

no reward of a future heaven can make him more happy, nor threatened punishment can make him miserable, because he has that truth.

TRUTH AND ITS INFLUENCE. Truth necessarily is related to no grade of life, and brings its own salvation. If man has the truth concerning physical health, he will not suffer pain; he will not suffer the worst kind of material damnation, which is physical disease. You know that a knowledge of the true laws of life, brings to you salvation and exemption from the penalty of the violation of natural law. You know

that if you follow those laws, you are saved

bly not new to any of you; but it will be sublime accord of nature! How grand are valuable to you as being a suscinct statethe words that are keeping time to the great ment of what Spiritualism proves on this melody of life! Man rejoices, but with him subject, without any opinion whatever, and

> any line of belief or opinion can be. HUMAN KNOWLEDGE.

Through only two methods is human knowledge recognizable: One is that derived from individual experience, and the other by observation or experience of others: each of these methods is equal in power over humanity, and the experience of the individual in this world can only deter-

therefore more valuable in discussion than

heavens, seen in vision by Swedenborg, or still higher vision, that state representing those you can have no contact with on earth. This heaven and this hell are, of course, very much preferable to that presonted by the Christian theology; very much so, for the reason that it presents a possible release to those to be punished, by being embodied in the form of bird or beast or lower order of humanity, and presents a broader and wider range of heaven in the

arraignment of past religions for mistakes of interpretation The ancients were not as ignorant in the heights of their spiritual epochs as you have supposed, but rather intermediate interpretations have prevented you from understanding the correct meaning of their terms; the different states and conditions of a future life have been at various times enunciated in the world, and though having been denied, the average heaven of humanity has remained the same; in some one of the average heavens all will exist, and finally will abide in the celestial regions.

But we praise thee more than for the life of the spring time, more than for the loveliness of flowers, or the songs of birds, for these but represent the things of outward life, giving hopes and joy for perfect time, while man through suffering and sorrow, through all tribulation and care, through temptation, sin and crime, at last is reminded of thy loving voice pleading from within, and thy ministration reaching down unto him. So it is the living word and work responding to thy voice; and so it is the human understanding, with wings of ineffable delight leaping forth to thee, and praises thee as the voice of the morning praises with the gladness of the spring; praises thee as the sound of wings; praises thee as the angelic choiristers attuned to loveliness and peace in immortality, and basking in the light of thy presence, and not afraid. Forever and forever we praise thee our God!

the soul is disturbed because of external

things, that the dust which is alive with

beauty and loveliness in the flower and tree,

kindles in him passions and desires that the

spirit must quench. But the voice of life

leaps up from within, the fountain of the

soul kindles from the fervency of immortal

consciousness, and in the communion of

thought the ages have grown glad, and man

has grown free in conscious immortality.

LECTURE.

The two words of my discourse to you this evening, are fortunately to be erased from the vocabulary of human speech, for the reason that in the accepted sense of theology, they have no existence, and for the reason, too, that they mean nothing when viewed from the larger and broader standard of pure religion. The various words signifying hell number probably two hundred in the English language; Hades, Gehenna, the infernal regions, and other synonymous terms, are but a few of the interpretations. Heaven also has its numerous appellations: Paradise, as the condition of Nirvana, and in different languages, states apply to the different religions. The Heaven and Hell of Christianity, together with the Purgatory of the Roman Catholic Church, imply not only states and conditions of the departed immortal soul, but, we are credibly informed by theological students, imply localities also. The latter portion is chiefly caused by misinterpretation. A lo cality implying a condition of happiness, or any uplifted condition gradually ascending to higher degrees of the same state, might exist, but two localities implying but two separate eternal conditions, cannot exist in the kingdom of God, especially if those separate conditions are opposite in their nature.

The logic of human history, the revelation of human science, the dictation of human reason, but above all the intuition of the human spirit, have refused a permanent place in the universe to the infernal regions; and have likewise refused a narrow. limited permanency to heaven. What Christ meant when he said: "The kingdom of heaven is within you," your theologians have not been careful to inquire, since had they so inquired, they would not have placed it so far off that it could not by any possibility be within mortal grasp, nor could they be glad in supposing that a very limited number of mortals will attain it.

A great deal of discussion has recently

mine the degree of happiness or unhappiness which the earthly condition and life affords; but a degree of happiness and misery in the future state must be determined by communion with spiritual beings, as through clairvoyance, etc., or revelations from spiritual sources, or by such intuition, leading in that direction, that the human spirit knows what is true in the light of absolute knowledge (a priori); the latter methods only come to intuitive minds. The above methods include all that can be given in communication with spiritual beings directly or indirectly. Past revelation being handed down to you in such a fragmentary manner, or under such interpolations of Scripture, it is most difficult, and almost impossible, for you to arrive at the original meaning this revelation intended to convey; therefore, theology has been at liberty, or has taken the liberty, to interpret variously the meaning of such words as everlasting (acons), which in its interpretation has been explained as meaning eternal, enduring, but has been as variously interpreted by minds discussing this problem, as the word logos was among the German schoolmen, about the time of the Reformation, and has occasioned almost as much dispute, whethor meaning eternal as a state, or eternal as a law, remains a profound mystery for the theologians, while liberal thinkers agree to accept the liberal interpretation, and conclude that a law may be eternal without the condition of any individual in that law. or the nature of its action being eternal. I shall conclude by and by this portion of the argument, but I mention it here that you may understand when I again take up the anestion.

THE DOCTRINE OF ETERNAL PUNISHMENT. The doctrine of eternal punishment, the condition of the unhappy and condemned souls, the thought of annihilation and oblivion, in fact, the idea of a future state of misery, has had more sway over humanity than the thought of death itself,-since death as slumber, as an endless, dreamless sleep, like Lethe of the ancients, would afford no room for misery-the sensation of life being blotted out before it comes, and the sensation nothing afterward. But the penalty of the damned and the eternal happiness of those who are to serve God through eternity by rejoicing over those who are in a condition of eternal misery, present such picture, it is not strange that those professing it, shall consider it their solemn duty to attempt the reformation of the whole world from such a state of torment. Any one believing this, is either compelled to believe that all humanity can be rescued from it, or he is bound to be insane; humanity requires one or the other. The Hades, punishment, or the torture of the Orientals, is very different from this; instead of being condemned to hell, to Tartarus, to the infernal regions, or to a state of flery punishment he has adopted that which is much more ressonable; f. c. spirits who are diso-

An idea of this kind of a heaven, and this kind of a penalty, was handed down even through the Grecian and Roman civilizations, and so largely pervaled the Oriental philosophy as to have been revived again in the thought of Socrates and Plato, who believed that the true philosopher would at once become as one of the gods. The doctrines incorporated in Christianity took their origin in certain circumstances, the teachers of the middle ages throwing out all hyperbolic forms of sneech prevalent among the Hebrew, Romish and Oriental beliefs, and adopting a literal interpretation for rhetorical or spiritual symbols. Outside of Jerusalem, you are aware that fire was kept burning perpetually. This Gehenna was continually in flames, and consequently malefactors were plunged into them, as the usual penalty for offense, as well as all excrementaceous substance of the city. Instead of Christ being punished in this manner, it was decided to adopt what was considered more degrading and a severer penalty, borrowed from the Romans, that of the crucifixion, and therefore he ignominiously explated his offense before the masses of the people. Then, because beyond the river in Egypt was an arid waste, because the desert in Arabia was seemingly endless, humanity has supposed a country, a condition of Tartarus and Hades; all existences there were supposed to be bad; all beings diabolic, so fierce the heat, so barren the sand; and every nation surrounding the easternmost portion of Europe and the western portion of Asia, have combinations of very different forms of punishment: one that of consuming by fire; another that of being cast on a desert and destroyed; another of being an inhabitant of Tartarus, and another that of being embodied in a living human being or animal until expisiton by suffering a penalty for crime committed; all of these, as you are aware, must have had their origin in the powers of nature that were antagonistic to man; not as Volvey will have it, the supposition that deilic beings

celestial and absolute kingdom into which

the soul of man enters when finally released.

THE IDEA OF HEAVEN AND HELL.

are antagonistic to man. Such was death, the storms of winter and all these things must be interpreted, not as supposed by ascribing to mere fear of man through the outward senses, but to the human conscience of man. Judging by analogy of earthly offenses, he perceives he even must of necessity suffer some penalty, and if there be a moral offense, why not a moral penalty? That alone is a revelation of immortality; it is not only a revelation of all religion, but a revelation of all experience.

If man does know that physical law when violated brings an inevitable penalty (and which science stultifies herself, so far as to a moral law with a corresponding penalty); and if moral violation does bring a penalty, is it not supposable that In past time this condition of spirit existence (the spirit passing from earthly life in a state of violation of moral law) must have found some place,

I have noticed in earthly as well as spiritual life, that nearly all my earth friends, tle thread of creed, some little, narrow decree of special providence, to convey the loved one of their heart to the celestial or heavenly kingdom. I have always noticed the terror and fear for the departed friend, if not sanctified. I have been amazed at the coolness with which they announced a stranger in Hades, but fully believe their own dead had in some unaccountable way at the last moment entered into the rest of the Lord. This, of course, was the only way of escape from madness-good excuse for the remaining sanity of the orthodox.

But taking the literal idea, (and this was supposed to have its origin in the Mosaic law, which teaches, by the way, a very different kind of heaven and hell) if I understand the Mosaic law clearly, it teaches a heaven on earth for the chosen people of Ged. It teaches the final destruction of the wicked-not their burning forever, nor living forever, but their final destruction and in this, too, the Second Adventists but revive that idea, and are much more correct. for the Mosaic law is included as a portion of the Christian. Christ, on the contrary, neither denied this nor affirmed it; he taught the existence of a Spiritual Kingdom, but taught that the kingdom is not of this world: he taught that in the "Father's house are many mansions;" he taught that there is a condition after death; into it those of his kingdom shall be uplifted; but that in other words, it is a state of the mind, a condition of the spirit in which exists the kingdom of heaven; certain it is that those who believe shall be saved, not be damned.

HELL AND HEAVEN OF THE CHRISTIANS.

To know what salvation means and what condemnation means, is a necessity before proceeding any further. The Christians declare that Christianity means the Kingdom of Heaven described by them; they turn to the Apocalypse, taking John's illustration of the vision, which must be figurative, and consider that the literal heaven, the New Jerusalem, is coming down from heaven like a bird; then the ancient Jewish faith is true: if the kingdom of heaven is within you and you are to ascend to Christ's kingdom, when he ascends to the Father, this Jewish idea is not true. If such New Jerusalem described in the vision of the Apocalypse, is taken in a literal sense, then it cannot have existence upon the earth, compatibly with Christ's teachings; if taken in a figurative sense it represents the spiritual condition, and not the literal neaver no literal gold, no literal milk and honey, no literal Tree of Life, not all those things composing the heavens of the Christians, but a state or condition in which all these things appear, and doubtless many more to represent spiritual states! If a literal hell and literal fire as derived from the Jewish belief, consumsome state, some destiny; that ancient fig- | ing all the wicked from the face of the earth,

from their penalty; if you don't know them while tenaciously albering to the thought was are therefore at a devout believer, nor of heaven and hell, do to their some lite to you be called there. If you have the the thread of creed, some little, narrow de- truth concerning moral law, which truth has been clothed in golden characters in all time, that you shall not do any wrong to your fellow-man, but that you shall do everything toward him in a rightful way, that you would have him do to you. The law of the golden rule, the law of the Chinese philosopher; we say that if you have these moral truths, you are saved from moral condemnation. I prefer the liberal to the limited version of scripture. The Spiritualists must prefer to accept this rendition and that all shall ultimately be saved by knowledge, by love. Christ, on one occasion, renresented himself as the Spirit of Truth, not as man, because as man you could not believe him when no longer upon earth: but as Truth has a representative embodrment, you can believe truth all the time, showing the spiritual way. Now he who follows that "way." And that "truth, abides in that light whether he knows the name of Christ or not, if thereby saved and it cannot be taken from him. This condition and statement determine to my mind that I should preach them to the world; nay, it is not seen enough: the condition of spirite in spirit life, is not determined by what they say. On earth man may represent himself as wealthy, as of high position, as having title, as having authority, when he is known by a very few individuals; man bears this guise of happiness to the world; but, then, fraud cannot be mistaken; the aura of unhappiness diffuses itself around all by a subtile sympathy. You. know when your friend is miserable the moment your him. He thinks to deceive you; he smiles and jokes; yet there is still a consciousness. In Spirit-life at is plain and clear: no marks are worn none are possible.

The friend, the sister, the Tather and teacher, even the wretched with, comes to you through spirit communica, and the question is ashed, are you happy? The answer is almost invariably:

"I alu alive, out of gurth." "Are you in heaven!" "Loin with Wose Llove." #Are you in hell?"? "No!"

There comes a man from the worst condition of life, who had committed all grades r varieties of cuime on earth; but there omes one from the highest place on earth; e has passed into spirit existence, with no firitual possessions. He had no philosoply, no love, no charity, no kindness-only selfishness in his heart!"

"No?" "Are you miserable?" "No! I am neither." "What are you, where are you ?" "I am in a barren waste, in a lonely prison ; I am of no upe."

THE GREAT SPIRITUAL MOVEMENT.

BY BELDEN J. FINNEY.

Now I ask you to put your finger on any one of these plans of religion, and show if it has the essential characteristics of a universal form of religious life? Not one can stand the test. God must have made a very great mistake if he exhausted his divine will in the Shaster, the Koran, or the Pentateuch. What, then, has the world to look for from these seets? The very first necessity of a religious life is lacking. Can they therefore hope to triumph? Nay! Facts show that they cannot triumph, and, reason shows why. They have not pointed to that revelation which is as universal as man's religious intuitions, nature, and neces-Sity.

But, again, the next element, the next necessity in a universal religion, is that its universal revelation shall be universally accessible. Now 1 remember, when I was once a very silly boyish candidate for the Methodist ministry, that I turned over the question of the evidences of Christianity, because, forsouth, I had it among my duties to preach those evidences. And the first thing I discovered was that this "sacred volume" before me, as the last rule of religious faith and practice, was originally written-you may guess in what languages. I turned to the gospel of Matthew, and I put the question to my Greek Testament -who wrote this Gospel of Matthew, and in what language? I found, by a careful study of Biblical criticism, that the only evidence going to show that Matthew ever wrote this gespel is proof that he wrote it in Hebrew, and not in Greek; and yet our version of this gospel is as if originally in the Greek. I must go back to the original "sacred fongues," when scholars are puzzled to tell what the originals were.

But am I to study Greek and Hebrew to hear what God says to me? Hebrew was verneeular to Moses and to most of the early disciples, but must other far off peoples learn a foreign tongue in order to get his meed of spiritual life? Why should not the language of religion be universal as the tones of affection and the axioms of mathematics? The Indian mother's love ands a ready revelation in her primitive forest speeches to her child; and shall we not believe that the divine love finds its vernacular there also? All music is one; it is the voice of universal harmony, though it speak in English or Italian. Why not have a religious revelation as universal as the sunlight, and the air that acroses the blood, and the solid rocks that hold us up, and the sunbcam and the starbeam that roll themselves up into this myral, intellectual, and spiritual structure of consciousness?

2

Well, this question troubled me, and I very soon saw that we must have a more general and universal form of religion itself, or religion must perish as the supreme effort of mankind. But I say, not only must this religious revelation be universal and universally accessible; in order that it may be universally successful, it must be written in a language which every person with a religious nature can distinctly read and decipher according to his necessities. What use is it for God to write in Hebrew when I cannot study Hebrew? How do I know that the translators have translated correctly ? Of what use was it to write in Greek two thousand years ago? What do the mass of men know of Greek, who have not time to get a knowledge of their own language, to say nothing about a foreign one-what do they, do we, the toilers of the world, we, who have enriched mankind by our labor and study, to find out what What time have we to spend over such *haptics* means? littlenesses as the question whether we are to be sprinkled or dipped? Is this the toolery through which we are to pass in order to become conscious of God's universal life? I protest in the name of reason, of inspiration, of religion herself-which ought to be the guardian angel of man's spiritual necessities, of human culture and human intuition. But not one of these historic forms of religion answers these necessities, not one of them can fulfill these demands. Here are your missionary efforts-what are they? What have they amounted to? Take the Christian missionary efforts of the most Protestant sections of the modern world, with steamboats, railroads, and machinery. with the telegraph deepening through space and time and girding the world with a belt of electric light-what are they doing, and at what cost, to carry these narrow, sectarian and partial forms of religion to the heathen? They cannot succeed.

monial Philosophy. It does not ask you to take any book as master; it does not ask you to take this teacher as mas-ter. It gathers with tender care, into its vast temple, all the religious and moral trath that the world's sects have evolved and polished in the friction of the centuries. It will be able to overcome all opposition, reinstate the integration overcome all opposition, reinstate the will be able to overcome all opposition, reinstate the integration overcome all opposition overcome and opposition overcome and opposition preserves. looks over the whole past religious history of man, connects the present therewith, and sees but one God-the Universal Love; recognizes but one Church--the whole human brotherhood; and tolerates but one religion-Universal Justice. It is the only religion in Christendom that fulfilled the injunction of Jesus, who, rebuking his disciples for their man-worship of himself, said, "Call no man master." It accepts all helps it can command. Nothing human or divine is foreign to its spirit or heneath its attention. It uses all the Bibles of the Jewish, Indian, Christian, and Pagan worlds. Its great teachers are the real Seers and Prophets of all time, amid whose aches the prolific germs of progress lie and bloom.

(To be configured) Copy-right by H. Tottlo & G. D. Stebbins, 1872.

Knowledge of Good and Evil the Savier of the World from Sin.

BY OLIVER PORTER-LAYMAN.

The views here presented are an exponent of my pres-out convictions, which are offered for what they are worth.

There is, and always has been, a question, whether we are governed by fate or allowed freedom of choice. One thing is evident, that both matter and spirit, not excepting the highest, exist by and through an inexorable law. A certain amount of freedom of will is given the unfolding spirit, by "powers that be," for exper-ience and development into knowledge and wisdom holding it to strict account and responsibility for its acts, its opinions or faith, as well as conduct in life, all of which are recorded upon the tablet of the mind or spirit for future adjudication of the spirit itself, and which shall be its sole judge and jury till everything is adjusted by the balance of truth and justice. Suffering remorse for all wrong doings, till (by repentance and willingness to enter on an upward career of progress, by beneficient acts of kindness to others in either or both worlds), we are brought into harmony with the soul of all things and unalloyed happiness results; then the soul, which of itself is pure and perfect, becomes supreme. There is no being in the universe out-side of self that has a right by the higher law to try, judge or condemn an individual spirit in the upper spheres, neither will the power be exercised in remission of sin, unless healing of disease may be called that, as the law is imperative and will have its perfect work on the spirit for its highest good. Sins are to be outgrown and expunged only by repentance and good deeds. The spirit has the charge and keeping of its earthly body or house it lives in-for which it is also responsible and held to strict account; and the pains and sufferings are attributable to ignorance pertaining to it. Knowledge, therefore, of good and evil, of the laws pertaining to the inner and outer man, in fine "to know ourselves, is the savior of the world." The Lat-in motto over the door of the Grecian temple: Nosce Teipsum, "know thou thyself," has a deep and import-ant meaning. Such knowledge is the sum of all things needful. The outer man is made up of every principle in nature, combining everything in the mineral, vegetable and animal kingdoms, therefore is a fit temple for the indwelling of the Holy Ghost-for the spirit to inhabit for purposes of education, growth, progress in knowledge; ever patting off the old and taking on new bodies of refinement, suited to the condition of the spirit in its upward progress throughout the great future All trials, sorrows, hardships and disappointments here are absolutely necessary for growth and progress; necessary to the appreciation of the beauties of nature and happiness of mind. Without darkness the blessings of light would be unknown. If God creates evil it must be for good as an end, making us perfect through suffering. Experience and knowledge of both good and evil, are a necessity in this primal school of life. If we fully realize the inevitable effects of good and evil ac tions and the power of the will to control them, we should become a law unto ourselves and sin be impossible. It is said, "To know God is sternal life." As a personal infinite God is unknowable and impossible there being in such case no space left for anything finite to exist and as personality implies limits and bounds the passage must have reference to the deific principle in man, which is knowable. This knowledge saves from sin, not in sin. "Hath eternal life," means here and now, as well as in the hereafter. Knowledge therefore is the savior of the world. The erroneous idea of a personal infinite God of the male gender is derived largely from Moses. His God, in fact, all the Jewish gods of the Bible were controlling spirits, called gods. Moses was a medium who constantly consulted a spirit in his private temple, and being a seer, could see and talk with him, face to face. He declared his God to be a jealous God, and put a stop to other mediums consulting other Gods under penalty of death. His God should be the only God, which, of course was a male one. Hence a theocratic government. The controller of Jesus, too, was of the male-gender; but, in order to establish the fact of the brotherhood of man,—he called his God, Fa-ther. So also the Hely Ghost, whatever that is, is not regarded as feminine in person or principle. The three persons in the trinity, which is of heathen origin, are said to be one God, though the third person is repre-sented as being "Shed Abroad." While acknowledging it a mystery, they also contend it is revealed! Some define it body, soul and spirit. But the body has no in-telligence. If I should be allowed to make up a trinity, it would be in this wise: God the father, God the mother, and God the child; the latter being the offspring or progeny; as a whole, making a complete family of intelligences -loving, harmonious, social and happy. All children while maturing upon the Tree of Life, need the care and cultivation of both a father and mother. The male and female, the positive and nega tive principle, exists throughout all nature, which makes it self-evident that the Godhead is likewise characterized. Priests have taken advantage of the fact of a male God or Gods, of the Bible, to degrade woman, by representing him as being stern and of aw-ful majesty, as a justification for keeping her in subjec-tion, of depriving her of equal rights and privileges. I have no doubt of it. But to my text: Man's life is dualistic. The inner is the soul which, being a spark from the deific principle itself, cannot be stained or injured by sin. This is king and queen from which the still smal voice of monition proceeds whenever inquired of or lis tened to by the spirit; the latter being the outer man or covering that takes cognizance of things both spiritual and material. It having the care and responsi bility of the body, it is prone to gratify its desires, its pleasures. The attractions and glare of the world often tempt and lead it astray. All its actions, good and had, make their impress and records upon itself, to be answerable for sooner or later. The only salvation from sin, from wrong actions, is to listen attentively to the monitor within and to heed it. The prerequisite is selfknowledges and when the spirit by it, comes into harmony with the soul, heaven and happiness results, and will ever be increasing in knowledge throughout all time. This matter of knowledge transcends in import-ance all other interests of man. All knowledge and all inspiration come to us from the spirit sphere or sphere surrounding us, which likewise receives assistance from the spheres above them, and so continued on from one sphere to another upwards indefinitely. No doubt power exists for spirits in the higher wisdom sphere to communicate also directly with us of earth. But priest and kingcraft foolishly supposed that their place, power and material interests would be best subserved by keeping the masses of the people in ignorance and fear, and so, by such partnership succeeded in slaying the two witnesses-"Inspiration and Freedom" and sending them into the wilderness where they were found when Jesus appeared personally, and again, when found when Jesus appeared personally, and again, when he appeared spiritually at his second coming about thirty years ago. These witnesses, according to the vision of St. John upon the Isle of Patmos, are once more to be slain for the last time (now drawing near) for three and a half prophetic days, this time not to be driven into the wilderness, but to lie unburied, not

two witnesses, establish a firm and everiasting peace, of which Christ is the Prince. Then will come the end e. Christ's reign and the Christian dispensation with it. S he it!

Many spirits who report experiences in the new life, seak of disappointments in not finding God, but soon realize that they look too far off, and not in their own souls; and also in not meeting Jesus, being unmindful d the fact that his promise was only to meet his disciples at their deaths or rather resurrection-those who suffered with and for him, thus forming strong attachnents; precisely as all of us will be met by our guarcian friends to take us to homes prepared for us. How tastly important then, that the gates of heaven should te kept widely open, so that we may directly get wiscom and knowledge of ourselves, our capacities, our elations to God and humanity, as aids to the attain-nent of the Tree of Life that inheres within us. I be-and good, you should seek it in your own organism, within the temple well fitted for the residence and kingdem of a God whose still small voice of monition may be distinctly heard whenever listened to by the erratic spirit, saying, "How oft would I have gathered you under my wings, but ye would not." Enter in, is the invitation to the feast already prepared, and consummate marriage with the knowledge divine that taketh avery sin, for there is no other way or principle under heaven whereby we must be saved. To a knowledge of this, the only true God, is eternal life. Waterford, Me.

Conditions of Idiots, Monstrosities, Etc., in the Spirit-World.

BY Z. T. GRIFFEN.

"It is in her monstrosities that nature reveals to us her secrets,"--Goetee.

Without having read or heard much on the subject of idiots or deformed persons, I had come to a conclu-sion on the subject similar to A. J. Davis, when I asked the following question of Mrs. Richmond at Grow's Hall, and received the annexed answer, which was reported verbatim at the time:

QUESTION :- Are there idiots, as Mr. Davis says, who are not immortal?

ANSWER:-If so it would be very difficult to draw a line of demarkation; it would be just as difficult as be-tween the Roman Catholic, or those who were saved and condemned, since in some respects nearly every one manifests some degree of idiocy. An idiot is not destitute of intelligence. In proof of this statement we will say that Dr. Howe, lately deceased, and for more than thirty or forty years intent upon educating that unfortunate class of people, called idiots, discov ered that there were degrees of intelligence, and different methods of reaching them, and that when reached those persons manifest as great degree of intelligence in their particular departments as human beings who were not deformed; that which is called idiocy is a misconfiguration of the brain, a deformity that mentally corresponds with blindness or deafness or inability to walk; and that if you have the right method you can reach the spirit through a defect of the brain just as easy as you can reach it through a defect of vision; ac-companying this mental malformation was blindness and deafness also, which required months of vain endeavor frequently before the least evidence of, intelligence could be reached. Sometimes it was by a strain of music, sometimes it was by means of brilliant colwhere the versons could see: at other times it was by different means, and in scarcely any instance did he fail of producing responses and finally an intelligent recognition of the methods employed for education. If there is intelligence and the intelligence takes on the human form, it is impossible that that intelligence should perish. There is no human form without first the spiritual germ of its existence, therefore we should be obliged to differ with Mr. Davis in supposing that there is any line of demarkation whatever, the difference being only in the degree of growth. After an interval of a few months, the following question was propounded and answered as follows: QUESTION:—Are the Siamese twins still tied together in the Spirit-world? ANSWER:-We have no personal knowledge on this subject. But they are not of necessity tied together, because they were here. The bond on earth was a physical one, and as there is some evidence among those who knew them best that there was not any great degree of harmony between them, it is not likely that they would be tied together in spirit-life, except there be some spiritual reason why. For the overcoming of animosity they would be together. But we do not con-sider that that would be the kind of growth necessary after leaving the physical body. Undoubtedly the bond on earth was a bond of the physical sense, and not of the spiritual, and therefore they would be released when the spirit ceased to occupy the body. In fact, it was evident that such was the case, since one of them passed away before the other, showing that there was not an immediate sympathy between their spirits.

Now here are two of the greatest living spiritual teachers directly at variance upon a vital point in our spiritual philosophy, and every thinker must decide for himself, as to which is the most consistent with nature and reason, and I have done the best I could to solve the problem and suggest to all, that notwithstanding the repulsiveness of the subject, it should receive merited attention. And I boldly assert that at the present time in the Spirit world that the Siamese twins and every other monstrosity is in exactly the same condition as to their bond, as in earth-life. It could not rationally be otherwise; separate them and they would lose their identity. You can not say that a congenital deformity is removed at birth into spiritlife, without you go back and rebuild the whole structure anew, from its inception. A clump-footed person in earth-life will be the same in the Spirit-world, and as bearing on this question, 1 will mention the fact that a communication was received from a person who had been several years in the Spirit-world, saying that she was yet being doctored for her cancer, which had caused her departure, and another spirit who has been twenty-five years on the other side, invariably impresses mediums-strangers-with his sore foot which too, caused his demise, and this is the best test that I ever yet obtained.

JUNE 8, 1878.

There is a science in this phenomena of Spiritualism which is but yet in its infancy, and which I am confident will be worked out ere long, and be universally recognized. These conflicts between media show that there certainly is a wide divergence of opinion in that world of ideas and progression, and every fact in the spiritual phenomena has a value and should be philosophically and honestly applied towards ascertaining the true theory of man's state in the past, and in the unknown spectral future.

Communion with Spirits.

The duty of every one is to religiously devote half an hour or an hour once a day, morning or evening, in order that we may invite our guardian spirits more closely into our sphere by earnest soul-desires, so that they may be able to instruct and inspire us, bringing harmony to our interior nature, which shall ontwork itself throughout our surrounding external conditions. Our guardians represent one side of a pair of scales, we the other, and spirits who pass out of the form below a certain degree of spiritual unfoldment, the intermediaries. These spirits are brought into our magnetic spheres to be aided and instructed by our guardians, we being the battery which enables them to performthat work; unless we are faithful in doing our part. our guardians cannot fully perform their necessary work for the spirits whom they wish to benefit. Sometimes we may be inspired either to speak to the spirits (as though they were plainly visible to us) or else to read a suitable selection of articles for their instruction and elevation, while those who need to be removed from our sphere to one more suitable for them, or those who are detrimental to us, and who can he hetthese who are detriniciant of us, and who can be new ter advanced elsewhere, may be thus directed to their appropriate place. If we do not sufficiently estimate the importance of this duty, and find time to entertain our higher guardian angels, we may be left to suffer because of their withdrawal for a longer or shorter period from the disintegration and destruction of our plans and projects by the undeveloped spirits who are about every one, (this being the punishment for neg-beting to about the divine law) until we become will lecting to obey the divine law) until we become willing to be faithful day by day, for our whole life-time.

We should ask our guardians to come near and aid the spirits with us, to inspire us to speak to them; obey the inspiration and speak forth what is given. and ere many weeks have passed, our sphere will bo harmonized, cleared of harmful influences, and rendered a blessing not only to ourselves but to all with whom we are brought into contact. Have the purpose of good constantly in mind during the time devoted to sittings, keep in a passive or receptive condition, and do not allow a chaotic or unrestful state of mind to manifest itself, for then scarcely any work can be accomplished; also, if we sit when wearied, the power of our guardian spirita is absorbed in resting us, so that they can help the spirits who are present com-paratively little. Hemember that we shall be held to our work, nor can we progress save through the faith-ful performance of every duty; if this is done willing. ly, so much the better for us; if we neglect our duty, our advancement is thereby the longer and the more surely delayed. Think how we would feel, if we were to go to a friend's house, laden with love, sympathy and good gifts, and he should always be too much busied with other matters to pay any attention to no, but even though we were admitted to his presence, he should occupy himself about other things, and show that although he might not object to our being present, yet he did not consider it of sufficient importance to receive and entertain us as he should do. How long do you think we would go there? How long would we tolerate such treatment before giving him up entirely? So with our guardian spirits—they come to us with heav-enly blessings of love and wisdom, but find us wholly engaged with other things, having no recognition of their presence, or if we have, yet without a sufficient appreciation of the importance of their coming, to cause us to have a stated hour every day in which to receive them: then as we do not welcome them, they must, in accordance with the law, leave us and labor with others by whom they will be gladly entertained, and we are thus left to be troubled by other spirits who cause us disturbance, disintegration and distress.

Well, what are we to do in this state of things? Is there any other form of religion that shall satisfy the necessities of all mankind? or must we continue to stand shivering in the shadows of sectarianism?

Religious life is one. The forms which it puts on in one age or another, are determined by locality, climate, and temperament. In different nations the historic forms may differ, but the one great triad of truths-God, Liberty, and Immortality-lie deep at the foundation of all these fragmentary efforts. At some great moment in the universal life of humanity this divine unity will announce itself to the world in a cosmopolitan dress. The tendency of the local efforts of nations and tribes of men is interfusion. All the various streams of religious life, like those of political and social, are toward a common unity--a common center. The scattered races seek a close and vital union with each other. Not more surely do the various rivers on the various continents seek the common level and unity of the ocean, than the spiritual intuitions of races seek unity of expression. Drawn from the Infinite ocean of spirit above us, these divine waters seek their common level; falling from the infinite mountains of God, they water for a season the thirsty continents of souls, then lift them up into a common celestial air far above the clouds and storms of sect. Spiritual unity pervades the very air of the world, else why this inevitable trust of man? One boundless zenith of light embraces these ignorant children of God-shall it not get into their united heart then. sometime ? Shall it not voice itself in some great fraternal and unitive movement? and, I believe, the Harmonial Philosophy is such an announcement. Philosophy is said to be the "worship of Ideas." - Harmonial Philosophy is the announcement of the unity and harmony of " Ideas." It analyzes all the great efforts of the divided religions of the globe, and with careful, reverent hand, selects the permanent and universal elements from the temporary and local, and uniting them in one grand statement, bids the world cease its warfare. Whatever you may think of Matthew's gospel, or of Paul's epistles, one thing you must know: If you have any intuitive faith in the existence of the divine nature, if you have any consciousness in your bosom, of the vital life of the Supreme and Universal Spirit, you cannot question that the stars are his handiwork; you cannot doubt that he laid, the foundations of the stellar universe with the solid timbers of everlasting laws, that he has upheaved the solid continents of these teeming worlds as vastaltars on whose flower-clad surfaces his humblest child may catch in the light of his unfolded countenance all the outlying world of physical, and all the illying world of spiritual leauty. Nor can you doubt, especially if you have done any interior thinking, that the timbers of this immortal mind of ours, the laws of this Eternal Reason which announces itself in us, the constituents of these undying visions which refuse to be limited by the darkness of the grave, or by the boundaries of the materialistic horizon-you cannot doubt that these are the revelations of a universal life. Hence it is that the first great statement of a universal religion is made by the Har.

Now, in order to make out a case, I will introduce in the following from A. J. Davis' Great Harmonia, The

Thinker, Vol. v. pp. 386 and 387: "The germ of the immortal nature is spiritual and is detached from the deific ocean of spirit, when the human foctus is within twelve weeks of birth. Every stage below or prior to that crisis represents the great animal department. There are in the animal brain the elements of war, murder, theft and cruelties innumerable, not essentially so, but because that brain is not inspired and regulated by a spiritual presence. Like steam within the engine, before the engineer comes to direct its operations, or like the lightning before the spirit of science chained it, so are all the beautiful and inherently perfect elements of the universe before wisdom comesto give them a harmonious mould and manifestation. From causes and reasons already defined, it follows logically that the horse, dog, cat, bird, ele-phant, dromedary, etc., are not individually immortal. Neither knows the quadruped brain of some in the human form, anything about immortality. Some eat and sleep forever! The human-shaped brute performs his functions. When he sees a form of life that will appease his appetite, he kills and devours it, and like any other animal, is content. His is a brain that thinks not at all of another world, not having the innate desire, it follows that such a brain loses nothing by ulti-mate extinction. * * * A certain small percentage of the primeval races had personal immortality. The Thugs of Africa and New Holland and a certain pro-portion of Africa and New Holland and a certain proportion of the Sandwich Islanders have not felt the first conception of another state. Within many such brains I perceive the hidden golden germ lying in the soul, wholly untouched, and without aspiration. Of course, such may have an inheritance above the quadruped's sphere."

A post mortem examination showed that the Siamese twins had but one liver and hepatic system practically, so that any attempt to have separated them in life would have proved fatal. I will only refer to one more fact before proceeding to sum up:

"About thirty years ago," says a prominent judge out West, "When on my way to this state via the Erie Canal, I made a detour from the boat on which I had embarked, in order to see a curiosity of which I had kind. Several persons with whom I was journeying accompanied me to the house, where a small entrance fee of course was demanded, and paid. It was the most sickening sight I ever saw; a perfect mud-turtle, large ized, to all appearances, nursing at a woman's breast which she claimed to have given birth to a few weeks previous."

"In a neighborhood, in Ohio, through which a circus assed containing among many other wonderful beasts, a fierce black rhinoceros, several summers ago, and it is currently reported that several monstrosities in the shape of rhinoceroses came into the world, some of them alive."

Consistency.

ED. JOURNAL:-The following resolutions were re-cently adopted by the Common Council of Milwaukee, and afterwards sanctioned by a mass meeting held in that eity:

Resolved, That the Legislature of this State is hereby requested to enact such laws during its common session, as shall forever prohibit and prevent:

1st. The employment of a clergyman of any denomination, while engaged in such calling, in the capacity of principal, tutor or moral instructor, in any of the public educational institutions in the State.

2nd. The saying of prayers, the reading of religious works, the singing of hymns, and the performance of all other sectarian or religious ceremonies.

These resolutions are proper and right. Liberals and Spiritualists generally, I believe, will approve them. It is equally plain that no Infidel lecturer, and no Spiritualist lecturer or public medium, "while engaged in such calling," should be employed in our public

schools. Yet a few months ago, when a teacher in Massachusetts, who was a medium and a lecturer on Spiritualism, was requested by a school committee not to lec-ture on that subject, nor to give public performance, while employed as teacher, and when, after certain performances at a public meeting, which brought in question his honesty as a man, and which it was de-clared had destroyed his usofulness as a teacher in that community, he was requested to resign, some of the liberal papers denounced the members of that committee as bigots and persecutors. Because I ventured to write a few words in justification of the committee, a spiritualistic paper in the East denounced me; and when I wrote a short article, endeavoring to show that my position was reasonable and right, it even declined to publish a word from me, on the subject.

Will those papers that were so ready to censure me because I said that I was opposed to the employment of Infidel and Spiritualist lecturers as well as Christian ministers, while they were engaged in such callings, state whether the resolutions adopted by the Common Council of Milwaukee, have their approval. Respectfully, B. F. UNDERWOOD.

THE present moment is a powerful deity. - Goethe.

WE praise all good thoughts, all good words, all good deeds, which are, and will be, and we likewise keep clean and pure all that is good.-Zend Avesta.

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your hearts that every day is the best day in the year.--Emerson.

RELIGIO-PHILOSOPHICAL JOURNAL. JUNE 8, 1878. Mr. West, infolds it and illumines it. Mr. LITTLE BON-BON. OUINA THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING Not so wise as many another, Not so deep and searching; She is just a fary song-bird In the bright leaves perching. What heeds she the ring-dove's mourning Or the blue by's chatters? R. P. HALL'S West sees the light approaching, recognizes GALVANO-ELECTRIC the angels of healing whom he saw in the ROSES vision; once more he holds the golden gob-PLASTER. let, and impelled by the angel presence, he A Galvanic Battery unbedded in a medicated passes to the bedside of Harry. Already is unbedded in a medicated plaster, and, when applied to stant current of electricity, remedial agent for the strictly. If the hawks stream, or the crows caw, the bady, produces a constant carrent of electricity, forming the most powerful remedial genet for the cure of likeumatism, Neurolyja, Sciatica, Meadache, Spraite, Spikad Difficulty, Nerrous Diseases, or Female Weakness over known, Risoffects are magical. Sold by Druggiats, or sent by mail on receipt of Si cents. Address HELL, MANN & CO., Proprietors, 182 Wabashare, Chicego. Pearl, or her apparition, is there; from the Inr SS: 20 for S4, 33 for M5, 75 for M1; 12 for S2; 19 Stud for our NEW GITDE TO ROSE (ULTURE, and choose from over 340 finest sorts. Our Great Spe-eialty is anoring and distibuting Roses. THE ULNUESE & UONARD CO., Rose-Gravers, West Grave, Chaster Co., PA 23-24-24-36 cow Naught to her it matters. goblet which Mr. West holds Pearl's delicate Scented dews globe bright and trembling For her all the summer, Thistle seeds syell sweet and richly fingers draw drops with which she sprinkles the sleeping boy, anoints his head, his feet, SCENES FROM THE HOME OF OUINA. For the gay joung comer. Blackbirds, roking, touched with red, Thinking, ay, of thieving, Though your food were corns of gold, his back, and finally pours the whole over They are Warranted. 2123-21**28 RIDDER'S** him. Written by Onina, through Her Medium, THE SECRETS OF BEE-KEEPING. A group of spirits are bending above-Water Lily, Cora L. V. Richmond. Religio-Philosophical Journal all whom Mr. West saw in his vision; all She would not be grieving. One of the mast reliable BEE-Booko now in two. It touches on over a hundred points pertaining to Bee-Keeping. It is a guide to the Bee Keeper in every department of Bee manage-ment. It is noticen up in condensed form, and contains as much matter as many a two-dollar book. PEARL. who have ministered to them through the Dainty Bon-bon! never, never, lips of Pearl. Pearl lifted up her face, her Saw I blue eyes sweeter! CHAPTER XXI. hands were clasped in prayer. "I thank **Ringlets** neverteeled their riches WILL DE SENT Into coils completer! Thee, Heavenly Father, and ye ministering And your purst mouth that is shaped "WHAT OF THE NIGHT?" To New Subscribers, angels." Then the angel presence turned to Beards, 75 cents; postage 5 repts. Hr. and Mrs. West were in their pleasant To clear, amber candies, Mr. West, and a voice of music broke the Oh. light Bon-lon! you are just a Pocket-piece for dandies!" ON TRIAL 3 MONTHS. little cottage; all was peaceful; a blessad ","For sale, wholesale and retail, by the RELIGIC-FULESsilence. calm, a grateful thanksgiving pervaded all. Sopencal Publishing House, Chicago. FOR FORTY CENTS. "Your prayer is answored." And you talk of such sweet triffes; Robes of blue and maizes; They again and again reverted to the vision **Religio-Philosophical Journal** (Concluded next week.) We make this offer in the confident Mr. West had seen, wondering what could Tracts. Tucks, and puffs, and loops, and flounces, expectation that a large proportion be the meaning of the parting words. The Leaflets. And most charming laces; The first number, of 52 double column pages, now ready, of our trial subscribers will renew for Darling bonnets, gay boot-tassels-"Monsieur, look a minute!" glory of the vision was still upon the spirit containing five lectures:-r, i.e., The Sammer-land; Three states of spirit-life from extral comericates, giving scenery, etc., a lecture by Mrs. Core L. V. Elchmond, controlled hy Judge J. W. Edmonds, 2nd. The true Spiritualists, a lecture by Mrs. Core L. V. Helamond, Srd. Untrestworthy Persons who are notlinum-Gur Duty. dth. The Responsibility of Mediums, by Eugene Crowolt, M.D. Sth. Renton and Darwinism, by Frod. Win. Donon. 6th. The Eccal Solution of the Frinciples of Correspondences, and the Nature of Substance in Spirit-life; A Lecture by Mirs. Core L. V. Richmond, under the control of Finanuel Swendenberg. 7th. What is Magnetism and Elcotricity? Important quer-tions answered by the spirit control of Mrs. Core, L. V. Rich-mond. containing five lectures:a year at our regular rates. BY OUINA, GIVEN THROUGH HER MEDIUM, of all who had been present, and as the tid-Bon-bon flushes like a peacock, UNTIL JUNE 1ST, 1878, WATER LILY. ings were whispered from one to another a Tinyas a linnet: WE WILL SEND THE sense of awe, yet not of fear, fell upon the QUESTION. Who declare they care not any **Religio-Philosophical Journal** minds of those who heard. Mamma, why has the corpost fange-For such lissom creatures? to every new subscriber, THREE MONTHS, Pearl had remained with May, as was All the worthy sons of mothers, Stoics, statesmen, preachers! I'd behave them if they did not Why are there poisonous things: for FORTY CENTS; for THREE DOLLARS, we sometimes her wont, having first ran over Why have the honey bee and wesp, will send the paper THREE MONTHS to Ten New And all onen insects stings? to the cottage to see if Harry required any-Subscribers provided the money and names are sent Fib so with their fingers, ANSWEP. thing from her. Harry had been present at This pamphlot, containing \$2 pages, treats of subjects of spe-Beekoning to delicious Bon-bon! But she laughs and lingers. at one and the same time. Each thing in nature has its use ctal interest, and it should be circulated generally among all the service in the pavilion, had heard and We can keep no open accounts with our friends; classes of people. Price, single copy, 10 cents; three copies, And is a link of life; seen his father's wonderful experience, and Emma Tuttle. each transaction must be independent of all others. Li conts Protecting it from our abuse, s .* For sale at the office of this paper. there was a light in his eyes more than usu-Our correspondents will, on a moment's reflection. THE new faith meets the need of to-day. It is the child of to-day; and in to-day it Or shielding it from strife. ROPP'S ROPP'S Easy Calculator who speak in the highest terms of its practiced suffilly and con-rentence. Its wonderful simulicity enables even the most it-literatu to calculate with absolute accuracy and speed; while its original and rapid methods delight and benefit the most scitolarly. Its entirely new system of tables shows, at a giance, the correct value of all kinds of grain, stock, hay, coal, lum-ber and merchandlase, of any quantity and at any price; the interest on hours, days, weeks and months, etc. It is well and nearly gotten up, in pocket-book shape; is accom-panded by a silicate elsit, dary, and pocket for fpapenes. It is inquestionably the most complete and practical Calculator gver published. ses the impossibility of keeping open accounts, as al when Pearl kissed him, and said softly, QUESTION. lives. It answers the questions of to-day-the money received for each subscriber scarcely "Good night." But, if I'm angry then you say, not the questions of a thousand years ago or a thousand years to come. It grapples with the needs of to-day and not the needs of the last century. It ministers to the sorpays for the white paper, and would not warrant "Pearly," said he, "I do feel so happy; I "Children should not be soother than a strictly cash business. We know, cannot think of anything I wish, not even to That I must find the better way, from past perience, it would require a small walk," said he, lowering his voice, "except And in true knowledge grow." army of book-keepers to take care of the accounts. rows of men and women now living and suf-ANSWES. for papa and mamma's sakes, but I believe We must, therefore, reiterate that there can be no fering, not of the men and women who The scrpent has no other power some how, there is a great blessing in my exceptions under any circumstances, and insist groaned and sorrowed a century or more in Than venomed fangs with sting; being so afflicted." upon STRICTLY CASH IN ADVANCE! the past.—Frothingham. The honey bee protects its dower, "You are a good, patient boy," said Pearl, EVER there floats before the real **RECOLLECT-13 WEEKS** for FORTY The bird, with its swift wing. "and I am sure we are all blessed in taking The bright, the beautiful ideal. CENTS. Ten Trial Subscriptions sent at But we, my dear, have hearts and minds, And as to guide the sculptor's hand, The living forms of beauty stand, care of you, but go to sleep now, for I have one time, \$3.00. Every Trial Subscription Spirits, and living souls, many things for you to do." stopped when the time expires. Remit by Till from the rough-hewn marble starts A thing of grace in all its parts; So ever stands before the soul A model beautiful and whole: Each attribute that living, binds Cloth, \$1.00; Morocco, \$1.50; Russia, gilded, \$2.00. Money Order, Registered Letter, or Draft, Then Pearl kissed the other children, and Us to love's blest control. at our expense. Small sums sent in cur-*, "For sale, wholesale and retail, by the RELIGIO-PHILO-Mr. and Mrs. West, who had filled the place 'Tis not intended we should crawl SOPHICAL PUBLISHING HOUSE, Chicago, rency with almost perfect safety, but we do of more than parents. She then passed soft-Like serpents, on the ground, The perfect man that we should be, not assume the risk. Address, Nor when the sweets of life are gone, ly through the little gate, over which a hon-SEVEN HOUR Erect in stern integrity. ev-suckle arched; lingering a while among JNO. C. BUNDY, EDITOR, That we shall sting and wound. Keep this, oh soul, before their sight, System of Grammar. Chicago, Ill And form the inward man aright. the flowers in the garden, she heard soft Nor fly sway from care and pain, Denton. BY PROP. D. P. HOWE. voices in a small arbor, and saw the flutter-But nobly do our part, EXPERIENCES The author has demonstrated repeatedly that a person of average ability can learn to read and write correctly nice one week's careful stady of this little book. Thomands have basa sold, and they always give satisfaction. A FATHER inquires whether his boy can construe Homer, if he understands Horace. Living the gifts heaven has bestowed. ing of May's white dress. There had come OF With earnest mind and heart. a new life to May. Earnest Hawthorne JUDGE J. W. EDMONDS, and if he can taste Virgil; but how seldom Nor serpent's fance of sland'rous word was her lover, and Pearl quietly passed that IN does he ask or examine, or think whether Price, in paper covers, 50 cents. Nor sting of angry thought, she might not disturb their twilight talk. For sale, wholesale and retail, by the RELIGIO-PHILO-COPHICAL PUBLISHING HOUSE, Chicago. he can restrain his passions—whether he is SPIRIT LIFE, But lives of sweetest charity. grateful, generous, humane, compassionate, She found the pavilion where the vision of diven Inspirationally by Mrs. Core L. V. (Tappas) With truth and love outwrought. just and benevolent.-Lady Hervey Mr. West and the ministrations through Richmond, in two Lectures, with & Poem, THE VOICES. KNOWLEDGE does not comprise all which "THE HOME OF THE SPIRIT." her own lips had that day transpired. By WARBEN SUMMER BABLOW. is contained in the large term education. The feelings are to be disciplined, the passions BOOK REVIEWS. In pampidet foral, 48 pages, large (ypa. Mr. Marvin sat within, in profound med-WITH FISE PORTEART OF THE AUTHOR, ENGLAVED ON STEEL Price SJc. ; postage paid. itation, yet he saw her slender figure, and "For sale, wholesale and retail, by the RELIGIO-POILO-FOUR POEMS: are to be restrained; true and worthy mosaid, "Come Pearl, I have been wishing for

THE RELIGION OF SPIRITUALISM. By Eugene Crowell, M. D. Pamphlet pp. 49, 1878. Coloy & Rich. Boston. Chicago: For Sale by the Religio-Philosophical Publishing House. Price 15 cents.

tives are to be inspired: and pure morality inculcated under all circumstances. All this is comprised in education.-D. Webster. The secret soul-suffering, says Gelzer, and the greatest moral danger of the present, is the irreconcilable variance of two grades of education. Till we have found the recon-ciliation between our religious and our scientific culture for the majority, and with wisdom carried through all circles of our national educ: tion in church and school instruction and life—our present age will be continually sickly by the intrinsic contradic-tion, and the moral and intellectual unfold-ing threatened with obstruction. What the charch commands us to believe, cannot be believed in this form and composition, for it is in contradiction with all the intellectual culture of our age, which cannot now be conquered by faith. And it is in vain to hope for a change of this condition. If the church can be saved only by the authority of faith; its power is gone forever. The wisdom which is proclaimed by superficial science in the literary markets, is so empty and va-cant; so slightly removed from the most su-perficial appearance of things, that it would be a pity to believe it has arrived at the true result of human inquiry; the highest pro-duct of science for religious or general culture.-Fichte.

Tobacco And Its Effects.

A PRIZE ESSAY.

Showing that the Use of Tobacco is a Physical,

Mental, Moral and Social Evil.

of Materia Medica in Tolland Medical College, and Editor of

Price, 90 Cents.

""For sale, wholesale and retail, by the RELIGIO-PHILO-OPELCAL PUBLISHING HOUSE Chicago.

THE BISE AND PROGRESS

-0F-

Spiritualism in England.

BY BENJAMIN COLEMAN.

the Pacific Medical and Surgical Journal,

OPHICAL PUBLISHING HOUSE, Chicago.

en or the day that had passed, or the beauties of the evening, of the work going on all about them, of May and her lover, and they both agreed he was worthy of May. Pearl soon passed under control of Ag-

you," so she nestled beside him. They talk-

nes, the spirit wife of Mr. Marvin. "I have a few words to say 'to my beloved: I too would bless our daughter in her choice. How sweet is the first breath of trusting love, how beautiful its fruition! May and Earnest will together fulfill the prophecy of our years, nor can you feel sad, since the perfect joy of our lives was our unbroken love. Since our reunion is now no longer a doubt to you, but a certainty, I think you had better choose as the name of your society, 'Marvinia.' It will please the people, and will have no sound of affected sentiment. I know you wish to remember our aid in the name, but please consider that the work itself is our best remembrance. Perpetuate always these principles among our people; love as the foundation of all :

1. Love of the Infinite Parent as the giver of all gifts.

2. Love of the companion and home as the center of heaven or earth.

8. Love of one another as a type of the fraternities above.

"No other rules are needed, if the spirit of these is understood. Law, order, intelligence, knowledge, wisdom, charity, peace, and harmony arise from those rules. If any doubt shall ever arise among them as to the best course to pursue,-let it always be decided on the abnegation of self. Justice is a principle, the motor of which is love, but is only exercised properly by those having perfect love. Preserve carefully all records of our teachings; they will be needed, and let the outward life be so shaped to the inner, that there shall be no discord between them. If there is discord, the cause of it will be found in the external, not in the spirit

"Ernest and May will take charge of teaching the young, for which they are both so well adapted, and there will be found all that each and every one can do, yet no excess of labor.

"I leave you now, to return to my heavenly home, and while you sleep you come to me in spirit.

"Whatever shall occur, do not be alarmed nor cast down."

After some hours of wakefulness, of joy and thankfulness, of unconscious anticipations, the two households and the little flower and vine embowered village,-were wrapped in the silence of slumber. The soft air was freighted with odors-there was a tremor of unaudible melody on the air.

A luminous cloud-like sphere floats toward the peaceful place, and finally rests above the room where Pearl and May are sleeping. There is some agitation of the air, and presently the form (or spirit) of Pearl is fully infolded in the cloud, and the whole luminous appearance passes to the abode of

To all Spiritualists the name of Dr. Crow-ell is familiar as a household word, and no man has done more to call the attention of man has done more to call the attention of the thinking world to the great facts and phanomens of Spiritualism. His great work on "The Identity of Primitive Christianity and Modern Spiritualism," will ever remain an invincible rampart of strength; for its views are broad and catholic, and are based on scientific analysis. Whatever he writes is of value and is eagerly read. For several vears he has been engaged on a still more years he has been engaged on a still more profound work, from which he has allowed nothing to call him aside. It seems, however, that he has in the urgent necessity of speaking, found time to write this brochure in which he gives his ideas of "the religion of Spiritualism," and every word is worthy of being closely read, and read many times.

He says (page 7), "True religion is the ar-oma of the soul. It speaks of the existence and quality of the divine nature in man, as the perfume does of the purity and loveli-ness of the flower. Religion, in another sense, is the philosophy of the soul." He then asks, "Is Spiritualism a religion?" which asks, "Is Spiritualism a religion?" which he answers in the affirmative, but proves it superior in its theories, requirements, and moral demands, to all the other systems.— Its constituent elements are, "Belief in the fatherhood of God and the brotherhood of man; the immortality of the soul; Spiritual intercourse, ministry of encode, sourced intercourse; ministry of angels; rewards and penalties for deeds done in the body; eternal progression, and eternal happiness for all." This is not enough, and had Dr. Crowell stopped here, we should have been inclined to criticise. "Modern Spiritualism is not only a religion, but a philosophy. It is related to and concerns itself equally with the facts and principles of both: it embraces all of truth in each."

ces all of truth in each." Dr. Crowell is pre-eminently a "Christian Spiritualist," and the sim is to show the uni-ty of the spiritual phenomena of all ages. The present pamphlet makes the stern re-action against the extreme iconoclasm of the earlier years of Spiritualism. The day of destruction, has gone by, now let us have construction. For us the term "Spiritual-ism" covers the whole field, and we see no need of prefixing "Christian" more than "Mohammedan" or "Buddistic," for all are embraced. Yet if our brothers are better content with the term, we perceive that it content with the term, we perceive that it has significance to them.

This little pamphlet is a golden tongued missionary, and should be sent abroad among the churches, on its errand of conversion. We have seen no book better adapted for this work in a long time.

Items of Interest-Gems of Wit and Wisdom

THE serpent was worshiped by almost if not all ancient peoples, and the study of the peculiar ideas associated with this adoration, opens one of the most interesting fields of anthropological science. The fact of its universal worship has been long known, but why the serpent was chosen as yet is uncer-tain. It was the symbol of wisdom, life and healing, and was thought to have power over the wind and rain. In traditions it is intimately connected with the origin of the human race. The aztecs of Mexico always reman race. The aztecs of Mexico always re-presented the first woman as accompanied by a great male serpent, the sin-god. Tona-cott-coalt. The Peruvians worshiped the serpent-sun, whose wife gave birth to a boy and a girl, the parents of mankind. The primeval mother of the Scythians, according to Herodotus, was a monster, half scrpent, half woman. It is thus near that the con-nection of the serpent. "Most subtle of beats," with Addie and Eve was simply an outgrowth of this Wadmin.



PRICE REDUCED! The Golden Melodies. A NEW COLLECTION OF Words and Music

FOR THE USE OF

LYCEUMS, CIRCLES AND CAMP-MEETINGS. By S. W. TUCKER.

This book is not a collection of old music re-published, but the contents are mostly original, and have been prepared to meet a want that has long been felt over the country for a fresh supply of words and music.

ORIGINAL PLECES:

U HALTANAL ALLE ULS: Beautiful Angels are Waiting for Me; There's a Land of Fade-less Beauty; OR, show me the Spiritz Immortal Abode; Sweet Meeting There; Longing for Home; My Arbor of Love: Mov-ing Homeward; I shall know his Angel Name: Waiting 'mid the Shadows; Beauting Land of Life; The Willing Worker; Home or Essi; Trustin God; Angel Visitants; Sweet Recol-lections; Looking Over; Gathered Home; What is Heaven?; Beautiful City: Not Xet; Looking Beyond; Let Nen Love One Another; Strike all your Harps; Tanting Nearer Home; Wel-tome Them Hers; Volces from the Botter Land; Chant-Come to Me; Invostion Chant.

SELECTED: We shall Meet on the Bright Colestial Shore: Angel Care; Ther'll Welcome to Honiro: Welcome Angels: Cours, Genhie Spirits: Repose: Sweet Hour of Prayer: Chant; Moving House-ward : Cours and Skney; Bethany; Only Walting: From resear Shore: Gong Beshre: Chant.-Hymn of the Pressor; Fredent & Progress; Chant-Byrand By; Bhall we Know Sach Other There ?: Angel Friends: Gentle Works; My Bond Char How; Just and Am; Sow in the Mora thy Bood; A Child's Boogsts of Heaven.

Beund in boards, 25 costs, postage free; pape fostage free; 15 costs, paper, \$2.50; 35 copies and oue address at the rate of B conts per copy. ","For sais, wholessie and retail, by the RELIGIO-PHILO-

SOPHICAL PUBLISHING HOUSE, Chicago.

WHAT IS SAID OF IT.

FROM THE SCIENTIFIC AMERICAN.

The wonders of Planchette are backed by the statements of the most reliable people-statements which constitute such a reaso of evidence that we should feel hound to accept the facta stated, even though we had not witnessed them ourselves.

FROM THE BOSTON TRAVELER.

FROM THE BOSTON TRAVENER. 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 lookers ou, and not only rell of past occurrences unknown to the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, puzzle and mystery, and a pleasant compasion 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 rost 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 answersto questions are written out with great rapidity; and, as dates are given and incidents and circum-stances related, entircly independent of the knowledge of those operating the instrument, it has become a puzzle and a won-der to thousands.

The Planchette is made of fine, polished wood, with metallic peategraph wheels, and is furnished complete, in 3 handsomo box with penell, and directions by which any one can easily understand how to use it.

PRICE, ONE DOLLAR, sent by mail, postpaid, to

*For sile, wholesale and retail, by the RELIGIO-PHILO-ROPHICAL PUBLISHING HOUSE, Chicago.

Clock Struck Three.

Embellished with a fine Steel Portrait of the

Being a Review of "CLOCK STRUCK ONE," and a Reply to it-and Part Second, Show-

ing the Hermony between Christianity,

BY REV. SAMUEL WATSON, D. D.

In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed so high a reputation, and none have been more beloved by their constituents than Dr. WATSON. In the early days of Modern Spiritualism be honestly believed it to be one of the vilest of humburs and the work of the Devil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in CLOCK STRUCK ONE, which has already passed through several editions, creating a decided sensation in the church and causing the author to be cited for trial.

The CLOOK STEVCK THREE COStains a very able review of the first book by a master-mind and a reply to the same by Dr. Warson. Then follows eleven intensely interesting chapfers, detailing the anthor's rich and varied experience and giving the result as showing that in the author's opinion, there exists a harmony between true Christianity, sa ha interprets it, Science and Spiritualism.

* Extract from the Introduction.

* Extract from the Introduction. * May it not be that the semi-indict utterances of Spir-itualism hitherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency of the nine-benth century, both in Europe and America. * Science, proud of her past schlevements, has well night surrendered to the stubborn mets of Spiritualism, which will not down at their bidding, but submits cheer fully to the most execting de-mands of scientific critician. This will be seen fully when the reader reaches that part of the book devoted to this subject. * I also give communications received thrown a subdimin in whom I have all therconfidence I cas have in any one, in either world, to show that all of my isoching may been in harmood, sub far distant when Christianity, property understood, and Spiritualism, discubed of its entrephone, will be confirmed by science, and all avectly harmooning in harmone, the nillionnial giory which is dawning upon here harmone, the nillionnial giory which is dawning upon here world, when the New Jermalem she because the sub-harmone, and Spiritualism. this downing upon here harmone world for the book and all avectly harmooning in harmone the sub far distant when the subject of the harmone where the sub the distant when the subject of the harmone the subscience is on the subject of the subject of the harmone the subject of the book of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the subject of the harmone the subject of the subject of the harmone the subject of the subject of t

12mo., cloth, 352 pages, tinted paper. Price \$1.50. Postage Free,

","For sale, wholesale and retail, by the RECOTO-PELLO OPENAL PUBLISHING HOUSE Chi

This pamphlet contains important facts connected with the early movement in England, with which the author was iden-tified, and an account of some of the most remarkable of his demonal experiences. Paper, 25 cents, postpaid. * For sale, wholesale and retail, by the RELIGIO-PRILO-BOFRIVAL PUBLISHING HOUSE, Chicago. JUST PUBLISHED. WHAT WAS HE?

JESUS IN THE LIGHT Of the Nineteenth Century. BT WILLIAM DENTON.

and the second second

The work presents some of the conclusions arrived at by a trady of the Graph accounts of Jerus; and gives a faint out of what perthematry reveals regarding his permittee. In the second second second second second second second and the second second second second second second second and the second seco

er min. who leasts and retail, at the office of this paper.

Zeligio-Philosophical Journal

JNO. C. BUNDY,			•	-	~	E	dito
J. R. FRANCIS,	- '		-	A	mooiat	e Edi	itor.
TERVE	0P	sf7	RC/	2727	TON:		· · · · ·

IF All Letters and Communications should be adfreesed to

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE - - - - - Illinois. Chicago. -

In making remittances for subscription, always procure a Fost-Onice Money Order, if possible. When such order can not be procured, schultnenner in a Keyktered Letter. South the careful to state whicher it be for a reneutal, or a not subscription, and write all proper names platning-also twe the name of the post-office to which the power its scat. Paperscriptonearded unit and explicit order. Collection for subscription for the relation and unit papers for the subscript, four days and write all proper names platning action are and the post-office to which the power is scatt. Paperscriptonearded unit an explicit order. Collection for subscript, for their diversition and a scatter for areanages is made, as greening d by law; and if reneeds are not patie in advance, 63, 65 per samuar of the for a scatter inst payment is made in advance.

LOGE TO YOUR SUBSCRIPTIONS.

Subscriberance variable intervention of the time of the opiration of their subscriptions, and to forward what is due of the ensuing year, without further reminder from this are

No. Joon the marsh of each paper, or upon the wrapper, will found a statement of the time to which payment has been de. For instance, if John Smith has paid to 1 Jan. 1916, it 1 be moded. J. Smith 1 Jan. 6." If he has only relat to 1. Lett, it will stard thus: "J. Smith 1 Jan. 7." and in like more be the day, month and year what it may.

CHICAGO, March 19th, 1877.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts. Postal Money Orders and other Remittances for the Fullishing HOLEO CITEO, REMOTO PHILOSOPHICAL JOURNAL PAYEDIO CO the order of JOHN C. BUNDY, Acting Manager.

LOCATION

08 and 94 Lasalle street, Morthwest comer of Lasalle and Washington streets.

CHICAGO, ILL., JUNE 6, 1878.

Rationale of the Richmond Riddle.

We believe great good will result and profitable lessons be taught by the astounding and most remarkable line of conduct which Mrs. Richmond has pursued in throwing the weight of her influence against those who are battling earnestly and unselfishly to rid Spiritualism of the corruption and deceit which has so permeated the entire public movement as to bring all its phenomena into doubt and disgrace.

Despite the assertions of Mrs. Richmond, and other speaking mediums, that they are only human and liable to err, and that their guides or hands of spirits are not infallible; the tendency of their followers constantly develops traces of the old superstitions which they deceive themselves by imagining-they have outgrown. Large numbers of people, and especially new converts look upon the utterances of Mrs. Richmond and other speakers with nearly the same veneration as did the disciples who followed their master in old Judea, the teachings which they believed were the mandates of God himself. Before such deluded followers can progress farther in spiritual knowledge, they must have this illusion rudely dispelled, and in the case of Mrs. Richmond, she has done it most completely and effectually. That this highly beneficial lesson has been taught, probably no one will in the end be more thankful for than Mrs. Richmond herself. The Spirit-world has inaugurated a movement, and it is now beginning to be seen and felt, whereby the organized effort which they began on earth thirty years ago shall be cleansed of the corruption which has grown up with its growth. The Spiritworld has so guided the mind of man as to bring about a universal state of affairs which renders the discovery of fraud practicable, and its continuance impossible; as a gentleman well said at a late conference, on the subject:

clined, is it not the duty of all honest Spiritualists' to withhold from such mediums all countenance encouragement and support, until they shall com-ply with such request? ANSWER:---We answer to that question,

QUESTION:---If such a request, so made, is so de-clined, is it not the duty of those Spiritualists to declare the fact publicly, and to recommend to others to withhold from such medium all counteaance, encouragement and support, until he shall comply with such request; to the end that the of true Spiritualism and the vocation of honest mediumship, may not suffer by further exposures of fraudulent practices?

Answer:--We answer to that question, No! And we desire to state that this is the opmion of the controlling spirits of this melium.

Does any intelligent reader believe it reasonable to suppose that such answers'come from Judge Edmonds, Prof. Mapes, Robert Dale Owen, William Ellery Channing, and others whom it is alleged, use this medium as a channel of communication? Is it probable that such illustrious minds, some of whom were deeply engaged in the study of the phenomena when on earth and who were most cruelly duped while thus engaged, should by this emphatic negative, bar the spirit of honest inquiry and earnest desire for the truth? Is it probable that they would thus stay the hand of justice? Reader, study well these questions before replying. Ponder them carefully, they are of the bighest importance.

The subject of spirit control is very little understood. Where the medium's mind ceases to effect the utterance of the lips, it is difficult to determine. It is, however, generally admitted that all communications are tinged by the mind of the medium. And, indeed among those who have made a special study of the subject, it is asserted that nearly all lectures and speeches purporting to come from illustrious sources, are not what is claimed for them., Prof. Wm. Denton, in enumerating some of the hindrances to the spread of Spiritualism, touches upon this very subject and says:-

Another cause that has operated against Spiritualism has been the great names that have been paraded before the world and that have been made to father the smallest kind of writing and talk. There is scarcely a name inscribed on the roll of honor or fame that has not been made to endorse ideas and language almost infinitely below them.

But we have discourses given by persons o brains of considerable culture, and oratorical abild ty, discourses which are published in our spiritupapers, weekly read by thousands of ardent ad These discourses are given in the name of Swedenborg, Edmonds, Owen, Parker, Mapes and a host of other intelligent and manly spirits. Do these really come from their professed source? Shall we who question Moses and Jesus, who re-ject the claims of Christianity on the ground that they will not bear rigid scrutiny or reasonable investigation, shall we receive unchallenged a sec-ond revelation because it may be clothed in eloquent language and is in general harmony with our ideas? Such a course has greatly injured the cause we love. Mrs. Richmond has naturally a ready command of language, and on subjects with which she is familiar she is at times eloquent and speaks with great beauty and power. Her faulte are a lack of scientific training, manifest whenever she, or her professed controllers, refer to scientific. questions. She lacks clearness of expression and many of her long sentences are involved and ungrammatical. * * * and uugrammatical. Prof. Denton then quotes a passage from a lecture purporting to be by Swedenborg and published in this paper in February last, and comments thus: "In the first place the sentence is not at all Swedenborgian. nor is the discourse." He then proceeds to prove his statement and concludes as follows — I have marked a number of sentences in the discourses of Parker, Owen and others, as given by Mrs. Richmond, very similar to the one that I have criticised. When discourses containing such sentences are placed before thinkers and critics as the verifable language of men who were masters of our tongue, we need not be surprised that they turn from a Spiritualism which is supposed to endorse them, with feelings of supreme disgust. I am satisfied, however, that at times and for short periods departed spirits can and do make persons their mechanical monthpieces. But, judg-ing from what I have seen and heard for the last 30 years, I am also satisfied that this is very rarely done, and still more rarely by any spirits of super-ior intelligence. The chance of being misrepresented by the ordinary medium is so great, it is probable that very few intelligent spirits are willing to run the risk of communicating even when they have the ability. 12 ° 4

ing will not educate and elevate the medium into a self-centered exponent of furth, then self-justice demands that the mediumship be abandoned and normal conditions relied upon for self-improve-

Association, progression and development are cardinal principles, and they should be effectively manifested in the speaking medium. The careful student of the Harmonial Philosophy can not fail to discover in the discourse of Mrs. Richmond a want of knowledge of these principles and a fail ure to comprehend the scope and magnitude of this philosophy and the laws of spiritual illumina-

Hence this most industrious and devoted sister, after nearly a quarter of a certury of almost con-stant public oratory, still teaches only as a speak ing medium! Reason and experience demonstrate that there is no kind of medumship that, in itself alone, will promote sonl growth and true culture in the medium.

If the principles of the Harmonial Philosophy which treat deductively, inductively and objective y, especially of the germinal "spiritual forces" I the universe, and insistenty maintain "that the organic functions of man" at not "the real pro-ducers of spirit,") fail to impress our speaking mediums in the light of trat5, ought not such mediums to be relegated to the study and private circle? On the rostrum they are giving no evience of direct spirit-control

dence of direct spirit-control The excitation and general inspiration of the thinking faculties, with occasional exercise of clairvoyant power, explain the present phenome-ma of speaking mediumship is exhibited before the public. Therefore the pritence of particular spirit-control ought to be atandoued. For this claim has become an ignis fatms huring unthink-ing Spiritualists into the belief of many of the wild and unreasonable doctrines and myths of by-gone ages. gone ages. \$ \$ \$ \$ \$2 20 ·

In the authorities quoted, we have testimony that cannot be thrust aside or treated lightly, which will go far to convince the reason of every unbiased mind.

Mrs. Richmond's course in the matter now under consideration, seems to fill up and round out the argument of the eminent authorities we have quoted, and to produce positive conviction that her actions are perfeetly consistent with the psychological influences which surround this highly developed sensitive, and can readily be accounted for without calling in people from the Spirit-world. If this theory be true, the question arises: What is the duty of the large class of intelligent, influential, earnest people composing the Spiritualists and investigators who are interested in the society over which Mrs. Richmond presides? Instead of dropping away from the public movement in disgust and allowing the process of disintegration to do its work. is it not better to inaugurate an active policy? More than three quarters of the Spiritualists are opposed to the course of this medium in this matter and in favor of, and in full sympathy with, the cleansing process now going on. Let them come together and resolve to work shoulder to shoulder. Let them show to Mrs. Richmond that they are her warm devoted friends who desire to work for the good of Spiritualism. Let them form around her such a bulwark of truth and love that no baneful influence can bias her judgment or affect her understanding. Let us learn the

country of common people. It is an oftmade boast in this young Republic that, though it sprang from the loins of the old world monarchies and class governments, individual manhood is the only true criterion by which the merit or demerit of its citizens are judged; that we honor and condemn men for what they are, and not for what they were, nor for what their fathers were. It is a grand idea, and we are sincere in advancing it. It is a pillar of cloud, offering to lead the obscure and erring up-ward, and assuring them that if they make themselves worthy there are no high places where they may not stand. It is a red light of warning to those who are above of the downfall that awaits them if they prove unworthy.

Whatever a medium may have done in the past, however reckless his conduct, however deceptive his practices, however much he may have imposed upon others in presenting fraudulent manifestations, he is still a human being; he is immortal; he is a child of God! And whenever he exhibits an earnest, genuine desire to reform, he should be encouraged in his efforts, assisted in all possible ways, thereby strengthening him in his determination to do right, throwing around him a bulwark of protection that will enable him to succeed in his efforts to disenthrall himself from the effects of his pernicious acts.

Spiritualists, fully realizing the sublime fact that the least feeling of maliciousness entertained on their part towards those who are striving to reform, retards their own progression as well as that of the offender -they should be careful and not nurse in their minds such an insidious serpent! It is true that tricksters, under the beautiful garb of our heaven-born philosophy, have imposed upon the most sacred feelings of humanity, violated every principle of truth and exhibited a most heartless nature; against such a profligate class, it is indeed difficult for any one to suppress feelings of animosity, and treat them as human beings; difficult, however, as it may be, we should remember that, while guarding ourselves carefully against their machinations-and impositions, not allowing them a single opportunity to practice their "dark arts" upon us,-we should exert ourselves to reform them, and convince them of the errors of their ways, remembering that by elevating ourselves, we assist others in like proportion.

"The narrow coul Knows not the glory of forgiving; Nor can thy cold thy ruthless heart conceive How large the pow'r; how fixed the empire is Which benefits confer on generous minds: Goodness prevails upon the stubborn foes, And conquers more finn ever Cæsar's sword did." -Raw r

An Extraordinary Medium.

It may be still in the recollection of the

JUNE 8, 1878.

strength. A few days subsequently, little Ferdinand had just been put to bed, when lo! and listen, the influences had again seized him: raps loud and sonorous were heard underneath the bed. The alarmed mother called Mr. Jencken, who with difficulty succeeded in silencing the rappings; but while thus engaged, raps were heard on the pillow, the eider-down coverlet, on the head and breast of the darling little boy.

Take Your Choice.

Mrs. Richmond assuming while supposed. to be under control of the spirit A. A. Ballou, to speak in the name of, and for various illustrious spirits, throws the weight of her influence, however pure may have been the motive, in a direction which will afford great aid and comfort to every mountebank and dishonest medium in the country.

Mrs. Richmond having no patent right, giving her the exclusive use of these eminent spirits, they often manifest through other mediums, one of them claims, through a private medium of undoubted credibility in the East, that he never controlled Mrs. Richmond to lecture, although the Jours-NAL had published a lecture by Mrs. Richmond, purporting to come from him. Leading Spiritualists, who are in close private communion with the Spirit-world, assure us that they often receive messages purporting to come from some of the spirits whose names are associated with Mrs. Richmond's mediumship and that the teachings they receive from them on the subject now in controversy, are entirely at variance with those taught through Mrs. Richmond. Where such conflict of statement exists, it would seem to be best for every person to exercise their own reason as to what is right and just. Whenever the wrath of an outraged people seems likely to mete out justice to these crooked mediums, the cry goes up from Mrs. Richmond and others: Charity! Have charity. Remember the Christ principle, follow the teachings of Jesus! To all who utter these words, we earnestly commend a careful stady of the following to be found in Mark, chap. 11, verses 15, 16 and 17:-

"And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bonght in the temple, and overthrew the tables of the money changers, and the scate of them that sold doves; "And would not enfor that any man should carry any vessel through the temple. "And ho aught, saying unto them. Is it not written, My house shall be called of all nations the house of pray-er? but ye have made it a den of thieves."

This action on the part of Jesus indicated in a marked manner that his soul was overflowing with sympathy and charity, but it was charity for an oppressed people and not for the speculators.

The venders of spiritual things endeavored to make it very uncomfortable for Jesus. They liked charity very much. Indeed they talked incessantly of it, but it was not the same kind that Jesus dealt out. Theirs was a kind good only for rascals,-Jesus' was for the oppressed and bleeding hearts who were striving as best they could to find out the right.

"It seems as though everybody thinks that right will take care of itself, as though every man's hand is against fraud."

This is exactly the state of affairs which the Spirit-world desires. It is desired by the wise spirits who control the affairs of earth, that all forms of deception shall pass away, but above all, that self-deception shall be dissipated, and for this reason they have given the Spiritualists and investigators of this city a severe but needed lesson.

If the protest, uttered on Sunday, the 26th ult., and published last week purporting to be spoken by the spirit A. A. Ballou, for himself and other spirits of the medium's band, based as it evidently was upon an imperfect understanding of the situation, was not enough to dispel the glamour, the following utterances through the same channel, and from the same platform, on Sunday morning last, will aid in completing the work,

The morning exercises were, instead of a regular lecture, answers to questions sent up from the audience, and we here give such as are germane to the object of this article, with the answers:

QUESTION :--- In view of the fact that by reason of numerous fraudulent practices of persons who are, or claim to be, mediums, great doubts have been created as to the genuineness of any physical manifestations, is it not the duty of all mediums professing to give form materializations, upon a reasonable request of intelligent Spiritualists honesily made, to give a series of experimental test scances, for the purpose of testing the fact in their presence, whether or not the conditions under which the manifestations are given, are con-

trolled by the Spirit-world? ANSWER:-We answer to that question,

Querron :--- If such a request is so made, and the medium declines to grant it, without even sub-mitting the matter to the spirits claimed to control the conditions for manifestations through him, is not that refusal presumptive evidence of practices on the part of the medium which will not bear the test of adequate investigation?

ANSWER:-We answer to that question, Not

QUESTION:-If such gentlemen making such a request, make it honestly, and for the purpose above supposed, are they not, in that act, in har-mony with the Spirit-world? And if the Spiritworld should not respond to their request through those mediums, is it not presumplive evidence that the Spirit world do not control the conditions under which those mediums give their manifests-

ANSWER :-- We answer to that question, Qumer ou:-If such a request is so made, so de-

Prof. Denton's opinions are entitled to profound consideration, and he certainly cannot be accused of selfish bias or motives. He is a carefully trained expert and reaches his conclusions by modes deemed unerring.

In the Banner of Light for last week, we find an essay by C. O. Poole, Esq., a writer and student of spiritual philosophy, well known to old Spiritualists. His essay is entitled, "Speaking Mediums." We quote as follows:--

The Harmonial Philosophy and its relation to Spiritualism have been quite recently fally dis enesed in a discourse delivered in Chicago through the mediumship of Mrs. Cors L. V. Richmond, and published in the Banner of Light: On reading this eloquent and, in some respects, just tribute, it was apparent that its author was not at all conversant with the foundation principles, or the salient points even of the grand subject so graceful ly yet superficially discussed.

"Ordained of God " is the holy commission that makes the clerical chieftain and warrior invulner able and unapproachable: Protected by this armor and proclaiming, "Thus saith the Lord," these men have led and are leading the bewildcred masses into the continual performance of

" Such fantastic tricks before high heaven As make the angels weep

Is the history of Buddhism, Paganism, Mahomtanism and Christianity to repeat itself in Spiritualism ?

Are we also to have spiritual warriors, ordained by God and the spirit-world ? Is common sense and reason to be smothered by

the infantile cry of "Thus saith the spirits ?" Is mediumship also to be used in creating an authoritative and privileged class? Are we to crystallize into a sect of spirit-wor-

shipers ?

How many generations longer is the old, old story to be repeated of attributing perfectly hu-man manifestations to supernal and delife causes ? Is it not time to open the eyes of ourselves and our trance speakers, while many of the latter

close their mouths for a period of growth ?

New occasions feach new duties; time makes ancient good uncouth; They must apward still, and onward, who would keep

abreast of Truth. Los before as given her camp fires! We ourselves must pligring be: Langch our Mayflower, and steer boldy through the des-

perate winter son, strong the Puture's portal with the Past's blood rusted key." Xor

If twenty years' trance and inspirational speaks

lesson that we should not only prevent others from deceiving us, but that we should not deceive ourselves. When we come to look upon our public speakers, not as the mouthpieces of the Almighty, but as men and women like nico ourselves, needing all our aid and sympathy and susceptible in a high degree to every surrounding influence, we shall have learned a much-needed lesson.

With Malice Toward None, and Charity for All.

Nothing truly can be term'd mine own But what I make mine own by using well. Those deeds of charity which we have done Shall stay forever with us; and that wealth Which we have so bestow'd we only keep; The other is not ours. -- Alidaleton.

Great minds, like heaven, are pleas'd in doing good,

Though the ungrateful subjects of their favore Are barren in return. -Rove's Tamerlane. Self-love thus push'd to social .- to divine,

Gives thee to make thy neighbors's blessing thine Is this too little for the boundless heart? Extend it-let thy enemies have part, Grasp the whole worlds of reason, life and sense, In one close system of benevolence: Happier as kinder, in whate'er degree But height of bliss but height of charity.

-Pope's Essay on Man.

The above gives expression to a grand and glorious truth. "Charity covers up a multitude of sins," gives a more cheerful aspect to the dark side of life, and is the angelic beacon light for those who have committed some crime, and are endeavoring to reform. When they know that those who have not committed offenses against law and order, look benignly upon them, knowing that to sin is human, but that to forgive is divine, they are encouraged to make an effort to improve their moral condition." The following vivid picture of the realities of life, taken from the Inter-Ocean, presents an aspect of the experience of man, well worthy the attention of not only Spiritualists, but all classes of people;

"The pathetic story of Bob Brierly, as told in the play of the 'Ticket-of-Leave Man,' has moved many a sympathetic person to tears, and made many just persons feel the wrong society often does to those who have violated the penal code of the land, or the unwritten, but no less arbitrary, laws of society. Poor Bob was convicted unjustly, and went to prison resolved to be the same open-hearted, honest, faithful fellow that he had been, that he might come out with a good name. He did not propose to allow his conviction to demoralize him. He came out of prison with a cartificate showing that even there he bore himself a true man, and started out to earn his way up in the world. He found honorable employment, and gave satisfaction to his em-ployers, but when the story of his having been in prison reached his employers he was told they could not keep him, until at last there seemed nothing open to him but a career of crime.

"This play, though a fiction intended to work a change in public sentiment in Eng-land, has a marked applicability in this

readers of this journal, that some four years ago the first born boy of Kate Fox, now Mrs. H. D. Jencken, gave proof of having inherited the wonderful medial characteristics of his mother. At the age of six months, Ferdinand Jencken wrote long messages, and otherwise showed remarkable power. Owing to his delicate state of health, Mr. and Mrs. Jencken have carefully warded off frequent recurrences of the manifestations, but desbite of all their efforts, strong tendency of the child to produce spiritual phenomena, has from time to time gained the ascendency. At intervals, little Ferdy writes; raps are heard in his presence, and the clairvoyant faculty appears to open his inward sight, rendering the unseen beings who surround us visible to this extraordinary child. With these few introductory remarks, the following narrative of some recent occurrences will no doubt prove of interest.

On the thirtieth of April last, little Ferdi nand, who is now in his fifth year, became entranced, his eyes remaining open while in this state. The language used by the child was that of a maturer mind; indeed, sentiments were uttered by him far beyond the comprehension of a child of his age; he accurately described the spiritual beings who were surrounding him, and communing through and with him; he offered his little hand to them, calling on his mother and aunt, Mrs. Kane, to speak to them, at the same time warning his younger brother, Henry, not to be alarmed; telling him that no harm would come, much to the amazement of the little three year old child, who could see nothing, but believed all. Ferdinand then said that he had hold of the dress of one of the unseen beings, and asked his mother to see how he held it: at his request raps were produced wherever he placed his little hand, on the window pane, piano, on the panels of the door; the rappings following him all over the house. He then asked his mother to hush all noise that she might hear what they said; finally he followed a spirit form up the flight of stairs leading from the drawing room to the nursery; he assured his mother that he was not afraid, and gave an accurate description of the spirit form and which he said was dressed in black; he then called on his little brother. to follow him and speak to the spirit. On heing questioned whom he saw, he boldly answered, "Why, a spirit!" An occurrence which happened a few days subsequently was accurately foretold by him. Throughout these manifestations, both his mother and sunt used their best endeavors to recall the little fellow to his normal state, but whenever this was attempted, it evidently caused him pain and they had to denist. During the continuance of these phenomens, the expression of the boy was angelic, a halo suffusing his golden-haired head. The exhaustion which followed has since laid little Ferdinand on a bed of sickness, from which he is slowly recovering. This delicatey of health has caused his parents great anxie. ty, and justifies their meet to test his

A Materialized Spirit Thoroughly Tested.

Spiritualism is based upon the principle "That what has been done, can be done again under like circumstances.

The fact that the world's history, sacred and profane, bears testimony to the occurrence of form-materializations is presumptive proof of the possibility of such occurrences.

With Abraham they talked and dined. Samuel appeared to Saul and gave him a characteristic and truthful message. Moses and Elias appeared and talked with Jesus. on the Mount, in the presence of Peter and James and John. But, according to the Bible, at the greatest seance held in ancient times, for full form-materialization, the spirit furnished the most positive evidence of identity and genuineness, by affording the most scrutinizing test conditions exacted by the investigator, without a demurrer. Note the test conditions, the demand of what would be satisfactory to the skeptic; the ready compliance, and the results. We quote:-

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them. Peace be unto vou.

And when he had so said, he showed unto them his hands and his side. * " But Thomas, one of the twelve, called

Didymus, was not with them when Jesus саще.

"The other disciples therefore said unto him, We have seen the Lord. But he said unto him, Except I shall see in his hands the print of the nails, and put my inger into the print of the nails, and thrust my hand into his side, I will not believe.

" And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."-John

Summary Disposal of "Restells" in Germany.

20 c: 19, 20, and 24 to 27 v.

The vile practices of some American abortionists, have come to a speedy termination in Berlin. Four parties started there, what they called the American Lying-in Hospital. The police authorities, feeling that all was not right, made a descent upon the house and arrested all the inmates, obtaining all the needed evidence for the conviction of the parties. Two of the "M.D.'s" have been sentenced to death-one to imprisonment for life, and the other for fifteen years-all the to terms ranging from two to twelve years. It is high time these odious practices of abortion and baby-farming were summarily suppressed. While we do not favor public STOPFORM axecutions, yet if nothing else can arrest here most horrid of all murderous pracwe say lot summary justice De in-

RELIGIO-PHILOSOPHICAL JOURNAL. JUNE'8, 1878. Dr. J. A. Clark, Electropathist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on applica-Explanatory of that Protest. Business' Notices. SAPONIFIER. See advertisement on another page, CLEOPATRA CORSET WAIST A most popular Garmont, rapidly superscriptop the Corset, because of its stru-metry, support, and because of its stru-metry, support, and because of its stru-metry, support, and because of the stru-metry of price, st. Agents scenned Scal for Circular. Made only by the DRESS REFORM M'F'G CO., 58 South Ada St., Chicago. 24:12-16 On last Sabbath morning Mrs. Richmond, \$5 10 \$20 per day at home. Samples worth \$5 free Address STINSON & Co., Portland, Malne. DR. PRICE'S Delightful Perfumes are becoming under the alleged control of Mr. Ballon, great favorites with the ladies, as their sweetness made the following statement: and freshness are so decided. Dr. PRICE's Cream Baking Powder will make **57** A DAY to Agents canvassing for the Fire-side Visitor. Terms and Ostilt Free. 24-8-26-7 Address, P. C. VICHELY, Augusta, Maine. "We have a statement also to make with reference to last Sabbath morning, and the protest then uttered, that certain members sweeter, lighter and more digestible biscuits Trn best and cheapest dentist in Chicago; full set of teeth for \$8.00, filling half the usual prices. McCheaney's, Cor. Olark and Raudolph streets. 24-14 cakes, etc., than any other kind, of the company of gentlemen who voted for the resolutions, against which the protest Si Os day to agents selling our Fino Art Novelties 25-16-25-17 J. H. Bufford's Sons; Rostan A Tobacco Antidote, manufactured and sold by J. A. Heinschn & Co., of Cleveland, O., is S 4 TON SCALE was made, have considered that certain por-tions of that protest impugn their personal advertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its AN ASTROLOGER. SEALED LETTERS ANSWERED BY R. W. FLINT, 5S Clinton Place, N. Y. Terms: 12 and three 3-cent postago stamps. Money refunded if motives. Inasmuch as any portion of that HAVING HAD TWENTY YEARS OF EXPERIENCE. protest might be construed to implicate them in any unfairness, we desire to say HAVING HAD TWENTY YEARS OF EXPERIENCE. Is successful in reading the planets connected with every great of HE. Charts of Destiny for two years, and advice on Business, Marriage, etc., SI.04; Fell Life, Ed00; Six questions on any matter, 59 conta. Enclose Sec, with correct aga, or time of birth; if Enown, whether horn night or day; if single, and sex. All business by letter, and strictly confidential, Address PROF. J. FAILBANKS, No. 7 Suffel: Place, Boston, Marx, Enclose stamp. 21 Terf effects THE BEST AND CHEAPEST Address A: M. GILBERT & CO., not answered. Spence's Positive and Negative Powders for that such was not our intention, and we WESTERN MANAGERS, 95, 97, 99 and 101 Lake St., Chicago. withdraw such words as might be so con-strued. Nevertheless, we thought then, and cale at this office. Frice, \$1.00 per box. 24-14f. 157 Water St., Cleveland, O. 116 Main St., Cincinnati, O. 612 North Third St., St. Louis, think now, that those gentlemen were mistaken. **IF THE SICK**

We ask the reader to refer to. the protest as published in last week's paper, and to preserve with care their JOURNALS; the matters now in conflict cannot be too seriously weighed.

Brother H. G. Pitkin writes us a kind letter, endorsing our desire to have some seances with Mr. Mott, and saying that he had endeavored to arrange the matter with Mr. Mott, but had not succeeded as yet; that Mr. Mott was about to go to Colorado, and when he returned, hoped that such scances would be given. We have also received from him the affidavits of A. H. Pitkin, Charles D. Rudy and Stephen Young testifying that the evening previous to the so-called Pattee-Mott expose, the Pattee party solicited test conditions, which were readily granted in manner and kind as asked, and the next evening declined to avail themselves of the tests for which they had asked. Arriving too late for this issue, the affidavits will be inserted next week.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

B. F. Underwood will lecture at Jacksonville, Ill., June 7th 8th and 9th.

The editor of the JOURNAL, after getting this number ready for the press, left for a trip East, to rest and recruit.

Dr. Wiggin, who came here from New York last year, has built up a profitable business.

If our correspondent who signs himself "A Seeker after Truth," will give us his name. the article may appear in print.

Dr. G. E. Rogers is at present at Des Moines, Iowa, having good success healing the sick.

CONSISTENCY.-Under this heading B. F. Underwood makes some very partinent suggestions in another column.

Dr. J. M. Peebles has arrived home safely, and last Saturday afternoon an informal

DR. G. E. ROGERS, practical, scientific, vita-pathle, electrician and vital magnetic physician, is meeting with great success, and has no peer in the treatment of catarrh, threat, hung, and chest the treatment of catarrh, throat, lung, and chest afflictions, dyspepsia, scrofula, rhenmatism, par-alysis, mental and nervous prostration, general de-bility,—cancers,—tumors. Cancera and tumors eured without using the knile or caustic, and without drawing blood, with very little or no pain. Turkish, electro-thermal, magnetic, sui-phur and fruit baths, are given by Dr. Rogers for the treatment of discase. Headache, neuralgia and all acute pain rolloved instantly. all acute pain rolloved instantly. Traveling in Iowa at present. Address at a DesMoines, Iowa, until further notice. 34 12if

A GREAT SUCCESS.—The new spiritualistic story of "Nora]Ray, the Child-Medium," advertised in another column, has at once gained favor among Spiritualists, and the publishers inform us that the first edition is fast being sold. Aside from its being of intense interest as a story, the elements of *true, losing* Spiritualism are diffused throughout the entire volume. 24-14.

SWINE SICKNESS.

When an epidemic discase affects the human family, the medical faculty scientifically investigate its cause and character, in order to, prevent or alleviate suffering, and save the lives of mankind. Why not pursue the same course in regard to epidemic and fatal discases among the animals, instead of dosing them to death with poisonous drugs, on the guess work plan? Thus reasoned a chomist and physician, well known as an investigator of cause and effect; and during the past four years he has devoted his attention to swine sickness, and has demonstrated that a preventive and remedy for the so-called "hog cholers," has at last been discovered. We refer to an exhaustive trea-

tise (see notice in another column) which scien-tifically sets forth this disease in a new light. Dr. N. S. Davis, the eminent professor of medi-cine in the Chicago Medical College, and Presi-dent of the American Medical Association, has carefully read this work, and says: "The author has taken the only rational and selentific mode of investigation, namely: by post mor-tem examinations and direct experiments, to deter-

rear examinations and threet experiments, to deter-mine the nature of the disease, and the effects of remedies on the blood. And if the owners of swine would practically apply the directions giv-en in this treatise relating to prevention of swine diceases, which have been in recent years so fatal to hogs, the disease would be speedily banished from the which country " from the whole country." Here we have the opinion of the most distin-guished professor of medicine in the United States, which ought to be sufficient inducement for the

owners of ewine to send for a free circular of par-ticulars, in order to acquire all the information obtainable, with the view of eradicating this disastrons hog disease from the land.

-PHILOSOPHY OF THE CURE OF DISEASE BY USE OF CONDENSED AIR.

No element essential to animal life is of so much importance as atmospheric alr. Life can be per-pstuated for days, and even weeks, without water but only a few moments without air. Saponiflor, see advertisoment on another page 28-10-25-15

The popularity and extensive sale of Dr. Price's Special Flovoring Extracts is owing ito their perfect purity and excellence.

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 Doller, with same and age. Address E. F. Butter. field, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 28-10-25-9

The Wonderful Healer and Clairvoyant,-

Mrs. C. M. Morrison, M. D. Thousands acknowledge MRs. MORRISON's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedles 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 mail to all parts of the United

States and Canadas. GF Circular containing testimonials and system

of practice, sent free on application. MRS. C. M. MORRISON, M. D. Address,

P. O. Box 2519, Boston, Mass. 24-7tf

Aen Advertisements.

Bedbugs and other vermin destroyed by use of Egyptica Insect Porder. Send 25 or 50 cts. for single or double package, free hy mail. 21-11 OSIFIE, Winotta, Minn., Box 92.

WHISKERS I or Mustache can smoothest face in a few weeks, by he had the or a for growth of Hair on BALD HEADS in state wight weeks, by the use of **INCINO!** It is a new and wonder-that never falls. Age SEND two for particulars and Address.

three-cent stamps for particulars and Address The INCINO CO., Cincinnati, Ohio.

Everybody is a Medium

The Time is Drawing Near When Communication With Spirits will be Universal.

Something to Convert the Most Sheptfcal.



\$4. TELEPHONES! Pot and the initial in length that transmitte the volce with nuch power as to be heard in all parts of an ordinary room. Send for Hingtrated Circular, J. E. HOL(OME, Maller Creek, Ohto. Vital Magnetic Healer Mrs. CLARA A. ROBINGON (formerly of 871 Michigan Ave.,) is now located at 523 Wabash Avenue, where the will be pleased to receive her oil patients, and any new ones who desire her professional services.

Treats all Forms of Chronic Disease.

hy direct application to the nerve centres, curing often, where medicine has failed. Is especially successful in "Utarine De-rangements," which so many ladies are suffering from, also, in imparting new vitality to those antiliteta with "Nervors Prostration, "Neuralgin," etc. Will disgnoss differes, for per-ties at a distance, through lott of heir, where age, res and localing symptome are given. To insure attention, application for diagnosis by letter must be accompanied by Sand co-scan stamp. Thermo of treatment, and ample reference, will be giv-en upon application at office and residence V5 Wabesh ave. 24-13-25

WINDOW

WIRE CLOTH,

WIRE COODS.

WIRE-CLOTH

148 LAKE ST., CHICAGO.

COMPANY.

CLINTON

21-12-17

SCREENS,



CLEMENT & SAYER, 416, 418, 420, 422, & 424 Milwankee Avenue.

Only house in the city manufacturing all there own CLOTHING BY STEAM POWER.

and retailing it on the same premises.

and retailing it on the same premises. We pay no rent and all of our expenses are at bottom figures on account of peculiarly favorable circumstances. Therefore, **It is evident to everyone**, that we can sell clothing at *cry much lower prices* than any other clothing store, as they all buy their goods ready made from wholesale houses, and as their expenses are unavolatily larger. This latter condition applies expectally to down town houses. Deal direct with us and get the henedit of our advantages as manufecturors.

manufacturers. First, original, and only strictly one price cash house, and largest retail clothing store in the World, occupying an area of Hoors of more than an acro. 24-11-14

"HOG CHOLERA."

New Development in the treatment of this malady. No patent medicine or "cure (but never) cure" recipes for sale but en exhaustive treatise, showing the true character of this disess, with proof that it is not "Cholera." It is a Specific Blood Poison. This new work shows the composition of the blood In health and in the various stages of the disease, and gives plain directions, so that every farmer can successfully prevent, arrest and cure this scourge.

Liberal inducements to Agents in every County. . 127 Circular of porticulars sent free. Read and judge for yourcelves Address B. M. KENYON & CO., Batavia, Rane Co., Ill. 24 12-11



eption was given him at the *Banner of* Light office, Boston. 1:52

If you like the JOURNAL, renew your subscription before the time expires, and send atong a new subscription whenever opportunity offers.

Let true Spiritualists and mediums follow up the advantage they have gained, and soon the ranks will be clear of all dubious speculators.

Robert W. Hume is contemplating coming West this summer, and will lecture on Spiritualism. His address is box 158, Long Island City, New York.

Through the politeness of Mr. and Mrs. Simpson, we have been made the recipients of a Magnolia blossom direct from the sunny South.

Mrs. Sutton has been convincing the skeptics in Philadelphia by remarkable testsdescribing minutely form and features, and giving full names of departed friends. She goes from there to Roswell, Georgia.

Ansel Edwards, of New Orleans, writes: "Capt. H. H. Brown is now lecturing for our association with very good success, and very satisfactory to the members of the association."

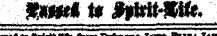
Mrs. R. A. Anderson, of Memphis, Tenn., writes that Mrs. Adelaide Coombs is about leaving for St. Paul, Minn. She has received very remarkable tests through the clairvoyant powers of Mrs. Adelaide Coombs, and recommends her to the confidence and patronage of the friends at large.

E. V. Wilson called at our office on his way home, from the East, and reports a very successful winter in the lecture field. He speaks in Nashua, Ia., June 7th, 8th, and 9th; Minneapolis, Minn., 14th, 15th and 16th; and will visit Cresco and Ft. Dodge, Ia., before his return. He lectured and held séances at Grow's Hall, Sunday morning and evening, June 2d.

Notwithstanding his time is nearly all occupied in professional duties, Dr. D. P. Kayner informs us he will give attention to calls for Sunday lectures or to attend funerals within easy reach of Chicago, and will make engagements for grove meetings and conventions during the summer and autumn. Address him as above, Drawer 507, Chicago, Ills.

The question is frequently asked, What good has Spiritualism done? A correspondent writes us in elucidation of this subject as follows:

"I am a person who has had no object in "I am a person who has had no object in life, only a life of pleasure and ease—to be happy and make others happy around me; but since I have learned some of the great truths of Spiritualism I have decided to take a higher aim in life, and am deter-mined to spend the remainder of my days in usefulness, and for the elevation of mankind."



A MARKET AND A STATE OF A STATE OF

Passed to Spirit-Mis, from Dubaque, Iowa, BLULL, JAWR RIT-TRINOUSH, aged 18 years, 3 months and 36 days. the was beloved by all who know her.

Nothing is of so much importance to health, com-fort, or the care of the sick, and to even existence itself, as plentiful and pure air.

itself, as plentiful and pure air. Physiologists and all eminent medical authori-tics agree that so long as the blood in a human system remains particity pure, the person must be in health. This being the case, all the so-called diseases (and the catalogue is a lengthy one) are simply expressions of impurities in the blood, more than the system in its then abnormal condi-tion is able for rid its of other all diseases. tion is able to rid itself of. If then all diseases originate in impute blood, cleanse the blood, and keep it so sufficiently long to allow the diseased tissues of the system to be absorbed, and replaced with healthy once from the pure life current, and nature will re-assert herself, and show it by renewed vigor and health.

newed vigor and heath. The best way to accomplish this Blood Purify-ing has engaged man's attention a great while, and many have been the remedies tried, but it must be admitted with indifferent results in the main

Air has been provided by nature to purify the blocd and keep it in a circulating condition. Gut off the supply of air from a person, and in a few minutes life is extinct, because the blood cannot make the second revolution of the system without coming in contact with air, for venus blood being negative and the lungs positive, the blood cannot leave the lungs until it has become to some extent leave the lungs until it has become to some extent positive by contact with oxygen (it being an ac-knowledged principle in science that while two negative forces repel, a positive and negative force attract), consequently if no air is admitted to the lungs, the blood will congest there and in the veins. It having been proven that air is the great and only blood purifier, it stands to reason that if enough pure air can be inhaled, it must necessarily purify the blood. The difficulty has been to get sufficient air to accomplish this except by exercise, and that at the expense of vitality, which the system could illy spare. which the system could illy spare. Science has overcome this difficulty by apply. ing condensed pure air in the treatment of dis-cuse, thus giving much more air without any

loss of yilality, thereby purifying the blood, which in turn, by the natural process of absorp-tion, will remove the diseased and dead tissues, and they will rebuild from the pure blood. This will readily be admitted as nature's natural process. PRACTICAL APPLICATION OF THIS SYSTEM OF

TREATMENT. To get condensed air, an air-tight, iron room is necessary, into which as many persons can go as it will comfortably seat. This room is supplied with a constant current of pure air forced in by a double acting air pump, capable of supplying eight cubic feet per minute for as many persons as the room will contain. When the density or pressure required is secured (for ordinary treatpressure required is secured (for ordinary treat-ment one extra atmosphere, or fifteen pounds to the square inch), the air passes off through a reg-ulating or safety valve in the bottom of the room, as fast as it comes in, thus carrying off all the im-purities thrown off by the patients (which impuri-ties naturally fall to the floor, being heavier than the atmosphere), and thus a constant supply of pure condensed air, which is purified by being forc-ed through a purifier before entering the room, is obtained. The room is pleasantly lighted with heavy plate glass, and the temperature controlled by those inside, as cool or warm air can be admit-ed at pleasure, thus rendering the patients as comfortable as if in their own sitting room. This system of treatment having been thorough-

This system of treatment having been thorough-In a system or sreatment mayage used inorough-ly tested on one or more cases of almost every form of disease, and from the uniform good re-sults obtained, has proven it to be based on cor-rect principles, and it is safe to assert, will perma-nently cure a much larger per cent. of all diseases than any other treatment known to the world, for than any other treatment known to the world, for while every form of disease has been successfully treated by it, in no case during said treatment was any other remedy associated with the pure con-densed air. Physiciant have different remedies for the various forms of disease. In this treat-ment there is one specific remedy for all diseases, for all diseases originate in impurity of the blood and therefore can only be removed by purifying the blood. the blood. This treatment is now in successful operation

at 104 Monros Avanue, Rochester, N Y. For cir-cular containing further exposition of the philos-ophy of this treatment, which also contains testi-monials from persons who have been cured by it, or other information relating to it, address Dr. Stone's Condensed Air Cure Institute, 28-14 104 Monroe Avenue, Rochester, N. Y.

Under the instruction of a BAND OF SPIRITS, I have suc-sered in making a contrivance, by the sti of which every body can receive written messages from the Spirit-vorid, inrough the megocitism of his of her own organism. To put

BOSOM FRIEND within the reach of everyone,

PBICE-ONE DOLLAR. Address:

G. P. FEHRMAN, P.O. Box 656, HOUSTON, TEXAS. 21-14tf

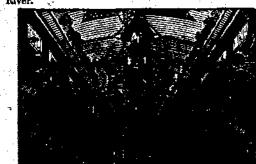
CHICAGO & NORTH-WESTERN RAILWAY, The Great Trank Line between the East and the

West. It is the oldest, shortest, most direct, convenient, comfort-able and in every respect the best like you can take. It is the greatest and grandest Rallway organization in the United States. It owns or controls

2100 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 River.



n 🞝 3.2

Its Omaka and California Line

Is the shortest and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Nebraska, Wyoming, Col-orado, Utah, Nevada, California, Oregou, China, Japan and Australia, Its

Chicago, St. Paul and Minneapolis Line 73 Is the short line between Chicago and all points in Northern Wisconain and Minnesota, and for Madison, St. Faul, Minne-apolis, Duluth, and all points in the great Northwest. Its

La Crosse, Winens and St. Peter Line Is the best route between Chicago and La Crosse, Winona, Rochester, Owstonia, Mankato, Et.Peter, New Uim, and all points in Southern and Central Minnesota. Its

Green Bay and Marquette Line Is the only lind between Chicago and Janesville, Watertown, Fond du Lac, Oshkosh, Appleton, Green Bay, Recambe, Ne gunnee, Marquette, Houghton, Hancock, and the Lake Su-perior Country. Its

Prospert and Dabuque Line is the only route between Chicago and Rigin, Hockford, Free port, and all points via Freeport. In

Chicage and Milwankee Line Is the old Lake Shore Route, and is the only one passing be-tween Chicago and Evanston, Lake Forest, Highland Park, Wankegan, Bacine, Kenosha and Milwankee.

Pailinnam Paince Drawing Boom Cars Are fin on all through trains of this road. This is the ONLY IANE running these cars between Chicago and St. Paul and Minnespolis, Chicago and Milwaukes, Chi-cago and Winnas, of Chicago and Green Ear. Hew York Office, No. 11 Erosedway, Boston Office, No. 3 State street. On the Office, 385 Furtham Street. Gar Fran-mico Office, Show Montgouser, Street. Chicago These Office, No. 3 State street, Carsk Street, under Showcoan Street. Chicago Around Office, Street, Units Street Depot corner West Kingte and Canal Street; Kingts Street Depot corner West Kingte and Grant Street. Tor runns or information not attainable from your house that agents, apply to

W. H. Brankserr, Gen'I PMB. ACL

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Somebody's Mother.

The woman was old and ragged and grav, And bent with the chill of the winter's day. The street was wet with a recent suow, And the woman's feet were aged and slow. Sho stood at the crossing and waited long, Alone, uncared for, amid the throng Of human beings who passed her by. Nor hoesied the glance of her anxious eye. Down the street with laughter and shout, Glad in the freedom of "school let out," Came the boys like a flock of sheep, Hailing the snow piled white and deep. Past the woman so old and gray Hastenod the children on their way. Nor offered a helping hand to her, So meek, co timid, atraid to stir, Lost the carriage wheels or the horzes feet Should crowd her down in the slippery street At last some one of the merry troop-The gayest leddle of all the group; He pauced beside her, and whispered low, "I'll help you across if you wish to go." Her aged hand on his strong young area Sho placed, and so, without hurt or harm, He guided the trembling feet along, Proud that his were arm and strong. Then back again to his friends he went, His young heart happy and well conteat. "She'e somebody's mother, boys, you know, For all she's aged and peor and slow; And I hope some fellow will lend a hand To help my mother, you understand, If ever she's poor and old and gray, When her own dear boy is far away." And "somebody's mother" bowed low her head In her home that night, and the prayer sho said Wes, "Ead he kind to the noble boy, Who is comededy's con and pride and joy!" -Harpor's Westely.

Bark Seances.

The edvantages and disadvantages of circles hold in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the result so that it will be of value to those interested, The question put is as follows: In your opinion what is the effect of dark scences (1) in so far as they bear upon the scientific exposition of spirit phenomena; (3) in so far as they effect the morale of Spiritualism?

ANSWER PROY THOMAS LEES.

I have never yet attended a dark scance in my life but what some doubt was left in my mind as to the genuinences of the phenomena, because I have never yet been fortunate enough to meet a physical medium who could or would hold a dark Eance under strict test conditions. I could name many of the most noted who have positively shirked the issue. I do not mean to convey the idea that dark scances should be altogether ignored, but I am entirely through wasting my proof. When, after attending dark seances, I have to puzzle my brains, and wonder whether I have been imposed on, or witnessed genuinc phenome ns, I get little benefit from them. The rule now I adopt on all phenomenal Spiritualiam, is to ac-cept none of it as certain while there is a doubt lingering in my mind. I believe, though, I have experienced some positive evidence in the dark, but the trouble has been greater than searching for four leaved about notes. for four-leaved shamrocks If the evidence I have received in the dark was all I had to depend on (and I have been to hundreds of dark scances), my judgment would still be in suspense on the subject; I do not think I would be a Spiritualist to day. So my opinion of dark scances, in so far as they bear upon the scientific exposition of spirit phenomena, is that they do not afford scientific investigation sufficient to draw positive conclusions from, and their effect on the morale of Spiritualism is a barrier to its progress rather than a help. Light is synonomous with knowledge; darkness, ignorance. While I do not think the eyesight is always redo what is now claimed to be done through many professional mediums; and for my own fu-ture happiness, and justice to others. I did not wish to substitute, anything that could not be done by spirits. I believe dark scances, when combuted index fouriers foundities conducted under fraud-proof conditions, benefit-the cause of Spiritualism. Under these conditions darkness will not be objectionable when it is understood to be a necessary element in producing the results. HORATIO G. EDDY. Chittenden, Vt.

14

In my opinion, dark scances generally possess little value as a ucans of scientific exposition of spiritual phenomena, but I believe this is attrib-utable rather to the very objectionable manner in which they are usually conducted, than to their in-herent insufficiency. With reliable and well devel-oped mediums, and proper tast conditions and management, I bolieve the phenomena occurring in these scances would of themselves be sufficient to scientifically demonstrate the existence and agency of disembodied human spirits.

As to their moral effect on Spiritualism, it may bo that this, on the whole, has been directly injurious, but indirectly I believe it has been beneficial, and the blame for whatever evil they have wrought, at least in a great degree, should rest on eredulous_countings macromoless. Should rest on credulous-sometimes unscrupulous-Spiritu allsts, who have not only encouraged, but fre-quently provided the conditions which are calculated to shield and protect fraud and deception. If the present healthy, vigilant and critical spirit in relation to dark scances, should continue to prevail among Spiritualists, I believe they will be made to serve a more important purpose than they hitherto have done in demonstrating the truthe of our philosophy. Events CROWELL. truthe of our philosophy. Brooklyn, N. Y.

Yours of the 7th is before me. In reply I would say, give me the light for all spiritual manifesta-tions, or positive test conditions. Mediums who will not subject themselves to test conditions, are not exerting a good moral effect upon the inquir-ing mind at large. I have been before the public twenty-eight years as a trance speaking medium; have lectured and held seances in all of the prin cipal towns and cities east and west, north and south, and my experience teaches me that there is more than seventy-five per cent, in favor of light scances for the advancement of Spiritualism and its moral effect upon society. Mediums should comply with honest and fair test conditions de-aired by the investigating public. Although spir-its may be able to exert a stronger influence in the day's them in the light set the mean effect is the dark than in the light, yet the moral effect is not so good as that we get in the light for the real advancement of our spiritual cause. DR. H. P. FAIRFIELD.

Greenwich Village, Mass.

OPINIONS ON DARK SCANCES BY SOME CLEVELAND SPIRITUALISTS.

Not very good. C. H. ROGEES. As far as I know, I don't like them; am pre-dis-used the other way. Β. Δ. WEBSTER. posed the other way. Very unscientific, and particularly damaging to the morale of Spiritualism. L. VAN SCOTTEN. As conducted, I don't like them. On the whole do not think they are productive of good. JOHN MADDEN.

Not favorably impressed with them. As I don't care for them, my experience is limited. E.S. ABEL.

Necessary and good in so far as they lead on ried on. MRs. Sparrorp, Not partial to them; on the whole, I think they are a drag, and bring the cause into disrepute. D. S. PAISLY.

As now conducted are a bar to its progress. I am willing to let those in spirit-life decide the de-sirability of continuing them. E.T. TINDALL.

At a small gathering of Spiritualists last night (twenty-two persons present), after discussing dark seances, I took a vote on the subject, which resulted as follows: For dark scances, four; against, eighteen. THOMAS LEES.

Recognize much good in them; think they

Spirit Rappers Again.

The statement which follows below is given by a gentleman of veracity. We could give the names of the parties, but without first consulting them, feel unwilling to do so,

Some few months since Mr. ----, of this, Hallfax county, died. Search bying made among his pri-vato papers for a will, and no such document be-ing found, the family of the deceased, naturally, concluded that Mr. — had died intestate, where-upon the friends of the samily began to cast about to flud a suitable person; to administer on the es-tate and had write the samily the county. tate, and had gone so far as to visit the county scat and consult with Messrs. Mullen & Moore in their office. On their return home, one creating, as had been customary on former occasions, fa ble turning was introduced; among the feats the table performed it repeatedly tipped over into the lap of a young lady of the party, when it was sug-gested to introduce peo, ink and paper. The young lady took the pen, and at once received the following instructions, with the signature of de-ceased attached: "Look in a small drawer in the right hand corner of the old desit, and you will find my last will and testement " find my last will and testament."

The instructions were obeyed, and, to the aston-ishment of the party, the will was found then and Isiminate of the party, the will was build taked and there. A gentleman present, who was also pres-ent at the consultation in the office of Messrs. Mullen & Moore, above alluded to, being disposed to ridicule the affair, silently proposed the follow-ing question, viz.: "Who were in the office at Halifax during the consultation as to, the settle-them to your setter all the consultation as to. ment of your estate?" A communication was at ouce received, signed as before, canouncing the names of the persons present. New, how?-Wetdon (N. C.) News.

Are Spirits and Mediams Infallible?

It is a mistaken idea to suppose that all spirits are semi-deities, possessing qualities which are perfect, and a knowledge infailable. The fact that they are in many cases, little better than mortals, and sometimes compare illy with those still in the and sometimes compare illy with those still in the form, must be acknowledged. This truth, humiliat-ing as it may be, cannot be gainsaid, and being true, constrains us to ask, what reliance can be placed upon their veracity, communications or manifestations, even though mediums who (when entranced) are known to be truthful, reliable and irreproachable. Let us look at the facts squarely, and if possible, briefly find a remedy: Mediums when entranced are generally uncon-sclous of all that is given of done through them by spirits, consequently they are mere machines in their hands. This fact is not generally known, and if it were, it would not prevent the impositions

if it were, it would not prevent the impositions practiced, unless mediums were taught the true nature of their condition (they cuter naturally) and had a perfect knowledge of their unconsciousand and of their powers of resisting (when in that condition) all that is not to their mind or liking. This knowledge would prevent all fature attempts to take advantage of a condition, the phenomena and powers of which, were not understood by the medium before. Spiritualists generally, and those interested in the investigation of spirit commun-ion, are waking up to the fact that there is some-thing wanting relative to mediumship that is not understood, and the question now most potent, is: how are we to guard against infosition from those who make deception a worldly business, whether truly mediumistic or not, as well as from those who are rendered oblivious when in a trance condition. It is perfectly plain to us, that the only way to remedy the evil outside of perfect test con-ditions, is to teach all mediums the true nature of their condition-and as there can be no possible doubt that the statuvolic or somnambulic condi tion is the foundation of spirit control, and their only means of communicating with mortals, it is f the utmost importance to the cause of Spiritual ism, that the true nature of mediumship should be understood by all who enter this condition, whether they do so naturally or by instructions,for, without a perfect knowledge of their powers and capabilities when in it, they cannot resist false impressions nor make choice between right and wrong, and consequently cannot be responsi-ble nor give results which would be likely to consince or satisfy any one. Ignorance in regard to their powers, often, also, subject them to unneces-sary suffering during spirit control, as well as to ary suffering during spirit control, as well as to disasses, etc., which a susceptible nature renders possible, and notknowing how to avoid, they posi-tively create them. These unnecessary afficitions often harrass them through life, and could be ef-fectually obviated if they understood the true na-ture of their condition, and by proper instructions ad received a perfect knowledge of their powers while in the condition. This is not an idle fancy of the brain, but a positive reality, which, sooner or later, existing prejudices and ignorance must yield to. It is, therefore, highly necessary, if not imperative, for Spiritualists, investigators and lovers of truth, to see to the proper education of sus-ceptible and mediumistic persons, in relation to a knowledge of this condition and the capabilities while in it and if Spiritualism is ever to become the anchor of our dearest hopes, the sooner that those whose peculiar susceptibilities enable spirits to bring us "gled tidings" from the immortal futhre—the sooner will all opposition to spirit com-munion cease, and the fullness of angelic wisdom and goodness be realized upon earth. WM. BAKER FAHNESTOCK, M. D. *

Lyman C. Howe writes, May 27th, from Bing.

hamton, N. Y.: I spoke here yesterday, and speak again next Sunday, and then I intend to go home and remain with my family, save as I answer spe-cial calls, funerala, etc., until July. The cause is doing well in these parts, and many localities are

awakening for the first time and 'asking for the

awakening for the first time and asking for the bread of life. I gave two lectures at Smithboro early in March or last of February, in the Metho-dist Church, and the Methodist minister was pres-ent, and one or two other elergymen. We had full houses and good attention. I guess we shall not get the church again, but an interest is aroused there that will not down at the bidding of creedal anthority. As an evidence of its effect, I hear that the elergy have been battling us ever since. We have eigen them something to preach about that

have given them something to preach about that may vary the stupid monotony of the old repeti-tions and storeotyped platitudes that soothe the saints to sleep. I commend the JOURNAL wher-ever I go, and find a hearty approval of its loyal independence and clear discrimination which prom-

ise so 'much for the cause, and blesses even those who wince and feel hurt. True to the facts and faithful to all genuine mediumship, it supplies an abundance of evidence for the immortal building,

and uses it in the broad-philosophy that is rising out of the elements of confusion. The literature of Spiritualism is fast outgrowing the liability fo the charge of weakness and imbedility. Such writ-ers as A.J. Davis, Hudson Tuttle, S. B. Brittan, Glies B. Stebbins and a score or more that rank with them are the more if wat the superior of

with them, are the peers, if not the superiors of any class in the world. And the tastes and de-mands of the spiritual public have been so educat-

ed through our press and lecturors that the best

minds, best thoughts and broadest philosophy pre-sented in the choicest language, are indispensable

Hugo Preyer, Canton, O., writes: I must

to receive endorsement and patronage.

Letter From Newman Weeks.

I heartily rejoice to see that you have placed the Journant, on the foundation of truth and outspoken honesty; and that while you have "malice toward none and charity for all," you give no quarter to known rascals and cheats. It is high time that the data of fooliab besty, abarred uncontrollable be tide of foolish, basty, absurd, uncontrollable human credulity, which has flooded the whole country with mountebank mediums for every new phase of manifestation, should be stayed, and a little reason and common sense be applied to spiritual as well as material things. I have been surprised often, to see people who were sensible, sharp, and very discriminating in other matters, when they become interested in Spiritualism and attend seances, were the ready and easy victims to the most bungling and transparent frauds. Being naturally obedient they would conform to all the arrange-ments of the tricksters, which, in such cases, are only conditions to prevent detection. I see by the letter of H. Holt, from Washington,

D. C., in the JOURNAL, that C. E. Watkins, being a atranger, Holt took him in; and Watkins being also forgetful, Holt was taken out of the board bill Mr. Watkins' memory must be organically defec-tive. He and a traveling chum were in Vermont last year, and the hotel keepers in Rutland, Dan bury and several other places still hold their board bills unpaid to remember them by Watkins call ed upon me as a stranger, but his countenance forbade his being taken in. Physiognomy don't lie, and God Almighty, through nature, never makes a mistake when He puts the marks of character on a human being. Watkins carries the label so plainly marked, that any "waylaring man, though a fool, ought not to err therein." by board though a fool, ought not to err therein," by board-ing him ten days, expecting honest compensation. The many mediums throughout the world, who are reliable, and whose lives testify to the truth and purity of the glorious spiritual philosophy, need not fear the "sifting process," for the pure wheat will shine all the more brightly, when the tares have been swept away. I hope and trust that you will ever have a word of sympathy and generous encouragement for all those who are good and true; and also incoleste a solvit of charigood and true; and also inculcate a spirit of charity and forgiveness toward the erring who desire to forsake their evil course; but in regard to those persistent unecropulous tricksters who resent kind advice and defy friendly warning, I an glad to see that the JOURNAL makes no uncertain sound. Instead of using a hanner of light to cover over darkness, because it is labeled spiritualism, I would weigh Spiritualism, Orthodoxy and the business world together in the tripple scale of truth, honesty and parity.

M. L. Wheat writes: Since our last letter. we have visited Collax, Victor, Des Moines, Har-lan and Logan in Iowa; and Columbus, Madison and Norfolk in Neb. In all these places we were well received, and the friends of Spiritualism and free thought are wide awake. Here, in Northeastern Nebraska, we find the people liberal in thought more so than any other section that we have visited This (Madison) county, though not yet settled

up, is destined to be one of the grandest spots of the earth; its soil is very rich. Railroad laud from \$3.50 to \$7.00 per acre. Many thousands of acres of government land are still vacant. Its people or government that are still vacant. To people are hospitable and liberal, and we would say to Spiritualista who contemplate coming west, here you will find congenial souls, and if further infor-mation is desired, write to E. F. Prince of Madison, a staunch Spiritualist, and reliable man. Weiwould like to make further engagements in this State Jowe Kanese on Missavid archive the

this State, Iowa, Kansas or Missouri, or along the line of the U. P. R. R.

Everywhere we find eager inquirers and attentive audiences. Mrs. Wheat improves rapidly in singing, and her readings and recitations are highly praised. We receive no sneers or abuse except ly praised. We receive no ancers or abuse except from the clergy, who seem to have a large supply of such material always on hand. In a few years these men will, like the chicken, turn and look in-to the dry shell of dead dogmas and creeds and ex-claim: "Did I ever come out of that?" We are doing what we can to spread the Journath, and every speaker and medium should do what they can to help you to carry the add tidings to human can to help you to carry the glad fidings to human hearts. Letters addressed to Council Bluffs, Ia., will reach us.

Spiritual Lociares at Haverhill, Mass.

JUNE 8, 1878.

It appears from the Haverhill Publisher, that Mr. Baxter has been lecturing at Haverhill again. One feature of his lectures is, that he describes spirits. The Publisher says:

These descriptions were very remarkable and interesting, supplying material for philosophie minds to turn into the mill of investigation. The first sensation described was that of a sound like the planing of boards, which passed away, and there appeared a vision of caskets and coffins of various sizes, piled up; then the name of Chase appeared, and the impression was felt that some recent occurrence had attracted the aftention of recent occurrence had attracted the attention of the spirit this way. A sensation of suffering about the lungs and throat of the speaker was supposed to indicate the disease of which the person died. Following this the name of Sylvester Chase was given. Everybody, of course, recognized this as a perfect description of the late Mr. Chase, the unperfect description of the late Mr. Chase, the un-dertaker, and if the common teaching that spirits can and do look back, is true, the Saturday exhi-bition of the new child's hearse in our streets would supply the recent attraction. What appear-ed to be a coilin plate was described as having up-on it "June, 1874" This is confirmed by the rec-ords as the date of his death.

The next was a vision of two persons talking together, at first not very distinctly given. "Attica" says both belonged here, but one resided here more than the other, and one was a more prominore that the other, and one was a more promi-nent person than the other. One seemed to be about seventy-five years old. They appeared to be talking about insurance or business of that kind. The names of Israel Carleton and Robert Marsh were given. It seemed as though Carleton had been for some time trying to reach his wife and dependent. The neares of Morr and Line of Will daughter. The names of Mary and Lizzle, of Will-iam street, of Boston and Haverhill, and of Moses Marsh of the North Parish, and of Mary, his eis-ter, were mentioned; and a book was seen con-nected with the name of Lizzle. After another vision had presented itself, there was a recurrence of this scame and the presented itself, there was a recurrence of this scene, and the name Marsh, with the words, "One year ago Sunday morning," as the time his death occurred, but by date "May 18." Attica Attica then represented this man as having had connec-tion with insurance business and banks. The next spirit described was one about forty-

The next spirit described was one about forty-two years of age, and the name of George H. Vea-sey given, who had been in spirit-life about nine-years, dying Nov. 9th, 1869. He was a Spiritual-ist, and was glad to see the progress that Spiritu-alism was making here. He spoke of Julia as the name of his wife. This person was recognized, and the description certified to as correct. Following this was a vision of a child, cherubic in appearance, seeming to stand out in relief, and in the centre of cloud drapery. It seemed not more than six months old, but Attica eaid it was older. The form changed, the child appearing larger, and the names Charlie Judge, and Charles

larger, and the names Charlie Judge, and Charles W., and Mary Judge, appeared in connection. Then the form of a hand, with the finger pointing away from here, was described, the exact signifi-cation of which was not given. We were directly after the lecture informed that the description was correct of the child, and that the mother died in Groveland.

Going Around the World.

The son of one of our most eminent London Spir. itualists has gone on a trip round the world, with the special intention of visiting the Australian and New Zealand colonics. We refer to Master Tobb, son of W. Tebb, Esq., who sailed from London in the "Medea" on April 50th, bound for Wellington, New Zealand. Master Tebb is about sixteen years of age, and takes this trip as an element of educa-tion, and for the consolidation of his constitution after close study, one of his professors being the well-known writer, "M. A. (Oxon.)" He carries with him letters of introduction to colonial Spiritualists, and we bespeak for him a kind reception wherever he may present bimself. Any kindness shown to the youthful traveler will be duly apprecisted by a large circle of friends in London-Medium and Daybreak,

liable, yet it is through the eye we get most of our education, and seeing is certainly one of the most important of our senses, especially when corroborated by some of the others. Just in proportion to the darkness, is deception

capable of being practiced at seances. As a proof that the mind is not so reliable in darkness, or even semi-darkness, in other words, when depriv-ed of one of its five senses, I offer the following:

Sometime since one of our most wide a wake and prominent lecturers, one who had seen near-ly all the noted public mediums of this country, was staying at my house, and to test the credulity of the human mind when in the "expectant state," I improvised a materializing seance for his especial benefit. (Those in collusion with me had rehearsed the affair for several weeks). So one night I suggested to my friends, after speaking of my sister's late development for materialization, that we hold a scance. He was delighted to have the chance of witnessing form manifestations through the private medium, in a private house. Well, we put the medium in the improvised cabi-net, in full sight, the door being wire screen, and after going through the usual preliminaries, forms began to appear; my friend believing us to be the only three in the house, the manifes-tations were particularly conclusive. After about these reliants, when our science the scripts wheth thirty minutes, when on asking the spirits wheth-er there would be any further demonstration, and gotting no answer, my friend said he knew there would, saying, "I can see them forming," and proceeded to describe what he saw. (?) and proceeded to describe what he saw. (7) Judge of his surprise when at a given signal the medium quickly awoke from her deep trance, and between the bursts of laughter, introduced the spirit form to my astonished friend, who would have welcomed the very smallest kind of a knot bole to ascene through It was perhang a cruel hole to escape through It was perhaps a cruel loke, but I guess it proved a valuable lesson to him, as it certainly did to all of us engaged in this "semi-dark seance." THOMAS LEES. Cleveland, Ö.

ANSWER BY HORATIO G. EDDY.

Many object to dark scances because they do not understand why spirits cannot manifest in the light, A volume could be written upon, the the light. A volume could be written upon, the power of darkness to produce physical results. The spirit germ of every bud and flower is hid from light by a material shroud. Nothing exists, either animal or vegetable, but has required the germ to be planted in a condition manifesting darkness for the development of its material power. This is the law running through nature. I have witnessed many manifestations in a mixture of light and darkness, but always found more dark-ness than light required in every case; when one informs me he or she has seen spirit manifestations without the aid of darkness,—I know they were either deceived or mistaken, as a result cannot be obtained outside of a natural law. Spiritualists and investigators, if you will search for the light that shines in the dark, you will find it, and it will direct you all to an immortal existence. Professed Spiritualists, you are asking too much in the Spiritualists, you are asking too much in the shape of materializations, and a class of medium-istic swindlers are ready to comply with your wants for a few pairty dollars. At present, you may feel satisfied, but when convinced that many of the "wonderful sights" seen in the shape of of the "womental signa" seen in the shape of apirit forms, prove to be old rags, false hair, etc., do not give up an immorial truth, but search wheely in the dark, and you will find enough there to prove that there is an immorial existence be-fore yea. The reason I have kept slices for the past two years, was because my band of spirits could not get power ontside of a material law to

2

te essential in line m in the future. So long as spirits require darkness for their manifestations, I think they should have it; but believe, on the whole, they retard the growth of Spiritualism. MRS. D. A. EDDY.

The Weeding Process.

Mn. EDITOR:-Please give me a moment to ash you to go on with your weeding. Grub the har-monial garden upside down if necessary, to get rid of the frauds. They are to it, what the army worms and grasshoppers are to vegetation, and leave equal destruction in their path. One tricky medium undoes years of hard work done by bonest believers, and makes more skeptice and scoffers than a dozen churches. These unprincipled crea-tures cause us to experience somewhat the mortification felt, I imagine, by sincere Christians, when their ministers occasionally display the "true in-wardness" of their natures. We have, though, the sdvantage of not holding mediums up as examples of purity, and never claim that they are "God's servants." The pulpit and the cabinet both desire their friends to have faith, and to believe them above suspicion; yet both are too often mere nests for vice and deception.

Let us require of mediums and disembodied spirits the same high standard of morals required of our fellow men. Better have no communication with the Spirit-world, than to have that which brings us in *rapport* with the low and wicked, and which demands lying, vicious sources through which to manifest. Let us thrust the impure from us and protect the good. When we find true me dinms, let us pay them well, surround them pleas antly if we can, protect and encourage them, and keep temptation away from them. Being sensi-tive, they are subject to influences unknown to mortal minds, and need our sympathy.

who desire only truth, will help you. Your sys-tem will terrify the false, and assist the true. In fact, it is the only fair thing for honest mediums. They have been thrown in the shadow by these pretentious persons who amaze the spectators with their wonderful manifestations. Spiritualists are to blame for investigating so carelessly and endorsing with so little actual knowledge. They must use more prudence and more firmness. One little rap, under test conditions, is of more value to truth, than an army of materializations with suspicious surroundings. We want to screen no trickster, to bolster up no theory, but we want to discover, encourage and maintain facts. Weed on ! MRB. JACOB MARTIN.

A Local Wonder.

Little 'Rancy Vennum has been restored to her arents, Mr. and Mrs. T. J. Vennum, completely cured. Last November, she became-as it were-crazy, and in February, preparations were being made to send her to an insane asylum, but the par-ents of the unfortunate little one were prevailed upon to consign her to the care of Mr. and Mrs. Ass. Roff, who believed she was under the influence of spirits. At Mr. Roff's house 'Rancy had been known as Mary Roff, the original Mary having died 19 years ago last July. She has recognized old life-time friends of the deceased Mary by the names they had borne before 'Rancy was born, and excapt during short intervals has conducted herself and talked like the "Mary" she considered herself to be. Last Monday, she told the Roff family that she should go back to heaven, at 11 o'clock Tuesday morning, and that 'Bancy Vennum would re-turn. At 11 o'clock Tuesday the "change" took place, and she recognized friends as 'Rancy Ven-num knew them, and seemed no longer to feel her-self to be Mary Roff. While in this peculiar state, her own parents were as strangers to her until she

learned to become acquainted with them. For three months she has called Mrs. Alter For three months she has called Mrs. Alter, "Nerve," just as Mary Roff while living, addressed her sister. She also called Mr. Roff, "father." Now it is "Mr. Roff," and at 11 o'clock Tuesday morn-ing, she immediately and in a surprised manner said to Mrs. Alter, who was present, "Why, Mrs. Alter!" She then said she felt as though she had been asleep. The meeting with her parents at their home was very affecting, and now she seems to be a healthy, happy little girl, going about no-ting things she saw before she was stricken, and recognizing changes that have since taken place. This is a remarkable case, and the fact that we cannot understand such things, does not do away with the axistence of these unaccountable mani-restations.-- Wateska (III.) Republicen, May 23rd.

Lancaster, Pa.

A Strange Incident.

If in the course of your recent reading you have not chanced to meet with "Burms, Past and Pres-ent," by Lieut Gen. Albert Fytche, C. B. I., you may be interested in the following accerpt: "When at Maulmain iwrites the General, then Major Fytchel I had an old school fellow, who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however,

lived in the closest intimacy. Years, however, passed away without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly, told him to call for a cup of tea in the verandah, and promised to be with him immediately. I dressed myself in haste and went out into the verandah, but found no one there. I could not believe my eyes. I call-ed to the sentry who was posted at the front of the house, but he had seen no strange centleman. A fortnight afferwards news arrived that he had died six hundred miles off, about the very time I had seen him'st Mauimain."

ALFRED BULL

Singular Independent Physical Manifestation.

It was not long since, that on a chilly day in my house with a moderate fire, I sat not far from the stove reading, when I dropped asleep; there was not another human being about the house. All at once there was a loud bang! I instantly opened my eyes, and a lid of the stove hung in the cavity, swinging; it was yet under motion, and had, by some unseen power, been knocked out of its place, and almost turned upside down. What could have been the motives of the invisible, unless it was to fet me know of their presence. I have had elmilar manifestations before.

J. CRYSLER.

L.E. Worcester, of Whitehall, Ill., sends the following challenge to Hon. Geo. W. Wendling, of Shelbyville, Ill., who has taken a strong stand against Liberalism:

Hon. Geo. W. Wendling, Shelbyville, Ill.:-Dear Sir-We respectfully challenge you to a public oral debate with B. F. Underwood, of Massachusetts, on the subjects discussed in your lecture, the same to last as long as you desire, to take place in Whitehall, and to be reported verbatim. I am authorized by Mr. Underwood, if you accept this challenge, to make arrangements in his behalf. The debate may take plant mutually agreed upon. By an early reply, you will greatly oblige. Yours respectfully, L. E. WORCESTER. The debate may take place at such time as can be

"Certain thoughts, certain observations long diministration of the second s there was such a thing as a "spiritual society." Mr. Emerson is not a Spiritualist by any means. He probably thinks there is a spiritual society because some deal man in times past has made a re-port from it. At any rate he has no business or right to believe in or talk about a spirit-world without he has adequate evidence of the fact that there is such a place,

The Elgin (Ill.) Advocate publishes an interest ing article from a correspondent in favor of Spiritualism. He concludes thus:

In conclusion, Mr. Editor, permit me to say, Spiritualism is the divinest gift ever bequeathed to humanity. It convinces the materialist of im-mortality, and it converts the Christian to his own faith, i.e., spiritual communion.

And they that tell us of these glorious things, The blessed visitants from happier spheres, Whose presence felt on gently waiting wings is known more frequent in these later years. For they unseal the syms that long have been Shut out from Truth by what Old Mrzer saith; And are prochaining to the sons of men That (dil is Love, and that there is no death.

ALL DECK

John W. McDonald, of Houston, Texas, writes: We were in Hempstead, Texas, while Capt. H. H. Brown and Mr. M. C. Vandercook were there. They are doing a glorious good work. Capt. Brown is second no one that I have heard as a lecturer. We, the Spiritualists, stormed the (orthodox) fort in Hempstead, and we will continue to hold what we have gained, and add to it. We are developing some fine mediums in Texas, and the people are waking up to investigate our philosophy. I feel a pride as well as pleasure in sce-ing the continued improvement in the grand old JOURNAL. "Long may it wave," and long may you live to edit it.

The grandest of all laws is the law of progressive development. Under it, in the wide sweep of things, men grow wiser as they grow ofder; societies better.-Bovec.

Words of praise, indeed, are almost as necessary to warm a child into a genial life as acts of kind-ness and affection. Judicious praise is to children what the sun is to flowers .- Bovee.

Brief Mentions.

C. Wardin writes: Thanks for your defense of all honest mediums, for you are defending them when you insist upon strict test conditions at circles for physical manifestations.

Mrs. M. A. Case writes: I think that Mr. Tuttle's writings are worth more than a yearly sub-scription to the JOURNAL; he treats the subject of marriage according to my views.

Mrs. B. D. Hawks writes: I have been reading the JOURNAL since the first of January, and an more than pleased with it. I like the independent, straightforward and courteous style in which the paper is conducted.

F. W. Baker writes: I, one subscriber, vote for you to publish more of Dr. Thomas' sermons. I think the "Ministering Spirits" splendid. To-night we have Hon. Geo. B. Wendling, who mod-estly (?) advertises himself the peer of Ingersoli. I will send you one of his bills as a sample of his bucher. bugling.

Mrs. S. J. Dickson writes: I am deeply interested in the stand which you have taken against fraud and hypocrisy; it is the only course to pur-sue in order to free Spiritualism from the odium cast upon it by the ignorant and mallclous. May its light so shine as to speedily dispel the dark-ness which enshrouds those who having eyes, see not.

Dr. G. E. Rogers writes: I think the last issue of the JOURNAL the best and most interesting number I ever read. This is a progressive age, and I think you and your paper are making rap-id strides in progression and wisdom, and you should receive your reward here, in the shape of thousands of new subscribers. If you don't receive here, you will in the great hereafter. I think if a good lecturer or medium should visit Tipton, Ia., they might be the means of doing good, and repay themselves.

Wm. P. Lippincott writes: I have justread your editorial, "A Word of Warning." I am not entire-ly certain that Spiritualism is true, but at in hopes that I may yet find it so. The way you are dealing with frauds, and the issue you make, are refreshing and encouraging, and seem to point the way to something more reliable than we have been having. Let everybody read the article re-ferred to and take courages? day is breaking, and ferred to, and take courage; day is breaking, and we may soon find ourselves out of the woods.

we may soon find ourselves out of the woods. J. B. Wilcox writes: I have the honor of report-ing a new society of Spiritualists, which was or-ganized here on the 5th of the present month. The society is known as "The Homestead Valley Society of Spiritualists," of Eauciaire county, Wis-consin, and comprises the following officers: Mr. J. G. Hazen, President; Mrs. S. Busby, Vice Presi-dent; Mr. J. B. Wilcox, Secretary; Mrs. F. Gull-bert, Treasurer; Mr. I. E. Lawrence, Collector. The society adopted the articles of association as laid down in Becord Book. The society are holding circles regularly at the residence of J. G. Hazen, in rooms fitted up expressly for the pur-pose, and receiving demonstrations both pleasing and conviscing, which I shall be pleased to report from time to time, as circumstances will permit.

let your readers know of the progress our circle is making. In my last I stated that a young skep, tic was developing. The spirits are now able to the and untile him in a few seconds. We use no cabinet, but put him into a corner of the room and draw a outful before him on a corner of the room and cabinet, but put him into a corner of the room and draw a curtain before him. Our spirit friends also play upon a violin which we lay under the table, and ring a bell, keeping time to our sluging. A few weeks ago they brought us a beautiful flower. They have also lifted the table as high as we could reach and carried it in that way around the room, bring-ing it back to the place from which they took it. Books, pencils, etc., laid on the floor, are placed on the table, and it seems that they take especial de-light in hitting me on my hands in order to acare me, which they often do. They have promised to instrialize for us soon, and of course we are anxthe, which they often do. They have promised to insterialize for us soon, and of course we are anx-ions. I believe cases where such rapid progress has been made, are very scarce. All in the circle were skeptics at first, but honest investigators and our spirit friends pronounce it the best circle they could find. Ohl what a beautiful philosophy—no, not philosophy, but trath. When Spiritualists and investigators will not only desire the physical manifestations, but will sock after the truth, the underlying principle of Spiritualism, they will underlying principle of Spiritualism, they will learn a great deal quicker sad more. Spiritualism is not taught us to satisfy our animal desires, but to cultivate our moral and spiritual natures.

RELIGIO-PHILOSOPHICAL JOURNAL. JUNE 8, 1878. Agents Wänted. LIST OF BOOKS Laysicians. Business Cards. FOR SALE BY THE S2500 Aver. Ageuta wantedeverywhere. Bus-S2500 Address J. Wowrit & Co., St. Louis, Mo. THE MAGNETIC TREATMENT. **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** FRANK BARER. S. W. OSGOOD, NOTARY PERMG. GEND 25 CENTS TO DR. ANDREW STONE, TROY N. Y., Band obtain a large, highly illustrated book on the system of Vitalizing Treatment CHICAGO. BAKER & OSGOOD. 27-21-24-20 WEARE ALSO PREPARED TO FURNISH MISCELLAN-ous books not in our List, at regular rates, and, on re-cent of the more, will send them by mail or express, as may be desired. If send by mail, one after more than the regular cost of the book will be required to prepay pectage. The pat-ronage of our relendate solicited. In making remainances for books, buy postsionders when practicable. It postsionders con not be had, register your letters. If Orders for Books, Medicine, or Merchan-dise of any kind, to be send by express C. U. D., must be do-companied by not less than Ech or if of less value a book on. SGOLD PLATED WATCHES. Chesters in the known world, Sample Weich Free to Agents, Address, A. COULTER & Co., Chicago. ATTORNEYS AND COUNSELORS, NEW GOSPEL OF HEALTH, PROVS 15 and 16. Containing seven sections on Vital Magnetism and illustrated monipulations, by Ba. Srevr. For sale at this office. Price \$1.55; cloth bound copies. \$1.50 TIMES BUILDING, CHICAGO. 22-21-24-40 \$350 A MONTH-AGENTS WANTED-36 best 6550 reling splicits in the world; one sample free. Ad-oress JAY BRONSON, Betroit, Mich. 25059 Aliscellaneous. Anna M. Middlebrook, M. D., New Gospel of Realth, A. Stone, M.D. Clo. 2.59 16, pz. 1.25 10 has been induced by the urgent entreaties of friends to recon-ter the lecturing field as an aportie of reform. She will an-swer cells to encak upon Spiritualism. Liberal-Horigion, ficath and Hygiene, Woman's E evation and Mar's Reforma-tion. Temperance, and various other topics which the cond-tion of the times demand. Engagements are solicited from the West, as wellass other portions of the constry. Terms in conformity with the times. Address Box 75, Bridgeport, Cz. 21-017 dias of any kind, to be sent by express C. O. D., must be ac-companied by not less than #AA, or, if of less value, then by one-dourth the cost, No attention will be paid to may order, unless these terms are complied with. S1200 Hatser, Ealesmen wanted to self our State of the self of the self our state of the self of The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twolve o'clorit, at the Third Uniterian Church, corner Monroe and Lafin streets. All creinvited. All orders, with the price of book desired, and the additional amount montioned for posiage, will meet 21-22-24-20 Jehovah and Satan Compared. with prompt attention, CAPT, H. H. &FANNIE M. BROWN This radiest pamphles on old theology, with other causily interesting Tracts, sens postpaid to there embedding a storip if the sather, M. B. Graven Eichbere, Bucks Co., Pa. Analysis of Religious Bellef, by Viscount Amberley. 3.00 10 Ape of 1.cason and Framination of the Prophesics. by Thos. Paper. 5) 64 Age of Leasen and Framination of the Prophesics. 20 64 In Hour with the Angels. Cluth, Six, post. 40. Paper. 20 64 An Hour with the Angels. Cluth, Six, post. 40. Paper. 30 62 Age of Reason and Examination of the Prophesics. 30 62 Artificial Sopenamination, by Dr. Fednetteels. 30 62 Answers to Questions, Practical and Spiritual, by A. J. 1.20 10 Davis. 1.20 10 Age of Reason, These Paine. 1.25 10 Arcana of Nature. Yol K. sold of the Spirit-world, Yol. L. Hudson Tuttle. 1.25 10 Arcana of Nature. Yol K. sold of the Spirit-world, Yol. L. Hudson Tuttle. 1.23 63 Arcana of Nature. Yol K. and of the Spirit-world, Yol. L. Hudson Tuttle. 1.23 63 Arcana of Nature. Yol K. Anger and Nature. Yol K. Arcana of Nature.</t Psychometrists and Clairvoyant Physicians, Parenological Chart-(Well's Descriptive). Philosophy of Special Frovidences, by A. J. Davis, Cloth 50 Cl. Haper. Philosophical Dictionary of Voltaire. Fifth American Edition, 500 octavo pages, two steel plates. Largess and most correct cultion in the English Largence. Contains more matter than the London Edition which cells for Mill. 25 (1 ASTROLOGY, 29.62 Prof. Lister, Astrologer, 505. W. 284 st. N. Z. TO CLOSE ESTATE. Forty four years' practice, twenty-even in Boston. Can be conculted by letter. Sand for a Circular. Address all letters P. O. Box 4528. New York Citz. vb. 201 Newspapers and Magazines Jesus of Nazareth; For sale at the Office of this Paper. SOUL-READING, or PSYCHOMETRY SOUL-READING, or PSYCHIOMETTEXY Mrs. A. B. Soverance would respectfully abnounce to the paolic, that from a lock of bair or band-writing she will give a coni-recaing or psychometric defineation of elementer, with instructions how to develop the intellectual and spiritual faculties, how to supprosi propulsifies that are too ez-treme, adaptation of flowe interding manifage, how these there are unhappily married may related their former love, adapt-ation to buddless with bushess advice, and accurate disgonats of physical and mental diseases, with mataro's best remedies, mid also marked changes of past, present and future lio. Tiffeen years' experience as a Soul floader, and handrede of restimonials from among the best minds of America and Eu-tope, worrants her in stating that she can fully come up to the calms herein made for hor. Find defineration, \$2.00 and four Addrecs, Mins, A. B. Sieverta NCE, White Water, Walvorfa Co., Wite. Banner of Light. Spiritual Scientist, Buston. S CZHOR. Bostos, 15 46. 44 Roxon Investigator. The Spiritualist and Journal of A TRUE HISTORY Psychological Science. London. S OF THE THOMAS PAINE VINDICATION. By Robert G. Ingercoll. Price tee, For cale at the office of this payer. THE HOLLOW GLOBE; Arcana of Spiritualism, by Hudson Tuttle 1.59 10 Artesh of Spininghists, of Finder 1 factor for the first state of the first s 0E, THE WORLD'S AGITATOR AND RECONCILER. Paine's Political Works, | Volume...... 1.59.10 DR. F. L. H. WILLIS, Philosophio Ideas: or, Tho Spiritual Aspect Noines Presents to J. Wilmingtst. Embracing his Parentage, Youth, Original Dec-23.00 A Treatice on the Physical Conformation of the Earth. Presented through the erganism of M. L. Sherman, M. D., and written by W.n. F. Lyon. Price, \$3.00, postage 10 cents. care of Banner of Light, Boston, Mass., in India. Marvel Workers-Allen Patham..... Rights of Mon, by Thos. Paine, trines and Works, his Career as a Public Teacher Cloth. 50 QJ Rights of Man, Uy Tude, Prine, Cloth, St Ch Rights of Man, Thomas Pathe, 50 01 Religns and Bemacrasy, Prof. Britton 25 02 Radical Discourses, by Denton 125 03 Retriev of Clarke on Emerson-Mazie Doten. 125 03 Redical Harmes-Win, Benton 125 03 Redical Harmes-Win, Benton 125 03 Splitt Invocations, or Prayers and Prairs, Complication 125 03 Synth Albentran, B. Chuid 125 03 Sond Albertran, B. Chuid 20 09 Sond Albertran, B. Chuid 20 09 In presenting his claims to the readers of this JOVENAL, Dr. Brancher of Polm, by Mrs. J. S. Adams. 1.25 67 and Physician of the People; clso, The Naturo Willis would say that he has had over twenty years' experi-*.* For cole, wholesale and retail, by the Religio-Philosoph ical Publishing House, Chicago, of the Great Conspiracy against him, with all 0232 290 Psychometric Diagnoser of Disease. the Incidents of his Tragical Death, given THE The influences controlling the late Mrs. J. M. Conest, of the on Spiritual Authority from Spirits who PHILOSOPHY OF CREATION,. Banner of Light, pronounced him as a Cora Toppan Richmond. Soril Affinity-A, B, Child. Satan, Biography of -K, Graves. Sermon from Shakespearc's Tent-Denton. Suddy Not the Sablath. Strange Vistors, dictrast fitnouch a clairroyant. Spiritual Harp, 200 14. Abridged Edition. Spiritual Harp, 200 14. Abridged Edition. Spiritual Harp, 200 14. Abridged Edition. Self-Abegrationist: or, The True King and Queen, by H. C. Wright-Paner. Scal of Things, by Elizabeth and William Denton... Spiritual Philosophy vs. Disboliom-Mrs. King. Spiritual Philosophy vs. Disboliom-Mrs. King. Settence of Evid-Joed Moody. Syntagma. Syntagma of Nature, or Laws of the Moral and Physical were Contemporary Mortals with him Unfolding the Laws of the Progressive Develop-Clairvoyant second to none in the United 29 62 55 69 ment of Nature, and Embracing the Philoso-phy of Man, Spirit, and the Spirit-world. while on the Earth.-Given States. Dr. Wilks combines accurate, celentific knowledge with through the Mediumship of iscen and rearching clairvoyance, and alded by his an BY THOMAS PAINE, THEOREM THE HAND OF HORACE G, WOOD, MEDICM, ALEXANDER SMYTH. rivalled Tais is a very valuable little work, which has had a large cir-culation, and is deserving of many times as large. Powers in Diagnosing from Hair or Handwriting, 50.05 he claims special skill in treating all diseases of the bload and Price, in cloth, & canta, postage 6 conta; paper, 35 conta, postage, 4 conta, • For sile, wholesale and retari, by the RELIGIO-FILLO-asphired, Prinzeening House, Chicago, PREFACE, nervous system, Cancers, Scrofula in all its forms, Epilopsy, Paralysis, and all the most deliente and complicated diseases 25 0 Under a conce of duty which I owe to manhind, and copeof both seases. cially to all these of the various Christian denominations, I Cilone of Evil—Jeel Moody. Eclence of Evil—Jeel Moody. System of Nature, or Laws of the Moral and Physical World—Baron D'Holbach. Station of Nature, or Laws of the Moral and Physical World—Baron D'Holbach. Stating Ghoet Stories from Anthenile Sources. Ecle Listinctor in Parenology—Paper, 50 04; cloth. So 04 Spiritualism. Discussion of J. C. Fish and T. H. Dunn Singes an interesting Game of Cardia, for children. Stories of Influity, from the French, of Camille Faun-moriton. Singuiar and inferesting work. Storiles of Influity, from the French, of Camille Faun-moriton. Singuiar and inferesting work. Storiles of Influity, from the French, of Camille Faun-moriton. Singuiar and inferesting work. Storiles of Influity, from the French, of Camille Faun-moriton. Singuiar and Spiritualism NB. Wolfe, MD 240 14 Spiritualism, Deviner of Trates—Judge Edmonds. Storiles of Theo. Parker-Miss Pamedell. Spiritual Teacher and Songiter-J. M. Peebles. Sond and Bodyr or, The Spiritual Science of Healthand Directer-W. F. Evans. Storiles for our Children-H, and E. Tuttle. Storiles for our Children-H, and E. Tuttle. Stories for our Children-H, and E. Tuttle. Stories for our Children-H, and E. Tuttle. Stories for our Children-H, and E. Tuttle. 200 10 Dr. Willis is permitted to refor to numerous parties who OLD THEOLOGY feel myzelf impelled to issue this extraordinary book to the have been cured by his system of practice when all others had world. It purports to be THE TRUE HISTORY OF JESTS OF TURNED OR. falled. Send for circular with references and terms. All let-NAZABETH; being the first and only work in which is porters must contain a return postage stamp." trayed the true character and works of that much esteemed RIGHTSIDE 22-16-23-15 UPSIDE and beloved individual. In it, he is divested of all the myth-Would You Know Yourself DOWN: TP. ical surroundings and fabalous origin, as represented in all Tork, by T. P. Wasand 10 12 Tork, by T. P. Wasand 75 00 Career of Religious Ideat-Paper, 50 75 00 Christianity and Indicity-Humpbrey-Bennett Distication. 10 02 Does Matter Co it Ali? Surgent's Reply to Tyndell. 65 00 Deck Matter Co it Ali? Surgent's Reply to Tyndell. 65 00 Deck Matter Co it Ali? Surgent's Reply to Tyndell. 65 00 Decknee of Schittalism--Walloce. 25 02 Distionary. Webster's Unable cover. 100 02 Dyspepsia its Treatment, etc. 25 02 Descent of Man, by Barwin. 100 12 Devenport Brothors,-their Remarkable and Interesting History. 100 14 Diegeis, by Rev. Kobert Taylor, written by him whilo imprisoned for Blasphemy. This work is an account of the stread carly history of Christianity. 269 16 others. He is presented to the mental view of the present age BY A METHODIST MINISTER. CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN The Recurrection of the Dead; the Second Coming of Christ; the Last Day of Judgment, chowing from the Start-point of Common Senso, Reason, Science, Pridocophy, and the Dible, the Utter Folly there is in the Body, a Literal Coming of Christ at the Body, a Literal Coming of Christ at the Edd of the World, and a Literal Judgment to Follow. By T. E. TAYLOR, A. M. M. D. Price, many \$1.000 matching from \$1.000 as a rathral man, where maits of character were amiguility, Psychometrist and Cinirvoyant. justice, muthalizers and benevalence; who finally become a Come in person, or send by letter a lock of your hair, or Come in person, or send by letter a lock of your hair, or insad-writing, or a photograph, he will give you a correct do-incation of character giving instructions for selfingered ment, by telling what faculties to cultivate and what to re-strain, giving your present puscieal, mental and spiritual con-dition, giving past and future events, telling what kind of a medium you can develop hato, if any. What business or pro-leasion you are best calculated for, to besuccessful in life. Ad-vice and counsel in business matters, also, advice in reference to martiage; the adaptation of one to the other, and, whether you are that an unitary martiage; hints and advice to fusce that are in unitary martiage; hints and advice to fusce that are in unitary martial relations, how to make their path of life smoother. Further, will give an examination of discases, and correct diagnosis, with a written prescription and instructions for bome treatment, which, if the pather follow, will improve their health and condition every time, if it does not effect a cure. **IDELINKATIGNIS** martyr to his love and good intentions toward mankind, The numerous incidents and startling facts pertaining to this History are given on Spiritual antionity by a series of clair andient communications and mental visions, through the Me diam and Anthor. The grouping of these characters, compilling the incidents, description of the scenery and illustra-Price, paper. Si. Of: postage free. Cloth, \$1.25, postage, 65c. tions, are given in the words and style of the Author, who has to other spelory to make for, any imperfections that may be The Hollow Glopa..... 2.00 10 Postages, orthogen the Politishere, Rendero Philippophica, Printing house, Chicago, Thomas Paine Viudicated. By R. G. Infercell...... The Rise and Progress of Spiritualism in England.... The Interpreter and Translator-by Jomes Monroe... 15 U found, then that he has done hit best to make it comprehen-25 CC 75 CL ity 's Palpit, by Rev. Robert Taylor, with a Lictch of Anthor's Life rive, important and interesting to all choses of readers. Same persone, not being favored with the new light of the ege, will THE MYSTERY

 A. J. Dircis, 159 10. Paper.
 139 55

 The Yahuo, a Satirical Energy.
 139 55

 The God Proposed, by Denfon.
 159 69

 To-Morrow of Death
 159 69

 Three Places of Saturation.
 10 02

 The Clock Struck Onc. Sam'l Watson.
 120 00

 Too Inner Life: or. Splith Mysterics Explained—Davis
 1.53 00

 The History of the Conflict bet, Religion and Science,
 1.55 10

 The Malo, autobiography of D. C. Densmore.
 1.55 10

 The Events in the Life of a Scier, by K. Graves.
 1.50 10

 The Splith Jose, by Allan Kauder.
 1.50 10

 The Splith's Book, by Allan Kauder.
 1.50 12

 The Split's Block, by Allan Kauder.
 1.50 10

 The Split's Sages. Indides and Thinkerz, by D. M.
 25 00

 The World's Sages. Indides and Thinkerz, by D. M.
 25 00

 The Split's Sages. Indides and Thinkerz, by D. M.
 25 00

 The Split's Sages. Indides and Thinkerz, by D. M.
 25 00

 The World's Sages. Dialogues for Children. Davis for Children. Davis and his Maker. Death an Light of Harmonial Philosophy-M. F. Davis Death an Light of Harmonial Philosophy-M. F. Davis Dawinism vs. Sniritnalism-Hon. J. M. Peebles. 20 00 15 00 15 00 Discourses through Mediamship of Mrs. C. L. V. (Tap-pan) Richmond. pan) Richmond. Experiences of Judge Edmonds In Spirit-life, given through Mrs. (Tappan) I. Ichmond. Epitome of Spiritualism and Spirit Magnetism, their Verity, Practicability, Conditions and Laws. Paper 35 65 Clark 2.00 12 25 60 (2) 05 1,00 95 50 05 Stoff Clark. Eating for Strength. Edwin Drood, Cloth L60 00, Paper. 25 02 Engine of the Bible, Demonstrated by the Truthe of Na-ture, by Henry C. Wright, Paper 35 04, Cloth... Psence of Keligion, L. Feuerbach, Paper 35 02, Cloth. Except Hall, Theological Romance, Clo, 83 10, Paper Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright, Paper 50 04, Cloth... Electrical Psychology, Dods... Electrical Psychology, Dods... 20 64 60 05 89 64 60 65 .75 00 1.50 08 \$.60 18 Fabulous Tendency of Ancient Authors, by M. B. 10 Č CTAVES ******** Dale Owen. Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis, Enlarged Edition, Cloth 50 06 "The Day of Rest." by W. McDonnell..... 10.60 50 0 1.00 0 1.50 1 25 06. Paper. Fonntain. A. J. Davis. Future Life. Mrs. Sweet. Underwood and harple's Details, Closh, WW. Taper, G. G. Vestiges of Creation. 1.27 68 Vital Magnetic Cure. 1.25 68 Vital Force, How Wasted and How Preserved-E. P. Miller, M. D. Paper, 60 63; cloth. 1.00 66 Volney's Ruins; or, Meditations on the Revolution of Empires, with blographical notice, by Count Darn. 1.60 06 Volney's New Researches. 1.50 68 Vital Magnetism-E. D. Babbitt. 25 00 What Was He? By W. Denton. Paper, 1.00 10. Cloth 1.25 10 10 Ö 20 02 10 02 55 63 50 () PHILOSOPHIC IDEAS; Spiritual Aspect Nature Presents J. WILMSHURST. J. WILMSHURST. J. WILMSHURST. In the opening chapter, the problems to be solved, involving the principles of Motion, Life and Being, are stated in thirty-six questions, which are discussed in the volume. The author starts out with the central ides of Panthelatic Delem-all is God, God is all. In developing this idea he bends everything to one principle-Love. "It has been said 'Knowl-edge is power," more correctly, Being or Love is power, Knowledge isguidance; the two combined--Wisdom. """ Love translated into daily life, will make our every day a poten -in the morning, prose; at noos, blank verse; afternoon, rythmic, evening, music and metric verse. Motion is the first element in change-the sence of variety. Love, the unity, BMotion, is harmony. Harmoky is the development of love--love unfolded progressed and ever progressing. "" Learn all and teach no less. Let your best feators to reamples. Live weil; learn weil, teach weil, and love well. "" Weil mate and weil educate. Be true philosophers, now and for ever more." Prince, 35 cents, postage 04. Heathens of the Heath-cloth 1.59 CC. Paper..... 1.09 60 Isis Unveiled. 2 Vols..... 7.50 00 Jehovah Unveiled; or, The Character of the Jewish Deity Delineated Price, 85 cents, postage 04. **For sale, wholesale and retail, by the RELIGIO-PHILO-POPHICAL FURLISHING HOUSE, Chicago. Deity Delineated. So of Joan of Arc, a Biography translated from the French. by Sarah M. Grimkee. Jeans of Anzareth. By Faul and Juda, through Alex-ander Smyth. Bemarkable and Interesting work. 100 06 35.04 ISIS UNVEILED A Master-Key to the Mysteries of Ancient and Modera Science and Religion. Life Beyond the Grave 1.90 05 BY H. P. BLAVATSKY. Life of Thos. Paine. Paper. 50 04 The recent revival of interest in Fallology and Archeology, resulting from the labors of Banash, Layard, Higgins, Mus-ier, Dr. Schleman, and others, has created a great demand for works on Eastern topics. The shifter starts the fact well assigned. A native of Asia ier, Dr. Schlieman, and others, has created a groat demand for works on Kasterz topic. The author enters the field well soupped. A native of Asia, her childhood passed among the Galuncka, Tartara, Persiana, sud other Easterz peoples; her matarity among Hindus, Cia-galese. Thibetans, and myrpitam, oriental traditiona lan-guages, literature, and myrpitam, oriental traditional study and occupation. The immense fund of information into a compation. The immense fund of information intore in all ands, easily her to inrow more light upon the esoferic philosophy of Easterz nations than, perhaps, any other writer who has contributed to the literature of this im-portant subject. 25 00 1,00 00 * (0) 14 Two volumes, royal Bro; shout 1600 pages handsomely printed, choth, extra, \$7.16. "a "For sais, wholenals and solal, by the Mattesto-Philo-sommout Pratings in Stores, Chicago.

probably discignitize Spiritical authority. If so, that will not detract from the months of the work; for all, there who shall

Tarkas-Brief Delinestion, \$1.00. Full and Complete De-linestion, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delinestion with Di-senosis and Prescription, \$3.00. Address A. B. Swyman. 417 Milwaukee St., Milwaukee, Wis. visual

stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitions errors -ench being the wish of the Spirits, and of the humble individual who subscribes himself the MEDICH AND AUTHOR. CONTENTS.

d interest to nergee it, will find that everything there's

CONTEXTS. Dedication; Proface: Introduction—The Medium's Spiritual Experience; Confession of Saui of Tarses; Early Ilistory of Jessus; Saui declares his united to Judas; John the Espirit at Home; Home of Lazarus—Martha and Mary; Jose and Mary's Declaration in the Garden; John baptizes in the Jordan; Saoi h his chamber—The Compiracy, Judae and Coshi, Saui and the Sybil; Jesus in his Grotto—The Dream; Jesus at Nazareth; Bethaida, the home of Simon or Peter; Plain of Genesareth —Jesus addresses the multitude; Saui and Judas—The work-ing of the plot; Feast of the Passover—Jeans addresses the people; Cataphae, Ganadici and Saui: Fool of Berhadda— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus teachers and heals the afficied; The Benutiful Gate— Jesus tiecourses on the Sabasth; Jesus and the Samstrian woman—Interview with John; The Spirit Saui gives a general view of the traveries of Jesus his followers, his works, Charac-ter and public estimation; The resuscitation of Lazarus; Jesus dis-courses with Nicodemun; Jesus defends the woman charged with adultery; Jesus portrays the Scribes and Pharleees; Jesus and Mary in the Garden of Getmemane; Chamber of Gezith—Jesus accused; Jesus before Plate and Herod; Pro-cesion to Golgotha; The lost Braccit found, Herod and the Synil—Astunnding revelations; Saul and Judas—The reward of the Trailtor; The last communication of the Spirit Saul to the Medium.

This book is one of the most intensely thrilling works ever published. It has always been read with unabated interest by every person who has taken it ny. There is not a dry sentence in the whole three hundred and fifty-six pages. The absorbing interest created by the first few pages is evenly sustained to the last line.

To close the estate of the late proprietor, we will for the NEXT NINETY DAYS, sell/this book of 856 pages, 12mo, cloth, printed on heavy toned paper and well bound, for ONE DOLLAR, postage free.

***For sale, wholesale and retail, by the RELIGIO. PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill

NATURE'S LAWS IN HUMAN LIFE;

An Exposition of Spiritualism. Embracing the various opitions of Extremasts, pro and con orgether with the Author's Experience, by the Author o. "Vital Magnetic Care."

Price \$1.50; postage 10 cents. * For rale, wholeask and retail, by the Ralagio-Philo-wholeask Rouse, Chicago.

THE INFLUENCE

CHRISTIANITY ON CIVILIZATION

BY B. F UNDERWOOD.

In this pamphet of about one hundred pages the suthar has embodied a large number of facts obtained from a long, ex-tensive and severe course of study; and as all his authorities are farily and henesity quoted, the work is of great value on the account alone. His conclusions are carefully drawn and demonstrate on provided in the several se Irregistible, on many points.

Price, 25 cents; postage free,

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

ING SOCIETIES OF SPIRITUALISTS

Price, 21,50, Passage fron.

"." For sale, wholesale and retail, by the Publishers' the

ORGANIZE! ORGANIZE

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

CALL TON L

EDWIN DROOD, And PART SECOND of the MYSTERY of EDWIN DROOD. BY THE SPIRIT PEN OF

CHARLES DICKENS, THEOUGH A MEDICM.

There are forty-three chapters in the whole Work embracing that portion of it which was written prior to the decease of the great author), making one complete volume of about 500 octavo pages.

Price : Cloth, \$1.00; Paper, 50, Postage Free. "For tale, wholesale and retail, by the RELIGIO-PEILO topmical, PUBLICATION HOUSE, Chicago.

THE

Interpreter AND Translator - OF THE-

GREAT MYSTERIES RECORDED IN DANIEL and REVELATION

AND

OTHER BOOKS OF SCRIPTURE.

The Symbolic Language of Dreams and Visions Translated and Defined.

EY JAMES MONECE.

PRICE, 75 CENTS

***For sale, wholessle and retail, by the RELIGIO-PHILO. BOPHICAL PUBLISHING HOUSE, Chicago.

THE HALO:

AN AUTOBIOGRAPHY OF

D. C. DENSMORE. Leiography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more excep-tional than representative. It is designed to illustrate spiritu-al philosophy; or, in other words, to demonstrate the fact that our friends in spirit-life attend and act upon us while we in-habit material boiles; and that they frequently induced us for good watch over us in the ups and downs of life here, are cognizate of every thought, there us when desponding, and give us hopeful words of encouragement when misfortune manifesting.

testils us, To the struggling, discouraged men and women of the world, to these bent down with sickness and cares, this volume is re-spectfully dedicated; and if the perusal of its pages aball giad-den the heart of some wayfarer, in hisgloomy pilgrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

CONTENTS.

CONTENTS. Childhood, Precocious Shipbuilding: At School in Providence, and School-Teaching; First Voyage Whaling; Second Voyage Whaling; Third Voyage Whaling; Farming; Purchasing the Ship "Manazout," and Getting Ready for Scs.; Fourth Whal-ing Voyage, in Ship "Manazoit"; Lumbering Business at-Gardiner, Me.; Leurning the Ship-building Trade, and its Re-enits: Incidents on a Voyage to the Gold Mines of California, and Return, 1649; Shipbuilding at Rockland, Me.; Healing the Sick by Laying-on of Hands, and often without Contact with the Failent; At Home on a Visit: Reperiences in New York; Visit to Cincinnati; Gas Regulstor, What became of It; Visit to St. Louis: Work in Shipyard; Dirter out of Town by Ad-vance of a Rebel Army; Stay in Patincah, Ky.; Town occupied by Gen, Forrast; Flee to Metropolis City; Steamboat-building, etc.; Publishing a Spirital Newgaper called the "Voice of Angela," edited and managed by Spirits; How and by whom it was first projected, and why it was gotten at.

12mo., cloth, 360 pages, Price \$1.50.

*, Forsale, wholesale and retail, by the Ritlinio-Purio-soputori, Pontieuryg Horen, 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

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

W Terms of payment, strictly, cash in advance.

Clairvoyant Healer.

DR. D. P. KAYNER,

The Well-Known and Reliable Clairvoyant,

PERSONAL EXAMINATION, Those desiring personal examinations can be accommodated Arrangements can be made for personal examinations by applying at room 61 Merchants Building, corner of LaSalle and Watchington sts., Chicago.

Elastic Trueses, for the cure of Hernis, applied, or fur-

Psychological Practice of MEDICINE,

Medical Diagnosis. Sens lock of patient's hair, age, sex and One Dollar. Patients coming under treatment, will be credited with this Dollar on their first monthly Payment.

Differentpatiente, separate lettere.

Differention this bound of their prest montally Payments. Differention the second letters. Remedies and treatment for one month, by mail, Four Dollars. Our remedies are psychologized ormsgnetized, prepared chiefly from herhal and botanical principles-transformed into powders, which are readily soluble in water, thus easily assimilated by the system. We also use the ancient Arabic system of treatment by external means, to influence the nervous system, Amaist, psychologized and medicated on botanical and spiritual principles. Certain causes produce certain effects: each case, of course, treated specifically. Psychologized paper, fiannel, water, flowers, roots and herbe and other substances also used. Our islest impression has been an entirely new system of dry Mainsant, which enables us to send all our remedies by mail, thereby swing expense to patients. All these such are by mail, thereby swing expense to patients. All these such are by mail, thereby swing expense to facilitate princip, there by individe the treatment. Free and Arus Opeck by mail, 50 cents; to Agents, pr. dozen, Three Dollars. Development of Mediumably, Ersonination, send lock of hair, age, sex and 2 postage stamps, One Dollar. Our Fam-phier, Development, its Theory and Fractice, fully cents. Psychologized or magnetized paper for Development, One Dollar. Special letters of counsel on Development as well as oure of disease are another of our latest impressions. Our Psychologized for magnetized paper for Development as well as oure of disease are another of our latest impressions. Our Psychologized for magnetized paper for Development as well as oure of disease are another of our latest impressions. Our Psychologized Practices of Masicins has been submitted to the highest authority in science in this country and analytioned as being based upon strict scientific principles. Massard loca forse made in person or by letter; terms special. Correspond-sence on mineral ambjective coloning return postage, solicited. T

Terms Cash and no deviation from this rule. Address, F. VOGL, Baxter Springt, Cherokes Co., Kauss,

24.141

NERVO-VITALIZER A wonderful Instrument. Produces & quiet, passive state of rest of mind and body. Restores lost vitality, sives life and strength to the weak and nervous, when sil other means fail. Builds up wasted structure and quickens the nervo vital fulfis, Pain is cured, health restored. Will produce the mediumistic state and develop clairyoyancy. Sent everywhere for \$1.05. Agents wanted. Dr. W. A. GANDEE, BRISTOL, CONN.

TESTIMONIALS.

TESTIFICATION AND A CANAGE AND A LASS. DR. W. A. CANDER, Sitt - As references are saked of you, in the introduction of your new "Nerve-Vitalizer, and you necessarily have to refer to me, as the first experience with it was in my family. I thought the would save you the trouble of reference, and me the trouble of writing a certificate, on each occasion, to write you one for publication. The first trial was with my wife, which had the effect of put-ting her into an easy, sleepy state in the course of half an hour, In subsequent trials it put her fast saleep in fifteen minutes; it has also the effect of quicting her nerves and rasing her-very much when fired and in an exhausted condition. She has also been able to dispense with nervines entirely through its me, while before using it she had to resort to some one or other of them every few days, and somethines daily. This was by using the first one you made, when it was far from being perfected. She would not now part with it for many times its its the the avia affect on a prove to be when its its in the the sould not now part with it for many times its

perfected. She would not now part with it for many since its cost. It has the same effect on a young lady boarding with me, having put ber into a sound sleep in fifteen or tweaty minutes, and she is one of those parsons that gever get sleep? When sit-ting reading or otherwise occupied. An effective lay was at my house and boak 16 in her hand and was noon in what is called a trance mate, and went on to tell who were alling and to prescribe for them. But I take no slock in that line of trade, and have those to profit by it that do. I feel no relectance, however, in recommending the "Vira Lings" for all it is advertised to do in the resucting and vitalizing line, as stated in your circular. Bristo), February, 1673.

I received the Vitalizers all right. Think they possess great power to nothe sad quiet the nerves; had a person hold it who was quite stell, troubled with indignation; if yet him to sleep in a few minutes. When he swoke he shit preatly re-livered. It relieved the pain from the four of mother person, and several persons wave allocted inversely by the desiration current of the instrument. I have the hingto Cup and Horse of the meat, but ideal the will help me more them any thing I have the the ideal the Very respectfully first reserve more. For Cliff and Marset, Waster of comparison. The Cliff and Marset, Waster of comparison.

A Date A

EF Advertisements must be handed in as early as Monday neon, for insertion in next issue, earlier when possible. 344.19

C. L.

This Record Book is just what is needed. At every point where Spiritualisis can gailes, an organization should be ef-fected, even though the number of members be ever so small. Such a needer forms a moderne, which will attract to it with proper measurement the best minds of every community, and hellitism for the investigation of Seiritualism and for obtain-ing jectures, will soon be all that can be desired. The Consu-tation private in this book is such that svery person mearching for truth, can subscribe tool, whenever may be his belief. In addition to be private mather, the book combine two hundred blank paper to be used in Koping the record. Erices, \$3.50, Passing theres. for each insertion.

Wind Marchan Lines

Continued from First Page.

No picture drawn by Milton of the infernal regions, and no visions of Dante of reeking horrors of flaming souls, could picture the desolation of that selfish spirit, who is notaware of being in heaven nor in hell, but whose spirit is of no use in the universe. But another glimpse into the spiritual states not surrounding earth, where there are those who passed through a long life, guilty of active fraud and offense against the conscience, but who novertheless on earth, wore the mask of loveliness, a mask of purity, a mask of morality to the world for the sake of gain, the hoarding of wealth, and who passed ont into spirit existence, wanting the praise of man. The mask, however, is gone ; the spirit being seen face to face, and as angels look down upon each one, they do not condemn him, but turn away; he is not of them; as yet no loving glances meet him. he cannot rise to the aspirations of these who loved him once; he finds all his selfishness around him; each deed and word is before him in pictured image of thoras or briars, thistles, or desolate wastes, or slimy stream, and there, in solitude of his own thoughts and that supreme consciousness of his own poverty, can there be greater suffering than that which must come to him when he finally sees all this imperfection? When he knows that the whole of his life has been a mask, the darkness of his spirit is revealed! He might try to hate himself out of existence; he cannot do this; no destruction, no Lethe, not even terror or flame, but the conviction of his degradation within him, struggling all the time to be free; and yet that very conviction descends to uplift and save him.

Take the worst condition of human life, the lowest, most abject, uncouscious of moral energy or perception; the being who does wrong without knowing it. He has no offense of conscience. He must enter spirit life, not only surrounded by darkness, but not aware of that darkness; a long low line of cloud and horizon without meaning. objects without distinct human passions, that rise like a ghost, the vision cloudedthis state existing until some chord of love, some awakening sympathy reaching the spirit, he is gradually drawn up; but in this there is no penalty in the sense of revenge; in this there is no everlasting condition; the human soul cannot always remain in one state; it is impossible for the spirit, forever surrounded by light, to always remain in darkness.

That which is true, however, is that you or any one that passes through such 3 condition of darkness, connot escape the law, whatever it is; i.e., the consciousness of awakening and quickoning the conscience and suffering that finally sets free. And

awakens out of darkness the blooming flower, so spirit life being positive, shines upon the darkness of material life, awavens the soul into bloom eventually, though it may be long infolded in darkness; though clouds may seem to be unendurable; though the condition immediately beyond the earth cannot seem to be hopeful, still the light is perpetual, always shines, and there can be but one result-the darkness is not perpetual, is only relative, according to the degree of light. This truth emphasized, set adoat in the world upon punions of the spirit, by ministration to friends, becomes the salvation of man from the terror of hell and from the selfishness of too narrow a heaven, that the kingdom of heavon can only be shared by you and your friends; that Lingdom of heaven into which only a given family, or given circle of society, or given number are to be admitted, is gradually widening and emerging to include the whole.

THE KINGDOM TAUGHT BY CHRIST.

That condition which lessons the consciousness of perpetual existence of otornal forture for many, which pronounces the consciousness of a belief in the final restitution of all, the restoration of that condition which at last reaches down, clasping the lowliest and most darkened soul, kindles the spirit with immortal love—that must be the existence and the kingdom taught by Christ. Unfolding that life into hopefulness, makes room for expansion in the spiritual state, and straightway links to the celestial kingdom the many pathways of life into one point of love, and makes all the avenues of crime, sin and wretchedness, lead at last to the inevitable spirit of God, and expands the thought, the understanding, to the realization of celestial life, including other worlds and other kingdoms, all that realm that lies beyond the province of the so called natural sciences, so that such a system as this can but uplift, disenthrall, make free and glad the mind, or any class of minds to whom it is known. Therefere if cannot but annihilate any narrow and limited sense of the heaven of theology and the heaven of paganism, the heaven of any sect or grade, but also any annihilation, and must include the heaven of all humanity of earth, or in other worlds that are inhabited.

Take down the barriers, that, like Chinese walls, have surrounded the celestial kingdom of all nations; take down the narrow limits of sect, of creed and individual selfishness, to make room for every quality and every condition and noble attribute of man, until the soul shall know itself free, having been only incarnated in human form, and shall feel itself noble, and while breathing theglad vitalized life of this sublime coneciousness, it shall feel itself exalted. While speaking of this celestial kingdom, and step by step annihilating Hades and the guiding lines around mankind, the passions, appetites, crime, selfishness, the corruption that blackens humanity in high and low places -I shall look down from the celestial, high angelic peaks, in the face of the infernal regions-look beyond earth with its seething masses of human thought, with the corruption and corroding care, the terror and fear and selfishness that lies all about here. (and they could imagine this world originating all past ideas of hell and Dante looking down even upon the earth, when he wrought his Inferno,) and see this is also like that which lies beyond; strata after strata of this darkened and satirical life, is gradually uplifted, with certain minds towering above them, touching like mountains above the mole hills of earth, touching the white light of heaven with their brows; that teachers, leaders, and thinkers and messiahs are sent to lead mankind and show the heights above them. That certain ministering spirits speak out from their midst to every soul, saying that which is from the kingdom of heaven, proclaiming that the criminal confessing crime in the dungeon cell, the inebriate in the gutter, the Magdalen in the street, or the hypocrite in the Church or out of it, that they are coequal in the sight of heaven, and possess an inheritance with every soul; and fetters of crime, of appetite and poverty shall fall from them, and they shall be free men and women evermore. The voice of a mother, the ministration of her who in earthly life, with voice of angel speaks in prison cell to him man has condemned-the angelic spirit of the child bending above the brow of the father who stultifies himself for selfish interest in the world, the voice of admonition strikes home to the soul. He knows what treasures are valuable in that life, and he is warned not to incorporate them with selfishness, pride or ambition, for they must be left behind. The voice of the spirit crying out from the other side of existence, all angel ministrants of all time, all archangels breathe a word of promise and Christ to all humanity, and this is the voice of eternal life, which is not heaven; it is not hell, but it is that life which continues forever, has its heaven or hell in degree of spiritual unfoldment, and is not a selfish race for supremacy in the kingdom of heaven, but is perfect unfoldment of the flower of life from within to the end, that the lily may bloom, and the rose shed its fragrance and the divine truth and love may blossom upon human clay and become immortal.

Is enkindled as they speed along," Unto threefold power of heaven's song. And one with snowy face of prayer, Breathes wond'rous words of worshiping, Kindles an anthem on the air

Whence every human soul must cling, And having illed her work and place, Retires with heav'n appointed grace, And rosts now like the stars in heaven, Towards which cach morn and dewy even You turn your eyes, and pray again To chase away all human pain.

And one hovers ever before . Leading the path which you must tread, And stand just beside the door,

Whence, issuing, your beloved dead Pass out of sight and unto heaven. Through her your promises are given,

What faith at last waits to fulfill, Revealing heaven's perfect will. The bright-faced scraphs hover neur, In storms, darkness and doubt illumines,

Chases away each felating fear, Keens all dead flowers in sweet perfume, And makes you think they rise to bloom

In that bright life beyond the tomb. But one higgers above the earth, Lingers in every lowly place, Foreaking haunts of joy and mirth, Forsaking halls beauty's grace;

Wherever human was is found, There her oweet voice is ever heard; Wherever blood steins pierce the ground, There you may hear her low soft word, There you may feel her tender palm, There you may see her bending form; The pitying eyes reading eweet pealme, Diffusing light and glory warm, Making the atmosphere grow bright, Making from darkness, clear sunlight; And from every blood drop forming flowers, And every tear from dim eyes gone, And every form to love's sweet bowers Seeking and soothing all hearts long-Searching all hounts of woe and pain,

And to each, bringing light again. To cover all the wounds of care, She spreads her garlands o'er each brow And makes your darkness seem most fair

By her bright mantle even now; And when at last her work is done— 'Twill not be ended here below

Until each warlike blood stained sun Shall sink, till dead is human wee; And when at last her work is done-

You will see her like the star of even' Rise up to that blest height now won, (Tho' Charity, her name is given)

Her name is known as Love, in heaven.

THE FOURTH DIMENSION OF SPACE.

Zoellner's Theory of Knot-Tying.

At a scance given by Stade to Prof. Zoellner, astronomer and physicist in the University of Leipzic, three knots were tied in a cord, the ends of which were sealed. The test was made under rigid conditions, in broad daylight, and under the eyes of the renowned professor. This manifestation is not a new one in America, and has been accounted for by the "passage of matter through matter." This explanation by no means satisfies Prof. Zoeilner. He sees in it a demonstration of the surmise of Kant that space has more than three dimensions. He attests the fact, and exalts it to the domain of abstract mathematics, and in the blaze of his great learning exhibits it to the astonished savans of Europe. This is of great advantage in gaining at tention, just as was the now obsolete theory of psychic force, but we regard it as one of the most anomalous efforts ever put forth to account for a simple phenomenon. Prof. Zoellner argues in this manner: The knots were tied. This is a fact which cannot be gainsaid. How were they tied? If intelligences understanding the "fourth dimension of space" could manipulate the cord they could tie such knots. Hence, there are four dimensions at least to space. We cannot understand how such a conclusion follows, although we by no means deny that space may have more than the three dimensions of length, breadth and thickness. Nor do we think Prof. Zoellner has proved that an intelligence understanding these dimensions, could tie a knot in a cord with sealed ends. His illustration from a folded cord which can be unfolded is not parallel to that of the knot. If any one will test the matter, they will find that a knot cannot be tied or untied if the ends of the cord are sealed, though every dimension of a sphere be employed. The cord must be forced through itself in order to tie a knot unless the ends be free. It may be said we make direction, synonymous with "dimension," but this is the use Prof. Zoellner makes of it in his explanation of the simple "loop" in the cord. In fact, he is not only confused himself, he confuses his readers with an ambiguity little short of utter darkness. He forcibly reminds us of a man who wishing to take a bird, which is so near, all that he need do, is to stretch forth his hand and make it his own, forges a cannon so gigantic, that all the magazines in the world cannot furnish ammunition to load it with. The little bird will gain great prominence thereby, but is in no danger of being caught, or blown to pieces.

accordingly disinterred, and the hand found to be firmly shut together. During the operation of opening the hand the patient evinced great agony, and afterwards declared that he felt relieved of the sensation of cramp from which he appeared to suffer so acutely. The circumstance, if true, says the Strathoy Dispatch, is certainly a curious one; not more so, however, than many others in the record of medical experience.

An Authenticated Fact.

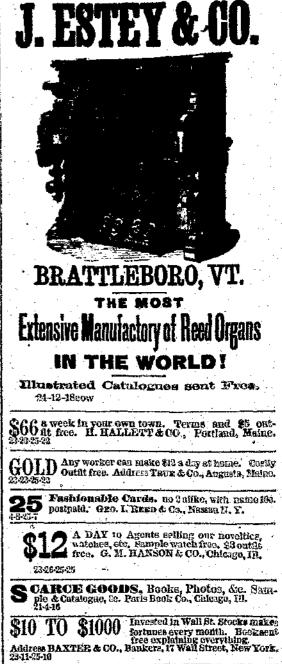
The following from the Newbern Daily. Nutskell, is vouched for personally to us, by a gentleman of undoubted veracity from North Carolina, who is cognizant of the matter

"Some few months since Mr. --- of this, Halifax county, died. Search being made among his private papers for a will, and no such document being found, the family of the deceased, naturally concluded that Mr. had died intestate, whereupon the friends of the family began to cast about to find a suitable person to administer on the estate, and had gone so far as to visit the county seat and consult with Messrs. Mullen & Moore in their office. On their return home, one evening, as had been customary on former occasions, table turning was introduced; among the feats the table performed, it repeatedly tipped over into the lap of a young lady of the party, when it was suggested to introduce pen, ink and paper. The young lady took the pen, and at once received the following instructions with the signature of deceased attached: Look in a small drawer in the right hand corner of the old desk and you will find my last will and testament.

The instructions were obeyed, and to the astonishment of the party, the will was found then and there. A gentleman pres-ent who was also present at the consultation in the office of Messrs. Mullen & Moore, above alluded to, being disposed to ridicule the affair silently proposed the following the affair, silently proposed the following questions, viz: Who were in the office at Halifax during the consultation as to the settlement of your estate?' A communication was at once received, signed as before, announcing the names of the persons present. Now, how?

One such fact as this is of more value to Spiritualism than a million of doubtful manifestations. It furnishes indisputable evidence of spirit supervision and spirit return,--proves that the basic rock upon which Spiritualism rests-the communion of spirits-is the eternal foundation of all growth and progress, upon which mankind here and "over there," are building the living temple of Truth and Wisdom, which in the coming ages shall lead humanity out of the thralls of ignorance, superstition and bigotry, away from the crime and degradation they engender, up the steeps of knowledge and along the shining pathway of progression into the realms of everlasting day.

In the Banner of Light for May 11th, a5tention is called to a correspondent who



JUNE 8, 1 8

Meeting at Dundee, Michigan."

There will be a Baaket Meeting two miles south of Dundee, Mohroe county, Mich., at Mrs. thatman's, the 16th of June. Layr Lawrs.

40 Flowered, Diamond, CARDS to 2 alike 10c. Name nearly printed on att, Star Printing Co., Northford, Co. 216-18

25 Styles of Cards, 10c., or 10 Chromo Cards, 10c., with name; Outfit 10c. J. B. Huested, Nassau, N.Y.



Parsons' Purgative Pills make New Rich Hood, and will completely chauge the blocd in the entre sys-on in three months. Any person who will take 1 pill cach night from 1 to 13 weeks may be restored to sound bealth, it I. S. JOHNSON &C O., Bangor, Maine. 25:048

AGENTS, READ THIS.

WATCHES NEW PERCELISTof Amer-

We will pay Agent's a salary of \$10009 per month and ex-penses, to sell our new and wonderful inventions. Address, SHERMAN & CO., Marshall, Michigan.

this everlasting flame, this fire of conscience. and remorse that consumes but destroys not, are precisely the words and precisely the meaning of the ancient language. In similar conditions you suffer the same way; under similar circumstances you fall beneath the retribution of that law which remoins active: as long as being in that condition, you are amenable to it. Torment follows no longer than is required; hell ceases when whatever is the cause of its existence here ceases. Just so soon as a mortal escapes from that cause or condition through growth, it terminates that period of his suffering.

I therefore speak of this very distinctly, that you may know that the law may abide forever, and yet that none may require that law always. For instance, there doubtless will come a time, even if capital punishment be not abolished, when no need of its use will exist, for the simple reason that all mankind will be above murder, the average man being above it now: the average human being above what is called theft; the average man being not amenable to the laws that affect the lowest condition of life, yet these laws are perpetual, remain as laws yet needed; we mean simple punishment. penalty or condition of retribution within or without the individual. What I claim, therefore, is this: that the system or law in the universe producing moral retribution. is eternal; that the condition of no human being is to be perpetually within the action of that law: but that it has an effect upon him in his state of error, and then upon another, and one after another, until all pass beyond the range of it, and newer worlds than this, will have upon them this condition of Tartarus and Hades that the earth now has, while on the earth they will have remained only in name, and even the names will ultimately be blotted out.

What I consider is, that this penalty or consciousness of offense, precisely means the growth of that same power which causes you when reason tells you you have committed evil-caused your spirit to condemn, as well as suffer the penalty for that condemnation until you have outgrown it; therefore, the degree of heaven and hell within you in the spiritual state beyond the earthly, is relatively just what it was when you ceased your earth-existence. You take your heaven and hell with you. They are worn as garments; their aura will shape your spirit-life habitation, will surround you, animate you. The heaven of the spiritual kingdom is that sublime adjustment of spiritual qualities to the laws of the mind, and spirit in the world of spirits; the hell of the spir-Itual kingdom is distinctly that which the spirit bears with it as the result of a too material tendency. All powers and faculties not in harmony with the great spiritual laws which drag the spirit down in earthly existence, must sooner or later cease.

As the positiveness of light is perfect, but darkness is but a negative condition; as the light of the sun quickens the germ and

IMPROVISED POEM.

And now abide these three, Faith, and Hope and Charity; but chiefest of these is Charity,

- Three angels out of heaven sped, The star of life was on each brow With wings of light and softest iread,
- Down unto earth they bend and bow-Down, down they plunge to earthly night, While all the way with vibrant light,

Sepulchral Sympathy.

A Canadian paper notes that a curious circumstance is related of the lad Kingston. who lost an arm recently by a thrashing machine in Adelaide. It appears that subsequently to the amputation, and the limb having been buried, he complained that his hand was cramped, causing him extreme pain, and desired the arm to be disinterred. No attention, however, was paid to the request for some time, but the boy still persisted, asserting that if the aria was not raised he would not recover. The limb was

8ays:--

"I see by Bro. A. J. Davis' remarks (verbatim report) at our Brooklyn anniversary (as contained in your last issue) that he discredited the physical manifestations." Since then we have received the subjoined card from Bro. Davis:

To which in the Banner for May 18th, Mr. Davis replies:

"LUTHER COLBY-Dear Sir .: I did not discredit' the physical manifestations, but I did protest, and always will object, to an intemperate indulgence in them to the exclusion of work in other important direc-"Orange, N. J., May 10th, 1878." tions.

In our issue of May 11th, we published the following:

One more word, friend A.J. Davis. When in his confession sheet he says :

"6. I do not believe in re-incarnation"he will have a vast majority of American Spiritualists on his side; but his further addition:

"Nor that any foreign spirit can displace the mind of any living man," seems to call for a more explicit statement of what he means thereby. I, for one, am not sure of the sense which this negation is intended to convey, and I expect that many Spiritualists would be obliged to Mr. Davis for further elucidation of this point. Respectfully,

DR. G. BLOEDE. Brooklyn, N. Y. Will Bro. Davis be good enough to reply o Dr. Bloede,

Spiritual Meeting.

The First Religio-Philosophical Society of Hillsdale county, teh., will hold their 12th Annual Festival, at Clear Lako, guben Co., Ind., on Saturday and Sunday, Juno 22nd and Ki, 1858, The island House with its specious hall and fine prore, and all the groves, have been engaged for the purpose, a country will be addressed by D. W. Anth, M. D., and Prof. lasses, on the most advanced questions of the day. Refresh-ents will be furnished by the society on the grounds and by the botels. Friends from a distance will be provided for. BY ORDER OF THE EXECUTIVE BOARD.

The Spiritualists of Central New York,

Will hold a two days' meeting and reunion in Deansville, on Saturday and Sunday, June 6th and 9th, 1878. Good speakers will be present. The friends here will do all they can to enter-tain visitors. A good time is anticipated and a cordial invita-tion is given to all to come and have a good time with us, and invite your friends. Good board at the hotels at reduced prices.

W. PECK, Deansville, N. Y. Committee. E. F. BEALS, West Winneld. Desusville, N. Y., May 13, 1878. E. F. BRALS,

The Spiritualists and Liberalists Will please bear in mind that our next quarterly meeting takes place in Omro, Wis., June 14th, 15th and 16th next. The simple approximent that Prof. R. G. Eccles will speak, is a sufficient guaranty of success. Good vocal and instrumental music is secured for the occasion. Compail.

Comcall S. M. BROWN, Pres't, N. W. S. C. DE. J. C. PHILLIPS, Sec'y.

The 19th Anniversary Meeting at Sturgis, Michigan.

The Harmonial Society of Sturgis will hold their annuat meeting in the Free Charch, at the village of Sturgis, on the 14th, 15th & 16th days of June. Eminent speakers from abroad will be in attentiance to address the people. A sobersi invita-tion is extended to all. By ORDER or COX.

Spiritual Camp Meeting in the North-West.

The Spiritualists of Northern Lows and Southern Minneeo will hold a camp meeting in Webstar's Grove, one mile set of Bonair, Howard Co. Lows, commending Wedneeday, and With wart, and holding over ill Sunday June 20th. The ing the services. Geo. P. (Olby, east, traine, and oblight, will be in stiendance, others are are all invitation is ortanged to madiums, and the provertigation of a pure fight instigut, and the provertigation of a pure fight instigut, and same and plane for promoting the order of and womanhood. May and wood will be a ming from a distance. Howard word will be a ming from a distance. in the promition of a true 비행 이 문 이 문





IT COSTS BUT 50 CENTS I

NORA RAY, THE CHILD-MEDIUM.

A story of remarkable spiritualistic power and beauty, deicting in glowing isnguage the wonderful events in the life of the Child Nors, and the phases of mediumship which she manifested. Abducted when a babe from her plantation home, in South America, and left inside the porch door of a New England Homn, on a Christmas eve. It was thought by the inalgetors of the plot that they would succeed to her inheritance. But the eyes of the invisibles were not closed, nor were they wearied in watching over the darling walf-child. Mediamistic powers were early developed and through her wonderful gift of mediumship, step by step, she unravelled the

mystery which surrounded her and recovered her birth-right. This volume will be read with delight by all Spiritualists, as reli as by those who are investigating this phenomena, and be public generally. It is replace with pleasing incidents, and piritual sources of remarkable power and vividness. It is wre in tops and the investigating to general vividness.

Handsomety printed. 10 pages, on tinted paper, with new type, and the low price, (only 50 contex), which it is offered paces the pool within the reach of all. Send Boin, by mail, to PROCTER SROTHERS, Booksellers & Publishers, GLOUCHETTE, MASSACHUSETTE, and receive per return