Ernth Genrs no Mask, Bows at no human Shrine, Seeks neither Place nor Applanse: She only Siks a Bearing.

VOL. XXIV.

JNO. C. BUNDY, EDITOR.

CHICAGO, JUNE 8, 1878.

NO. 14

¬THE ROSTRUM.

HEAVEN AND HELL.

A Lecture by Mrs. Cora L. V. Richmond, While Said to be Controlled by Wm. Ellery Channing.

INVOCATION.

Infinite Parent, thou Divine Spirit, thou everlasting light! Our hearts are filled with praise; our voices go out to thee in thanksgiving; the warm of man rejoices, because life is everlasting. The earth praises thee with many tongues. The sweet life of flowers give forth their songs of praise and spring time melody. The streams, when' freed from their ice-bound fetters, and the ocean, leaps up to thee with many voices of prayer, and the forests attune themselves to the symphony of spring. Oh how beautiful, how fair, thou art! How perfect the sublime accord of nature! Ifow grand are the words that are keeping time to the great melody of life! Man rejoices, but with him 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. 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

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 locality 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 ossibility be within mortal grasp, nor could they be glad in supposing that a very limit-ed number of mortals will attain it.

A great deal of discussion has recently

occurred on this subject. Spiritualism has forestalled them, and Universalists have settled the question decidedly long ago, and the common sense of the reasoning classes, within and without the church, has taken the liberty of freedom of conscience upon these subjects for a period. It is no shock to-day, as it was a quarter or a half a century ago, to deny the existence of an eternal, limited ylace of happiness; It is no shock as it was then, and no crime, as it was more than a century ago, to doubt the tenets of a particular creed and school of theology, but nevertheless, among all Christians these two words still have a strong hold upon-the moral vision of humanity. To define them properly, to know what they mean, and place them where they belong in the light of the spiritual philosophy, is one of the first things that Spiritualism does. So what we shall say to you to-night may not be new to Spiritualists, and possibly not new to any of you; but it will be valuable to you as being a susemet statement of what Spiritualism proves on this subject, without any opinion whatever, and therefore more valuable in discussion than any line of belief or opinion can be... HUMAN MOWLEDGE,

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 determine the degree of happiness or unhappiness which the earthly condition and life af-fords; 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 knowledge (a priori); the latter methods oaly 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 (geons), which in its interpretation has been explained as meaning eternal, enduring, but has been a 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, whether 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

THE DOCTHINE 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 a 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 emned to hell, to Tartarus, to the infernal regions, or to a state of flery punishted that which is much more reasonable; f. e., spirits who are diso-

bedient, those who are guilty of any crime or sin, instead of passing into Nirvana, that is into annihilation of time and sense, into the life of the spirit which the Buddhist. teaches, must pass into various organisms beneath man, must suffer the penalty of different embodiments and transmigrations, until the sin be wrought out or condoned; and this endures so long as the condition of sin lasts, but even these souls are fortunately rescued by Buddha, to claim the state of Nirvana; this, and even all states of existence, are not, as so interpreted, and even may be believed by some of the Buddhists, conditions of unconsciousness and literal annihilation; but the highest are to receive conditions of freedom from the senses, which means freedom from contact with terrestrial objects, freedom from any consciousness relating to earth or its condition, alfiding in absolute state of the spirit under similar conditions of angels in the celestial 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 presented 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 beaven in the celestial and absolute kingdom into which the soul of man enters when finally released.

THE IDEA OF HEAVEN AND HELL. An idea of this kind of a heaven, and this kind of a penalty, was handed down even through the Grecian and Roman civiliza-tions, and so targely 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 docknows what is true in the light of absolute | trines incorporated in 'Christianity took their origin in certain circumstances, the. teachers of the middle ages throwing out all hyperbolic forms of speech 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 expiated his offense before the masses of the people. Then, because beyond the river in Egypt was an Brid 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 flerce 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 explation 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 Volney will have it, the supposition that deific beings 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 pass ing from earthly life in a state of violation of moral law) must have found some place.

cres of speech must necessarily imply language used to illustrate that condition, and therefore this condition, however, varied and masked, represented a law, and that law, if we make a due, allowance for difference in language, difference in the period of earth's history, was just as well understood as now-not as much mutilated, perhaps, as the address I am making to-night would be if it was secreted from the world, and then interpreted in versions of different languages, and handed down, and then if reproduced after one or two thousand years of time, how could it escape perversion? Would it not be perverted from the understood and acknowledged idea of its meaning? Might not any figure of speech which I would employ here be liable to be interpreted literally, and therefore convey to succeeding generations something different

from what I intend? You have to make this allowance in the arraignment of past religious for mistakes of interpretation The ancients were notas 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. F

I have noticed in earthly as well as spiritual life, that nearly all my earth friends, while tenaciously adhering to the thought of heaven and hall, do so spon come little thread of creed, some little, narrow decree of special providence, to convey the loved one of their heart to the celestial or the terror and fear for the departed friend. if not sanctified, I have been amazed at the coolness with which they announced a stranges 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 God. 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 heaven, so 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 of condition in which all these things appear and doubtless many more to represent spiritual states! If a literal hell and literal fire of moral law) must have found some place, as derived from the Lewish belief, consumsome state, some destiny; that ancient fig- ing all the wicked from the face of the earth,

there, then, is no eternal condition of terror, for all are to be burned and destroyed from the face of the earth. If the thought of Christians be true in reference to an everlasting fire, then this is the meaning literally of damnation, which follows unbelief. But the cross becomes,-as you well know in the parable, hyperbolic, and in many ways or stages it means: "I am the resurrection and the life; I am the way,"-and these words conveying a figurative meaning, illustrate not the Christ-man, but the Christ-spirit, which was truth. He knew that there were no other form of absolute salvation, except that derived from earthly and spiritual experience; man knowing this Truth, must believe, but Truth is what Christ says, "The Way," "The Life," etc.; by it man is saved from ignorance, evil, doubt, falsehood and from everything which is opposite to truth; that he who believes in the truth, has a knowledge of it, accepts it, is thereby blessed by it, and that 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 OTS INFLUENCE.

Truth necessarily's 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 from their penalty; if you don't know them are therefore not a devout believer, nor Zyou be called atved. If you have the truth concerning moral law, which truth has been clothed in golden characters in all time, that you shall not do any wrong to heavenly kingdom. I have always noticed | 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 sayed 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 knowl; edge, by love. Christ, an one occasion, represented 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 re-resentative embodrment, you can believe truth ill 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 Me world; but, then, fraud cannot be mistaken; the aura of unhappiness diffuses itself around all by a subtile sympathy. Youknowwhen your friend is miserable the moment you see him. He thinks to deceive you; he smiles and jokes; yet there is still a con-sciousness. In spirit-life all is plain and clear; no marks are worn none are possi-

The friend, the sister, the father and teacher, even the wretched man, comes to you through spirit communica, and the question is asked, are y 1 happy . The answer is almost invariably:

"I am alive, out of marth." "Are you in heaven?"
"I am with those I love." re you in hell?

No!"

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

"Are you happy?"

'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 use."

BY SELDEN J. PINNEY.

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 sects? 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-

But, again, the next element, the next necessity in a universal religion, is that its universal revelation shall be universally accessible. Now I remember, when I was once 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 lan-guage? I found, by a careful-study of Biblical criticism, that the only evidence going to show that Matthew ever wrote this gospel is proof that he wrote it in Hebrew, and not in Greek; and yet our version of this gospel is as if esiginally in the Greek. I must go back to the original "sacred tongues," 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 vernacular 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 finds 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 aerates the blood, and the solid rocks that hold up, and the sunbeam and the starbeam that roll themselves up into this moral, intellectual, and spiritual structure of

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 manking by our labor and study, to find out what baptico means? What time have we to spend over such 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, sectarish and partial forms of religion to the heathen? They cannot succeed.

, 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 these 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 Mathew'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 handli-work; you cannot doubt that he said the foundations of the stellar universe with the solid continents of these teeming worlds as vast altars on whose flower-load surfaces has humblest child may catch in the light of his unfolded countenance all the outlying world of physical, and all the inlying world of spiritual beauty. 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 revelations of s universal file. Hence it is that the first great statement of a universal religion is made by the Harthe globe, and with careful, reverent hand, selects the per-

monial Philosophy. It does not ask you to take any book as master; it does not ask you to take this teacher as master. It gathers with tender care, into its vast temple, all the religious and moral truth that the world's sects have evolved and polished in the friction of the centuries. It 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 beneath 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 ashes the prolific germs of progress lie and bloom.

(To the ptinued.)
Copy right by H. Tuyand G. B. Stebbins, 1878.

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

BY OLIVER PORTER-LAYMAN.

The views here presented are an exponent of my prese

ent convictions, which are offered for what they are

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 giv-en 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, be-comes 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 pheres, neither will the power be exercised in remission of an unless healing of disease may be called that, as the law is imperative and will have its perfect work on the sprif for its highest good. Sins are to be outgrown and expunged only by repentance and good 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 Latin 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, vegetale and animal kingdoms, therefore is a fit temple for the indwelling of the Holy Ghost—for the spirit to in-habit for purposes of education, growth, progress in knowledge; ever putting off the old and taking on rew bodies of refinement, suited to the condition of the spirit in its upward progress throughout the great future. All trials, serrows, hardships and disappointments here are absolutely necessary for growth and progress; necessary to the appreciation of the beauties of nature and appiness 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 actions and the power of the will to control thee, we should become a law unto ourselves and sin be impos-sible. It is said, "To know God is eternal life." As a personal infinite God is unknowable and impossible there being in such case no space left for anything finte 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 theoratic 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, Father. So also the Holy 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 represented 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 intelligence. 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 negather. So also the Holy Ghost, whatever that is, is not need the care and cultivation of both a father and mother. The male and female, the positive and negative 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 awful majesty, as a justification for keeping her in subjection, 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 delic principle itself, cannot be stained or injured by sin. This is king and queen from which the still small voice of monition proceeds whenever inquired of or listened 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 responsibility 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 bad, make their impress and records upon itself, to be an-

dead, but lie smoldering, till, by the great persecutions by the sects, who will be honeycombed somewhat by the sects, who will be honeycombed somewhat through with Spiritualism, the leaven gradually work-ing among them, when the Spiritualists, with the aid of Liberalists, and especially of Christ and his angels, will be able to overcome all opposition, reinstate the two witnesses, establish a firm and everlasting peace, of which Christ is the Prince. Then will come the end of Christ's reign and the Christian dispensation with it.

Many spirits who report experiences in the new life, seak of disappointments in not finding God, but soon palize that they look too far off, and not in their own suls; and also in not meeting Jesus, being unmindful of the fact that his promise was only to meet his disci-ples 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 eastly important then, that the gates of heaven should le kept widely open, so that we may directly get wis-tom 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 beneech you therefore not to look too far off for a God— in outside God, nor implicitly rely on any external au-thority whatever, without having approved of the di-vinity within, for by so doing you will be quite likely led astray. But if you would find the true, beautiful and good you should seek it in your own organism. you should seek it in your own organism, within the temple well fitted for the residence and king dem 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 away 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 monatroelties that nature reveals to us her socrets." -- Goethe.

Without having read or heard much on the subject of idiots or deformed persons, I had come to a conclusion 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 between the Roman Catholic, or those who were saved and condemned, since in some respects nearly 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, discovered that there were degrees of intelligence, and different methods of reaching them, and that there were degrees of intelligence. ent 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 col-ers, where the persons could see; at other times it was 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. ence 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 togeth-

er in the Spirit-world? Answer:-We have no personal knowledge on this subject. But they are not of necessity tied tegether, 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 consider 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, 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 feetus 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 wis-dom comes to give them a harmonious mould and pran-ifestation. From causes and reasons already debeed, 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 devous it, and like any other animal discontent. His is brait that thinks appease his appetite, he kills and devous 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 ultimate extinction. * * * A certain small percentage of the primeval races had personal immortality. The Thugs 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."

ruped'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 aduriosity of the human kind. Several persons with thom I was journeying accompanied me to the hoose, 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 sized, 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 passed containing among many other wooderful beaats, 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."

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 appearance them and 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 struc-ture 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, I 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

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 outwork 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. Some-times 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 be better 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-lecting to obey the divine law) until we become will-ing 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 be 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 at complished; also, if we sit when wearied, the power of our guardian spirits is absorbed in resting us, so that they can help the spirits who are present com-paratively little. Remember 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 us, 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 hedid 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.

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 city:

Resolved, That the Legislature of this State is here-by requested to enact such laws during its common session, as shall forever prohibit and prevent: 1st. The employment of a clergyman of any denom-ination, 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

Yet a few months ago, when a teacher in Massachusetts, who was a medium and a lecturer on Spiritual-ism, was requested by a school committee not to lecture 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 usefulness as a teacher in that community, he was requested to resign, some of the liberal papers denounced the members of that com-mittee as bigots and persecutors. Because I sentured 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

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.—Gosthe. 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 Acesta.

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.



SCENES FROM THE HOME OF OUINA.

Written by Ouina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL.

CHAPTER XXI.

"WHAT OF THE NIGHT?" Mr. and Mrs. West were in their pleasant little cottage; all was peaceful; a blessed calm, a grateful thanksgiving, pervaded all. They again and again reverted to the vision Mr. West had seen, wondering what could be the meaning of the parting-words. The glory of the vision was still upon the spirit of all who had been present, and as the tidings were whispered from one to another a sense of awe, yet not of fear, fell upon the minds of those who heard.

Pearl had remained with May, as was sometimes her wont, having first ran over to the cottage to see if Harry required anything from dier. Harry had been present at the service in the pavilion, had heard and seen his father's wonderful experience, and there was a light in his eyes more than usual when Pearl kissed him, and said softly, "Good night."

"Pearly," said he, "I do feel so happy: A cannot think of anything I wish, not even to walk," said he, lowering his voice, "except for papa and mamma's sakes, but I believe some how, there is a great blessing in my being so afflicted."

"You are a good, patient boy," said Pearl, "and I am sure we are all blessed in taking care of you, but go to sleep now, for I have many things for you to do."

Then Pearl kissed the other children, and Mr. and Mrs. West, who had filled the place of more than parents. She then passed softly through the little gate, over which a honey-suckle arched; lingering a while among the flowers in the garden, she heard soft voices in a small arbor, and saw the fluttering of May's white dress. There had come a new life to May. Earnest Hawthorne was her lover, and Pearl quietly passed that she might not disturb their twilight talk. She found the pavilion where the vision of Mr. West and the ministrations through her own lips had that day transpired.

Mr. Marvin sat within, in profound meditation, yet he saw her slender figure, and said, "Come Pearl, I have been wishing for you," so she nestled beside him. They talked of the day that had passed, of 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 Agnes, 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 considerthat 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, intelli-gence, 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 allence 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 to-ward 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

Mr. West, infolds it and illumines it. Mr. West sees the light approaching, recognizes the angels of healing whom he saw in the vision; once more he holds the golden goblet, and impelled by the angel presence, he passes to the bedside of Harry. Already Pearl, or her apparition, is there; from the goblet which Mr. West holds Pearl's delicate fingers draw drops with which she sprinkles the sleeping boy, anoints his head, his feet, his back, and finally pours the whole over

A group of spirits are bending aboveall whom Mr. West'saw in his vision; all who have ministered to them through the lips of Pearl. Pearl lifted up her face, her hands were clasped in prayer. "I thank Thee, Heavenly Father, and ye ministering. angels." Then the angel presence turned to Mr. West, and a voice of music broke the silence

"Your prayer is answered." Concluded next week

Leaflets.

BY OUINA, GIVEN THROUGH HER MEDIUM,

WATER LILY. QUESTION.

Mamma, why has the serpent fangs-Why are there poisonous things; Why have the honey bee and wasp, And all such insects stings? ANSWER.

Each thing in nature has its use And is a link of life; Protecting it from our abuse, Or shielding it from strife. QUESTION.

But, if I'm angry then you say, "Children should not be so-That I must find the better way, And in true knowledge grow.

The serpent has no other power .Than venomed fangs with sting; The honey bes protects its dower, The bird, with its swift wing.

But we my dear, have bearts and minds, Spirits, and living souls, Each attribute that living, binds

Us to love's blest control. 'Tis not intended we should crawl-Like serpents, on the ground, Nor when the sweets of life are gone,

That we shall sting and wound. Nor fly away from care and pain, But nobly do our part, Living the gifts heaven has bestowed

With earnest mind and heart. Nor serpent's fangs of sland'rous word Nor sting of angry thought, But lives of sweetest charity, With trath and love outwrought.

BOOK REVIEWS.

THE RELIGION OF SPIRITUALISM. By Eugene Crowell, M. D. Pamphlet pp. 40. 1878. Colby & Rich, Boston. Chicago: For Sale by the Religio-Philosophical Publishing House. Price 15 cents.

To all Spiritualists the name of Dr. Crowell is familiar as a household word, and no the thinking world to the great facts and phenomena of Spiritualism. Sie 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 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.

of being closely read, and read many times. He says (page 7), "True religion is the aroma of the soul. It speaks of the existence and quality of the divine nature in man, as the perfume does of the purity and loveliness of the flower. Religion, in another sense, is the philosophy of the soul." He then 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 Its constituent elements are, "Belief in the fatherhood of God and the brotherhood of man; the immortality of the soul; Spiritual intercourse; ministry of angels; rewards and penalties for deeds done in the body; 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."

Dr. Crowell is pre-eminently a "Christian"

Dr. Crowell is pre-eminently a "Christian Spiritualist," and the aim is to show the unity of the spiritual phenomena of all ages. The present pamphlet makes the stern reaction 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 "Spiritualism" covers the whole field, and we see no need of prefixing "Christian" more than 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

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 uncertain. 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 axtecs of Mexico always represented the first woman as accompanied by a great male serpent, the sin-god, Tonacott-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 serpent, half woman. It is thus seen that the connection of the serpent, "Most subtle of beasts," with Adam and Eve was simply an outer with of this tradition.

· LITTLE BON-BON. Not so wise as many another,
Not so deep and searching:
She is just a fairy song bird
In the bright leaves perching.
What heeds she the ring-dove's mourning

Or the blue-hy's chatters? If the hawks stream, or the crows caw, Naught to her it matters

Scented dews globe bright and trembling For her all the summer. Thistle seeds swell sweet and richly

For the gay toung comer.
Blackbirds, rocking, touched with red,
Thinking, aye, of thieving,
Though your food were corns of gold, She would not be grieving:

Dainty Bon-bol! never, never, Saw I blue eyes sweeter! Ringlets never reeled their riches

Into coils completer! And your purse mouth that is shaped

To clear, amter candies, Oh, light-Bon-lpn! you are just a Pocket-piece for dandies! And you talk of such sweet trifles; Robes of blue and maizes; Tucks, and puts, and loops, and flounces,

And most charming laces;
Darling bonnets, gay boot-tassels—
"Monsieur, look a minute!"
Bon-bon flustes like a peacock,

Tiny as a linnet: Who declare they care not any For such lissom creatures? All the worthy sons of mothers. Stoics, statesmen, preachers! I'd believe them if they did not

Fib so with their fingers, Beckoning to delicious-Bon-bon! But she laughs and lingers.

THE new faith meets the need of to-day. It is the child of to-day; and in to-day it lives. It answers the questions of to-day 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 sorrows of men and women now living and suffering, not of the men and women who groaned and sorrowed a century or more in the past.-Frothingham.

[Emma Tuttle.

Even there floats before the real The bright, the beautiful ideal. And as to guide the sculptor's hand, The living forms of beauty stand.
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: The perfect man that we should be, Erect in stern integrity. Keep this, oh soul, before their sight,

And form the inward man aright.

A FATHER inquires whether his boy can construe Homer, if he understands Horace, and if he can taste Virgil; but how seldom does he ask or examine, or think whether he can restrain his passions—whether he is grateful, generous, humane compassionate, just and benevolent—Lady Hercey,

KnowLedge does not comprise all which is contained in the large term education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives 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 reconciliation 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. struction 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 vacant; so slightly removed from the most superficial appearance of things, that it would be a pity to believe it has arrived at the true result of human inquiry; the highest product of science for religious or general culture. - Fichte.

PIANO SAnother battle obbligh prices. RAGING et. EF See Reatty's latest Newspaper full repig (smil/res) before buying PIANO or OBOAM. Read my latest obvoides WARD. F. BEATTY, Washington, N. J. ORGANS

Tobacco And Its Effects. A PRIZE ESSAY.

Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil.

By HENET GIBBONS, M. D., of San Francisco, Cal., Profession of Materia Medica in Tolland Medical College, and Editor of the Pacific Medical and Surgical Journal

This is a very thorough, ectentificand comprehensive digest of the laws of life, and the therapulitie action of Topacco upon the human system, and should be read by everybody. Price, 20 Cents. ". "For sale, wholesale and retail, by the RELIGIO-PHILO-OF RICAL PUBLISHING HOUVE CHICAGO.

THE RISE AND PROGRESS . -OF-

Spiritualism in England.

BY BENJAMIN COLEMAN. This pemphiet contains important facts connected with the early movement in England, with which the author was iden-tified, and an account of sums of the most remarkable of his dersonal experiences.

Paper, 25 cents, postpaid. ". For sale, wholesale and retail, by the Extrato-PRILO

JUST PUBLISHED.

WHAT WAS HE?

JESUS IN THE LIGHT Of the Nineteenth Century, BY WILLIAM DESTON.

Cloth, \$1.25. Paper, \$1.00. Postage, 10 cts.

THE DINGEE & CONARD CO'S ROSES

Varieties, your choice, all abeled, for \$1, 12 for \$2, 10 for \$3, 26 for \$4, 35 for \$5, 75 for \$10, 100 for \$13, 86 for \$10 for \$13, 86 for \$10 for \$10, 86 for \$10 for \$10, 86 for \$10 for \$1

KIDDER'S SECRETS OF BEE-KEEPING.

One of the most reliable Bun floors now in use. It touches on over a hundred points perialning to Ber-Keeping. It is a guida to the Ben Keeper in every department of Bee management. It is gotten up in condensed form, and contains as much matter as many a two dollar books.

Boards, 75 cents; postage 5 cents.

". Fur sale, wholesale and retail, by the RELIGIO-PRILO Chicago, Chi

Religio-Philosophical Journal

Tracts. The first number of 33 double column pages, new ready,

containing ave lectures:—

**r.lst. The Summer-land; Three states of spirit-life from setual experience, giving scenery, etc.; a becture by Mrs. Cors L. V. Elchmond, controlled by Judge J. W. Edmonds. 2nd. The true Spiritualists, a lecture by Mrs. Cors L. V. Elchmond. 2nd. Unitrustworthy Persons who are mediums—Our Duty. 4th. The Responsibility of Mediums, by Eugehe Crowell, M.D. 5th. Denton and Darwinism, by Prof. Win. Denton. 5th. The Real Solution of the Principles of Correspondepose, and the Nature of Substance in Spirit-life: A Lecture by Mrs. Cors L. V. Elchmond. under the control of Emanuel Ewendenborg. The What is Magnetiam and Electricity? Important questions answered by the spirit control of Mrs. Cora L. V. Elchmond. containing five lectures:-

This pemphiet, containing 31 pages, treats coubjects of spe cial interest, and it should be tirculated generally among all classes of people. Price, single copy, 10 cents; three copies.

A . ". For sale at the office of this paper.

ROPP'S

Easy Calculator Is used by thousand of farmers, mechanics and business men, whospeak in the highest terms of its practical utility and consentence. Its wonderful simplicity enables even the most illiterate to calculate with absolute herrary and speed; while its original and rapid method delight and benefit the most scholarly. Its entirely nessystem of tables shows, at a planes, the correct value of all kinds of grain, stock, hay, coal, lumber and therchandles, of any quantity and at any price; the, interest on any sum, for any time, at shy rate per cent; measurement of lumber, logs, clateras, granaries, wagon beds, cornectibs; wages for hours, days, weeks and months, etc. Its well and neatly gotten up. In pocket book shape; is accompanied by a silicate state, diary, and pocket for spacers. It is unquestionably the most complete and practical Calculator ever published.

Cloth, \$1.00; Morocco, \$1.50; Russia, gilded, \$2.00.

". For sale, wholesale and retail, by the RELIGIO PHILO Chicago House, Chicago

SEVEN HOUR

System of Grammar. BY PROP. D P. HOWE.

The author has demonstrated repeatedly that a person of average ability can learn to tend and write correctly after one week's careful study of this little book. Thousands have been well and they slways give satisfaction.

Price, in paper covers, 50 cents. . For sale, wholesale and wall, by the Rationo-Purin-

THE VOICES.

By WARREN SUNNER BARLOW. WITH FISE PORTERIT OF THE AUTHOR, ENGRAVED ON STREET

The Voice of Nature,
The Voice of Prayer,
The Voice of Superstition,
The Voice of a Pebble,
The Voice of Allertic

Printed on fine tinted paper, beautifully bound in clother standard work of great merit.

PRICE, \$1,00. GILT, \$1.25. POSTAGE ON RACH. * For sale, wholesale and retail by the Balleto-Paulo-cornical Publishing House, Chicago.

THE BHAGAVAD-GITA:

OR, A DISCOURSE ON DIVINE MATTERS, KRISHNA and ARJUNA.

A SANSKRIT PHILOSOPHICAL POEM, Translated, with Copious Notes, an Introduction of Banskrit Philosophy, and other Matter, By J. COCKBURN THOMSON,

The book is a 12mo., 278 pp., and the mechanical part is finished in a superior manner, being printed on heavy-tinted paper and bound in satra heavy cloth with richly illuminated back, borders and side title. Price, 81.75. Gilt, 82.35; Postage Free. *, *For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

SIX LECTURES, Including Invocations and Poems

DELLYERED BY MRS. CORA L. V. RICHMOND.

Titles of Lectures.

Freemasonry and other kindred Orders, chiefly the Rise and Progress of Freemasonry as analyzed by Spiritualism. The Condition Necessary to secure the fullest and most free Communication with the Spirit-world and other subjects. She Religion of Spiritualism as compared with the Ancient Religious by the Spirit of William Ellery Channing.

Religious by the Spirit of William Ellery Channing.

Further Evidence of the Love of God by the Spirit of George Whitefield: Being a summary in part of the prior lecture, Come to Jesus, and delivered by request.

The Transition of Souls including the Theory of Metempsychosis—the theory of the transmigration of souls, as taught by Fythagoras, Plato and others, together with a point at the true theory concerning the progress of the soul frum one state of being to, another.

The Sphereoff Wisdom, as described by the Spirit of Judge J. W. Ediphads.

The metures are bound together in pamphlet form, and re-tall at 60 cents, postage free.

*For sale, wholesale and retoil, by the RELIGIO-PHILO-BOTHICAL PUBLISHED HOURS, Chicago.

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 felf over the country for a fresh supply of words and music. ORIGINAL PIECES:

Besutiful Angelare Waiting for Me. There's a Land of Fade-ies Beauty; Oh, show me the Spirit's Immortal Ahode; Sweet Meeting There; Longing for Home; My Arber of Love; Mor-ing Homeward; I shall know his Angel Name; Waiting 'mid-the Shadows; Beautiful Land of Life; The Williag Worker; Home or Beet; Trust in God; Angel Visitants; Sweet Beccl-lections; Locking Over; Gathered Bome; What is Heaven?; Beautiful City; Not Tet; Looking Sepond; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Wel-come Them Here; Voices from the Better Land; Chant-Come Them Here; Voices from the Better Land; Chant-

R. P. HALL'S GALVANO-ELECTRIC PLASTER.

A Galvanie Battery is imbedded in a medicated plaster, and, when applied to reduct current of electricity. ever known. Its effects are magical. Sold by Druggista, Address HELL MANN & CO., Proprietors, 161 Wabash are. Chicago.

They are Warrabted

To New Subscribers, ON TRIAL 3 MONTHS,

FOR FORTY CENTS.

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

UNTIL JUNE 1ST, 1878,

WE WILL SEND THE Religio-Philosophical Journal to every it w subscriber, THREE MONTHS, for FORT'S CENTS; for THREE DOLLARS, we will send the paper THREE MONTHS to Ten New Subscribers provided the money and names are sent at one and the same time.

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

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

JNO. C. BUNDY, EDITOR," Chicago, Ill

EXPERIENCES

JUDGE J. W. EDMONDS, IX

SPIRIT LIFE. Given Inspirationally by Mrs. Core L. V. Tappeni Richmond, in two Lectures, with a Poem,

"THE HOME OF THE SPIRIT." In pamphlet form, 48 pages, large type, Price 33c. i postage paid.
. For sale, wholesale and retail, by the HELPSTO-PHILOSOPHICAL-PUBLISHING HOUSE, Chicago.

THE PLANCHETTE

WHAT IS SAID OF IT.

FROM THE SCIENTIFIC AMERICAN. The wonders of Planchetje are backed by the statements of the most reliable people—statements which coestitute such a mass of sydgence that we should feel bound to accept the facts stated, even hough we had not witnessed them ourselves.

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

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

The Planchette is made of line, pollshed wood, with metallic pentegraph wheels, and is furnished complete, in a bandsome box with pencil, and directions by which any one can easily understand how to use it.

PRICE, ONE-DOLLAR, sent by mail, postpaid, to any address.

. For sale, wholesald and red, by the RELIGIO-PHILO-THE

Clock Struck Three.

Embellished with a fine Steel Portrait of the Author,

Being a Review of " CLOCK STRUCK ONE," and a Reply to it-and Part Second, Showing the Harmony between Christianity, Science and Spiritualism.

BY REV. SAMUEL WATSON, D. D.

------In the long list of distinguished divines connected with the Methodist Episcopal Church, few have edjoyed so high a repu-tation, and none have been more beloved by their constituents than Dr. Warnon. In the early days of Modern Spiritualism he honestly believed it to be one of the vilest of humbugs and the work of the Devil. Nor did he eyer 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

The Clock STRUCK THERE contains a very able review of the first book by a master-mind sad a reply to the same by Dr. Warson. Then follows eleven intensely interesting chap-ters, detailing the author'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 he interprets It, Science and Spiritualien

Extract from the Introduction.

Extract from the Introduction.

* May it not be that the semi-infidel utterances of Spiritualism hitherto, have been the "footish things" chosens to confound the "mighty" Materialistic Sendency of the nineteenth century, both in Europe and America. ? ? Science, proud of her past achievements has well nigh surrendered to the stubbors facts of Spiritualism, which will not down at their hidding, but submins choserfully to the most execting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject.

* * I also give communications received through a medium in whom I have all the confidence I can have in any one, in either world, to show that all of my blackhing have been in harmony with Christianity as I understand it. Believing, as I do, that the time is not fur distant when Christianity, properly understood, and Spiritualism, discobed of its engreeness. will be confirmed by science, and all awently introducting to hastening the milleanist glory which is cavering upon the world, when the New Jarussian shall descend to earth.

12mo., cloth, 352 pages, tlated paper. Price \$1.50.

Religio-Philosophical Journal

JNO. C. BUNDY. J. R. FRANCIS, - - Associate Editor TERMS OF SUBSC APTION:

EFAII Letters and Communications should be ad-

honest mediumship, may not suffer by further ex-RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

In making remittances for subscription, always procure a rost-Outco Monex Order, if possible. When such order can not be procured, send the money in a Registered Letter. If those sending mon to this office for the Journal should be careful to state whether it be for a remead, or a d be careful is state whether it be for a renewal, or a subscription, and write all proper names plainly—also the name of the post-office to which the p— ris sent, persars for new test until on explicit order - ecciestfrom sharriber for their discontinuouse, and until payment of grages is made, a required by law; and if repercis are aid in advance, \$4,00 per annum will be required, pames anyment on the Subscription Books, unless the syment is made mandylance.

LOOK TO YOUR SUBSCRIPTIONS

ce, poin the margin of each paper, or upon the wrapper, will found a statement of the time to which the ment has been do. For instance, if John Smith has paid to 14an, 15%, it is maded, J. Smith 14an, a. If he has only paid to 1 l., 167, it will sand thus J. Smith 14an, a name he the day, month and part what it may.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafta Postal ney Orders and other Remittances for the Publishing fouse of the RELIGIO-PRILOSOPHICAL JOURNAL payable to be order of JOHN C. BUNDY, Acting Manager,

LOCATION

92 and 94 LaSalle street. Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., JUNE 8, 1878.

Rationale of the Richmond Riddle.

We believe great good will result and profitable lessons be taught by the ast unding 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 bands 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 effectthally. 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 ieit, whereby the organized ghord 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 gentlemán well said at a late conference, on the subject:

"It seems as though everybody thinks that right will take care of itself, as though ev-ery 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 num ous 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 professing to give form materializations, upod a reasonable request of intelligent Spiritualista, honestly made, to, give a series of experimental test seances, for the purpose of testing the fact in their presence, whether or not the conditions under which the manifestations are given, are controlled by the Spirit-world?

Answer:—We answer to that question,

Question:—If such a request is so made, and the medium declines to grant it, without even submitting 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, No!

No!

Quarrion:—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 Spirit-world should not respond to their request through those mediums, is it not presumptive evidence that the Spirit-world so not control the conditions under which those mediums give their manifestations?

ANSWER:-- We answer to that question,

Quant on:-If such a request, is so made, so de-

clined, is it not the duty of all honest Spiritualists'
to withhold from such mediums all countenance
encouragement and support, until they shall comply with such request.

Answer:—We abswer to that question,

Quartion:—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 counter nance, encouragement and support, until he shall comply with such request; to the end that the

Answer: -- We answer to that question And we desire to state that this is the opinion of the controlling spirits of this me-

of true Spiritualism and the vocation of

Does any intelligent reader believe it reasonable to suppose that such answers come from Judge Edmonds, Prof. Mapes, Robert Dale Owen, William Ellery Chaning, and others whom it is alleged, use the 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 highest 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 gays :-

An her cause that has operated against Spiritualien has been the great sames 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 deas and language almost infinitely below them

But we have discourses given by persons of brains, of considerable culture, and oratorical abilbrains, of considerable culture, and oratorical abilty, discourses which are published in our spiritual papers, weekly read by thousands of ardent admirers, and endorsed by men of intelligence.
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 reject the claims of Christianity on the ground that
they will not bear rigid scrutiny or reasonable investigation, shall we receive unchallenged a secvestigation, shall we receive unchallenged a second revelation because it may be clothed in elo ond reveiation because it may be clothed in elo-quent language and is in general harmony with our ideas? Buch 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 faults are a lack of scientific training, manifest whenever she, or her professed controllers, refer to scientific questions. She lacks clearness of expression questions. She lacks clearness of expression and many of her long mentences are involved and ungrammatical.

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-fol-

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 veritable language of men who were masters of our tongue, we need not be surprised that they turn from a Spiritualism which is supposed

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 inouthpieces. But, judging from what I have seeu 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 superior intelligence. The chance of being misrepresented by the ordinary medium is so great it. sented by the ordinary medium is so great, it is probable that very few intelligent spirits are will-ing to run the risk of communicating even when they have the ability.

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 fully discussed in a discourse delivered in Chicago through the mediumship of Mrs. Cora L. V. Richmond, and published in the Banner of Dight. 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 sa-lient points even of the grand subject so gracefully yet superficially discussed.

"Ordained of God" is the holy commission that makes the clerical chaeftain and warrior invulner-able and unapproachable. Protected by this asymor and proclaiming, "Thus saith the Lord," these men have led and are leading the bewildered masses into the continual performance of

"Such fantastic tricks before high heaven As make the angels weep." Is the history of Buddhism, Paganism, Mahom-etanism and Christianity to repeat itself in Spirit-

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?

Ara we to crystallize into a sect of spirit-wor-

How many generations longer is the old, old story to be repeated of attributing perfectly human manifestations to supernal and define 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 teach new duties; time makes ancient good uncouth: They must upward still, and onward, who would keep abreast of Truth. Lo! before us gleam her camp free! We oulselves must abreast of Trust,
before as gleam her camp fired We ourselves mus,
pligrins be;
meh our Keyflower, and steer boldy through the dee-

Nor attempt the suture's portal with the Past's blood-

If twenty years' trance and inspirational speak

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

Association, progression and development are Association, progression and development are cardinal principles, and they should be effectively manifested in the speaking nedium. The careful student of the Harmonial Philosophy can not fall to discover in the discourse of Mrs. Richmond a want of knowledge of these principles and a failure to comprehend the scope and magnitude of this philosophy and the lawsof spiritual illumination.

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

If the principles of the Harmonial Philosophy which treat deductively, inductively and objectively, especially of the germinal "spiritual forces" of the universe, and insistenty maintain "that the organic functions of man" am not "the real producers of spirit,") fall to inpress our speaking mediums in the light of truth, ought not such mediums to be relegated to the study and private circle? On the rostrum they are giving no evi-dence of direct spirit-control

The exaltation and general inspiration of the thinking faculties, with occasional exercise of clairvoyant power, explain the present phenomena of speaking mediumship is exhibited before the public. Therefore the pritonice of particular spirit-control ought to be atandoned. For this claim has become an ignit fatous luring unthink-ing Spiritualists into the belkf of many of the wild and unreasonable doctrines and myths of by-

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. Richmend'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 perfectly 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, infidential, 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 po baneful influence can bias her judgment or affect her understanding. Let us learn the lesson that we should not only prevent other's 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 unto 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 ternt'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 weath Which we have so bestow'd we only keep; The other is not ours.

-Middleton.

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

Though the ungrateful subjects of their favors Are barren in return. -Rowe'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 Hob was convicted. laws of society. Poor Hob 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 certificate showing that even there he bore himself a 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 employers, 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 if England, has a marked applicability in this

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, of-fering 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 un-

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 dyrselves to reform them, and convince them of the errors of their ways, remembering that by elevating ourselves, we assist others in like propor-

"The narrow soul 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 focad And conquers more than ever Casar's sword

An Extraordinary Medlum.

It may be still in the recollection of the 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 despite 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 onlived 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, plane, on the panels of the door; the rappings follow-ing 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 being 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 ount 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 desist. During the continuance of these phenomena, the expression of the boy was angelic, a halo suffusing his folden-haired head. The exhaustion which followed has since said little Ferdinand on a bed of stekness, from which he is slowly recovering. This delicacy of health has caused his parents great anxie-ty, and justifies their resolve not to test his

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 mountebankand 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 Jour-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 spirita 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 study 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 bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; "And would not suffer that any man should carry any vessel through the temple.

"And he aught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but we 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

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 sesus, on the Mount, in the presence of Peter and James and John. But, according to the Bible, at the greatest scance 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

"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

"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.

"The other disciples therefore said unto film. 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 finger 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

20 ct 19, 20, and 24 to 27 v. Summary Disposal of "Restells" in Germany.

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. police authorities, feeling that all was not right, made a descent upon the house and prested 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 balance, including the nurse and assistants, 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 executions, yet if nothing else can arrest these most horrid of all murderous practices, we say let summary justice be inflicted.

Explanatory of that Protest.

On last Sabbath morning Mrs. Richmond, under the alleged control of Mr. Ballou, made the following statement:

"We have a statement also to make with reference to last Sabbath morning, and the protest then uttered, that certain members of the company of gentlemen who voted for the resolutions, against which the protest was made, have considered that certain por-tions of that protest impugn their personal motives. Inasmuch as any portion of that protest might be construed to implicate them in any unfairness, we desire to say that such was not our intention, and we withdraw such words as might be so copstrued. Nevertheless, we thought then, and think now, that those gentlemen were mis-

We ask the reader to refer to the protest, as published in last week's paper, and to preserve with care their Journais; 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 séances 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 afildavits of A. H. Pitkin, Charles D. Rudy and Stephen Young testifying that the evening previous to the so-called Pattee-Mott exposé, 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 Jackson ville, 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 recrifit.

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

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 pertinent suggestions in another column.

Dr. J. M. Peebles has arrived home safely, and last Saturday afternoon an informal reception was given him at the Banner of Light office, Boston.

If you like the JOURNAL, renew your subscription before the time expires, and send along 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 dubi-

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 seances 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,

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

"I am a person who has had no object in life, only a life of pleasure and sase—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 determined to spend the remainder of my days in usefulness, and for the elevation of mankind."

Bussed to Spirit-Wite.

rit-life, from Dubuque, Iowa, Elles Jaws Riv red by all who knew her.

Business' Motices.

DR. PRICE'S Delightful Perfumes are becoming great favorites with the ladies, as their sweetness and freshness are so decided.

Tur best and cheapest dentist in Chicago; full set of teeth for \$8.00, filling half the usual prices. McChesney's, Cor. Clark and Randolph streets

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$2 and three 3-cent postage stamps: Money refunded if not answered. not answered. 21.23tf.

DR. G. E. ROGERS, practical, scientific, vita-pathic, electrician and vital magnetic physician, is meeting with great success, and has no peer in the treatment of catarrh, throat, lung, and chest sillictions dyspepsia, acrofula, rheumatism, par-alysis, mental and nervous prostration, general de-bility,—cancers—tumors. Cancers and tumors cupid without using the knife or caustic, and bility,—cancers, tunion the knife or caustic, and cured without arawing blood, with very little or no pain. Tarkish, electro-thermal, magnetic, subphur and fruit baths, are given by Dr. Rogers for the treatment of disease. Headache, neuralgia and all acute pain relieved instantly.

Traveling in Iowa at present. Address at DesMoines, Iowa, until further notice. 24 12tf

A GREAT SUCCESS.—The new spiritualistic story of "NorajRay, 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, loring Spiritualism are diffused throughout the entire volume. 24:16.

SWINE SICKNESS.

When an epidemic disease affects the human family, the medical faculty scientifically investi-gate 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 diseases among the animals, instead of dosing them to death with poisonous instead of dosing them to death with polsonous drugs, on the guess, work plan? Thus reassned a chemist 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 cholera," has at last been discovered. We refer to an exhaustive treatise (see notice in another column) which scientifically sets forth this disease in a new light.

Dr. S. Davis, the eminent professor of medician in the Chicago Medical College, and President of the American Medical Association, has

dent of the American Medical Association, has carefully read this work, and says:

"The author has taken the only rational and sel-entific mode of investigation, namely: by post mor-tem examinations and direct 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 given in this treatise relating to prevention of swine diseases, which have been in recent years so fatal

to hogs, the disease would be speedly banished 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 swine to send for a free circular of particulars, in order to acquire all the information obtainable, with the view of eradicating this disastrous 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 air. Life can be per-petuated for days, and even weeks, without water

petuated for days, and even weeks, without water or food, but only a few moments without air. Nothing is of so much importance to health, cothfort, or the care of the sick, and to even existence itself, as plentiful and pure air.

Physiologists and all eminent medical authorities agree that so long as till blood in a human system remains perfectly 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 condition is able to rid itself of. If then all diseases originate in impure blood, cleanse the blood, and keep it so sufficiently long to allow the diseased with assathy ones from the pure life current, and

nistes of the system to be absorbed, and replaced with assettly ones from the pure life current, and nature will re-assert herself, and show it by renewed vigor and health.

The best way to accomplish this Blood Purifying 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 male.

main.

Air has been provided by nature to purify the blood and keep it in a circulating condition. Cut off the supply of air from a person, and in a few minutes life is extinct, because the blood cannot make the second evolution of the system without coming in conject with air, for venus blood being negative and fee lungs positive, the blood cannot leave the lungs until it has become to some extent positive by contact with oxygen (it being an acknowledged 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 ourifier, 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 exercise is the server could like the server sent this except to the content of the content of the expense of vitality, which the exercise and that at the expense of vitality, which the exercise and that at the expense of vitality, which the exercise of the content of the content of the content of the content of the expense of vitality, which the exercise of the content by exercise, and that at the expense of vitality, which the system could illy spare.

Science has overcome this difficulty by applying condensed pure air in the treatment of dis-

loss of vitality, thereby purifying the blood, which in turn, by the natural process of absorption, 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 treatment one extra atmosphere, or fifteen pounds to the square inch), the lair passes off through a regulating or safety valve in the bottom of the room, as fast as it comes in the patients (which impurities hardwally-fall to the floor, being heavier than the atmosphere), and thus a constant supply of pure condensed air, which is purified by being forced 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 admited at pleasure, thus rendering the patients as comfortable as if in their own sitting room.

This system of treatment having been thoroughly tested on one or more cases of almost every form of disease, and from the uniform good results obtained, has proven it to be based on correct principles, and it is safe to assert, will permanently cure a much larger per cent. of all diseases 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 condensed air. Physicians have different remedies for the various forms of disease. In this treatment 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.

This treatment is now in successful operation TREATMENT.

the blood.

This treatment is now in successful operation at 106 Monroe Avenue, Rochester, N. Y. For circular containing further exposition of the philosophy of this treatment, which also contains testimonials from persons who have been cured by it, or other information relating to it, address Dr. Stone's Condensed Air Cure Institute, 2214 106 Monroe Avenue, Rochester, N. Y.

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-

Dr. Price's Cream Baking Powder will make sweeter, lighter and more digestible biscuits cakes, etc., than any other kind.

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

SPENCE's Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 24-1tf.

Saponifier, see advertisement on another page 23-16-25-15

The popularity and extensive sale of Dr. Price's Special Flavoring Extracts is owing to 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, it's causes, progress, and the prospect of a radical cure Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E, F. Butter-field, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

23.10.25.9

The Wonderful Healer and Clairvoyant,-

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

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

States and Canadas. Circular containing testimonials and system of practice, sent free on application.

Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass.

- New Advertisements.

Bedbugs and other vertilin destroyed by use of Egyptian Insect Powder. Send 23 or 50 cts. for single of double package, free by mail. 24-11 OBIRIN, Winona, Minn., Hox 92.

WHISKERS! A Laxuribat Beard or Mustache cuts or a fine growth of state of BALD HEADS INCINO! as SEND two ONE BOTTLE FREE! 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 Skept-

A New Spirit Cift.

Under the instruction of a BAND OF SPIRITS. I have aucceeded in making a contrivance, by the aid of which every body can receive written messages from the Spirit world, thereigh the financetism of his or her own organism. To put the

BOSOM FRIEND within the reach of everyone, ..

PRICE-ONE DOLLAR.

Address: G. P. FEHRMAN, P.O. Box 656, Houston, Texas.

CHICAGO & NORTH-WESTERN RAILWAY,

The Great Trunk Line between the East and the West.

It is the oldest, shoriest, most direct, convenient, comfortable and in every respect the best line you can take. It is the greatest and grandest Italiway organization in the United States. It owns or controls

2100 MILES OF RAILWAY 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.



Its Omaha and California Line Is the shortest and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Nebraska, Wyoming, Col-orado, Utab, Nevada, California, Oregon, China, Japan and Australia, Ita Chicago, St. Paul and Minneapolis Line I's

the short line between Chicago and all points in Northern Visconsin and Minnesota, and for Madison, St. Paul, Minne-polis, Duluth, and all points in the great Northwest. Its La Crosse, Winona and St. Peter Line
is the best route between Chicago and La Crosse, Winona,
itochester, Owatonna, Mahkato, E.Peter, New Ulm, and all
points in Southern and Central Mingesota. Its

Green Bay and Marquette Line

Is the only line between Chicago and Janesrille, Watertown, Frond du Lac, Oshkosh, Appleton, Green Bay, Escanasa, Negannee, Marquette, Houghton, Hancock, and the Lake Buperior Country. Its Freeport and Dubuque Line

Is the only route between Chicago and Eigh, Bockford, Free port, and all points via Freeport. Its Chicago and Miliwaukee Line Is the old Lake Shore Route, and is the only one passing between Chicago and Evanston, Lake Forest, Highland Park, Waukegan, Racine, Kenosha and Milwankos.

Wankegan, Racine, Kenosha and Milwankee.

Pullmian Palace Drawing Room Cars

Are run on all through trains of this road.

This is the ONLY LINE running these cars between Chicago and St. Pani and Minneapolia, Chicago and Milwankee, Chicago and Winona, or Chicago and Green Bay.

New York Office, No. 415 Broadway. Rosion Office, No. 5 State street. Omaha Office, 185 Farsham Street. San Francisco Office, 2 New Montgothery Birnet. Chicago Thekst Obpose: El Chark Street, under Sharman Honas; To Canal, corner Madison Rerect. Eluxie Street Depot Corner West Eluxie and



CLEOPATRA
CORSET WAIST
Amost popular Garment, rapidly superseding the Corset, because of tolermmetry, support, and beauty. Sent by
mail on recept of price, &l.
Agents scanied Send for Circular.
Made only by the

DRESS REFORM M'F'G CO., 58 South Ada St., Chicago.



ANNOUNCEMENT.

THE VOICE OF ANGELS—a semi-monthly paper devoted to searching out the principles underlying the Spiritual Philosophy, and their adaptability to every-day life. Edited and managed by Spirits, now, in its 2rd vol., enlarged from 8 to 17 pages, will be issued as above at No. 5 liwight at, Boston, Mass. Price per year in advance, 61.65; iess time in proportion. Letters and matter for the pages, must be addressed as above, to the undersigned. Spirituan copies free. 28-22f.

D. C. DENSMORE PUBLISHER

\$4. TELEPHONES!

CATARRH I had it twenty-four in isla. Book for 10 cents, tixes full particulary. Name this paper and address Dn. C. R. St. XES, 150 East Madison St., Chicago, Ill., List this out. | 244-18

CLEMENT & SAYER,

416, 418, 420, 422, & 424 Milwauker Avenue. CLOTHING BY STEAM POWER,

and retailing it on the same premises. We pay no rent and all of our expenses are at bottom figures on account of recultarly favorable circumstances. Therefore, It is exident to everyone, that we can sell clothing at rey much lover prices that any other chitting store, as they all buy their goods ready made from wholesale houses, and as their expenses are unavoidably larger. This latter condition applies expectally to down town houses.

Deal direct with us and get the benefit of our advantages as manufacturers.

manufacturers.
First, original, and only strictly offe price cash house, and largest retail clothing store in the World, occupying an area of floors of store than an acre.
21-11-11

"HOC CHOLERA."

New Development in the treatment of this malady. No pat ent medicine or "surg (but never) cure" recipes for sale but an exhaustive treatise, showing the true character of tola disease, with proof that it is not "tholers." It is a specific blood Polson. This new work shows the composition of the blood in health and in the various stages of the disease, and gives plain direction that every farmer can successfully prevent.

Liberal Inducements to Agents in every County. To Circular of posticulars sent free. Alead and judge for pourselves. Address B. M. KENYON & CO., Batavia, Kane MAPONIPIER. See advertisement on another page,

\$5 to \$20 per day at home. Hamples worth \$5 free Address STINSON & Co., Portland, Maine.

A DAY to Agents canvassing for the Fire-aide Visitor. Terms and Outb Free. 24-8-26-7 Address, P. O. VICKERY, Augusta, Maine.

\$1.0 a day to agents willing our Fine Art Novelties

1. H. Bufford's Sons, Boston

AN ASTROLOGER. HAVING HAD TWENTY YEARS OF EXPERIENCE.

HAVIOU HAD INC. IT I RAIS OF EAPERIESE.

Is supressful in reading the planets connected with every event of life. Charts of Destiny for two years, and advice on Business, Marriage, etc., 41.01; Full Life, 25.00; Six questions on any nualter, 30 cents. Enclose fee, with correct age, or time of birth, if known, whether born night or day; if single, and set. All business by letter, and strictly confidential. Address Fifth, J. FAHRHANKS, No. 7 Surfulk Place, Boston, Mass. Enclose stamp.

24.120

IF THE SICK

Vital Magnetic Healer

Mrs. Chara B. Rontxon (formerly of 87 Michigan Ave...) mow heated at 25 Wahash Avenue, where she will be pleased o receive her old patients, and any new ones who desire her

by direct application to the nerve centres, curing often, where medicine has failed. In especially successful in "Uterice Derangements," which so many ladire are suffering from, also, in imparting new vitality to these afflicted with "Nervons properties at a distance, through look of hair, where age, see and wading symptoms are given. To insure attention, application for diagnosis by letter must be accompanied by \$2 and a occur shain. Turns of treatment, and ample reference, will be given upon application at office and reshience 25 Wabsah ave. 14 14 20

- WINDOW SCREENS. WIRE CLOTH, WIRE COODS, CLINTON WIRE-CLOTH COMPANY,

148 LAKEST., CHICAGO.

KINGSFORD'S OSWEGO CORN STARCH

For Puddings, Blanc-Mange, Cake, Etc.

PUREAND DELICATE, SOLD BY ALL GROCERS This beautiful Motte "God liless our Home,"

GOD

is a great lavority with all; we now issue a great lavority with all; we now issue a great lavority with all; we now issue a great lavority with a line of the law offer this license from posterior and many bright colors, and the words are charmingly entwined, with Easter and Words are charmingly entwined, with Easter and words are charmingly entwined, with Easter and Calla Lillies, Forget-me-nots, Lillies of she Valley, with a variety of when beautiful flowers and wines, young a black ground, printed in all the data of the natural flowers, and nearly as perfect.

This Handsome Chromo Can

written by the ableat writers. We will also send to every subscribers at page supplementalled with that delightful story to every subscribers at page supplementalled with that delightful story to every subscribers. J. L. Parrax & Co., 47 Barelay St., New York, ask for oil. The Publishers, J. L. Parrax & Co., 47 Barelay St., New York, take this method to introduce their paper into every home; feeling assured that wherever it once goes it will make fashing triends; and they marganess who sends more than satisfaction. Large pay offered Agenta. Complete outfit 25 cents. News dealers sell Lejaure Hours, price seven cents. Write at once and state where you saw this offer. Canada subscriber must send cents extra for postage.

READY MADE GRASS LINEN SUITS at Wholesale Prices.

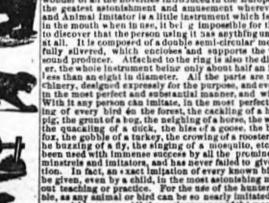
**Piece Suit by Mail, Post Paid, \$2.50.

Dridges for 10 or more Suits by Express and charges prepaid. The accompanying ILLUSTRATION is a COMMEC.

COPY of the SUITS made from PHOTOGRAPHS taken EXPRESSLY for the ENGRAPHS. These SUITS we are manufacturing in LANGE CHANGES for the

GRAPHS taken EXPRESSLY for the ENGRAPHS TAKEN TO THE TAKEN THE TA press and charges prepaid. The accompanying ILLUSTRATION is a COREGO COPY of the Syrts made from Photographs taken expressive for the Engagement of the Syrts made from Photographs taken expressive for the Engagement of the Engag

THE CELEBRATED SWISS WARBLER'S BIRD CALL, THE ONLY ORIGINAL BIRD CALL AND PRAIRIE WHISTLE! THE ONLY GENUINE AND SCIENTIFIC INSTRUMENT.









31-11-36

INTERIOR ALL DITAY

ONLY GENUINE AND SCIENTIFIC INSTRUMEN

This is one of the most amusing ami useful articles brought before the pablic for many years. It is the invention of Samuel ScClain, the great ventriloquist, and for the past sew months has been the leading wooder of all the novelties introduced in the European world, creating the geatest astonishment and amusement wherever seen. The Bird and Animal Imitator is a little instrument which is entirely concealed in the mouth when its use, it being impossible for the closest observer to discover that the person using it has anything unusual in his mouth at all. It is composed of a double semi-circular metalic ring, beautifully silvered, which encloses and supports the vibratory tissue, or sound producer. Attached to the ring is also the disphragm or retainer, the whole instrument being only about half an inch in length, and less than an eight in diameter. All the parts are made of coetly machinery, designed expressly for the purpose, and every part is finished in the most perfect and substantial manner, and will last a life-time. With it any persons can imitate, in the most perfect manner, the singing of every bird on the forest, the cackling of a bea, the squeal of a pig, the grant of a bog, the neighing of a horse, the whistling of a quali, the quackling of a dick, the hise of a goose, the barking of a diog of for, the gobble of a tarkey, the crowing of a rooster, the hum of a bee, he buzzing of a fly, the singing of a mosquito, etc. It has recently been used with immense success by all the prominent ventriloquists ministrels and imitators, and has never failed to give perfect satisfaction. In fact, an exact imitation of every known bird and animal can be given, even by a child, in the most actonishing manner, and without teaching or practice. For the use of the hunter they are invaluable, as any animal or bird can be so nearly imitated as to call them at once within range. All the various songs of the mocking bird, canary, and other choice singers can be

Botals, in cross see the GENUINE whistle, which is sent preparagradures on receipt of above prices, by the sole agents of fig. McClain. Address.

In order to entisty any doubts as to our reliability, we would state the goods have received the factory indovement of the publishers of the Worker. Transier, Sunsanach and Fost, of Booton, and Westly Suns, of York. Out this out and show your triends, as it will not appear again.

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Somebody's Mother.

The woman was old and ragged and gray, And bent with the chill of the winter's day. The street was wer with a recent snow,... And the woman's feet were aged and slow. She stood at the crossing and waited long, Alone; uncared for, amid the throng Of human beings who passed her by. Nor heeded 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, Halling the snow piled white and deep. Past the woman so old and gray Hastened the children on their way, Nor offered a helping hand to hof, So meek, so timid, afraid to stir, Lest the carriage wheels or the hors feet Should crowd her down in the slippery street. At last some one of the merry troop— The gayest laddle of all the group; He paused beside her, and whispered low, "I'll help you across if you wish to go."

Her aged hand on his strong young arm She placed, and so, without hurt or harm, He guided the trembling feet along, Proud that his were firm and strong. Then back again to his friends he went, His young heart happy and well content. "She's somebody's mother, boys, you know, For all she's aged and poor 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 showald Was, "God be kind to the noble boy, Who is somebody's son and pride and joy!" --Harper's Weekly

Dark Seauces.

The advantages and disadvantages of circles held 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 weshall 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 seances (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 PROM THOMAS LEES.

have never yet attended a dark seance in my If have never yet attended a dark scance in my life but what some doubt was left in my mind as to the genuineness of the phenomena, because I have never yet been fortunate enough to meet's physical-medium who could or would hold a dark scance 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 noved, but I am entirely through wasting my time at them, unless the conditions are fraud-proof. When, after attending dark séances, I have proof. When, after attending dark seances. I have to puzzle my brains, and wonder whether I have been imposed on, or witnessed genuine phenomens, I get little benefit from them. The rule now I adopt, on all phenomenal Spiritualism, is to accept none of it as certain while there is a doubt linguring 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 shampocks. 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 hun-dreds of dark séances), my judgment would still be in subpense on the subject; I do not think I would be a Spiritualist to day. So my opinion of dark seances, 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

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 reliable, yet it is through the eye we get most of our sducation, 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 appalls of being practiced at some es. As a proof

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 deprived 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 nearly 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 scance 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. that we hold a seance. He was delighted to have the chance of witnessing form manifestations through the private medium in the improvised cabinet, 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 manifestations were particularly conclusive. After about thirty minutes, when on asking the spirits whethar there would be any further demonstration, and getting no answer, my friend said he knew there would, saying. I can see them forming and proceeded to describe what he saw. (?) 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 assonished friend, who would have welcomed the very smallest kind of a knot hole to escape through It was perhaps a cruel joke, but I guess it proved a valuable lesson to him, as it certainly did to all of us engaged in this "semi-day" seance." semi-da seance."

Cleveland, O. · THOMAS LEES.

ANSWER BY HORATIO G. HDDY. Many object to dark séances because they do not understand why spirits cannot manifest in 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 witnessed many manifestations in a mixture of light and darkness, but always found more darkwitnessed many manifestations in a mixture of light and darkness, but always found more darkness 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 decalved 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 saking too much in the shape of materializations, and a class of mediumistic ewindlers 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 spirit forms, prove to be old rage, false hair, etc., do not give up an immortal truth, but search wisely in the dark, and you will find enough there to prove that there is an immortal existence before you. The reason I have kept alient for the past two yoars, was because my band of spirits could not get power outside of a material law to

do what is now claimed to be done through many professional mediums; and for my own future happiness, and justice to others, I did not wish to substitute anything that could not be done by spirits. I believe dark scances, when conducted under fraud-proof conditions, benealt the cause of Spiritualism. Under these conditions darkness will not be objectionable when it is understood to be a necessary element in producing the reshits.

Chittenden, Vt. the reshits. Chittenden, Vt.

In my opinion, dark séances generally possess little value as a means 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, that to their in-herent insufficiency. With reliable and well devel-oped mediums, and proper test conditions and management, I believe the phenomena occurring in these seances would of themselves be sufficient to scientifically demonstrate the existence and agen-cy of disembodied human spirits.

cy of disembodied human spirits.

As to their moral effect on Spiritualism, it may be that this, on the whole, has been direct furious, but indirectly I believe it has been be clal, and the blame for whatever evil they have wrought, at least in a great degree, should rest on credulous—sometimes unscrupulous—Spiritualists, who have not only encouraged, but frequently 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 seances, should continue to prevail among Spiritualists, I believe they will be made to serve a more important purpose than made to serve a more important purpose than they hitherto have done in demonstrating the truths of our philosophy. EUGENE CROWELL. 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 principal towns and cities east and west, north and south, and my experience teaches me that there is usore 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 desired by the investigating public. Although spirits may be able to exert a stronger influence in 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 suiritual cause. real advancement of our spiritual cause.
DR. H. P. FAIRFIELD.

Greenwich Village, Mass.

OPINIONS ON DARK SEANCES BY SOME CLEVELAND SPIRITUALISTS C. H. ROGBES. As far as I know, I don't like them; am pre-dis-osed the other way.

B. A. 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.

Joun Madden.

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

E. S. Angl.

Necessary and good in so far as they lead on persons to investigate; not very scientific as car-ried on. Mrs. Sparrond. 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 desirability 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 séances, four; THOMAS LEES.

Recognize much good in them; think they were more essential in the past than they will be 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,

MR. EDITOR:—Please give me a moment to ask you to go on with your weeding.. Grub the harmonial 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 honest believers, and makes more skeptics and scoffers than a dozen churches. These unprincipled creatures cause us to experience somewhat the morti-fication felt, I imagine; by sincere Christians, when their ministers occasionally display the "true in-wardness" of their natures. We have, though, the advantage of not holding mediums up as examples of purity, and never claim that they are "God's servants." The pulpit and the cabinet both de-sire 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 spir-

Let us require of mediums and disembodied spirite 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 mediums, let us pay them well, surround them pleasantly if we can invotect and encourage them and antly if we can, protect and encourage them, and keep temptation away from them. Being sensitive, they are subject to influences unknown to mortal minds, and need our sympathy.

Go on with your weeding, Bro. Bundy, and we, who desire only truth, will help you. Your system 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 boister up no theory, but we want to discover, encourage and maintain facts. Weed on!

MRS. JACOB MARTIN.

A Local Wonder.

Little Rancy Vennum has been restored to her parents, Mr. and Mrs. T. J. Vennum, completely cured. Last November, she became—as it were crasy, and in February, preparations were being made to send her to an insane asylum, but the parents of the differential little one were prevailed upon to consign her to the care of Mr. and Mrs. Asa 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 12 years ago last July. She has recognized old life-time friends of the deceased Mary by the names they had bortie before 'Rancy was born, and except 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 movining, and that 'Rancy, Vennum would return. At 11 o'clock Tuesday the "change" took place, and she recognized friends as 'Rancy Vennum knew them, and seemed no longer to feel herself 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, "Nerva," 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 morning, she immediately and in a surprised manner and to Mrs. Alter, who was present, "Why, Mrs. Alter!" She then said she felt as though she had been saleep. The meeting with her parents at their home was very affecting, and now she seems to be a healthy, happy little girl, going about noting things she saw before she was stricken, and recogniting 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 existence of these unaccountable manifestations.—Watscha (III.) Republican, May 23rd. crasy, and in February, preparations were being made to send her to an insane asylum, but the par-

Spirit Bappers Again.

The statement which follows below is given by 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, 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, where upon 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 Mesars. 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 singgested 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."

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 present, who was also present at the consultation in the office of Mesars. Mulen & Moore, above alluded to, being disposed to ridicule the affair, affently proposed the following question, viz.: Who were in the office at Halifax during the consultation as to, the sectionary of the section of the ment of your estate?" A communication was at once received, signed as before, and ouncing the names of the persons present. Now, how?—Weldon (N. C.) News.

Are Spirits and Mediums Intallible?

It is a mistaken idea to suppose that all spirits are semi-deities, possessing qualities which are perfect, and a knowledge infallible. The fact that they are in many cases, little better than mortals, and sometimes compare illy with those still in the form, must be acknowledged. This truth humiliating as it may be, cannot be gainsaid, and being true constraints in the second particles of the second particles. 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 unconscious of all that is given or 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 present the impositions if it were, it would not prevent the impositions practiced unless mediums were taught the true nature of their condition (they enter naturally) and had a perfect knowledge of their unconscious-ness and of their powers of resisting (when in that condition) all that is not to their mind or liking. This knowledge would prevent all fatne 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 communion, are waking up to the fact that there is some-thing wanting relative to mediumship that is not thing wanting relative to mediumship that is not understood, and the question now most potent, is: how are we to guard against imposition 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 conditions, is to teach all mediums the true nature of their condition—and as there can be no possible their condition—and as there can be no possible doubt that the statuvolic or somnambulic condition is the foundation of spirit control, and their only means of communicating with mortals of 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 responsiand wrong, and consequently cannot be responsi-ble nor give results which would be likely to conble nor give results which would be likely to convince or satisfy any one. Ignorance in regard to their powers, often, also subject them to unnecessary suffering during apirit control, as well as to diseases, etc., which a susceptible nature renders possible, and not knowing how to avoid, they positively create them. These unnecessary sufficions often harrass them through life, and could be effectually obviated if they understood the true nature of their condition, and by proper instructions had 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 susers 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 "glad tidings" from the immortal fure—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. Lancaster, Pa.

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 again next Sunday, and then I intend to go home and remain with my family, save as I answer special calls, funerals, etc., until July. The cause is doing well in these parts, and many localities are 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 Methodist Church, and the Methodist minister was present, and one or two other clergymen. 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 authority. As an evidence of its effect, I hear that authority. As an evidence of its effect, I hear that the clergy have been, battling us ever since. We have given them something to preach about that may vary the stupid monotony of the old repetitions and stereotyped platitudes that soothe the saints to sleep. I commend the Jouenal wherever I go, and find a hearty approval of its loyal independence and clear discrimination which promine to much for the cause, and bleases even those independence and clear discrimination which promise 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 to the charge of weakness and imbecility. Such writers' as A. J. Davis, Hudson Tuttle, S. B. Brittan, Glies B. Stebbins and a acore or more that rank. ers as A.J. Davis, Hudson Tuttle, S. B. Brittan, Glies B. Stebbins and a score or more that rankwith them, are the peers, if not the superiors of any class in the world. And the tastes and demands of the spiritual public have been so educated through our press and lecturers that the best minds, best thoughts and broadest philosophy presented in the choicest language, are indispensable to receive endorsement and patronage.

Hugo Preyer, Canton, O., writes: I must let your readers know of the progress our circle is making. In my last I stated that a young skeplet your readers know of the progress our circle is making. In my tast I stated that a young skeptic was developing. The spirits are now able totie and until him in a few seconds. We use no 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 singing. 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, bringing 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 delight in hitting me on my hands in order to scare me, which they often do. They have promised to materialise for us soon, and of course we are anxious. I believe cases where such rapid progress has been made, are very scarce. All in the circle were skeptics at first, but houset investigators and our spirit friends pronounce it the best circle they could find. Ohl what a beautiful philosophy—no, not philosophy, but truth. When Spiritualists and investigators will not only desire the they will learn a great deal quicker and more. Spiritualism is not taught us to satisfy our animal desires, but to cultivate our moral and spiritual natures.

Letter From Newman Weeks.

I heartily rejoice to see that you have placed the Journal 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 known rascals and cheats. It is high time that the tide of foolish, hasty, 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. Thave been surprised often, to see people who were sensible, sharp, and very discriminating in other matters, when they become interested in Spiritualism and attend senses were the ready and easy victims to the most ances, were the ready and easy victims to the most bungling and transparent frauds. Being naturally obedient they would conform to all the arrangements 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 stranger, Holt took him in; and Watkins being also forgetful, Holt was taken out of the board bill.

Mr. Watkins' memory must be organically defective. 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. bury and several other places still hold their board bills unpaid to remember them by Watkins called 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 "wayfaring man, though a fool, ought not to err therein," by boarding 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 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 inculcate a spirit of charity and forgiveness toward the erring who desire to forsake their evil course; but in regard to those persistent unscrupulous tricksters who resent kind advice and defy friendly warning, I am glad to see that the Journal makes no uncertain sound. Instead of using a banner of light to cover over darkness, because it is labeled spiritualism, I would weigh Spiritualism, Orthodoxy and the busi-ness world together in the tripple scale of truth, honesty and purity. .

M. L. Wheat writes: Since our last letter we have visited Colfax, 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 frieuds of Spiritualism and free thought are wide awake. Here, in Northeast-

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 land from
\$3.50 to \$7.00 per acre. Many thousands of acres
of government land are still vadant. Its people
are hospitable and liberal, and we would say to
Spiritualists who contemplate coming west, here
you will find congenial souls, and if further information is desired, write to E. F. Prince of Madison,
a staunch Spiritualist, and reliable man.

Welwould like to make further engagements in 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 rapidiv in singing, and her readings and recitations are highly praised. We receive no sneers or abuse except from the clergy, who seem to have a large supply of such material always on hand. In a few year these men will, like the chicken, turn and look into the dry shell of dead dogmas and creeds and exclaim: "Did I ever come out of that?" We are doing what we can to spread the JOURNAL, and every speaker and medium should do what they can to help you to carry the glad tidings to human hearts. Letters addressed to Council Bluffs, Ia., will reach us. Norfolk, Neb.

A Strange Incident.

If in the course of your recent reading you have not chanced to meet with "Burma, Past and Pres-

not chanced to meet with "Burma, Past and Present," by Lieut. Gen. Albert Fytche, C. S. I., you may be interested in the following excerpt:

"When at Maulmain [writes the General, then Major Fytche] I had an old school-fellow, who was afterwards a college friend, with whom I had 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, wheh suddenly my old friend entered. morning I had just got out of bee, and was dress-ing 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 moself in haste and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry who was posted at the front of the house, but he had seen no strange gentleman. A fortnight afterwards news arrived that he had died six hundred miles off, about the very time I that seen him at Maulmain."

Singular Independent Physical Manitestation.

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, awinging: It was yet under motion and had by 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 inglable, unless it was to let me know of their presence. I have had similar manifestations before.

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 place of such time as can be mutually agreed upon.

The debate may take product the debate may take product mutually agreed upon.

By an early reply, you will greatly oblige.

Yours respectfully,
L. E. Wordestein.

"Certain thoughts, certain observations long familiar to me in night watches and daylight, would be my capital if I removed to Spain of China, or, by stranger translation to the planet Jupiter or Mars, or to new spiritual societies." Thus saith the great Ralph Waldo Emerson; and from this, one might infer that he actually believed 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 dead 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 with-out he has seequate evidence of the fact that there is such a place.

The digin (Ill.) Advocate publishes an interest-ing angles from a correspondent in favor of Spiritualishi. 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 immortality, and it converts the Christian to his own faith, f. e., spiritual communion.

And they that tell us of these glorious things, The blessed visitants from exapter spheres, Whose presence felt on gently wasting wings is known more frequent in these later years. For they inseal the eyes that long have been shut out from Truth by what Old Error saith; And are proclaiming to the sons of men That God is Love, and that there is no death.

Spiritual Lectures at Haverhill, Mass.

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 philosophic 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 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 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 undertaker, and if the common teaching that spirits can and do look back, is true, the Saturday exhibition of the new child's hearse in our streets would supply the recent attraction. What appeared to be a coffin plate was described as having upon it "June, 1874". This is confirmed by the records as the date of his death. ords as the date of his death.

The next was a vision of two persons talking to-

gether, at first not very distinctly given. "Attlea" says both belonged here, but one resided here more than 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 daughter. The names of Mary and Lizzie, of William street, of Boston and Haverhill, and of Moses Marsh of the North Parish, and of Mary, his sister, were mentioned; and a book was seen connected with the name of Lizzie. After another vision had presented lize if there was a recurrence vision had 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 13." Attica then represented this man as having had connecwith insurance business and banks.

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, 1809. He was a Spiritual-lst, and was glad to see the progress that Spiritu-alism was miking 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, cheruble in appearance, seeming to stand out in relief, and

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 said it was older. The form changed, the child appearing 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 signification of which was not given. We were directly 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

Going Around the World.

The son of one of our most eminent London Spiritualists has gone on a tripround the world, with itualists has gone on a tripround the world, with the special intention of visiting the Australian and New Zealand colonies. We refer to Master Tebb, son of W. Tebb, Esq., who sailed from London in the "Medea" on April 30th, bound for Wellington, New Zealand. Master Tebb is about sixteen years of age, and takes this trip as an element of education, 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 itualists, and we bespeak for him a kind reception wherever he may present himself. Any kindness shown to the youthful traveler will be duly appreciated by a large circle of friends in London—Medium and Daybreak.

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 tecturer. We, the Spiritualists, stormed the (orthodex) 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 sequing 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; socielles better .- Bovee.

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.

Briet 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. Tuttie'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 am more than pleased with it. I like the independ-ent, 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. Tonight we have Hou. Geo. R. Wendling, who modestly (?) advertises himself the peer of Ingersoll. I will send you one of his bills as a sample of his burdler. bugling.

Mpr. 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 odlum cast upon it by the ignorant and mailclous. 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 rapid 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 regay themselves. gay themselves.

Wo. P. Lipplicott writes: I have just read your editodial, "A Word of Warning." I am not entirely certain that Spiritualism is true, but am 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 referred 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 reporting a new society of Spiritualists, which was organized here on the 5th of the present mouth. The society is known as "The Homestead Vairsy Society of Spiritualia" of Eauclaire county, Wisconsin, and comprises the following officers: Mr. J. G. Hazen, President; Mrs. S. Busby, Vice President; Mr. J. B. Wilcox, Secretary; Mrs. F. Guilbert, Treasurer; Mr. I. E. Lawrence, Collector.

The society adopted the articles of association as laid down in Record Book. The society are holding circles regularly at the residence of J. G. Hazen, in rooms fitted up expressly for the purpose, and receiving demonstrations both pleasing and convincing, which I shall be pleased to report from time to time, as circumstances will permit.

LIST OF BOOKS

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

· · CHICAGO. W SARE ALSO PREPARED TO FURNISH MIACELLANous books not in our list, at regular rates, and, on recept of the money, will send them by mail or express, as may
be desired. If sent by mail, one-diffs core than the regular
cost of the book will be required to prepay postage. The parronage of our friends is solicited. In making remitiances for
books, buy postal orders when practicable. If pestal orders can
not be had, register your letters.

EF Orders for Books, Medicine, or Merchandisc of any kind, to be sent by express C. O. D., must be accompanied by not less than £404, or, if of less value, then by
one-fourth the cost. No attention will be paid to any
order, unless these terms are completed with.

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

with prompt attention. Analysis of Religious Belief, by Viscount Amberier. Lie 20 Age of Leason and Examination of the Prophecies, by Thos. Paine. 2004

Analysis of Religious Belief, by Viscount Amberley. Age of heason and Examination of the Prophecies, by Thos. Paine.
An Hoor with the Angels. Cloth, Sec. post, 4c. Paper.
An Hoor with the Angels. Cloth, Sec. post, 4c. Paper.
Age of Reason and Examination of the Prophecies. 50 64
Age of Reason and Examination of the Prophecies. 50 64
Answers to Questions, Practical and Spritual, by A. J.
Davis.
Apport of Reason. Thes. Paine. C., Sec. post, 6c; Paper.
Arcans of Nature. Philosophy of Spritual Exteches.
and of the Spritt-world, Vol. I., Hudson Tutle. 1.35 65
Arcans of Nature. Philosophy of Spritual Exteches.
and of the Spritt-world, Vol. I., Hudson Tutle. 1.55 66
Arcans of Nature. Vol. R. 1.55 66
Arcans of Nature. Philosophy of Spritual Exteches.
1.50 62
Arcans of Nature. Philosophy of Spritual Externes. 1.50 66
Arcans of Nature. Philosophy of Spritual Externes. 1.50 66
Arcans of Nature. Philosophy of Spritual Externes. 1.50 66
Arcans of Nature. Philosophy of Spritual Externes. 1.50 66
Arcans of Nature. Philosophy of Spritual Externes. 1.50 66
Arcans of Nature. Philosophy of Spritual Externes. 1.50 66
Astro-Theological Lectures. by A. J. Davis. 1.50 66
Astro-Theological Lectures. by Rev. Robert Tayler. 2.00 12
A Kles for a Riow a bose for children.—H. C. Wright.
An Eye-Opener, by Zepa. Cloth, 30 61 paper. 30 64
Avilude or Game of Ulris. 30 60
Ancient Faiths and Modern. by Thomas Inman, M. D. 50 60
Ancient Symbol Wescalle, Fuely Illustrated. 30 16
Art and Symbolsism of She Printilive Church—John P.
Lundy. Beautings printed-and illustrated. 7.50 38
Allegories of Life, by Mra. J. S. Adams. 1.50 10
Baserward Gitz.—Plan 1.5 00 Gill. 225 00

Arcana of Spiritualism, by Hudson Tuttle

Bhagavad-Gita—Plain, 1.55-00; GHt Bhaghemy, by T. R. Hazard. Be Thyself, by Wim, Denton Book on the Microscopy. Bible in India
Bible Marvel Worker—Allen Putnam
Branches of Fulm, by Mrs. J. S. Adams
1.25 C7

Bible Marvel Workers—Allen Putnam. 1.45 06
Branches of Pulm, by Mrs. J. S. Adams. 1.25 07
Cora Tappan's Lecture on Spiritualism. 07
Common Sense Thembay.—D. H. Hamilton. 1.25 07
Coritical History of the Pactitine of a Future Life in all
Ages and Nations. Win. R. Aiger. 1.25 07
Conant Mrs. J. H. Blography of 1.25 08
Complete Works of A. J. Davis. 200 08
Childhood of the World. Prof. Could, Paper 7. 40 07
Chapters from the libbe of the Ages. 1.20 10
Criticism on the Apostic Pauli, in Defense of Woman's
Rights, etc., by M. B. Craven. 20
Conings Sins against the Laws of Nico and Health, by
A. K. Gardner, A. M. D. 20
Common Sense, by Thomas Paine (political). 20
Common Sense, by Thomas Paine (political). 20
Christ Idea in History, by Hudson Tuttle. 1.25 08
Christ Idea in History, by Hudson Tuttle. 1.25 08
Christ Idea in History, by Hudson Tuttle. 1.25 08
Christianity no Finality, or Spiritualism superior to
Christianity and Materialism, by B. F. Underwood. 10 02
Criticism on the Theological Idea of Desty, M. B. Graven
Claims of Spiritualism embracing the Experience of
an Investigator, by a Medical Man. 25 02
Constitution of the United States. 12 08
Career of Helighous Ideas—Higson Tuttle. Paper. 60
Circumplete Works of Thomas Paine. 8 volumes 12 08
Cross and Steeple. Hudson Tuttle. 12 08
Cross and Steeple. Hudson Tuttle. 12 08
Career of Religious Persecution in the State of New
York, by T. F. Presset. 12
Career of Religious Ideas—Paper, 50 Chat. Dis-

Career of Religious Ideas-Paper, 50 Cloth, Consistent and Indicenty—Humphrey Bennett DisConsistent and Table Sargent's Reply to Tyndail,
Debate, Eurgess and Underwood, Cloth-Lin (6). Paper
Diakkalam.
Defence of Spiritualism—Waltace
Dictionary. Webster's Unabridged (by express).

Dyspepsia, its Treatment, etc.
Descent of Man, by Dafwin.
Davenport Brothers,—their Remarkable and Interesting History
Diegesia, by Rev. Robert Taylor, written by him while
imprisoned for blasphemy. This work is an account
of the origin, evidence, and early history of Christianity. 1.00 00

75 00

25 02

tianity
Devil's Pulpit, by Rev. Hobert Taylor, with a sketch of
the Author. Life. the Anthor' Life.

Deluge, by Wm. Denton
Desityand the After Life—A. J. Davis. Pa. 50 04. Cio.
Debafable Land. Hon. R. D. Owen
Diakka—A. J. Davis. Cioth, 50 03. Paper
Diakogaes for Children.
Devil and his Maker.
Denger Signals, by Mary F. Davis.
Death n Light of Harmonial Philosophy—M. F. Davis.
Darwinism vs. Spiritualism—Hon. J. M. Peebles.
Discourses through Mediamship of Mrs. C. L. V. (Tappag) Richmond.

pan) Richmond 200 18
Experiences of Judge Ed-honds in Spirit-life, given through Mrs. (Tappan) B-fehmond 25 00
Epitome of Spiritualism and Spirit Magnetism, their Verity, Practicability, Conditions and Laws. Paper 35 06. Cloth 200 06
Eating for Strength 200 06 Paper 200 06
Extending of Science Prescription 25 00
Experience Of Science Prescription 25 00
Experience

Exposition of Social Freedom.

Exposition of Mn-Pope, Cloth gilt 1.00 00. Board, School

Fu-Sang; or, The Discovery of America, by Chinese Buddhist Priests in the 5th Century.

Flashes of Light from the Spirit Land, through the mediumship of Mrs. J. H. Conant.

Pootfalls on the Boundary of Abother World, by Rob't Dale Owen.

1.75 12 Dale Owen
Pree Thoughts Concerning Religion, or Nature vs.
Theology, by A. J. Davis. Enlarged Edition. Cloth
To 08. Paper
Fountain, A. J. Davis.
Putgre Life. Mrs. Sweet.

Gloth. Book of all Beligions, including Spiritnaham 1.5 12 How and Why I became a Spiritnaham 1.5 12 How to Hather E. P. Miller, M. D. Paper 30 04. Cloth 15 68 Hedged In. Straabeth Stuart Pheips, author of Gates Ajar.

Isls Unveiled. 2 Vols 7.50 00

Jehovah Unveiled; or, The Character of the Jewish Deity Delineated, or, The Character of the Jewish Deaty Pelineated, 100 Peliny Pelineated, 100 Peliny Pelineated, 100 Peliny Pe Jehovah Unveiled; or, The Character of the Jewish . 85 04

Life Beyond the Greve..... 1.00 05

Life of Thos. Paine.
Life of Thomas Paine, Cloth.....

Nairy, a Spirit, by A. Putnam. Cloth 1.00 00. Paper. Nairy a Laws in Human Life, an Exposition of Spiritnation 1.50 to Sature's Divine Revelations, by A. J. Davis 1.50 to Sature's Divine Revelations, by A. J. Davis 1.50 to Sature's Divine Revelations, by A. J. Davis 1.50 to Sature's Divine Revelations, by T. B. Wella Plain 5.01 24 Nerves and the Nervens. Dr. Hallick 1.00 to Cold Theology turned Upside Hown, by T. B. Taylor, A. M. Cloth 2.25 68, Paper 1.50 to Saturalism to True, by Win. Orthodoxy False, since Spiritualism is True, by Wm.

Orthodory Faise, since spiritualists
Denton
Orthodory Faise, by Darwin.
Orthodor Clyffication and Primitive Condition of Man,
by Sir J. Labback
Price of Clyffication and Primitive Condition of Man,
by Sir J. Labback
Price of Clyffication and Primitive Condition of Man,
Price of Clyffication and Primitive Condition of Man,
Clyffication of Special Providences, by A. J. Pavis,
Cloth 50 oct. Paper.

Principles of Neural Providences, by A. J. Pavis.
Cioth 50 00: Flager.

Philosophical Dictionary of Voltaire. Fifth Affactiona
Edition, 83s octavo pages, two steel plates. Largest
and most correct cultion in the English language.
Contains more matter than the London Edition
which sells for \$10.

Palms of Life, by J. S. Adams. Pager 75 94. Board
130 98. Cloth
Persons and Events, by A.-J. Pavis.

Planchette, by Epes Sargent.
Penetralla, by A.-J. Davis.
Problems of Life, a pook of deep thought.
Principles of Nature, by Mrs. M. M. King.
Principles of Nature, by Mrs. M. M. King.
Poems from the Inner Life—Lizade Daten. 120 98. Gift
Philosophy of Creation, by Thomas Paine, through
Horace Wood, medium, Cloth 40 98. Paper.

By Parturition without Pain, M. L. Helbrock, M. B.
Pentaeich, abstract of Colense.
Principles Songates, 30 98. Gift.
Philosophy of Spiritual Intercourse. A. J. Davis.
Proc. Philosophy of Spiritual Intercourse. A. J. Davis.
Proc. Palagnific. Cloth 130 09. Paper.

To The Joseph Good.
Proc. Palagnific. Cloth 150 09. Paper.

To The Joseph Good.
Proc. Palagnific. Cloth 150 09. Paper.

To The Joseph Good.
Proc. Palagnific. Cloth 150 09. Paper.

To The Joseph Good.
Proc. Palagnific. Cloth 150 09. Paper.

To The Joseph Good.
Proc. Paper.

To The Joseph Good.
Paper.

To The Joseph Good.
Paper.

To The Joseph Good.
Proc. Paper.

To The Joseph Good.
Paper.

To The Jos

Philosophic Ideas; or, The Spiritual Aspect Nature-Presents to J. Wilmhurst.

Rights of Man, by Thos. Paine,

Rights of Man, by Thos. Paine. Cloth.

Rights of Man. 'Thomas Paine.

Religion and Democrase.' Prof. Brittan.

Religion Discourses, by Denton.

Religion Discourses, by Denton.

Religion Discourses, by Denton.

Religion Discourses. Wm. Denton.

Religion Religion of Religion Discourses.

Religion Religion of Religion Discourses.

Religion Religions, or Prayers and Praise. Complied by Allen Putnam.

Stylet Invecations, or Prayers and Praise. Complied by Allen Putnam.

Stylet Letters given through the mediumship of Mrs. fora Tarpan Richmobd.

Soul Affinity—A. R. Child.

Satan, Blography of—K. Grages.

Serinon from Shakespeares Text—Denton.

Sabbath Question—A. R. Ges.

Soulday, Not the Sabbady.

Sexual Religions. B. Trail, M. D.

Strange Voltors, descled through a chairvoyant.

Spiritual Philosophy. R. Trail, M. D.

Self Abnegationist; org The True King and Queen, by H. C. Wright—Paper.

Soul of Things, by Elizabeth add William Denton.

**Yol. 2—Penton.

Spiritual Philosophy vs. Diabolism—Mrs. King.

Beven. Hour System of Grammar—Prof. D. P. Howe.

Cloth, 190 08; paper.

Science of Evil—Jend Moody.

Syntagma.

System Of Kasture, or Laws of the Moral and Physical

Cloth, 130 08; paper
Science of Evil—Josel Moody.

Syntagma.

Syntagma of Nature, or Laws of the Moral and Physical
World—Baron D'Holbach.

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

Starting Ghost Storica from Authentic Sources.

50 04
Self-Instructor in Phrenology—Faper, 50 04; cloth.

51 56
Self-Contradictions of the libble.

Spiritualism. Discussion of J. C. Fish and T. H. Dunn
Suaps, an interesting Games Carlis, for children.

Stories of Infinity, from the French, of Camille Flammairon.

Singular and interesting work.

Spiritualism, a Volume of Tracts—Judge Edmonds.

Spiritualism, a Volume of Tracts—Judge Edmonds.

Serva of the Ages.—Hon. J. M. Pechles.

150 08
Septimial Tracher and Songaver—J. M. Prebles.

Spiritual Tracher and Songaver—J. M. Prebles.

Spiritualism. Bedging of, The Spiritual Seichten Height and
Discuss—W. F. Evans.

Stories formur Children—H. and E. Tuttle.

Spiritualism, Bedging and Defended—J. M. Pechles.

150 08
Spiritualism, Bedging and Defended—J. M. Pechles.

The Gospet of Nature.

The Hollow Globe.

Thomas Paine Vindicated. By R. G. Ingersoll.

The Hollow Globe. 2.00 10
Thomas Paine Vindicated. By R. G. Ingersoll. 15 00
The Rise and Progress of Spiritualism in England. 25 01
The Interpreted and Translator—by James Monroe. 50 04
The Interpreted and Translator—by James Monroe. 15 04
The Interpreted and Translator—by James Monroe. 15 04
The Temple; ur. Diseases of the Brain and Nerves, by
A. J. Dayls. 150 10. Paper. 10.00
The Controposed, by Benton. 10 02
The Controposed, by Benton. 10 02
The Controposed, by Benton. 10 02
The Clock Struck One. Sam'l Watson. 10 02
The Clock Struck One. Sam'l Watson. 10 02
The Clock Struck One. Sam'l Watson. 10 02
The Clock Struck Three 12 02
The Inner Life; or, Spirit Mysterics Expisianed—Davis
The History of the Conflict bet. Heligion and Science, by J. W. Draper. 10 02
The World's Educate Crucified Saviors, by K. Graves. 10 01
The World's Educate Crucified Saviors, by K. Graves. 10 01
The World's Educate Crucified Saviors, by K. Graves. 10 01
The Better Way: an Appeal to Men in Behalf of Human Nature; A. E. Nawton—cloth 50 02; paper. The Eventa in the Life of a Secr. by A. J. Davis. 150
The Better Way: an Appeal to Men in Behalf of Human Nature; A. E. Nawton—cloth 50 02; paper. The World's Education and Thipkers, by D. M. Bennett; cloth 8:00 00; leather 4:00 00; morocco. 4:50 00
Threating My Way—R. D. Owen. 1.50 05
The Parts and Future of Our Planet, by Win, Bennon, 150
Talk to my Patients, by Mrs. C. B. Gleason, M. D. 150
The Vestal, by Mrs. M. J. Wilcoxson. 150
The Pores and Their Doling—Paper, 50
Coth, 75
The Pores and Their Doling—Paper, 50
Coth, 75
The Pores and Their Doling—Paper, 50
Coth, 75
The Only Hope, by M. R. K. Wright. 100
The Crists, by Thos. Palnet. Cloth, 80 05. Paper. 50
The Crists, by Thos. Palnet. Cloth, 80 05. Paper. 50
The Crists, by Thos. Palnet. Cloth, 80 05. Paper. 50
The Crists, by Thos. Palnet. Cloth, 80 05. Paper. 50
The Crists, by Thos. Palnet. Cloth, 80 05. Paper. 50
Th

Vestiges of Creation. 1.25 (8
Vital Magnetic Cure. 1.25 (8
Vital Force. How Wastel and How Preserved—E. P.
Miller, M. D. Paper, 50 (8); cloth 1.00 (6
Voiney's Ruins; or, Meditations on the Revolution of
Empires, with biographical notice, by Count Daru. 1.00 (9
Voiney's New Researches. 1.50 (8
Vital Magnetism—E. D. Babbitt. 25 (0)

What Was He? By W. Denton. Paper, 1.00 40. Cloth 1,24 10

PHILOSOPHIC IDEAS:

J. WILMSHURST. In the opening chapter, the problems to be solved, involving the principles of Medon, Life and Being, are stated in thirty-six questions, which are disgussed in the volume.

The author starts out with the central idea of Pantheistic Delam—all is God, God is sid. In developing his idea he benda everything to one principle—Love. "It has been said knowledge is guidance; the two combined—Wisdom. Love translated into daily life, willmake our every day a poem—in the morning, prose; at noon, blank verse; afternoon, rythmic; evening, frousic and metric verse. Motion is the first element in change—the casence of variety. Love, the unity, and Motion, the variety constitute all eristence. Love in motion, is harmony. Harmony is the development of love—love unfolded—forgressed and ever progressing. "Learn all and teach no icea. Let your best lessons be examples. Live well; learn well; teach well, and love well." "Well mate and well clucate. Be true philosophers, now and for ever more."

Spiritual Aspect Nature Presents

Price, 35 cents, postage 04. *For sale, wholesale and retail, by the RELIGIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago.

ISIS UNVEILED.

A Master-Key to the Mysteries of Ancient and Moders Science and Religion,

BY H. P. BLAVATSKY. The recent revival of interest in Philology and Archaeology, resulting from the labors of Bunsen, Layard, Higgins, Mueler, Dr. Schliemen, and others, has created a great demand for works on Eastern topics.

The author enters the Beld well equipped, A native of Aria, her childhood passed among the Calmucks, Turtars, Persians, and other Eastern peoples; her maturity among Hindus, Clagaless. Thibetans, and Egyptians, oriental traditions, languages, literature, and mythology have long been her chief study and occupation. The immense fund of information shorted up during years of thoughtful study and observant travel in all lands, enable her to throw more light upon the sectoric philosophy of Eastern nations than, perhaps, any other writer who has contributed to the literature of this important subject.

Two clumes, royal 3ve; about 1400 pages handscanely printed, cloth, outra, 57.56.

**For sale, wholessis and resal, by the Emissio-Paulo-sormonical-Funitamine Hoven, Chicago. Agents Wanted.

\$2500 ayear, Agents wanted everywhere, Bus-liness strictly legitimate, Particulars free Address J. Worth & Co., St. Louis, Mo.

\$3 GOLD PLATED WATCHES. Chespest in the known world. Sample Watch Free to Adjents. Address, A. Coulten & Co., Chicago. 22-21-24-90

\$350 A MONTH-AGENTS WANTED-36 best DOOU selling articles in the world; one sample free, Ad-frees JAY BRONSON, Detroit, Mich. 28-3-25-2

TO CLOSE ESTATE.

Jesus of Nazareth:

A TRUE HISTORY

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher. and Physician of the People; also, The Nature

of the Great Conspiracy against him, with all the Incidents of his Tragical Death, given on Spiritual Authority from Spirits who were Contemporary Mortals with him while on the Earth.-Given through the Mediumship of

ALEXANDER SMYTH.

PREFACE.

Under a sense of duty which I owe to mankind, and especially to all those of the various Christian denominations. I feel myself impelled to issue this extraordinary book to the world. It pur pris to be THE TRUE HISTORY OF JESUS OF NAZABETH: being the first and only work in which is nor trayed the true character and works of their much esteemed and beloved individual. In it, he is divested of all the nixth ical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amulability, justice, truthfulness and benevolence; who finally scame a martyr to his love and good intentions toward markind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair audient communications and mental visions through the Me dium and Author. The group of these characters, com-piling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be found, than that he has done his best to make it comprehen-sive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spfritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I sm 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 glouds of supergittious errors -such being the wish of the Spirits, and of the humble indi vidual who subscribes himself the MEDIUM AND AUTHOR.

CONTENTS.

CONTENTS.

Dedication: Preface: Introduction—The Medium's Spiritual Experience: Confession of Saul of Tarsus: Early History of Jeaus; Saul declares his infinit of Judas; John the Baptist at Home: Home of Lararus—Martha and Mary; Jose and Mary's Declaration in the Garden; John haptises in the Jordan; Saul in his chamber—The Compitacy; Judas and Cosbi; Saul and the Sybli; Jesus in his Grotto—The Dream; Jesus at Nazireth: Bethasida, the home of Simon or Peter; Plain of Genesareth—Jesus addresses the multitude; Saul and Judas—The working of the plot; Peast of the Passover—Jesus addresses the people; Calaphas, Gamallel and Saul; Pool of Bethasida—Jesus discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spirit Saul gives a general view of the travels of Jesus, his followers, his works, character and public estimation; The resuscitation of Lararus; Jesus discourses with the Doctor of Law on Marriage; Jesus discourses with Nicodemus; Jesus defends the woman charged with solutery; Jesus portrays the Ecribes and Pharisees; Scene at the Palace of the Sanhedrim; The assembling of Jesus and his followers; The entrance for Jesus; Jesus and his followers; The Sanquet and Betrayal of Jesus; Jesus and Mary in the Garden of Gethesemane; Chamber of Gezith—Jesus accused; Jesus before Pilate and Herod i Procession to Golgoths; The lost Bracelet found; Herod and the Sybil—Astounding reveiations; Saul and Judas—The reward of the Trailor;

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 up. 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 356 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. III

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism. Embracing the various opinions of Extrement, pro an contogether with the Author's Experience, by the Author of "Vital Magnetic Cure."

Price \$1.50; poetage 10 cents.
.*. For said, wholesale and retail, by the Rulieto-Pultotor-vice. Publishing House, Chicago.

THEINFLUENCE

CHRISTIANITY ON CIVILIZATION BY B. F UNDERWOOD,

In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, ex-tensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irresistible, on many points. Price, 25 cents; postage free.

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

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

ThisRecord Book is just what is beeded. At every point where Spiritualists can gather, an organization should be effected, even though the number of members be ever so small. Such a society forms a suplease, which will attract to it with proper management the best minds of every community, and hadities for the investigation of Spiritualism and for obtaining lectures, will soon be all that can be desired. The Constitution printed in this book is such that every person searching for truth, can subscribe to it, whatever may be his bedief. In addition to the printed matter, the book contains two hundred blank pages to be used in Keeping the record.

Price, \$1.50\$, Postage free.

**For sale, wholesale and retail, by the Publishers the Halleto-Philosoppical Publishers Horex, Chicago.

Business Cards.

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

ATTORNEYS AND COUNSELORS, moons 15 and 16, TIMES BUILDING: CHICAGO.

Miscellaneous.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third to Intarian Church, corner Monroe and Latin streets. All are invited.

Jehovah and Satan Compared. This rathful pumphlet on old theology, with other equally interesting Tracts, sent postpaid to those enclosing a stamp to the author, M. B. Craven Elichboro, Bucks Cv., Pa.

ASTROLOGY. Paof. Lister, Astrologer, 505, W. 23d at. N.Y.

Forty four years' practice, twenty-seven in Boston. Can be consulted by letter. Send for a Circular. Address all letters P. O. Box 1828, New York Citz. Newspapers and Magazines

For sale at the Office of this Paper. Banner of Light. Boston, 13 h Spiritual Scientist. Boston Investigator. The Spiritualist and Journal of

THOMAS PAINE VINDICATED. By Robert G,

Logdon, 8

Parchological Science.

THE-HOLLOW GLOBE:

THE WORLD'S AGITATOR AND RECONCILER.

A Treatise on the Whysica) Conformation of the Earth, Presented through the organism of M. L. Sherman, M. D. and written by Wol. F. Lyon, Price, \$2.04, postage 13 cc. fr.

* For sale, wholesale and retail, by the Religio-Philosoph ical Publishing House, Chicago.

PHILOSOPHY OF CREATION,

Unfolding the Laws of the Progressive Develop-ment of Nature, and Embracing the Philoso-phy of Man, Spirit, and the Spirit-world.

BY THOMAS PAINE. This is a very valuable little work, which has had a large cirinterest of the searching of many times as large.

Price, in cloth, 00 cents, possible 6 cents; paper, 35 cents, partiage, 4 vents.

For sole, wholesale and retail, by the Religio-Philosophical Publisher and Principles.

OLD THEOLOGY

TURNED. UPSIDE RIGHTSIDE DOWN; BY A METHOPIST MINISTER.

The Resurrection of the Dead, the Second Coming of Christ, the Last Day of Judgment, showing from the Stand-point of Common Sense, Beason, Science, Philosophy, and the Bible, the Utter Folly there is in the Doctrine of Literal Resurrection of the Body, a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow.

. By T. R. TAYLOR, A. M., M. D. Price, paper \$1.00; postage free. Cloth, \$1.25, postage, 05c.
. For sale wholesale and crist, be the Publishers, Sultato-Pullosophical Francishts of Horse Splicage.

THE MYSTERY

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

THROUGH A MEDIUM. jembracing that portion of it which was written prior to he decease of the great author, making one com-

Price : Cloth, \$1.00; Paper, 50, Postage Free. "For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING MOUSE, Chicago.

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.

BY JAMES MONROE. PRICE, 75 CENTS *.*For sale, wholesale and retall, by the RELIGIO-PHILO.

THE HALO:

AN AUTOBIOGRAPHY OF D. C. DENSMORE.

THIS volume is intended to be a truthful autohiography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more exceptional than representative. It is designed to illustrate spiritual philosophy; or, in other words, to demonstrate the fact that our friends in spirit-life attend and act upon us while we inhabit material podies; and that they frequently influence us for good watchbover us in the ups and downs of life here, are cognizant of every thought, there us when desponding, and give us hopeful words of encouragement when misfortune smalls us.

The struggling, discouraged men and women of the world,
To the struggling, discouraged men and women of the world,
to those bent down with sickness and cares, this volume is respectfully dedicated; and if the perusal of its pages shall gladden ile- heart of some warfarer, in his gloomy pligrimge
through the world, with fresh hopes, one great object of the
suthor will be fulfilled.

CONTENTS.

CONTENTS.

Childhood: Pracocious Shipbuilding; At School in Providence, and School-Tesching; First Voyage Whaling; Second Voyage Whaling; Third Voyage Whaling; Parchasing the Ship "Massaoti"; and Getting Heady for Sea; Fourth Whaling Voyage, in Ship "Massaoti"; Lumbering Businese at Gardiner, Me: Learning the Ship-building Trade, and its Besults; incidents on a Voyage to the Gold Mines of California, and Return, 1849; Shipbuilding at Bockland, Ma: Healing the Sick by Laying on of Hands, and often without Contact with the Patieng; At Home on a Visit; Experiences in New York: Visit to Cincinnait; Gas Regulator, What became of it: Visit to Cincinnait; Gas Regulator, What became of it: Visit to Cincinnait; Gas Regulator, What became of it: Visit to St. Louis; Work in Shipyard; Driven ont of Town by Advance of a Rebel Army; Stay in Paducah, Ky. Town occupied by Gen. Forrest; Fice to Metropolis City; Sieamboat-building, etc.: Philabing a Spiritual Newspaper called the "Voice of Angels," edited and managed by Spirits; How and by whom it was first projected, and why it was gotten up.

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

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

RATES OF ADVERTISING.

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

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

Advertisements must be handed in as early Monday noon, for insertion in next issue, earlier en possible.

Terms of payment, strictly, cash in advante.

Physicians,

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR ANDREW STONE, TROY M. Y., and obtain a large, highly illustrated book on the system of Vitalizing Treatment

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

Anna M. Middlebrook, M. D.,

been induced by the organic entreaties of friends to re-en-the lecturing field as an apostic of reform. She will an awer calls by speak upon spiritualism. Liberal-Religion, Health and Hygiege, Weman's E evaluon and Man's Reformation Temperare, and various other topics which the condition of the times demand. Engagements are solicited from the West, as well as other portions of the country. Terms in conformity with the times. Address Box 778, Bridgeport, Ct. 23-7-12

CAPT, H. H. & FANNIE M. BROWN

Psychometrists and Clairvoyant Physicians.

SOUL-READING, or PSYCHOMETRY

SOLL-READING, or PSYCHOMETRY
Mrs. A. B. Szwerance would respectfully amnounce to the
public, that from a lock of help or hand-writing she will give
a soul-reading or psychopetric delification of character, with
instructions how to develop the infelicethal and spiritual
faculities, how to suppress propensities that are no exrecing, pshaparation of those intending marriage, how those that
are unhappily partied may related their former love, adaptation to business with business advice, an accurate diagnosis
of physical and invited diseases, with nature best remedies,
and also marked duninges of past, present, and foliare life.
Fritgan years' experience as a Soul Reader, and hundreds of
testimonials from among the best minds of America and Eutope, warpais her in stating that she can fully-come up to the
claims herein made for her. Full delineation, \$2.00 and four
3-cent stamper letter delineation, \$1.00 and four 3-cent stamper letter delineation, \$1.00 and four 3-cent stamper letter delineation, \$1.00 and four 3-cent stamper letter delineation, \$1.00 and four 3-cent stamper letter delineation, \$1.00 and four 3-cent stamper letter delineation, \$1.00 and four 3-cent stamper letter delineation, \$1.00 and four 3-cent stamper letter delineation.

DR. F. L. H. WILLIS,

care of Banner of Light, Boston, Mass., In presenting his claims to the readers of this Journal, Dr. Willis would sag that he has had over twenty years' experi-Psychometric Diagnoser of Disease.

The influences controlling the late Mrs. J. H. Conant, of the Banner of Light, propounced him se a

Clairvoyant second to none in the United States.

Dr. Willis combines accurate, scientific knowledge with keen and searching clairvoyance, and sided by his un States.

Powers in Diagnosing from Hair or Handwriting, he claims special skill in treating all diseases of the blood and nervous system, Cancers, Scrofulain all its, forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases

of both sexes. Dr. Willis la permitted' to refer, to numerous parties who have been cured by his system of Stactice when all others had failed. Send for circular with references and terms. All letters must contain a return postage stamp.

Would You Know Yourself CONSULT WITH A. B. SEVERANCE, THE WELL-ENOWN Psychometrist and Clairvoyant.

Psychometrist and Ciairvoyant.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct defineation, of character giving instructions for self-improvement, by teiling what faculties to cultivate and what to restrain, giving your present physical, piental and spiritude condition, giving you can develop into, it say. What business or profession you are best calculated fer, to be successful in life. Advice and counsel in business misters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination, and discusses, and correct disgnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

BELINEATIONS.

REALSO TREATS DISEASES MAGENTICALLY AND OTHERWISE.

TREAS:—Brief Delineation; \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation, \$4.00. Pall and Complete Delineation, \$4.00. Pall and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEYBARNOS.

(i) Milwaukee St., Milwaukee, Wis.

Clairvoyant Healer. / DR. D. P. KAYNER,

The Well-Known and Reliable Clairvoyant, in whose practice during the last twenty-seven years area of difficult cases have been made in nearly all parts of the Uni-ted States, can now be addressed in care of P. O. Driwer 507, Chicago, by those desiring clair oyant examinations and ad-vice for the recovery of health.

PERSONAL EXAMINATION.
Those desiring personal examinations can be accommodated Arrangements can be made for personal examinations by applying at room 67 Merchants Bullding, corner of LaSalle and Washington sta. Chicago.

Elastic Trusses, for the cure of Byrnia, applied, or furnished by mail.

Psychological Practice of MEDICINE.

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

Different pattens, separate letters.

Remedies and theatment for one month, by mail, Four Bollars. Our remedies are psychologized ormagnetized, prepared chiefly from berbal and botanical principles, prepared chiefly from berbal and botanical principles, in water, thus easily assimilated by the system. We also use the succent Arabic system of treatment by external means, to influence the nervous system, Amaisis, psychologized and medicated on botanical and spiritual principles. Certain causes produce certain effects: each case, of course, treated specifically: Psychologized paper, flannel, water, flowers, roots and herbs and other substances also used. Our latest impression has been an entirely new system of dry Messussits, which enables, us to send all our remedies by mail, thereby saving expense be pastients. All these auxiliary means are included in the regular treatment. Fener and Agus Specific by mail, 80 cents; to Agents, pr. dozen, Three Bollar.

Development of Mediumship, Examination, send lock of hair, Aga, sex and 2 potage stamps, One Dollar. Our Pampliet, Development, iia Theory and Practice, fifty cents. Psychologized or magnetized paper for Development, One Dollar. Amailes for the development of any special phase of mediumship, One Dollar. Those Amailes for development as well as our of disease are another of our latest impressions. Our Psychological Practice of Medicine has been submitted to the highest authority in science is this country and sanctioned as being based spon strict scientific principles. Misseral lecosions made in person or by letter; terms special. Correspondence on mineral subjects enclosing return postage, solicited. Time is very valuable, we solicit business only as advertised. Terms Casa and no deviation from this rule. Different pattente, separate letters.

Terms Cash and no deviation from this rule. Address, F. VOGL, Baxter Springs, Charokee Co., Kansse,

NERVO-VITALIZER

'A wonderful Instrument. Produces a quiet, passive state of rest of mind and body. Restores lost vitality, gives life and strength to the weak and nerrous, when all other means full. Builds up wasted structure and quickens the nervo-vital fulds. Pain is cured, health restored. Will produce the mediumistic state and develop clairroyancy. Sent everywhere for \$1.05. Agents wanted. Dr. W. A. CANDER, Bristol, Conn.

TESTIMONIALS.

TESTIMONIALS.

Dr. W. A. Candra, Sir:—As references are asked of you, in the introduction of your new "Nervo Vitalizer, and you necessarily have to refer to me, as the first experience with it was in my family. I thought it 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 putting ber into an easy, sleepy state in the course of helf an hour. In subsequent trials is put her fast askeep in fifteen-minutes it has also been able to dispense with nervines entirely infrough its has also been able to dispense with nervines entirely infrough its use, while before using it she cad to resort to some one or other of them every few days, and sometimes 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 cost.

by using the first one you have perfected. She would not now part with it for many times he cost.

It has the same effect on a young lady boarding with me, having put her into a sound sleep in fifteen or twenty minutes, and she is one of those persons that never get sleepy when sling reading or otherwise cocupied.

An elderly lady was at my house and took it in her hand and was soon in what is called a trance state, and went on to tell who were alling and to prescribe for them. But I take no stock in that line of trade, and leave those to prodit by it that do. I feel no reluctance, however, in recommending the "VITALIERS" for all it is advertised to do in the resuscitating and vitalizing line, as stated in your circular.

Bristol, February, 1878.

I received the Vitalizers all right. Think they possess great power to scothe and quiet the nerves; and a person hold it who was quite sick, troubled with indigestion; it put him to sleep is a few minutes. When he swoke he felt greatly relieved, it relieved the pain from the foot of snother person, and several persons were affected favorably by the electric current of the instrument.

I have the Magic Cup and Horse-Shoe Magnet, but think this will help too more than anything I have yet sees.

Very respectfully Mag. T. P. Hown about 10-19 for a pile Kon hirecot, Winesling, West Virginia.

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 not aware of being in heaven not 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 nevertheless 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 out 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 condepm him, but turn away; he is not of them; as yet no loving glances meet him, he cannot rise to the aspirations of those who loved him once; he finds all his selfishness around him; each deed and word is before him in pictured image of thorns 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 buman life, the lowest, most abject, unconscious of moral energy or perception; the being who ddes wrong without knowing it. He has no offense of conscience. He must enter stem as this can but uplift, disenthrall, 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

That which is true, however, is that you or any one that passes through such a condition of darkness, cannot escape the law, whatever it is; f. e., the consciousness of awakening and quickening the conscience and suffering the finally sets free. And 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 remains 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 es capes from that cause or condition through growth, it terminates that period of his suf-

fering. 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 u pon 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, ani-mate 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 spiritual 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

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 afoat in the world upon pinions of the agirit, 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 heaven can only be shared by you and your friends; that king 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 lessens the consciousness of perpetual existence of eternal torture 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 cealm that lies beyond the province of the so called natural sciences, so that such a make free and glad the mind, or any class of minds to whom it is known. Therefore it 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 the glad vitalized life of this sublime consciousness, 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 look ing down even upon the earth, when he wrought his Inferno,) and see this, is also like that which lies beyond; strafa 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 hypogrite 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 veice 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 lify may bloom, and the rose shed ita fragrance and the divine truth and love may blossom upon human clay and become immortal.

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 coffeet tread,

Down unto earth they bend and bow—

Down, down they lunge to earthly night, While all the way with vibrant light,

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 filled her work and place, Retires with heav'n appointed grace, And rests now like the stars in heaven, Towards which each 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 near, In storms, darkness and doubt lliumines, Chases away each fainting fear, Keeps all dead flowers in sweet perfume,

And makes you think they rise to bloom

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

Wherever human wee is found. There her sweet voice is ever heard; Wherever blood-stains 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 sweet psalms, 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 lone-Searching all haunts 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 woe; 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 Slade to Prof. Zoellner, astronomer and physicist i 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. Zoellner. 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 dark-

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,

Sepulchral Sympathy.

A Canadian paper notes that a curio circumstance is related of the lad Kingato who lost an arm recently by a thrashingmachine 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 arm was not raised he would not recover. The limb was

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 Dispaton, 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 Dally Nutshell is vouched for personally to us, by a gentleman of undoubted veracity from North Carolina, who is cognizant of the

"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 present who was also present at the consultation in the office of Messrs. Mullen & Moore, above afluded to, being disposed to ridicule 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 pres-ent. 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 Spirituatism 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 steep of knowledge and along the shining pathway of progression into the realms of everlasting day.

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

"I see by Bro. A. J. Davis' remarks (ver-batim 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 ce in them to the exclusion of work in other important direc-

Orange, N. J., May 10th, 1878."

A. J. D.

"Orange, N. J., May 10th, 1878."

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 ad-

"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 to Dr. Bloede.

Spiritual Meeting.

The First Religio Philosophical Society of Hilladale county. Mich., will hold their lith Annual Festival, at Gear Lake. Steuben Co., Ind., on Saturday and Sunday, June 22nd and Sird. 1878. The Island House with its spacious hall and fine pariors, and all the groves, have been engaged for the purpose. The meeting will be act based by D. W. Huil, M. D., and Prof. Glasses, on the most ad pheed questions of the day. Refreshments will be furnished by the society on the grounds and by the botels. Friends from a distance will be provided for the botels. Friends from a distance will be provided for the botels.

The Spiritualists of Central New . York,

Will hold a two days' meeting and reunion in Deansville, on Saturday and Sunday, June 5th and 9th, 1878. Good speakers will be present. The triends here will do all they can be entertait visitors. A good time is anticipated and a cordial invitation 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.

PROCE. Deansylle, N. Y. Committee, Deansylle, N. Y. May 15, 1878.

B. F. Bralls, West Winfield. E. F. Brale. The Spiritualists and Liberalists The Spiritualists and Lawrence meeting takes place in omro, wis., June 14th, 15th and 15th next. The simple announcement that Prof. H. G. Recies will speak, is a sufficient guaranty of success. Good vocal and instrumental music is secured for the occasion. Come all.

B. M. Brown, Rres't.

B. M. Brown, Rres't.

C. PRILLIPS, Sec'y.

The 19th Anniversary Meeting Sturgis, Michigan.

Spiritual Camp Meeting in the North-West.

Meeting at Dundee, Michigan.

There will be a Basket Meeting two miles south of Dundee, Monroe county. Mich., at Mrs. Chatman's, the 16th of June. Lavi Lawis.

J. ESTEY & CO.



BRATTLEBORO, VT.

Extensive Manufactory of Reed Organs IN THE WORLD!

Illustrated Catalogues sent Free. 24-12-18cow

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

GOLD Any worker can make \$12 a day at home. Costly 23-23-23-23

25 Fashionable Cards, no 2 slike, with name loc.

\$12 A DAY to Agents selling our novelties, watches, etc., Hample watch-free. \$5 outfit free. G. M. HANSON & CO., Chicago, Ill.

S CARCE GOODS, Books, Photos, &c. Sam-ple & Catalogue, Sc. Paris Book Co., Chicago, Ill.

\$10 TO \$1000 Invested in Wall St. Stocks makes fortunes every modth. Book sent free explaining everything and the state of the state of

40 Watered, Diament CARDS no 2 alike 10c. Name neatly printed on all. Star Printing Co., Northford, Ct.

25 Styles of Cards, 10c., or 10 Chromo Cards, 40c., with name; Outstille. J. B. Huested, Nassau, N. Y.

Parsons' Purgative Pills make New Rich I. S. JOHNSON &CO., Bangor, Maine.

AGENTS, READ THIS.

We will pay Agents a salary of \$100.00 per month and ex-penses, to sell our new and wonderful inventions. Address, SHERMAN & CO., Marshall, Michigan.

WATCHES NEW PRICE LIST of Amerany addres with prices on 100 Waltham Watches malled free to
any addres with prices on 100 Waltham Watches of all grades,
in solid Gold or Silver cases. Watches sent to all parts of the
U. 8, to be examined before paying any money. A few agents
wanted; send two 8-cent stamps for Agents' Private Terms,
N. H. WHITE, Newark, N. J.
24-11-14

STAR STEAM ORCAN Factory is the only one in Washington, N. J. An organ sent to any address on 10 days' trial at our expense, segments to the prices. Special terms to the trade and clerys. Reliable, durable, 12-stop, list price \$25, for 80. Refer by permission to The Christian Advocate, N. Y.; Rev. S. E. Webster, this place. ALLEGER; SOWLBY & CO., Washington, N. J.

Turkish, Electro-Thermal, Sulphur, Vapor, and other Medicated

BATHS.

FOR THE TREATMENT OF DISEASE,

GRAND PACIFIC HOTEL, - CHICAGO, Entrance on Jackson street.

In the past three years over fifteen thousand persons have been successfully treated and cured of the various diseases peculiar to this climate. Our appliances are first-class in every particular. We use electricity in all forms with and without the bath. These baths will prevent as well as cure disease when properly taken. Try them and be convinced.

DR. G. C. SOMERS, PROPRIETOR.

CAPONIFIED Is the Old Reliable Concentrated Lye

FOR FAMILY SOAP MAKING.

Directions for making Hard, Soft, and Tolles
Sosp quickly a Company each can.

IT IS FULL WEIGHT AND STRENGTH.

The market is flooded with (so-called) Concentrated Granulated Lye, which is adulterated with sake
and rosin, and won't make coop.

SAYE MONKY, AND BUY THE

APONIFIE I MADE BY THE PENN SALT MANUFACTURING COMPANY,

A CAPTIVATING BOOK!

Don't Fail to send for It IT COSTS BUT 50 CENTS I

NORA RAY,

THE CHILD-MEDIUM.

A story of remarkable spiritualistic power and beauty, depicting in glowing language the wonderful events in the first of the Child Nora, and the phases of mediumship which she manifested. Abdocted when a babe from her plantation home, in South America, and itel, inside the porch door of a New England Home, on a Christines even it was thought by the instigators of the plot that they would succeed to her inheritance. But the eyes of the savietides were the closed, nor were they wearled in watching over the darling walf-child. Mediumistic powers were early developed and through her wonderful gift of mediumship, step by step, she unrarelled the mystery which surrounded her and recovered her birth-right. This volume will be read with delight by all Spirituality, as well as by those who are investigating this obsembles, and spiritual scances of remarkable power and tividness. It is pure in tone and the moral throughout is most excellent. Handsomely printed, 170 pages, on tinted paper, with new A story of remarkable spiritualistic power and beauty, de-