on the subject; the columns of the Religio-Philosophical Journal, The Banner of Light, and Boston Investigator, were always open to his forcible and pungent articles; being a clear thinker, a close reasoner, and wield-ing a facile pen, his writings found ready responses in the minds of many he never saw. He had but little respect for ideas and customs that were not grounded in

common sense.

The Future to him, was a grand subject; he was always studying to solve its many mysteries, and though admitting the ways of God to be mysterious, he always esteemed the study to be perfectly legitimate. If has been thought and said by some, that he damaged himself socially and financially by his continuous advocacy of the unpopular truth, Spiritualism! Perhaps he did; but his career is not yet ended; he thought and so truth, Spiritualism! Perhaps he did; but his career is not yet ended; he thought, and so said to me a few hours before passing away, that any loss he had sustained in this respect, would be fully compensated hereafter. Spiritualism to him, was more than a sientific fact; it was a religion; so he never avered or hesitated at every fitting opportunity to commend it to others, especially to those who held to the inherited superstitions of the past. stitions of the past.

As a man, he was honest, truthful, punctual, and faithful in all his business relations. When connected with the municipal government of this city, as he was for several years, he zealersly studied to perform the duties of his office to the best of his ability, and did so to the party he so loved to serve, and the citizens generally.

As a husband and father, I need say nothing. The love and esteem in which he was, and is held by his wife and children, is the best testimony that can possibly be offered, the change called death. In leaving them here, he recognized that friends there await-

and to them left in bereavement, it must be indeed a great consolation to know that the truth which so buoyed him in life, solaced and carried him so triumphantly through ed fondly his coming.

His death, or rather his exit from earth to spirit-life, was in full accord with the beau-tiful truths and teachings of Spiritual-ism, which he so loved to study when in

the full vigor of manhood; to the very last hour of his consciousness he reiterated his belief in the communion between the two worlds and progression beyond the grave, the two cardinal features of Modern Spiritualism. He fully expected to gravitate to that sphere of life in the spirit-land that his acts while in the body litted him for, and be that high or low, he had the consola-tion that his belief gives, that when untrammeled by the circumstances of earthlife, the chances for progression will be cn-

His clear consciousness and calm discussion of the grave change he was about to make must be strikingly suggestive to those who hold to the fallacious idea, that while Spiritualism may be all right to live by, it will not quite do to die by. His last words to me after desiring to be remembered to absent friends were, as near as I could catch them, "It is not him who fears the last that bears the shock the best.

He died believing that "Death is but a kind welcome servant who unlocks with noiseless hand life's flower-encircled door, to show us those we love," Then

"Let us be comforted to know.

Only the body lies below Within the grave that haunts us so."

The following well known citizens and Spiritualists of Cleveland, acted as pallbearers: Chas. Pease, Geo. Rose, Dr. M. C. Parker, F. C. Rich, M. Andrews, John The remains were deposited in Woodland Ave. cemetery.

TENSIFIED VOLTAIC BELTS AND BANDS are endorsed and used by the medical profession in the cure of Rheumatism, Dyspepsis, evenralgis, Sciatica, and all nervous diseases. "The neatest we have seen."—U. 8. Med. Investigator. "The yenerate electricity, one of our great corative agents."—N. B. Cole, M. D., Blooming ton, Ill. Novelty Trues is the best Hernia Supporter. Circular Free. Chicago. "(Please state in what paper you saw this.)

\$10 TO \$1000 Invested in Wall St. Stocks makes fortunes every month. Book sen free explaining everything.

Address BAXTER & CO., Bankers, 17 Wall Street, New York.

LUNG DISEASES THE SAT LUNCE AND HEART

FREE BOYS & GIRLS, Parents,
Every body send for samples and terms
of the brightest, best, and cheapest youth's

The HOME COMPANION. 75.000 homes welcome it. We want Agents everywhere.
SPLENDID PREMIUMS for Clubs, Including Organs and Gold Watches. Address THE HOME COMPANION.
14 Bolivar St., Cleveland., O.

SAPONIFIER

is the Old Reliable Concentrated Lye FOR FAMILY SOAP MAKING.

Directions for making Hard, Soft, and Toilet Soap quickly accompany each can. If IS FULL WEIGHT AND STRENGTH. The market is flooded with (so-salled) Concentra-ted Granulated Lye, which is adulterated with sall SAVE MONEY, AND BUY THE

SAPONIFIEK MADE BY THE .

PENN SALT MANUFACTURING COMPANY



THE MAGIC COIN BOX. Holds over \$3.00 of Silver movement of your thumb purshes the desired coin int. Your hand, and another one immediately then its place as if by magic, Yalase change in halfthe time with no danger ofdropping any. Sample handsomely plated with NICKEL SILVER, sent post paid, SO Cts. Agents Trial Package, containing 3 Coin Boxes, for \$1,00. Agents wanted everywhere. Big Fay. J. BRIDE & CO.,

&OWN. BRONCHIAL

COUGHS AND COLDS. "PROWN'S BRONCHIAL TROCHES" WILL BLILLY irritation which induces coughing, and gives imme-diate relief in Bronchitis, Catarrh, Influenza, Hoarse ness, Sore Throat, and Con-Complies and Asthmatic

Troches' have been steadily winning their way into public favor, until they are known and used nearly all over the world.

THE ONLY HOPE. By M. R. K. WRIGHT.

This is a very curious little work. The author thinks it the most wooderful pemphiet published since the advent of forders Spiritually in the second of the the most wooderfu fodern Spiritualism Price, 30 cents; postage free.
*.*For sale at the office of this paper.

Visions of the Beyond, By a Seer of To-Day; or, Symbolic Teachings from the Higher Life. Edited by HERMAN SNOW.

Edited by HERMAN SNOW.

This work is of exceeding interest and value, the Seer being a-person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public. The especial value of this work consists in a very graphic presentation of the troths of Spiritualism in their higher forms of action, illustrating particularly the initimate nearness of the spirit-world and the vital relations between the present and future as affecting human character and destiny in the hereafter. The work contains ten chapters, under the following heads: Introductory, by the Editor; Resurrections; Explorations; Home Secence; Sights and Symbolis; Healing Helps of the Hereafter; A Book of Human Lives; Scenes of Beneficence; Lights and Sindes of the Spirit-Life; Symbolic Teaching.

ngs.

Bound in cloth. 198 pages. Plain, \$1.25, postage 10 cents;
mil gilt, \$1.50, postage 10c.

For sals, wholesale and retail, at the office of this paper.

PARTURITION

WITHOUT PAIN. A Code of Directions for Escaping from the PRIMAL CURSE.

by M. L. so rook, M. D., Editor of the "Herald o salth," with an Appendix on the Care of Candren, by Dr. C. S. Lourse, Dean of the New York Medical College, for Women, etc. The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been juscribed; a constructive, preparatory, and preventive training Cather than a course of remedies, medications, and drugs.

Price, postage paid, \$1.00.

**For sale, wholessle and retail, by the HELIGIO-PHILO-SQPRICAL PUBLISHING HOUSE, CRICAGO.