Ernth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause; She only Isks a Pearing.

VOL.XXIV.

INO. C. BUNDY, EDITOR. }

CHICAGO, MARCH 16, 1878.

1 23.15 IN ADVANCE. SINGLE COPIES EIGHT CENTS. NO. 2.

TOLERANT RATIONALISM. Sermon by Prof. David Swing.

There is none good but one only, that is God.-

It has been the effort of many, all the present era, to show that religion should be charitable toward all the variations of becharitable toward all the variations of belief, and to the many forms of unbellef. To
persuade the sects to confess the good of
each other, and to establish fraternal relations, has been the ruling theme and impulse of many Christian leaders. The intolerance and cruelty of the Christian sects
in past times has been so great and notorious, that it was high time for the appearance of a set of reformers whose watchword
should be mental liberty—a wide toleration.
At last this golden idea of toleration of religious opinion has become wide-spread,
and as popular as it is wide-spread. The
many shapes of Christian organization are
rapidly learning to feel and confess that the
many churches are one. The word brotherhood has been expanded until it is becoming almost as comprehensive as the word ing almost as comprehensive as the word mankind. Attacked by the outside forms of thought, assailed by science, by rationalism, by ridicule, by wit, and disturbed, also, by internal dissent and rebukes, all the de-nominations have relented, and have extend-

nominations have relented, and have extended the lope of salvation to many who seemed once only children of despair. That influence of time which has thus accomplished so much in a few years will accomplished to make one by their piety.

Looking out upon so fair a picture, it remains to be desired that what is designated as Skepticism or Rationalism shall become as broadly tolerant. Having for a century as broadly tolerant. Having for a century pleaded for a tolerant Christianity, it should add to the eloquence of words the higher eloquence of example. Paul said, "Thou, therefore, which teachest another, therefore, which teachest they not therefore.

therefore, which teachest another, teachest thou not thyself? Thou that preachest against stealing does thou steal?"

It indicate for any of us to be consistent as individuals, and it is just as difficult for an age to carry forward its thought or its emotion in any good kind of equilibrium. It is related of a bloody tyrant in the days of the French Revolution, that when a group of patriots were before him to receive their sentence of death, one man, under death sentence, he rebuked for stepping upon the foot of the tyrant's favorite ping upon the foot of the tyrant's favorite dog, saying to the man who must die in an hour, "Sir, have you no humanity?" Russia, who had banished tens of thousands to Siberia, who had used the knout on petty offenders, who had dismembered Poland, at last became indignant at the Turks for cruelty to some Christians. To find consistency is as difficult as to find spotless virtue. In those circumstances, it may well be inquired whether the rationalism which has so long and so powerfully rebuked the Church for intolerance has itself remembered for an instant its own philosophy? Looking out upon this wide field, we will venture the assertion that what mankind venture the assertion that what mankind now needs is not only a tolerant Church but also an equally tolerant skepticism. A happy and useful form of thought will be one which shall avoid equally narrowness of view and feeling inside the Church or outside of it. Breadth of thought, and its attendant charity for all thought, must be confessed to be just as desirable and beautiful in skepticism as it is in religion. Without this mutual concession and good will not only no clergyman, but no man of scinot only no clergyman, but no man of science, can claim to be a worthy member of a

In harmony with such a line of thought the text just announced speaks to us. It reminds us that, be we preachers, or rationalists, or geologists, or evolutionists, or creationists, we are all imperfect, and that only one perfect being exists,—the Absolute or the Ideal God. In such a world, therefore, toleration must be universal; it must be the vital air of theologian and chemist, and astronomer, and philosopher, alike,—the one sweet ether which alf noble souls must breathe. If rationalism comes and tells the Church that the divine authority of Moses or David is not well attested, it must as cheerfully admit that it is daily uttering ideas or principles which are as badly sup-ported in evidence as are Moses and David. ported in evidence as are Moses and David. Prof. Virchow, in an essay published in the Science Monthly, although he speaks from the chambers of pure reason, warned his learned companions at Berlin against asking the public to accept as facts what may yet be only scientific dreams. He reminds them that there is in science the very thing they condemn in religion,—a blind faith which runs by zeal rather than by actual facts. He confesses that the scientific man may be the victim of "pet theories," and thus may be in his department just what a Pope or a theologian may be in his special circle or a theologian may be in his special circle of rest or motion.

Beyond doubt, we are creatures of infatua-tion. We become enamored over whatever is our own, be it our house, or our friend, or our garden, or our city or village, or our religion, or our art or science. Nature or dained this that we might go to work always with a light heart, thinking our work to be the best in the world. Each man and woman is a natural born egotist, that he or she may be happy. We always pity all others because they are not like us. Thus life is sweetened by self-conceit as the tongue sweetens the bread it eats. Now, in religion and in science, this quality swells out into an intolerance, and the evolutionist

pities the clergyman because he does not

pities the clergyman because he does not know the infinite sweetness of deducing man from an ape. The blemish of Calvin, that of being powerfully wedded to theory, may easily become the blemish of an infidel, who shall hate a church as madly as Calvin loved one. Every form of intellect may become spell-bound, and may stand gazing at its theory just as the charmed bird looks into the eyes of the serpent. The sun, and moon, and stars have all been eclipsed to the poor bird by the blaze in the reptile's head.

If Mr. Ingersoll did say that it were as easy for man to exist in a second world as it was logically for him to have existed here, he uttered the wisest and broadest sentiment in those words which has yet escaped his lips. Could all his public addresses on Christianity have been pervaded by that form of thought there would have been much more of power and beauty in the platform speeches of the gifted man. It is all in vain for any one in the Temple or out of it to claim that he has the secret of the universe. Not one of us has it, and we may just as well own up to the ignorance first as last. If the churchman, be he Mr. Moody, or Mr. Spurgeon, or the Pope, has the secret of nature, why has he not told it and set the world at rest. When the old geometer found out the secret about the square of the hypothenuse of a right angled triangle, he told it to the world, and the world replied. hypothenuse of a right angled triangle, he told it to the world, and the world replied, "Yes, you have it," and it has never doubted the solution in the 2,500 years which have passed. And so when Morse set up his tele-graph, the world confessed that he had disgraph, the world confessed that he had discovered a fact, but after Mr. Moody, and Mr. Spurgeon, and the Pope have all passed along, having said all they held in their brains, the world does not say, "Yes, you have found it," but it acts much as though those three wise ones had made no allusion to the matter under debate. Hence the real fact must be that in the domain of religion, nature has forbidden that the whole ligion, nature has forbidden that the whole truth shall be fully known. It therefore comes to pass that an infidel can become as a Christian, and can equal the narrowest theologian in making affirma-tions regarding that of which he knows nothing.

In spiritual matters we must all get up to the height of a wide charity. Both parties, the plous and the doubting, must confess the possible error of self and the possible truth of the other, and measure life by its honor and usefullness rather than by its opinions. One of the most beautiful letters left by Charles Sumner is that one in the Pierce collection in which he states his relations to religion. It is not attractive because of its negations, but because of its simple confession of doubt and of its sympathy with all who think otherwise. It is perfectly empty of all ridicule, all denuncia-tion, all wit, and reads like the kindest possible conversation between two friends standing alike on the confines of the un-

The fact that all things, be it State, or science, or profession, pass along through exactly the same shape of infirmity, should bring all the thinking men of the world into one group, and bind them in friendship. . If the faithful student of religion has not yet found the exact meaning of regeneration or conscience, neither has the statesman yet learned the exact definition of money. No General Assembly of divines can know so little about God's will in the Bible as our Congress knows about the divine law of gold and silver, or about tariff and free trade. Statesman and preacher may just as well walk arm in arm together, for they are full brothers in all the bonds of infinte ignorance. And the physician may as well join the party, for the ignorance of disease and of its remedy entitle him to perfect felthe faithful student of religion has not yet and of its remedy entitle him to perfect fel-lowship with the statesman and the

The public wisdom all finds about one level, like so many connected pools of water, and when wisdom is running low in theology, it is equally low in the adjoining ponds of medicine or politics; and when it is rising in science and on all other sides, it will always be found to be rising in the fount of religion. All these cups are isined, and when wisdom is poured into one it will rise equally all through the assemblage of cups, vases and urns. God only stands as the golden urn, whose contents can neither be increased or diminished.

The history of skepticism, or of reason ontside of Christianity, does not read much better than the history of reason inside of the church. A genius like Mr. Ingersoll could raise as loud a laugh over the states. men of yesterday as the theologians of yes terday. The Calvin, who stood "warming himself by the fire of Servetus," presents a picture not much more humiliating than the picture of Greek statesmen playing games when Xerxes was invading their State, and resolving not to suspend their amusements on account of an invasion. The Roman law, which lawyers all so praise and admire, has needed as much emenda-tion as has the Medieval theology. A law ples, taken from the Middle Ages and read in a modern court, would awaken more mer-riment than would any chapter from the Confession of Faith while a journal of any physician of the fifteenth century, containing an account of the diagnosis and remedy of that period, together with the thoughts, and feelings, and final situation of the patients, would turn the laugh in a new direction, and set it to a still higher

Setting forth in the name of the liberty of the human mind, and demanding chari-ty toward its idiosyncrasies, all skeptics

should forgive instantly the religious forms of thought, seeing that they belong to that yast group under the flag of liberty. If Sir Matthew Hale had an intellectual right to Matthew Hale had an intellectual right to believe in witches, and if Henry of Germany was foolish enough to stand three days barefooted in the cold to wait the pleasure and smile of the Pope, if Lord Bacon combined wisdom and folly, if old chemists sought the "philosopher's stone" and "Life's Elixir," if jurisprudence hung children for stealing a loaf of bread, if statesmen justified land-stealing and slavery, it is hardly worth while to create a special laugh at Calvin or an old Pope, but what we must seek is a general laugh or a general cry over the absurdities or sins of our ancestors. You may enter an old theological seminary, or an old carpentershop, and the scene is the same. We must come out laughing, for you say: "That old theological there is writing about reprobation, and election, and inability," and so he is; but look at the carpentar in the East; he is sitting down, and, holding a plane between his feet, he is dragging a board over it; and there is a man sitting down to work at a forge; and there is the physician bleeding all sick ones until they faint.

An honorable skepticism will thus see all the past world at once and and bridle un its

An honorable skepticism will thus see all the past world at once, and so with thus see and the past world at once, and so with the past world at once, and so with the past world at once, and so with the past world at once in the past of the to see a typant in the State oppressing the poor, nor a tyrant in the Church imposing poor, nor a cyrant in the Cauren imposing upon the ignorant, it must not itself become a cruelty, and laugh the poor populace out of their best principles, and their best hopes. The despotism of the church could with difficulty injure Proposition of the church than sue has been injured by the injure.

Human eloquence cannot long extet the certainly cannot become in public affection, unless it general principles human being. Wit and railery possess or to hear, but the deeply into what is called

you will run over the names of the helpers of the human race, those who have carried the ark of civilization through the wilderness—von will find that it is not the wilderness—von will find the wilderness — von will find the wilderness—von will find the wilderness—von will find the wilderness—von will find the wilderness — von will find the wilderness — von will find the wilderness — von will find the will be derness,-you will find that if any of them possessed any wit it was only the decora-tion of a strong purpose, the sparkle upon the river, but not the stream. To laugh at Jonah, and the whale, to show up all the in-firmities of the patriarchs and the follies of the school men is only the sport of an hour the schoolmen, is only the sport of an hour, and can never be the calling of a great life All who stand forth immortal are seen with their feet upon quite another rock,— that of great general principles of politics and morals, and religion. The Greek orators stood upon the positive good of their-country; the Greek philosophers upon the good and beautiful in morals. Upon the solid rock of legal and political truth stood Cicero and Livy, and Tacitus. Upon right-eousness Sayonarola founded the inspiration of his life. In the rights of a man a thousand tongues found language, and power, and fame. In our own national hundred years, the Witherspoons and Adamses, and Websters, and Garrisons, and Sumners all drew their impulse from fundamental truths, and arose, not by wit nor ridicule, but by devotion to principles of human action.

All such pages of history teach us that we must mingle laughter and admiration, and that, when we have seen the shortcomings of yesterday, we must let sarcasmive place to love, and must set about the make that he finding the good first is noble task of finding the good that is thrown nightly about our shore. We must find in all our pursuits, and sciences, and religions, and professions, the admirable element, and must cheer it onward. must water these plants with our tears. God alone is good. He is independent; all

else waits for help. A tolerant rationalism will move about among the churches, not with an iron rod, beating each minister at his desk, and each suppliant at the altar, but with respectful bearing, saying, "Dear soul, what a solemn mystery surrounds both you and me!"

We Protestants must even lay aside the language of abuse long enough to see Romanism in a broader light, and learn that it is on the way toward some goodness. Like our ancestors, it has been in bad company, both as to persons and as to dogmas. It shows some bad Popes, a long line of them, but only as England, and Russia, and France show bad Kings and Queens: At last the outlying world of reformed thought has touched that College of Cardinals, which once elected bloody and wicked men to represent Jesus Christ, and has compelled them, We Protestants must even lay aside the resent Jesus Christ, and has compelled them, unconsciously, to elect the one of their number who was most mora. most scholarly, most liberal. The fading away of the tem-poral power, the brotherhood of nations and individuals, caused by constant inter-communication, of business and travel, bringing Protestant and Romanist together, the im-mense progress of information and culture, the development of personal liberty, all these facts encompass the conclave of Car-dinals, and lo! when they have voted, they have chosen that one of their number who pictures best the outstanding civilization of Europe and America.

In harmony with such a picture we see a Bishop in our own East requesting a zeal-ous father to take back a certain miracle he had announced, it being well known by the Bishop that it would take the Catholic Church very long to recover from its miracle, even if the man did recover rapidly from his sickness. Two hundred years ago

the miracle could have gone unchallenged and have been recorded in the biographies of the saints. Thus, whether you study a single Bishop marking the affairs of his diocese, or study the Cardinals electing a successor of Plus IX., you will see the play of large new truths upon the human heart. Over these great truths we must not complain as malcontents, but must rejoice as lovers.

It would seem that any quality in man worthy of the name of a rationalism should thus go forth gathering up the good of religion and letting fall upon all such progress its sincere benediction. Only behold what a hard time of it we all have had; how far from the perfect ideal we were in the out-set; what voices there were saying to us, "God only is good!" and then let all ill-will give place to a zealous co-operation. We all need help of all besides. We must find the fruits and grains possible to each sail, and not only the briers and brambles of the field: When the historian, Froude, passes over the land and time where Job lived and Calvin lived, he finds the deep good of the Uz and the Geneva, but when our own Ingersoll passes over a past world he brings to us all the deformities between Dan and to us all the deformities between Dan and Beersheba. It may be well there is some one person to do this, for all kinds of facts should be known, but he must do it at a self-sacrifice, for all great hearts have come overflowing with the noble in man and not with his follies. In the great expositions there are brought together not the failures of all nations, but the successes of each. The Pacific Islands, where humble tribes dwell, send something ingenious.—beautiful dwell, send something incentous,—beautiful garments made of soft bank. The Laplanders send somethic wealt would love to buy. The Canada Lales send fruits and

rid rites and from Lapland outs rifice, for civilization is a weaving together of the many threads of good; and it will reward best and longest those who bring it

such warp and woof. Reading faithfully the records of man one mighty scene-bursts upon our sight,that of a numberless throng trying to find do, and enjoy much good. If we shall study well this page, we shall find much indeed to smile at, but much to weep over in pity. What real grandeur there was in Moses. What real grandeur there was in Moses: What greatness of learning, of brain-power, in Daniel and Solomon! Not only through what sins did they pass, but also through what penitence and virtue! How nobly lived the Sanserit race! How pure and happy were the Peruvians before the Spanish Conquest! In all the broad vale where the human family has dwelt, what a long, to leave effort has there been to first light. tollsome effort has there been to find light, and hope, and happiness! If we shall walk over Earth, saying to our own heart, "God only is good, we and our fellow-men are defective, and must help each other," a new sunshine would fall over the landscape,

throwing over failures in creed and custom a veil of beauty.

There is a perpetual merit in the being cailed man. That being who wrote laws on Sinai and led forth slaves, who wrote psalms in Judea, who wrote poetry and orations in Greece, who prayed to the sun in Persia, who drank the hemlock in Athens, who became afterward an Apostle, or a Bishop, or a Pope, and who in later times became a patriot, a hero, a philosopher, a philan-thropist, a Christian,—this being will always awaken the deepest admiration in any besom which moves thoughtfully about the home of a man living, or the silent home of man dead

A tolerant rationalism will, therefore, not spend much time in laughter or in anger over the human past of religion, but will always hasten on to find the good and beau tiful, that they may be wrought out into new lessons of a new life. It will traverse the lonely isles to find, not their sayagery, but their articles of utility and commerce will travel over the Mosaic and Calvinistic desert, not to find hot sands, but the verdure islands and springs in the midst, and the aromatic herbs which even our fertile prairies cannot produce. It must advance, not only in acuteness and wit, but in tenderness and reflection, saying, not only "everywhere light, everywhere battle, everywhere dissent," but "everywhere justice, everywhere admiration, everywhere abovier." charity."

Mrs. Richmond's Lectures.

A late issue of the Religio Philosophical Journal, (Feb. 22nd), contains an excellent lecture by Mrs. Cora L. V. Richmond, delivered at Grow's Hall, Chicago Feb. 12th, under the control of Emanuel Swedenborg, and reported expressly for this excellent exponent of Spiritualism. Mrs. Richmond is a lady of rare ability and a worthy representative of the cause in which she labors.—The Rock County Recorder.

Some men will not shave on Sunday, and yet they spend all the week in shaving their fellow-men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbor's reputation on week days.— Spiritual Leadership.

The craving for a leader in any sphere of action, is a confession of individual weakness. If I need to be led, I am in some fespect deficient in the power to reach the goal I am seeking. The confession of such a desire is not, however, in all cases a dishonor. In the pursuit of truth relating to a new art or science, the desire for a guide of larger experience than one's own is laudable. So in certain courses of conduct involving relations with others with which we are not familiar, it is well to follow a leader, if the self-surrender be not total.

An armed host engaged in internecine

An armed host engaged in internecine conflict with a similar host must follow a leader, at the hazard of destruction if it do not. The necessity of united action in such a case overrides, and must override, indi-vidual freedom. The soldier's obedience to his captain must be unreserved. But in re-

his captain must be unreserved. But in religious and spiritual spheres this rule does not hold unless a victory is sought to be won, carrying with it the maintenance or overthrow of institutions.

The religions that have hitherto ruled the world, have always been characterized by the completeness of authority demanded for spiritual leaders, and by the readiness with which that authority has been acknowledged. This is very singular, inasmuch as the enemies with which religions propose to combat, are mainly invisible and intangible, and as inaccessible to religion's guides, as to their followers. The only real spiritual enemies which the religious devotes called to combat, are intrenched in his own breast; and no leader can help the devotes to deliverance from them by any other device than the cultivation of that free thought which indermines the authority of any guide other than individual reason. Helicans in accessible and imaginary enemics the members of such

ment, and they would at once collapse. An abject submission to imaginary, malignant and invisible personal agencies, is a mark common to them all. The churches adore their Christ, but the Christ derives his value as a redeemer from the fancied malignity of Satan. If fear of the evil one were to cease, the worship of Jesus would come to an end; there would be nothing left for him in the heart of the believer, but love

and respect for his merely human virtues. Worship is a temporary suspension of self-control, induced by the influence of awe and wonder, or delighted admiration. The great religions strive to make this mental state chronic, by the adoption of rites and ceremonies that have a mysterious and awful efficiency in a world inappreciable by the senses. Thus in the church the so-called sacraments long ago degenerated into incantations, prophylactics against the power of the devil. With the enhanced estimate of the post mortem value of religious rites, the tendency to spiritual leadership has advanced with equal pace, till the worshipable value of the Pope has become the equivalent of that of Christ, and has culminated in the open assertion of the Pope's infallibility. That is the logical outcome of spiritual leadership, and of what use is spiritual lead ership in religion, unless it mature in infallible guidance for action and belief?

and belief?

The destiny of Spiritualism is not to become a religion of rites and ceremonies, and of doctrines promulgated by leaders and conclaves. In fact, its consummate work will be to sap the foundations of ritual religions, and of all spiritual authority vested in parsons, whether in this or in the spirit. in persons, whether in this or in the spiritual world. If it were to raise a banner, this device might justly be inscribed upon it: "Omnis cultus personarum prohibitus."

All worship of persons is forbidden. The devotion of personal authority is that weak point in the human soul which every spir-

itual despotism essays to capture. Leader: ship in Spiritualism is not admissible, for worship is not its mission, but work. It has no creed to promulgate, and neither rites nor ceremonies to enforce. Its work is to perfect the art of communicating with the supersensual realm, and to open and establish permanent and reliable lines of intercommunion with departed friends, and the great and good who are temporarily hidden from our sight in that realm. It has no from our sight in that realm. It has no-work for spiritual dictators, no thrones for Buddhas, Christs, or Mohammeds; and nothing to ask of such noble and long-ab-sent personages, but active help from them in their advanced positions, in intelligible methods. The knowledge we gain of spir-itual things, takes its place with all real knowledge of other things. But no head on human shoulders can formulate for us a body of doctrines to be taken on trust; no body of doctrines to be taken on trust; no leader can marshal our forces to any conceivable objective aim. If a person were to assume to lead us he would need to proclaim a doctrine to be accepted as the warrant and credential of admission to close communion in some petty brotherhood of nominal Spiritualists, and set up a rule of action which, like the keeping of Lent or Sundays, should be the emblem of a new pet mancisty, to be nursed into vigor by novel effusions of bigotry and self-righteousness. Shell we never learn that to be just and true and kind in our social relations,

Concluded on Eighth Page.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.* By Andson Tuttle.

CONTINUEDI

ILLUSTRATION OF THE MILE.

As an illustration, there is a river, which by a costly dam, will become a continuous source of power. The opportunity is seized by an energetic individual, who proceeds to make the dara and build a mill for grinding. To make the comparison complete, we must suppose that there is no other will, nor can be, and that the people cannot grind for themselves. This will must grind their corn, or they can have no bread. The owner of the mill new says, "I will glind your corn for half," and the people are thankful, he is satisfied with less than the whole; or he may not wish to work himself, and say to the people, "You may grind for yourselves, and give me nine-tenths and you may have the remaining." Under these circumstances they would be compelled to obey or starve. So long as their portion sustained them, they may not rebel, and to find that minimum, would be the study of the owner.

The injustice of such an arrangement is too obvious to require serious answer, yet it is a mild form of monopoly. Connot the mill-owner say to the people, "This is my mill I built it, and the dam, and by foresight discovered the water-fall. You may do as you please about bringing your corn. If you do not, I can look my door." They plead: We cannot have our corn ground into meal anywhere else. We must bring it." "Well," he might reply, "do not gramble, then. I am not to blame for there not being two mills. I built this for myself, and not for you. I hope you do not doubt my ownership, and has not one a right to do as he pleases with his own?"

Juckly, the mill-owner should receive reward for the lahor he has invested, in due proportion to that which uses it. Because he exactmore is no reason why he should. He hedno right to the work the powers of Nature are doing for him, more than he would have to the air or the sunshine. These forces are the birth-right of all men. If actuated by justice, he would say, "I will take so much as will pay me for my labor, past and present, or you may grind yourcelves, and give an equivalent for my part of the labors

It is thus seen that the wrong is fundamental, lying at the roof of the popular idea of ownership, which is possection, and the power to hold. Whereas true ownership is based on the spiritual law of uses.

If the farmer owns his farm, cultivates his broad acres of grass and grain, and rears his domestic herds for the purpose of increase, as the ultimate end, he fails in his efforts. The purpose of all his labors should be the culture of his family and himself. More than this, it is not possible for him to do, and less is giving the control of his life to the earth-side of his nature which has no permanent value. He has ownership, so far as the gratification of physical wants demand for his highest spiritual attainments.

By the present monopoly, the Past instead of a joving mother, becomes the enemy of the Present, and custaves it for the purpose of accumulating a stronger power against the Future. Day by day the lot of the laborer becomes harder, and to achieve success more difficult. Everything in grasped and will not be relinquished. While ownership is natural and desirable, it must not restalone on legal encoment: Whenever exercised for its own sake, it must vioriz dicontrously, as the exercise of selfishness always does. The man who collects a vast library for the hurnose of owning it, while he cares not to read, nor allows any one cice, would be considered supremely selfish and ignoble, while the man who made the collection for the purpose of throwing it open to the public for the benefit of all, would he regarded as a benefactor. It is precisely the same with all wealth. When grasped for self, the purpases of its creation are defeated.

A greator evil than has yet been mentioned, results from this monopoly. The many who are compelled to over-work to gain a sufficiency to supply the demands of Hunger alone, having no time, nor inclination for spiritual culture, lose all the advantages of life. Denied the first right, they lose by default all the others. If such monopoly did not exist; if Wealth was held by Benevolence and not by Selfishness; if the better and nobler ideas of the purposes of life and its mutual responsibilities were entertained Hunger would not only have the right to labor, but its opnortunities.

The Government of the United States, at a day too late for its full usefulness, has recognized this principle in the free homestead law, by which the actual occupant becomes the owner of the soil. It has not, be it regretted, forestalled monopoly by just laws.

In all this reasoning we have understood that Labor i to be directed in channels for the good of man, and not to his detriment. The statement may be suftly made that one-half of all the labor expended by man is for objects deleterious or useless. In the ministering to the habits created by narcotics and alcoholic stimulants, an incalculable amount of labor is expended, for the ruin of fellowmen. If the laborer understands the law and responsibility of labor, he could not conscientiously engage in work which is not only useless, but positively and unmitigatedly bad in all its consequences.

We have then three fundamental rights: the right to air to water, to food, and the right necessitated by the latter to labor, with the opportunity which makes such labor avail-

Also that Labor has the right to its own productions limited by the law of highest uses.

These may be regarded as physical rights, having which we may consider our spiritual.

LIBERTY, First, is Liberty. Of bodily Liberty we need not speak for it is to the American mind an axiom, that man should be physically free. In whatever station of life, he is born free. His muscles are for the support of himself and for the use of no other. Except by forfelting this right by disregard of the laws of Society, he cannot lose it.

Of the freedom of the mind doubts still exist and a vast

majority live in abject slavery. The fetters which bind the body may be unspeakably wrong and deplorable, but those which bind the soul are incomparably more rainous. This bondage is gained and exercised through ignorance, and the superstition it fosters. It is this which maintains the hoary wickedness of church and state. Religion has been the hardest master, and to it man has gone down abjectly in the dust. It has forbidden

him to think for himself, and he has received through a blind faith the wildest dogmas.

HAS MAN THE RIGHT TO THINK FOR HIMSELP? Protestantism answered, "Yes," but it added thereafter "to think as Protestants do!" From whence came the right of a church to dictate what a man shall think, or believe? Is not a church an aggregation of men, and does a body of men acquire a right not possessed by them as individuals? Can they as a whole arrive at a truth which they could not as individuals? Having a body, carries with it the right to use that body for its natural uses, and having a mind gives the right to use that mind-to think. We have a right to believe, or disbelieve, whatever we please: to read such books as may interest us; to listen to such discourses; to write or speak, as we please, subject only to *Copy-right by Hudson Tuttle, 1873.

the limitation that in so doing we do not interfere with other's rights in the same direction.

It may be urged that any divergence from established customs, would be such interference. Sabbath-breaking, for instance, might be thought a violation of the rights of those who regard that day as expressly holy. But it must be considered that no one can justly or authoritatively say to another what is holy or what is not holy. :f the day is to them holy, they may use it for such service as they please, and allow others who do not agree with them to use it as they may desire. They have no right over the day except for themselves.

It may be claimed, in the same manner, that the Press, although tree, has no right to publish pernicious doctrines. Who is to decide what pernicious doctrines are? To church members, materialism or atheism would be considered exceedingly so, and to an atheist the church dogmas would be thought exceedingly harmful. There is cortunately or unfortunately no infallible tribunal to which to appeal, and if the press be free it must be allowed to express views on all subjects, nor be prohibited except in case of gross immorality. Even in such case, it is doubtful whether suppression is the proper method. Such papers are not the cause, but effect, and when the cause is removed they will disappear. The heralding of every crime by the press at first may incite to crime, but in the end, the certainty of wide exposure becomes a strong motive against its committal. The argus eve of the newspaper is ever open, and there is a scorpion's lash ready at any moment.

The true principle is that in

FREEDOM THERE IS SALVATION.

The failures oit apparently makes grew out of a preceding order for which it is not responsible, as the firme is not for the injury done the moth that is dazzled into infatuation and burns its wings.

Liberty must not be confounded with license, which is its selfish exercise at the expense of others. It is the mistake of the suddenly-freed slave; of the emancipated serf of ignorance and superstition.

America is said to be free, and every one allowed to think as they please. Yet it is far from that perfect liberty which is desirable. It would be impossible for a Mohammedan to gain an official position, and a free thinker receives sewer votes as he is outspoken. It is not true rity," and his constant efforts in the Legislature to "dethat every one is allowed to worship or not worship, with identical results. The tendency is powerfully toward the church, and a large proportion of the people are held in spiritual bondage. If man has the right to think, he has the right to think as he pleases. How correctly he may think, how truthful the results of thinking, depends on his education. The ignorant man is a slave of superstition. His mind is not reliable a id is swayed by inferior influences.

RIGHT OF MENTAL CULTURE.

As the province of the mind is thought, which is the sum of all uses, and the apparent purpose of life, it has the right to the means of its cultivation. In other words, the possession of an educatable mind proves its right to education. Society acknowledges the right, because it understands the advantage conferred, is reciprocal. Education is the food of the mind, as bread is that of the body. What we mean by education is not the narrow training, to read and speak as taught in the schools, but the complete harmony illustrated in the chapter on "The Duty of Culture." One may read and write well and yet be objectly ignorant.

This subject may be argued on other grounds, and of. ten is: that of happiness. It is the right, it is said, of overy being to enjoy the largest messure of hanniness compatible with its constitution. Happiness is a result and should not be a motive. We do not seek food that we may be happy, but because impelled by hunger. We may be very happy when we secure it, but that is an after thought. The experience may be remembered, and in that manner enter into our ideas of the gratification, the primary motive remains. If we associate happiness with the gratification of the appetites, it is from memory of experiences which have taught that such gratification gives pleasure. In the same manner we associate misery with experiences of great deprivation or over indulgence WOMAN'S RIGHTS. .

In the foregoing discussion, the word man is used in its broad acceptance as embracing all human beings, and it must be understood that all the rights belonging to one

sex, equally belong to the other. To decide what are woman's rights, there is but one question. Is she a human being? If "yes" be the reply, then she has all the rights of a human being. Therescan be nothing more self-evident. If it be asked: Is she the equal of man? We reply, that she is equal in some respects. inferior and superior in others. Her constitution and the sphere it prescribes is different from his, in a portion of its arc, but in the main coincides. Her equality, or inequality, however, has nothing to do with the question. The highest form of civilization must give woman equal rights and equal opportunities with man. Emancipated from the slavery which, from the dawn of the race, has been her lot, and freed from the mental traits this slavery has cultivated, her future will be inconceivably glorious, She is now behind man in the race, because she has been retarded. Her future is now opening before her. Every. thing she may desire to do awaits her hand.

It is pitiable to see the opponents of woman's rights bring as evidence anatomical and physiological peculiarities, in precisely the same spirit as the old defenders of slavery did that of the hair, the color of the skin, or the conformation of the skull. What has all this to do with rights and justice? Would they prove their mothers not to be members of the human family? The question is not of Rights of Sex, but of humanity, and will fade into and be solved by that greater issue. To be Continued.

A SEANCE WITH MR, EGLINTON.

Last Saturday night, at a private seance held at the house of Mrs. Makdongall-Gregory, 21 Green street, Grosvenorsquare, London, Mr. Eglinton was the medium. In the dark, while the hands of the sitters, including those of Mr. Eglinton, were interlinked, an arm-chair from another part of the room was floated over the heads of the sitters, and deposited on the table. Lights of a phosphorescent appearance, but without smoke or smell, and objectively visible to all the sitters, moved round the outside of the circle: they usually first appeared in the neighborhood of the medium. Sometimes luminous words were seen, resembling such as might be produced by a phosphorecent light behind letters cut in an opaque diaphragm: these floated freely about while the medium was held. Faintly illuminated spiritheads were occasionally seen by all present. Towards the close of the scance, after the sitters had taken fresh places, we held Mr. Eglinton by both his hands, as he sat upon a sofa at one side of the room; a form, the upper part of which was dimly visible by its own light, then appeared about a yard off, and went to the sitters, who were in a row, with their hands joined. three or four yards off, at the other side of the room. where the form spoke to them and touched them, while the outline of its head was still dimly visible occasionally. –London Spiritualist.

THE LIFE AND WRITINGS

SELDEN J. FINNEY;

edited and compiled by HUDSON TUTTLE AND GILES B. STEBBINS.

> BIOGRAPHY. (continued.)

The "constant travol and hard work for fifteen years," poken of in this letter, alludes to that time spent in the lecture-field, filled by longer engagements in cities and towns and single addresses to large audiences in groves, halls and churches. Considerable of this time was spent in Northern Ohio, New York and Michigan, his family removing for a year, in 1863 I think, from Ohio to Ana Arbor in the last-named State. • He spoke usually for Spiritualists or free-religious people, and the Harmonial Philosophy and the varied aspects and relations of the great spiritual movement were his leading subjects. Deeply interested in practical reforms, he often spoke on the rights. of woman, and the sanctity of marriage, and on temperance, weaving in these and like topics as part of his philosophical discourses. He also took part, as an Anti-slavery Republican, in several political campaigns. Everywhere his lofty courage, sweeping eloquence, and a mingling of philosophical ability and close arguments, with lofty aspiration and flaming enthusiasm, rare indeed, made a strong impression, and uplifted his hearers toward a higher life, here and hereafter.

In 1868, his broken health made a change necessary, and he went to California, gained strength by rest at the randic of a kinsman, and lectured in San Francisco and elsewhere. Before leaving, he felt premonitions of some change, and his spirit-friends impressed him with the fact that within a specified time he would be in the California Senate. He was first put into the Legislature, and reached

the Senate within the promised time. In 1871, when he was nominated for Senator by acclamation at a Republican meeting in San Francisco, to repsent San Mateo and San Francisco counties, the Alta Californian spoke of his "rare ability and unquestioned integfeat every measure calculated to defraud the public," and said that "in private as well as public life he commands the utmost confidence and esteem." The Plebelan, of San Francisco, said his nomination was "a deserved recognition of one of the truest men in the State, and an advocate of the rights of settlers against land monopolists, of labor interests against scheming capitalists, and of woman suf-

frage against timid conservatism." His service in the Senate was active and laborious. He introduced Bills, and spoke and acted for Compulsory Education, Woman Suffrage, the equal right of married women to their own property, for temperance, equal rights for the persecuted Chinese citizens, against Capital Punishment, and in favor of the Fifteenth Amendment to the Unired States Constitution. His great speech on the last question was considered a masterly and resistless argument, sweeping away all power of opposition.

The following poem was doubtless written in the glow of feeling at the triumph of that great measure of Justice and Freedom, and is one of the very few poems he has left:

"E Pluribue Unum" still swells to the breeze, The contest is ended, "Now let us have peace," No North and no South,—the black line disappears, We hall the glad triumph, the great hope of years!

One People, one Country, one Law, and one Right, One Justice, one Ballot for both black and white, "United we stand" is the watchword to save ... In this land of the free and this home of the brave.

O Liberty, Liberty; Child of the Sun, .. Thy contest of ages at last has been won; And we shout the glad tidings from mountain to sea Our Country's transfigured; we are free, we are free! Our star-flowing banner now dipped in the sun, Still waves o'er this Union of many in one, The stars on its borders must never be furled, Those beacons of light are the hope of the world. In April, 1874, A. J. Davis wrote him from New York:-

"Thanks for your thorough and splendid speech against Capital Punishment. Mary has made an extract for the Banner of Light. In all your goings, doings, sayings, success s, and defeats even; we take the liveliest and most complete interest; for, do we not know you? Have you not communed at our table? And have we not, over and again, met and mingled in the sublime fires of Ideas? Mary writes in love

to you, and always, also, to your's in-both worlds," During his terms in the Senate the family home was on his ranche at Pescadero, San Mateo County, his wife spending a part of the time with him at Sacramente.

The two following letters, to his son Willie, and to his wife, after that beloved son had passed away to the higher life, need no comment: -

"Santa Cruz, Oct. 5th, 1868.

"My Own Precious Willie:-I am here in Santa Cruz, and shall remain until Wednesday morning, when I leave for Cousin Isaac's. I lectured last evening to a very large audience in Unity Church here. I am to go to San Francisco to lecture during the remaining Sundays of this. month. So you see, darling Willie, that you could not have been with me if you had come. But I am lonesome without you. I love to have you with me, Willie, for I' love you-dearie, -more than any other being on earth, except your precious mother. I love you both equally well. However, you are in good hands; you have the best of friends where you are. If you should get lonesome, and desire to come before Cousin Edgar comes, you can do so: but I guess you'll stand it nicely without. * * Be careful and not get kicked, or thrown off. And do not go so fast through the world. You will wear out soon enough if you go slowly. You must soon go to a good school. I desire you to have a good education, darling. You can not tell how much father loves you. Please, forget all unpleasant things, and among the rest, father's scoldings. You have always been a good, dear, obedient, and pleasant child: your fault is, to go too fast, in the direction of your feelings and wishes. Be careful, and not overdo, in any way, Wil lie; don't get excited; go to bed early; be cheerful, and pleasant, and you will be just as happy as need be. Tell me all you feel, darling, when you write. Father will respond most cheerfully. Don't forget, my own precious boy, that I love you-and will work for your life, and hap-

I am always your own Loving Father.

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THE SCIENCE OF MAN AND MIND.

My brain I'll prove the female to my soul; My soul the father; and these two beget A generation of still breeding thoughts. And these same thoughts people this little world In humors like the people of this world; For no thought is contented."

THE PRAISE OF CREMATION.

Mr. Benn Pitman, Who Lately Incinevated His Wife, Lectures on the Subject-Expensive and Hypocritical Funerals-Cremation Cheap and Asthetic-The Horrors of the Charnel House.

Mr. Benn Pitman introduced his regular lecture before the Cincinnati School of Design, as follows:—

"We have on hundreds of occasions during the past four years discussed matters relating to the arts necessary for the comfort, convenience, and delight of the living; let us, for once, turn our thoughts with like impartiality, to matters that concern the dead. If the principles we have taught are worth anything they will help us to a reasonable conclusion now, as hereto-fore. Art, in its practical phase, is the doing of any necessary or desirable thing in the best or most fitting way. The reason I suppose, why the disposal of our departed friends has been so unreasonable, expensive, dolorous, and often hypocritical a procedure, is that we are called upon to act when we are least prepared for action, and the last and tenderest services are left to undertakers, who do what is customary and most profitable, or to friends who accede to what is least troublesome, and that is, of course, to tread in the beaten track. The convictions of Mrs. Pitman were to beaten track. The convictions of Mrs. Pitman were to me too sacred to permit this, and it was very easy for me simply to avoid a number of silly and expensive usages. I could not bear the thought of any save loving hands ministering to the necessities of the occasion, and this was religiously carried out, save in the case of the skillful embalmer. The wish or the idea of case of the skillful embalmer. The wish or the idea of symbolizing my love by anything so offensive to sight and touch as black crape, or anything so ghastly as an ordinary coffin, or anything so absurd as black plumes, never entered my head. A useful and beautiful life should not be terminated by dismal obsequies that would only be fitting were I interring an enemy or tyrant. Here was a life, ended all too soon, full of brightness, intelligence, and charity; self-sacrificing without being conscious of it, and untiringly useful from sheer delight in helping others. Her sickness and departure were in keeping with her life, wholly free from selfishness, repining, or gloom. When it came to be our turn to act, I would have carried out her wish at any sacrifice, but there was nothing left for us but, simply to fice, but there was nothing left for us but simply to avoid stupidities that would have marred, as far as avoid stupidities that would have marred, as far as they could have any effect, a fitting tribute to an uncommon life. Never did Mrs. Pitman, during her sixteen months' sickness, breathe a word as to anything to be said or done after her departure. Only within the past month or so did the severe weather drive her within doors, and previous to that almost all her walking hours were spent, when able, in the garden, and when unable to walk, on the porch, even till the stars came to keep her company. When driven within doors and deprived of the vitalizing air, her life visibly declined. On one occasion, about ten days before her departure, and when her dear friend and physician, Mrs. Dr. Howard, was present, she said to me: I think you Dr. Howard, was present, she said to me: 'I think you ought to write to Dr. Le Moyne.' Her leaving the trivial matters of ceremonial to me was in keeping with her general thought. She regarded her leaving this earthlife—save only the one regret of being useless (her own words) and unable longer to help us—as utterly unim-portant a matter as the falling of an autumn leaf. She cordially but quietly despised the fussiness, trouble-making, and vain disquieting appeals so often an inci-dent in quitting this life. I feel I am putting her un-obtrusive convictions into very bold and perhaps obtrusive words, but it is only in my desire not to misunder-stand her deepest convictions that we need not be selfish when we are sick, nor repining when we are rightly punished, nor inconsistent though physically weak, nor egotistical in assuming that it is any importance when one life in a thousand millions is transferred from one sphere to another."

Mr. Pitman then mentioned the arguments against

burials, the contamination of air, earth, and water, by which the decay of the dead becomes harmful to the living. The arguments against burials are so strong that laws have been made enjoining burials within city limits. "We all know and desire," said he, "that our bodies must sooner or later be resolved into their constituent elements; in fact, there is no rest till this is the case, and other things being equal, the sooner this is done the better. Supposing then, that cremation can be, as indeed it has already been rendered entirely free from even a suggestion of anything not satisfactory and beautiful, it is to my mind in every respect to be preferred to interment."

Then speaking of the economical argument, he said: For whose sake are all these expenses incurred of any ordinary funeral display? Is it for the quick or the dead? Is it not mainly for the gratification of our own vanity and concert? Is it due to the egotism of the living or to devotion to the dead? Is it for eyes that are open, or for those closed in unconscious sleep? The amount of money expended on cemeteries and marble and granite monuments in this country during the last fifty years has been computed to be at least two thousand-millions of dollars enough at least to pay our gigantic national debt. To buy cometery lots, to keep them in order, to bury our dear ones, to commemorate virtues which, as a rule, we failed to observe in them when living, by imposing monoliths, is all, to my mind,

useless, inconsistent, and expensive.
"The whole cost of cremation is less than the expense of an ordinary coffin. My entire expenses at Washington were \$15, and this paid for fuel, services, policeman, and hearse. I think you will believe me when I say that if it cost more to be consistent than foolish, I would willingly earn the money to pay for it, but in the mere absence of all funeral trappings and lugubrious ceremonies at our house on Thursday last, lay the

beauty and consistency of the thing.
"True, we had regard for aesthetic propriety. We covered the dais on which the casket rested with white cashmere showing say ten inches round the casket, and resting about the same measurement on the floor. and resting about the same measurement on the floor. This we bordered at a like distance from the margin with five inches of pale blue silk. I refer to this because I wanted it of the cheaper and prettier material, white canton flannel, than which nothing could be more satisfactory to sight and touch. But nurse thought it would look cheap—as it was, and common, which it was not,—and as she yielded to me in permitting the clock to run, I yielded to her in this small, matter. The garment in which the dear one lay in the casket I wanted of muslin or lines. In this too I also casket I wanted of muslin or lines. In this, too, I allowed my judgment to be overruled, for which I was

"The only little accident which happened on the introduction of the body into the retort—so trivial as not to be deserving of mention, save that it was on being to be deserving or included, save that it was on being told to the reporters exaggerated into a notable circumstance—was due to the fact that there was a momentary delay in shutting the heavy lid of the retort, and the draught being thus arrested, and the garment referred to being of woolen material, there was at this point just a perceptible smell of burnt material, in no way serious or offensive. This would have been avoided had the garment been of muslin. Another item I must in this connection refer to. The reporter, who never saw it, said the casket was lined with white satin; it was white muslin. On the commical approment, especially when we have, as in the near future we shall have, crematories within convenient reach of our cities, everything seems to favor a change of

Mr. Pitman held that the expenses of modern funerals, the erection of monuments to the ignoble rich, and the sending of the poor to Potter's field were moral wrongs. He then spoke of the political argument, saying that the principle of our government was equally without castes in society, and the act of cremation carried out this principle in treating the rich and the poor alike of the religious argument, that burled was a alike. The religious argument, that burial was a Christian and cremation a heathen custom, he said he attached no importance to. But the early Christian did not practice burial. The body of Jesus was laid in a cave cut in a rock, and the early Christians were placed in catacombs. Those who commenced digging

holes for their dead were innovators.

He then proceeded to the sentimental argument against cremation, which, he said, was the only one of weight with most people; but in this country we are concluded on Taird Page.

RELIGIO-PHILOSOPHICAL JOURNAL.



SCENES FROM THE HOME OF OUINA.

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

PEARL.

OFAPTER IX.

. The angel mother then floated once more to the rare pavillion. Heré Pearl had first bean received in this beautiful home. Then by a strong desire she willed all the children in that Island of Light, to approach; they each came in twes, and threes or larger groups, from the Forests of new Desires, and aspirations from the Garden of Hope; Love full of ever blooming flowers from the caves and bowers of Prayer and Meditation; from the lakes and rivers of Earnest Endoavor, until the pearly air was filled with happy earnest faces, and the pavillion was overflowing with the light of loving smiles. They each brought a gift for Pearl ere she returned to her earthly tenement.

With sweet grace one after another came forward and presented their offerings. One, pale and thoughtful, placed a corenal of pearls upon her brow, saying:

Take thou the blessings of these Appps, Outwrought from human tears; Their presence may some sorrow soothe In all thy earthly years.

And should tears fill thine eyes below, I'll change each to a gem; Wenving them all upon thy brow Tu love's pure diadem. -

Another brought a lovely garland of flowers of varied and interblending hues, changing with every shade of varying thought or feeling, yet retaining all the while their Sweet fragrance. The gentle spirit who bore them, softly whispered as she twined thom around Pearl:

From the garden of pure thought and feeling I have woven a prayer for your life, May each blossom its beauty revealing, Shield your spirit from sorrow and strife.

May the love-light each petal adorning, Form the guidance of your earthly way; I will weave a new garland each morning. While you in the earth-life must stay.

All brought a gift, a bud, a flower, a branch of tree or beam of light, until Pearl was crowded and laden with sweet peace. They sang:

Godepeed thee, speed and bless thee, darling, A oweer mission is thy gift,

Tenching earthly migds of heaven, From their sorrow to uplift These who mourn and from their darkness, Those in misery who drift.

Godspeed thee, speed and bless thee, daving Like a message bird so bright, Like a star that heralds morning, In the darkened earthly night, Like a summer cloud of glory, Shedding showers of purest light.

They sang, and all withdrew, save twelve youths and maidens, who waited in the pearly air without the pavillion; then, one by one, the dear household groups came near, each offering a blessing which took shape in precious form of gem, or bird, or flower.

The angel father said, "Be true and faithful to your trust, my child; we will ever watch and guard you."

Her grandmamma (no longer aged and weary, but radiant in almost youthful brightness) said, "God and the angels bless you, little Pearl; tell your uncle, James West, that I am his mother. He could not know it was I who passed from earth in that wretched place where he found you, but your mother had brought him there by impression which he could not resist. Tell him God has given you to his care." The brother gave her a loving embrace, and a messagebird would pass to and fro between their spirits, bearing sweet thoughts. After all had saluted and blest her, the mother bore her in her arms, and the youths and maidens surrounding them, gave power and strength by their presence, for Pearl to be taken back to earth.

Soft music floated from the pearly air: -Adleu! but not farewell,

In Areams thou wilt return. Adieu! but not farewell, Within hopes sacred urn,

Love's fire for thee shall burn. & The angel mother whispered in thought to Pearl: "Tell your uncle James to look between the linings of your dress; the one you were when he took you home; that will answer his question."

Pearl heard this distinctly; it fell upon her brain as the last memory of that blissful visit, and she slept.

(To be continued.)

A POEM.

Improvised by Oulna (controlling Mrs. Cora L. V. Richmond) on Friday evening, Feb. 15th, on a beautiful bouquet sent by William Brown, Esq., Quincy, Ill.

If all the kindly deeds In all the earthly night. Were made in little seeds, And hidden out of sight, And over them some gentle hand Should wave even as a magic wand, Sweet buds of thought would then upspring, Even in earthly bowers, Yielding such fragrant flowers, As these in this sweet offering.

If all the care and pain Of earthly life were merged, And melted by a soft refrain. In silent darkness urged.

And some one having grace and love Were on that magic space to move, The seeds of kindness would well number more Than all that sorrow's tears can your.

I take thy life and see Therein, O absent friend, Full many kind deeds blend That have been wrought by thee. The roses are for love, And that should ever be,

It lives eternally. The violets for modesty and worth, So lowly and so humbly have they birth, And then upspringing look into the sky, Feeling their inspiration is on high.

The power beneath whose might ye move,

The white azalla, purity and truth, Carved like the images of endless youth, The sweet alyesum, like flowers which grow Along the meadows, in the heavens, and flow, Responsive to the thoughts of angels there, In answer to some earthly need or proyer, The camellies, not white, but touched and tinged With sunset rays, their glory fringed. Commingled love and worth to show, How excellence in power may grow, And though on earth bright things may die. They live again within the upper sky,

The heliotrope, you here may say, ... Is carthly passion, living but a day, But I say 'the Devotion's gentle dower, As sensitive as many a human flower, Living to love, then passing swift away To bleom again in an eternal day. ;

And these fair bells _ That chime golden and white, Their chiming ever tells Of the heart's pure delight, As thoughts swing downward from the soul When swayed by joy and love's control.

These carnations, some white, Some finted with a flame From the chalice of pure light Whence all their beauty came, Are like bright thoughts that move and gleam, They are a portion of heaven's radiant heam.

One panzy for sweet peace and thought Of meditation and communion wrought, And all the green, the moss, The graceful, trailing vine

With love twining across, Form the full consecrated shrine, The life wherein good thoughts are pressed. And where each loving deed finds rest, Symbols of hope, and love, and perfect prayer, I send these words for your flowers fair.

BOOK REVIEWS.

CHÊIST THE CORNER STONE OF SPIRITU-ALISM. By J. M. Peebles. George Robertson. Melbourne, Sidney and Adelaids. Pamphlet 30

On the other side of the globe Mr. Peeles found Spiritualism in the same stage of growth it was in this country twenty

He recollected how the gatherings were indulged with a milk and water "Christian Spiritualism," which was neither Christian nor spiritual, and he set himself at work to teach the antipodes in the same fashion. He would lead them up through the sweet waters of Christianity, learning them to accept the most opposite doctrines by making them believe they were identical with those they had always received.
Of course, one would infer that this

"Christ, the Corner Stone," is the Jesus of the Gospels. Not so. It is an indescriba-ble something which "descended and over-shadowed Jesus at his baptism," remain-ing with "him till the crucifixion, when he

ascended to the heaven of heavens."

About this "Christ principle," we confess we know nothing, and gain no knowledge from this book. If by it is meant truth, love, or justice, it would be better to say so; and if nothing else can be intended, we utterly deny that any such personal principle exists, or has ever descended on any one; and we believe Mr. Peebles has, unintentionally, conveyed in his title a most erroneous and injurious idea of Spiritualism. It is all right for him to say what he believes, but he should be careful how he represents the belief of others. Had he in tended he could not possibly misrepresent the status of Spiritualism more than in this little pamphlet. He quotes from Davis, Owen, Cora L. V. Richmond, Judge Edmonds, Putnam, Brittan and Watson, as a finality of what Spiritualists believe in regard to Jesus, while it is not Jesus he is talking about, but Christ, a principle which "decended" on Jesus! We cannot appreciate this trick of argument, and fail to see justice of its application.

justice of its application.

Mr. Peebles has been trained in the school of theology. We perceive, as he grows older, a tendency to fall into the old methods of theological expression. He puts his new wine into the old bottles of theological nomenclature. Thus when he "I believe in the church of God, the church of humanity, the holy, apostolic church," we perceive that his thought is true, but it has robed itself in the phraseol ogy of the priest, and as such is liable to be misunderstood. Of course, he does not believe in the holy, apostolic church in the common acceptation of that term. And again when he says: "This is the 'second coming of Christ," he puts a new thought in the threadbare garment of an old phrase. The book will have a use where it was

published, but Bro. Peebles should have left it there to assist in advancing out of the old beliefs, and not forced its distribu-

tion here where all such books have been left years behind. It may be satisfactory to those who have clung to Jesus to make them believe that truth and love are personified in the "Christ principle," and that this Christ principle was all that made Jesus a God, and hence they can transpose their love of Jesus to

Christ, but after all it is a poor make-shift Mr. Peebles shows that Spiritualism is the basis of the Bible, but the same reasoning he employs to show Christ to be its corner stone, would also prove Mohammed, Buddha, or Confucius to be. Well, perhaps they all four are corner stones, and Bro. Peebles having laid one, had better place the others in line.

Again, the same reasoning applies to every medium, and our brother will have proved too much. He has a structure on his hands all corner stones!

Magazines.

Magazine of American History, (A. S. Barnes & Co., New York and Chicago). The March number is now ready. The leader is an interesting account, by O. H. Marshall, of Buffalo, of De Céloron's expedition to the Ohio, in 1749, illustrated by a map of his itinerary, and containing the inscriptions on the

leaden plates buried by him at the confuences of the rivers he passed. De Céloron was dispatched by the Governor of Canada to anticipate the occupation by the English of the disputed territory South of the Ohio River, the rights over which the treaty of Aix la Chapelle did not definitely settle. This is essentially a new investigation, and is treated with the accustomed grace and skill of this accomplished historian. The next article is a sketch from the pen of Hon. John R. Bartlett, of Providence, of "The Four Kings of Canada," the chiefs of the Six Nations, who visited the Court of Queen Anne, under the conduct of C. H. Nicholson, of Maryland. This article, also, is illustrated by an engraving reduced from is illustrated by an engraving reduced from the original portraits of the Sachems in four rare prints now in the collection of the late John Carter Brown. James Carson Brevoort closes the historical branch of this monthly by a critical investigation of the question, "Where are the remains of Columbus?" The biography is of Colonel Eudolphus Ritzema, whose interesting diary of the Canada campaign of 1775 appeared last year in the magazine.

The original documents are a series of letters written to Cornelius Ten Broeck, of Rocky Hill, N. J., by his sons in the Revolutionary army, entitled "News from Camp. The reprint is a narrative of Lieut. Luke Matthewman, of the Revolutionary navy, whose career was full of incidents. The Notes and Queries, and the usual Literary Notices of late historical publications complete this varied and valuable number. The appearance of new contributors demon-strates the favor with which this magazine is received by the scholars of the country.

Concluded from Second Page.

not sealed to the ruts and grooves of customand prejudice, as is the case with the more formalized countries of Barope. It will, I think, be seen as intelligent, impartial thought is directed to this matter, that our thought is directed to this matter, that our present funeral customs are unnecessarily dolorous melancholy, expensive, not infrequently hypocritical, and not far from an esthetic, not to say Christian standpoint, exceedingly stupid. The after considerations are too revolting to calmly think about. When the mind, with morbid curiosity, follows the dead "to grubs and eyeless skulls," although the last sight of the loved ones revealed.

A beautious ensign, with tint on cheek and

We follow with Juliet, to the tomb where. All her buried ancestors are packed: Where bloody Tybalt, yet but green in earth Lies festering in his shroud,

and we cannot escape the horrid dreams of our loved ones Chained nightly in a charnel-house,

O'ercover'd quite with dead men's rattling bones, With reeky shanks and yellow chapless skulls.

And the thought that those who are most dear are, in the dismal watches of the night, left solitary in gloomy vaults or stilling graves, the victims and companions of all that is loathsome, and this has, I believe, done more to make death terrible than all that raises and sufferings that so off through the pains and sufferings that so oft precede And equally terrible to think-and hundieds of cases occur in every city yearly— that the loved ones are selected and resurrected to afford exercise for the student's dissecting knife, afterward to become an interesting skeleton for the surgeon's cabinet. Weigh all this, I pray you, impartialigainst what i know to de a dractice in most perfect accord with good taste, good feeling, decency, and economy.

The little building near Washington, Pa.,
which Dr. Le Moyne erected for his own

use when his time shall come, is a brick structure that might pass for a village school-house, save that it has two doors and no windows in front. Its outside measure is twenty by thirty feet, and consists of a reception and furnace room. I have to use words that do not sound sentimental but as to the actual process of cremation, it is one that surprised me by its intense simplicity, and beautiful purifying associations, and I should add, by its entire freedom from anything that could possibly shock the most sensitive soul alive. There is no burning nor a suggestion of it. Exercise your imagination, not on the wasting of a joint of meat before the fire, but on the sunlike glow of a retort heated to thousand degrees. You look into it; there is no fire; it is a fervent, glowing sunset brought near to you. You see no walls to the retort, no top, no bottom; it is an unlimited, glowing recept-acle, and after the body has baked in this glow for an hour you see it not. It has as-cended to the clouds and mingled with its kindred elements in perfect purity and rest. Can you realize two thousand degrees of heat? The body's tissues do not burn, they are seemingly absorbed, and what vapors of odors arise are carried down by flues through the glowing furnace, and before they escape into the air are entirely colorless and odor-less. Some smoke is observed for the first few minutes issuing from the chimney, but it is very trifling, and due mainly to the clothing and to the lowered atmosphere consequent on opening the retort to receive

the body.

I had not seen my dear one since she breathed her last, and did not intend to. I preferred to retain the image of the active, gentle, genial soul in its life and vigor. Accidentally, however, when the daughters of Dr. Le Moyne were placing the saturated alum cloth over the body, used to conceal it during the process of combustion, I caught a momentary glimpse of the loved features, which sent a thrill of surprise and delight through me. It was but a glance, and I pur-posely avoided a second, that I might not by any possibility realize a less beautiful version. As she was instantly after carried by gentle hands to the work of the retort I could not but recall that placid and beautiful countenance, with reseate tint on cheek and lips, due to the embalmer's art, as if it had a longing expression to welcome that glowing home, all ready to receive her. The lecture closed with a few words about

Dr. Le Moyne, now 81 years old. Mr. Pit-man himself was willing to have the report-ers admitted, but Dr. Le Moyne's experience in the Baron de Palm cremation had caused the decision to exclude the press.

Items of Interest-Gems of Wit and Wisdom.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.—Mark vi, 5, 6.

The explanation of this is, that their unbelief produced such a positive repelling force, directed by their will, that the will-power of Jesus was unable to evercome it.

power of Jesus was unable to overcome it. The text says, "He could there do no mighty work." Could not do it—it does not say that he would not; and "he marvelled be-cause of their unbelief." Here he plainly recognized the cause of his failure, and submitted to necessity .- Dr. Crowell:

NIGHT HUSH. A hush at last! from the window I lean to the tender night, If my heart is sad and lonely, It wanders far from the right, For, oh, what a wreath of blessings My Great Father gives to me; Still I lean out of the window Wearily!

Star, my star, as you glimmer Remote in the deep, dark blue, Is some one else in the window Thinking of me and of you? If so, not sad and lonesome Like me, I hope, is he; 'Tis enough one looks from a window. . Wearily! Emme Tuttle.

Sine always seemed an angel
Who had wandered from the skies,
With all the peace of Heayen
Lingering sweetly in her eyes;
And though we longed to keep her
In our world so full of pair In our world so full of pain, It was what we all had looked for, When she went to Heaven again.

Two Seventh-day Baptists were recently fined four dollars each in a town in central Pennsylvania for working on Sunday. They refused to pay, and were sent to jail for four days. They claim that the State law of 1794 is unconstitutional, and that it is opposed to any Sabbath at all, since it abolishes the Sabbath of Scriptures and ordains a new one, which is really no Sabbath.—Truth

[Emma Tuttle.

A Madrid Professor, Juan Manuel Orti v Lara, has published a book in which he not only enthusiastically defends the Inquisition, but urges its restoration in Spain. The Censor approves of the work and praises it enthusiastically.

Three infants were killed on a Sunday at camp ineeting at Steele Hill, South Carolina, by being stamped and rolled upon by shouting women filled with the "spirit of the Lord."

BROTHER MOODY has decided to devote himself next winter to the salvation of New England. He says, "It has been laid on my heart that in this district was the place for labor the coming winter, but not until within a day or two after prayer, have I felt that I could decide upon this field."

The Lord is rather hard on the culture of Boston and New England generally, to inflict the boorish ignorance of Moody upon it. Think of it! the land of Channing, Parker and Emerson, made the "field" of

THE influence which is exerted by the press is little less than omnipotent. By it news is promulgated; discoveries in architecture. science and mechanics made known; ideas and opinions, tacts and theories discussed, and spread before the world like seed on good and bad ground. The press, however, is not always useful. When uninspired with great and good thoughts; when spreading news and discoveries that have little value upon human progress; when conservative eyond the point where conservatism is useful, or when timid and fearful to launch out into new fields of thought, it fails in fulfilling its mission; it retards progress; it blocks
the wheels of improvement; it sows had
seed, perhaps, on good ground, and thus becomes an engine of injury and corruption.
The mission of the press is to inform, instruct and inspire the people. It should inform them of what is worth knowing, instruct and quide them toward what is good struct and guide them toward what is good. and inspire in them a love for progress and truth. Less than this we ought not to expeet; more than this we have a right to hope.—Dr. Holbrook.

THE man of science has learned to believe n justification not by faith, but by verifica-

A singular title for a story for a sermon in New York, on a recent Sunday, was "Is Hell a Military Necessity?"

IN LOVE WITH PAGANS.—While the multitudes must have the truth prefaced by a "Thus saith the Lord," and endorsed by the fathers of the church, we are, at the same time, unpleasantly reminded that we have a peculiar people among us who, on the contrary—for some unexplained reason—prefer to take the truth from ancient Pagans and modern Infidels. The "Golden Rule," as taught by Confucius, was a good thing-good in fact and in their estimation; but as practiced by Jesus it quite escapes their no-tice. They speak well of Brahma and Vishnu, the first and second persons in the Hindoo godhead; indeed, they scarcely object to the whole mythological trimurti, and they are really in love with the Vedas; at the same time they caricature the Jehovah of Moses, ridicule the Christian Trinity, and discount the New Testament. They have only taken the contract to "run a muck" against Jews and Christians; and so they rend the mantles of the Prophets, criticise the Sermon on the Mount, as the impracticable utterance of a pious enthusiast, and poke fun at the epistles of the chief apostles. They give audience to the teacher who will very loosely interpret their personal freedom, and seem ready to believe in anybody who does not believe in anything particular. They suspect the Virgin Mary was a free lover; they dispute St. John, swear by their own particular medium, and overstock the market with the poor "Fustian of thoughts and words ill-sorted."—Dr. S. B. Brittan.

THE WONDERFUL **MASON'S CHART** PIANO LEARNT IN A DAY.

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LOOK TO YOUR SUBSCRIPTIONS.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Cheeks, Drafts Postei Money Orders and other Temittaness for the Publishing House of the Religion-Philippermical Journal physible to

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CHICAGO, ILL., MARCH 10 1878.

No Cause for Alarm.

Many who have a long time been earnest and substantial Spiritualists, are almost coming to doubt everything connected with the phenomena, on account of the many frauds who have turned exposers, and are now showing up the base tricks with which they have all along duped the unwary and deceived the confiding. Others less substantially grounded in the glorious philosophy of immortality, which has alone been revested through Spiritualism, who have been waiting for, and hoping to receive, the positive evidence of its reality through concurrence of indubitable facts with the phenomens, have been shaken in their faith, and have nearly abandoned all hope that the unwistakable evidence of a future life through the return of, and communion with, our departed friends, could or would ever be furnished. This is but a natural reaction of the hu-

man mind. We do not blame them because they were thus affected. It could not be otherwise. Under the conditions at present existing in the world, it would be unnatural if it were not so. Let us, therefore, carefully consider and weigh the conditions which combine to make this state of things necessary. Among these we find the influence of heredity, early education, indoctrinated beliefs with their prejudices; and their fears born of the mysterious of Herbert Spencer's "Unknowable and Unknown" -the immeasurable and incomprehensible vastness of immensity, the inconceivable extent, duration and possibilities of eternity. The man has not made these, but they, under the various combinations and conditions in which they have operated in the different cases, have made the man.

Now consider for one moment the effect from the minds of the parents, having been shaped by the molding of a long family line whose beliefs had followed in any particular given channel, and, you will see that the brain organization and methods of thought of the parents have, to a greater or less degree, been communicated or imparted to the child. Add to this early parental instruction in the same direction, and association in the tender years of childhood with those of like beliefs, and heredity, education and industrinated beliefs, prejudices, and proclivities, become the most potent factors in shaping and controlling the after-life.

The realms of the mysterious, the unfathomable depths of the future, which we can penetrate only in degree, adds another element to intensify and deepen all the impressions derived from the sources already referred to, and to make it more difficult for the individual thus constituted to rise out of their influence or control.

When another subject equally as vast in its extent, embracing the problems of the infinite future, is presented, claiming to come with abundant proofs of its own genuineness, to establish its identity and dispel all former illusions in regard to that future, it is natural that it should to some extent command the serious attention of those whose yearning souls were reaching up and out for the positive assurance of another life and a state of progression limited only by the limited capacity of humanity. It would also be natural for them to approach it with feelings of reverence mingled with fear and to have all their doubts in regard to its certainty aggravated by any exciting influence which might be able in the least to disturb the equipoise of their deliberations.

To individuals thus constituted; the absurd negations of exposers at once overmaster the evidence of their senses, reverse their thoughts, awaken former prejudices. and make them feel that they have been deluded, and they are ready to denounce everything which claims to come from the other side of life.

But what shall we say of those who deliberately join with these self-confessed frauds, to aid them in destroying the confidence of mankind in themselves, in their own friends, in the integrity of the departed mother, sister, brother, wife, husband or

The strangest of all the manifestations of these influences on the mind, is presented in the fact of the eagerness with which the clergy-the theological and religious lights of the age-seize upon the tricks of exposers, who nearly all stand as self-confessed frauds before the world, giving them their cordial support to enable them, if possible, to impeach the judgment and senses of our ablest thinkers, to overturn the Philosophy of Immortality erected by Spiritualism, and to destroy all faith of man in man or of the continuous individuality of man in another, state of existence, little thinking, in their self-psychologized blindness, that if they succeed by their efforts in proving all the spiritual manifestations of the present era as tricks, delusions and frauds; they have swept away their Jesus and his Apostles, their Bible, its Angels, and its Revelations; making a total wreck of faith, and landing humanity-high and dry upon the barren rocks of Materialism.

Destroy the united testimony of millions to-day, and what becomes of the history of events recorded by a few unknown writers in the past. Prove that spirits of departed human beings do not and cannot communicate with mortals to-day, and what becomes of the song sung by "angels" on the plains of Judea, nearly nineteen hundred years ago. Prove that spirits do not and cannot materialize to-day, and what becomes of Moses and Elias upon the mount of transfiguration. Prove that spirits have not nower to act upon material substances, and you have Paul and Silas still in prison.

The proof which these gentlemen are seeking of the delusions of modern Spiritualism. equally discredits all the narratives in the Old and New Testaments. It would not only discredit Abraham's entertaining the strangers—angels on their way to Sodom but would leave him to sacrifice Isaác; would discredit the appearance of Samuel and his message to Saul; do away with Shadrach, Mesheck, and Abednego and the fiery furnace; leave Daniel to the tender mercies of the lion's, open-jawed; and prove that Ezekiel's vision by the river of Chebar was a frauce It would do still more-would prove that those who wrote the Gospels were frauds; that Jesus never appeared to the woman at the sepulchre; that he never appeared in the midst of his disciples when they were in a chamber and the doors were shut; that he never walked with the two or talked with them; that Thomas had good reason to doubt, and that his doubts were never removed. In short, this kind of evidence would disprove the authenticity of Scripture, and make both the Old and New Testaments appear as glaring frauds to impose upon the credulous and mislead the

Do the clergy desire to produce this result? If they do, then the course they are pursuing of embracing and upholding selfand sleight-of-hand performers as exposers result with the mass of church-goers."

That there have been fraudulent means employed to gull the credulous, that unprincipled persons have, like barnacies upon a ship, attached themselves to the grand Ark of Spiritualism is a lamentable fact. But when all these frauds "expose," themselves, when all that is false goes down in flood, nobly will the Ark float, proudly, grandly will she bear aloft the True.

If all else were swept away except the first tiny rap, which unannounced, declared itself as coming from the world of life beyond, and came in such a manner as to demonstrate its identity, Spiritualism would yet remain as a living truth,-the best grounded evidence of a continued existence anywhere to be found.

.The true way to demonstrate the certainty of spirit communion is to organize home circles; conduct investigations honestly and sincerely among those who have no object or desire to mislead or deceive; and if patient, earnest and persevering; observing the laws of harmony and desiring spirit presence and spirit control, our word for it, if long enough continued in the right spirit, evidence of an Immortal existence and the truths of spirit communion is certain, beyond any possibility of failure.

A New Work by "M. A. (Oxon.)"

Spiritualists will rejoice to hear that "M. A. (Oxon)" has in hand a work entitled "Psychography," that is direct spirit-writing as obtained in the presence of Slade, Monck Watkins, and other well-known mediums It will be an exhaustive view of the sub ject,—testimonies, facts, and theories—pre sented to outsiders who know nothing of Spiritualism, but it is hoped that this work iving such a number of well-attested facts will make a decided impression in favor of investigation. "Psychography" is ex-pected to be ready about Easter.—London Medium and Daybreak, Feb. 15.

The above notice refers to a work already announced in our columns, and which we hope will attract very general attention when it appears. In it the author deals with a phenomenon that has been so fully verified and established, that no physicist, disposed to treat the subject fairly, can take ground against its occurrence. Spiritualism. here takes its stand on a great representative fact, and says to its assilants, "Here, at least, is something firm and unassailable; here is solid ground; now what do you make of it? How is it to be explained on your materialistic theory?" The savants have a hard nut to crack in "Psychograpy." If they attempt to get over it by denying it, it will be tantamount to an admission that there is nothing in their materialism that offers the first inkling of an explanation of the phenomenon.

THE CHANGE CALLED DEATH,

An Excellent Method to Prove the Truth of Spiritualism.

HEART DEATHS. Hearts oft die bitter deaths before The breath is breathed away. And number weary twilights o'er Ere the last evening gray.

I've sometimes looked on closed eyes And folded hands of snow, And said, "She was no sacrifice, The heart went long ago."

O blessed death that makes our bed Beneath the daisles deep!
O mocking life when hearts have fled, And eyes must watch and weep!

—Addaide Proctor.

A spirit in the Olive Branch, speaking of the transition from earth to spirit-life, says that "as soon as the breath departs from the body, (and most generally some hours before) the spirit friends, who were our intimates, and who loved us well and dearly, while they were in the flesh-oftentimes our kindred, surround the departing spirit, giving it assurance of aid, showing themselves if it be possible, strengthening and cheering, and otherwise doing all within their power to prepare the mortal for the change awaiting. Oftentimes you will notice most beautiful smiles illuminating the faces of the dying. They talk most wonderfully of the change so near, fearing nothing, and they depart as those who are embarking on a pleasant journey. To all such are granted foretastes of the hereafter through the instrumentality of God's messengers,—their spirit friends who have passed the portals of the so-called death and realized the transition state.".

There are, however, simulations of death. An instance of this kind occurred in N. J. as related by the celebrated Dr. Dods: "The body was cold and motionless; the lungs heaved not; the heart, in its pulsations, was stilled; the blood was stagnated in its channels, and had ceased to flow. His faneral was two or three times appointed the friends and neighbors assembled, and through the entreaties of a physician it was postponed till another time. He at length awoke from this state of life, and awoke in health."

Shakespeare had a vague, if not distinct, idea of the trance. His mother (in the play) says to Hamlet on one occasion, after the latter had discovered a ghost:

This bodiless creation, ecstacy, Is very conning."

Hamlet responded by saying: -My pulse, as yours, doth temperately keep time,

And makes as healthful music." The trance condition, intensified, often

leads to the supposition that death has actually taken place.

Dr. R. H. Greene, of Hoosiek, N. Y., was thought to be dead and his body was placed in a vault. As he had narrowly escaped his wife was requested to visit his body un- such measure. The majority, we believe will in the end be sure to accomplish that | til no doubt of death existed. It is now stated that signs of life were noticed after a short time, and the body was removed from the vault. The attending physicians pronounced it a case of suspended animation. So fearful was Lord Lytton that he might be buried alive, that he left in his will such directions as hethought would prevent the catastrophe, setting forth that:—"I desire that it may not be disturbed from the bed in which it may be lying, nor prepared for burial, nor, above all, be placed in a coffin, till three medical men of high-standing and reputation, shall have inspected it separately, and not in the presence of éach other, and shall have declared in writing, to be signed by them respectively, that the signs of decomposition have commenced. And I desire that two out of three of the medical men shall be other than the medical men who have attended me in my last illness. I forbid all dissection ar autopsy of my remains, unless there be a suspicion in the mind of my executor that I have not died a natural death, but earnestly request that the most approved means (short of mangling the body) may be used for restoring my life in case there be any doubt of my decease, or I appear to bein a catalepsy or trance."

During the trance state, which is regarded at times as suspended animation, "There is." says a writer in the Cotemporary Revisu, "a moment of time when the man whom we have known in his garb of flesh, casts it aside actually before our eyes, and this mortal puts on immortality," It is during this trance or suspended animation that the spiritual senses are opened, and the spirit beholds the beautiful scenery of the Spirit-world, sees the friends and relatives long since passed away, hears the soul-enchanting music from angelic choirs, and feels those exalting sensations thrill the entire spiritual nature, that are not known on the earth side of life. In this condition, the truths of Spiritualism are established for the persons and scenes observed cannot be phantoms or pictures of the imagination, any mere than a comet that flashes athwart the sky, and rests upon the vision but for a moment; and this state proves that the picture of death as drawn by Milton, is false: "Black it stood as Night,

Fierce as ten Furies, terrible as Hell And shook a dreadful dart, what seemed his

The likeness of a kingly crown had on." Nothing goes any further in establishing the truths of Spiritualism, than the visions of those who, having animation suspended, are apparently dead. One of the most remarkable cases on record, is that of Rev. Wm. Tennent, a Presbyterian clergyman. An account of his remarkable experience is related by Judge Boudinot, of New Jersey. It happened that immediately after the

clergyman in question had finished his theological studies, preparatory to entering on his work as a minister, he fell seriously ill, animation was temporarily suspended, and he was apparently dead. It appears, however, that the attending physician, noticing a slight tremor under one of his arms, would not, of course, consent to his burial, and the funeral was postnoned for three days. Finally, resuscitation was effected just as the physician was relinquishing all hope. It appears that his recovery was slow and painful, his memory and intellectual faculties were impaired, but finally their original vigor was auddenly restored. Mr. Tonnent's experiences during the time of his "suspended animation," were truly wonderful. He saw spirits innumerable, enjoying the most eestatic bliss, and when he was approaching the happy throng with the intent of joining them, one of them approached him, and, gazing intently at him, said, "You must go back!" At that very instant he found himself again in his earthly

The trance condition intensified, becomes what physicians call "suspended animation," and then the spirit for a season is liberated from the body, roams in the Spiritworld, and sees its beautiful scenery and hears its soul-enchanting music. A writer in the London Spiritualist, who once approached death's door, says, "Oh! the delights of dying-who can picture it, who can paint it? Only that one short spasm of the fleeting second, only that last gasp to catch the fleeting breath, and then the spirit, like circling riplets, swells onward and outward, still expanding, still embracing, until I found myself saying, 'Now I am approaching the Infinite!- How still it is, how calm, how vast, how tranquil, how delightful how sweet to not breathe." . No raps are absolutely required to prove the truths of Spiritualism; no moving of tables; no materialization of spirit forms, flowers or fabrics—the visions of the dying, and those whose spirits are liberated temporarily from the body through trance or suspended animation, prove conclusively that there is a Summer-land inhabited by the spirits of deceased friends and relatives, and to which all gravitate when the so-called death occurs.

Universalist Pronunciamento.

Our eastern brethren of the Universalist persuasion, have taken advantage of the recent theological excitement in regard to hell and the eternity of future punishment, to issue a sort of pronunciamento setting forth their views. Perhaps they think there is policy in the selection of so timely a moment for this advertisement of their views. If some members of the Universalist body favor the introduction of a clause in the constitution acknowledging a sectarian God, we cannot suppose that the large majority confessed frauds, professional tricksters | burial while in a trance several years since, | are so besotted as to think of urging any are enlightened liberalists. The pronunciamento to which we refer, is embodied in a series of resolutions, of which the following

is the pith: They declare that Universalists devoutly accept the holy scriptures as containing a revelation of the character of God, and of the eternal principles of his moral government; that they believe that all sin is accompanied and followed by misery; that guided by revelation, they hold that God is not only King and Judge, but the gracious Father of humanity; that Divine justice administers discipline, including both chastisement and instruction, until it secures obedience to the requirement to love God and one's neighbor as one's self: that Christ's salvation is from sin, not from the punishment for sin; that repentance and salvation are not limited to this life, since that would shut out from the saying power of Christ the myriads who lived and died before Christ came, and the myriads who now living have never heard of him, an injustice incompatible with the benevolent character of God; that death, while it opens the way out of temptation and into a better life, has no power ar per se, and that the future life can not be "relatively, either largely or for a long time, overcast by the clouds of sin or punishment,"

This, the Universalists gathered at Boston, contend, is but a concise re-statement of the belief held by the great 'majority of the Universalists in this country—the belief which they claim was taught by some of the earliest Christian writers, and which, notwithstanding its formal condemnation by a church council twelve hundred years ago, reappeared during the middle ages among the Waldenses and Lollards, has been sanctioned by many of the most eminent divines of the Church of England, prevails extensively in Germany, is freely accepted in the liberal branch of the French Protestant Church, and has, during the past year, taken an apparently resistless and sweeping forward course in this country.

While there is much that liberal Spiritualists can approve in the doctrines of our Universalist friends, there is a certain circumscription in their language, as expressed above, at which we must rebel. While for instance, Spiritualists recognize and accept as true much in the narratives of the Bible, that few persons among our stiffest Christian sects really and intelligently believe, we cannot accept the Scriptures as "holy" in all their parts, nor can we believe that they give, in all their parts, a very edifying "revelation of the character of God and of the eternal principles of his moral government." Other points of objection we might indicate, but it is not necessary.

We congratulate our Universalist friends on the prospect that the blasphemous dogma of a penal hell, against which they have fought so well, is not likely to be listened to with approval even in many orthodox churches from this time forth. The world s fast outgrowing that ghastly and hideous ' proper respect.

chimera of an arrogant, unscrupulous priesthood, that mockery of all genuine, heartfelt religion; and the world does not yet know how much it is indebted for growth in common sense on this subject to that tid al wave of Spiritualism, which has already swept past and undermined so many hoary institutions of error, and the effects of which are to be more fully recognized in the not distant future.

Letter of Inquiry.

Indianapolis, Feb. 23, 1878. BROTHER BUNDY:-I would like to ask two questions. On last Sunday evening, I present when a resolution was discussed and passed in a Spiritualist society, that no one be allowed to speak upon outside issues, but must confine their remarks to Spiritualism proper; or, in other words, subjects pertaining to Spiritualism. What do you consider are those subjects? What is the best way to sustain harmony in a public society of Spiritualists? . Mrs. L. C.

What are the subjects pertaining to Spiritualism? Some would have it embrace all the sciences, and everything else connected in any manner whatever, intimately or remotely, with the nature of man, whether material or spiritual. In this country, however, we have schools and colleges devoted to the elucidation of the arts and sciences. their professors explaining, in an able manner, everything that tends to the proper unfoldment and discipline of the human mind in an educational point of view, hence it. it might not be deemed expedient for a spiritual assemblage to discuss the nature of mathematics or to wrangle over certain "points" in the proper expression of language, or to dispute in reference to the caues of tides, or the relation that one planet bears to another. Having institutions devoted to explaining the nature of the human system, presenting its wonderful mechanism and anatomical structure to the student, in such a light that he can comprehend its nature and functions, it might be considered impolitic for a spiritual convention or meeting to engage in any controversy over anatomy, physiology or chemistry; nor would we invite discussions over issues pertaining to social or political econ-

Spiritualism is so varied in its manifestation, so wonderful in its phenomena, and presents such a vast field for speculation that spiritual assemblages have no need to go outside of the same to find subjects for discussion. Mediumship, with its different phases, the influence of mind over matter, the power of one mind over another, the interblending of the two worlds (spiritual and material), the best methods of counteracting evil influences, the character of life best adapted for a high order of intercourse with the Spirit-world, and the most correct system for holding circles for development (and many other subjects), afford ample scope for the attention of those gathered together for the purpose of promoting their spiritual welfare.

In regard to the best means of promoting harmony in a public society of Spiritualists, we would say, that the adoption of a similar resolution to the one referred to in your note, would express the wishes of the maiority, which, in our republican form of government, is supposed to rule.

We do not, however, present, in a dictatorial manner, our views. Spiritual societies will, of course, be conducted in accordance with the wishes of the majority, and such subjects will be considered as they wish or demand.

Hudson Tuttle.

It will be impossible for Mr. Tuttle to attend the meeting of the Mich. State Association as announced.

He is, in connection with Mrs. Emma Tuttle, engaged for a series of Grange Lectures and entertainments, and by the Spiritualists of Mantua, Q., for the anniversary on the 31st, which is proposed to be the grandest gathering ever held by the Spiritnalists of that section of the State.

Prof. Swing.

We call especial attention to the sermon by Prof. Swing, that appears on the first page of the Journal. It breathes forth a liberal spirit, and contains sentiments that are worthy of the careful attention of every spiritualist. 🦠

Laborers in the Spiritualistic Vineyard and other Items of Interest.

The Spiritual Scientist is now published monthly, instead of weekly, as stated in another column. Each number contains valuable information.

We are informed that the Rev. J. R. Baker, of Clarinda, Iowa, is about to enter the field as a lecturer on Spiritualism. He is well recommended as a man and speaker.

C. Fannie Allyn is now lecturing in Philadelphia, Sundays, to large audiences. She can be engaged for evening lectures in the vicinity during the week. Her address is 964 North Sixth St.

Spiritual Scientist for March has been received, and is for sale at this office. It is filled with interesting matter and seems improving as it grows older, both in appearance and interest.

H. N. F. Lewis, Esq., wrote a spicy note to the Inter-Ocean of this city, complaining of its unjust treatment of Spiritualism, whereupon said paper becomes somewhat rational, indicating that it will in the future treat the Harmonial Philosophy with

The Funeral of the Late Capt. Jonathan W. Tuttle.

The Times gives a report of the funeral services of Capt. Tuttle, the Rev. Sumner Ellis, officiating, at the Church of the Redeemer (Universalist), corner of Sangamon and Washington streets. From that paper we learn:--

In spite of the rain the edifice was crowded with leading representatives from almost every calling, including city officials, bankers, and many board-of-trade men. The occasion called out a large marine element and many a fellow-captain was seen to wipe away a silent tear during the imposing services. .

The floral tributes were both appropriate and unique. While there were many beautiful offerings, the most conspicuous, and one that attracted universal attention, was a full-rigged ship. It floated on a sea of calla-lilies, appropriately disposed to represent waves. The hull was composed of camellias, amazonicas, and other white flowers, and freighted with fragrant tea and tube-roses. The masts and spars were twined with smilax, and a chain of the same connected the ship with an anchor of exquisite workmanship. This floral design occupied two tables immediately beside the casket; and on the lid rested the typical cheaf and the descending sickle, the gift of Mrs. George W. Higgins.

The discourse of the pastor, was tender and beautiful. While both scripture and reason held out to us the hope of a life hereafter, that life was to their departed friend, while still on earth, a conviction amounting to a certainty. For him the two worlds blended in one, and those departed and those remaining seemed to him to constitute one living, unbroken, ever-present family. The discourse closed with an elegant tribute to Mr. Tuttle's sturdy, plain, honest character, a character that was indeed a legacy to all who could profit by worthy examples. The service concluded, a large cortege wended its way to Graceland, where mother earth again claimed her own.

OTHER MEMORIAL EXERCISES. Though Mr. Tuttle was an ardent Spiritualist, a Universalist was called upon to officiate at his funeral-why, it is not necescary for us to say or judge. But Mrs. Cora L. V. Richmond held him in high esteem, and after her lecture, last Sunday, she made the following remarks, and gave a memorial poem improvised by the spirit controlling her, which was reported for the Journal: "Inscribed to the memory of Jonathan W. Tuttle, Esq., of this city, who passed to Spirit-life, aged 60 years, Tuesday, March 5th, in Brooklyn, N. Y., while temporarily

which has been falling for two years." . "His wife accompanied him on this journey, and the 'coming' home to the earthly dwelling, must have been to her sad indeed. But time and the 'ever-present' consciousness of abiding love in Spirit-life, mitigates the pain of earthly parting. His devoted wife and cherished daughter have our warmest sympathy."

absent endeavoring to regain his health,

"Capt. Tuttle has been a consistent and unswerving believer in immortality and spirit communion for several years. The spiritual life was revealed to him in the sanctuary of his own home, and was 'knowledge.' "

THE POEM. A ship with snowy sails, swept down Silently and so swift: The pilot standing by the helm, -Softly the veil did lift, Dividing from mortal shere: The waves murmuring forevermore, Even the waves of the silent sea You call Death, but is Eternity.

"All souls on board," the pilot said And swiftly launched toward the bay Whence life's dull, narrow stream below Must ceaselessly forever flow Toward the ocean broad and fair, Toward the upper sea of life, And wider sweep the pennons there With glorg and with beauty rife, The sky o'er bending like an arch

Through which all souls must march. One sat there shining like the light Which mortals feel even here; One glory even like the height, Of love made 'sad and dear. Oh, souls are glad and souls are free On Eternity's vast sea!

The goodly ship has passed from sight," Her cargo is a life's deeds With Love and active duty bright, Mingled with human needs. And mingled but lightly with earths' dark, Has passed to the unknown shore. Friends longing for some word, hark, And unto their souls I pour. Greeting the soul, all white and fair. The ship is staunch and true, Rearing the soul into upper air, Passing to heaven's view, The angels turn the clouds aside, And let the ship go through.

Freighted with deeds and words of love, With memorles sweet and kind, With all an honest heart could prove By a pure and earnest mind, The fervent seeking for highest truth With earthly good combined:

The flag, unfurled upon the mast. Is inscribed with honesty, The ship, all earthly breakers past. Is adorned with thoughts that lie Within the heart, and there. Remain like silent prayer.

And as the ship sweeps grandly in The fair bay opens bright, The soils are clad with glimmering beams From out that supreme height; And as the shore at last is seen, Behold the anchor is cast, And this is the message that cometh down: Anchored in home at last!"

And all across the space that gleams, And through the tears that flow. The light from many immortal beams To earth shall shed the glow, And a fragment of music borne along Which only love can know.

Not veiled belief and hope for life, But knowledge was his dower; Through inspiration his soul could know The spirit and its power; And knowing the God of heaven is just, He sees and knows this hour,

That birth and life form one bright chain, That death is but a wave, From each soul shall rice again, Where angel voices lave The chore that lies even there in space With perfect paalms of grace.

"Anchored in heaven!" This voice, this love, Descends to those on earth, Who unto that blest light must come, Even through the beavenly birth. . "Be faithful, earnest, true, while here, And you shall meet me over there."

Dr. J. K. Bailey lectured at the Woodbury School-house-Lyle, Feb. 21st; at Varco Station-Rose Creek-Feb. 24th, and at Cherry Grove, Minn., March 3rd. He contemplates a trip through Iowa, commencing at Lyle, Minn., about the 20th of March, via Illinois Central Railroad, to Waterloo, Ia.; thence, via Burlington, Cedar Rapids and Minnesota Railroad, to Burlington, Ia. Spiritualists and Liberalists along this route will do well to arrange for his services, a full course, or one or more lectures. He will consider propositions from places along intersecting lines of travel, or at any points of practical access therefrom. His lectures, under the general head,- "Spiritualism Examined,"embrace, the following subjects: Introductory—Historical Indices: Spirit and Matter; Is Man Immortal-Nature's Testimony; The Spiritual Body-its Constitution and Relation to Mental and Physical Activities; Phenomenal Correlation - "Sacred" and "Profane"; Laws of Spiritual Intercommunion--What is Mesmerism? Ethical Deduction-Does Spiritualism Involve Religious Progress? etc. Address him immediately in care of A. J. Case, Waverly, Ia.

THE RELIGIO-PHILOSOPHICAL JOURNAL Tracts, as announced last week, are now ready for delivery. Price, single copy, ten cents; three copies, 25 cents.

In consequence of the ill health of Mrs. Hollis, we have not been able to furnish the usual answers to questions, this week.

Convention at Mantua, Ohio.

The Spiritualists of Northern Onio, are invited to meet in convention at Citizen's Hall, Mantha Station, Portage County, Onio, the lect Sainday and Sunday in March, 1818. (Sunday being the 30th anniversary of Medicin Spiritualism) holding sessions at 10 o'clock L. M. and Co'clock L. M. and Go'clock L. M. and Go'clock P. M. on Sainday, Mr. and Mrs. O. P. Keltogi, Dr. A. Underhill, and wite, and A. D. French will be present, and others are covalially invited to attend. It will be expected with these old pioneers present, that a sesson of peculiar interest and profit will be enjoyed. Our Mantha and Shalershille Member 1918. Will be compared to the militar continuities in this cordial and general invitation, and what the committee in this cordial and general invitation, and will be enjoyed. Our Mantac and basecessure visitation, and with the committee in this cordial and general invitation, and see herefolore they will do all they can to enter thin those is attendance from abroad. Let there be a grand rally of those who have our coursest heart, and wish to know more concerning their heaven-born gospel.

By Onder of Cour.

D. M. King, See'y.

Convention of Spiritualists and Liberalists.

The twelfth annual meeting of the Michigan State Association of Spiritualsts will be held at Union Hall, Kalamazzo. commencing on Thursday evening, March 21st, and closing sanday the 24th. A cordial invitation is extended to Liberalists to meet with and participate in the deliberations of this meeting. Among the speakers expected to be present, are Hauson Tuttle, of Ohio; Roy. J. H. Burnham, of Saginaw, tindependent and liberalist); Dr. J. L. York, of California; Sasie M. Johnson, of Detroit; Mrs. R. Shephard, of Chicago; also, including the missionaries and officers of the association. A. R. Spinney, M. D., Prest, MES. L. E. BAILEY, Sec'y,

A Card.

The Finance Committee of the National Liberal League, in consequence of the lack of funds in the Treasury, and of the fact that the Directors are able to do so little of the important work that ought to be done, appeal to all lovers of liberty for financial help, to enable them to publish and disseminate the views of able writers in behalf of the principles of the Rochester Platform, and to advance the common cause in other equally proper ways.

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DANTEL C. CRANDON.) Financial

DANIEL C. CRANDON, Financial HARLAN P. HYDE, Committee SARAH B. OTIS,

The Northern Wisconsin Spiritual Conference ...

will hold a three days' meeting in Spiritual Hall, Omro, on the 15th, 16th and 17th of March, 1873. The meeting will be called to order Friday (15) at 10 o'clock a. m. sharp. Prof. R. G. Excles will be the only engaged speaker. Other speakers are invited to participate. The reputation of Prof. Eccles is sufficient guaranty that the meeting will be an interesting one. Let here be a full attendance, and don't wait until Saturday, but be on hand the first day of the meeting. Meals will be served in the dining hall adjoining the Hall.

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

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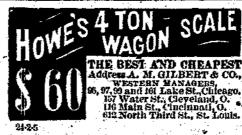
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Lament of the Prince of Cheskin on the Death of His Wite.

[From the Japanese.]
Walking at midnight when the world is still,
Alone I seem to drift upon a tide
Of dreary waters, while the dying meen
Sinks slowly, gathering all her tender rays,
And leaving the dark-visaged night forlorn;
Means the wild wind; the air to tilled with frost;
My eyes are dull, but solitude and, cold,
Like cruel-throated watch dogs, scare away
The timid traveler, Sleep.

A deay fore chines upon me like a star Through death and darkness. Poor, avest, lonely love!

Oh, I would be the stone upon her grave,
Or the least hower that blossoms on her dust,
But for the blossed hope that I shall meet
My derling somewhere in the silent land.
The rock of death divides the rushing wave,
Ent the twain etreams shall curely meet again.

Through the dim world the yllinge temple belt Touches my ears, and every solum sound Repeats her name whose pensive thoughts were prayer.

Bly areas are empty, but my heart is full.

And shall be full of her forever more.

—Jepan Wesley Hall.

Old church creed salvation has reached culmina-

And only waits reason to sweep it away;

A partial adoption of priostly conception,

But now the old dogma han seen its best day?

—Dr. D. Andrees Davis.

A Escentible Prinketion.

In the form of a "Note," the Newcoole Weeltly Orionicle prints the following singular document, forwarded by a correspondent, who states that it was found in the Augustinian Library, at Rome, doted 1675:

"Concerning the waves of the Myotic Ship: By Ricoloph Gelthier; August, 1975. Before the inlighted of the fineteenth century there will be seditions everywhere in Europe. Republics will be erected; kings, nobles, ecclesiastics will be slain, and regulars will desert their convents. Famines, pestilences and several carthquakes will devactate the State. Rome will lose its sceptre through the attacks of so-called philosophers. The Pope will be taken away by his own people, and the Church, placed under tribute, will be deprived of its ferapoval goods. After a short time the Pope will not be. A Northern Prince, with a large army, will rush through Europe, will overthrow republics and exterminate all rebels. His sword, guided by God, will valiantly defend the Church of Christ; will fight for the orthodox faith, and will bring under his sway the Mahometan power. A New and hast Pastor from the shore, on a sign from heaven, will come in the simplicity of heart and doctrine of Christ; and pages will have returned to the age."

The editor of the weekly Chronicle remarks that, "if genuine, the extract has a close and very remarkable bearing upon recent events and present movements. Although not quite accurate—being after the middle of nineteenth century—at least two of the changes foreshedowed by Geltbier have come to pass. Bepublics have been raised; witness America, France, &c.; and the Pope has been deprived of his temporal power. The correspondent who cends the document states that it is quoted by Dr. Cumming in "The End," page

Dr. E. H. Denslew, of South Bend, Ind. writes: I am happy to say that spiritualism is working up an interest never before known in this part of the country. A Rev. Dr. Sweeney, of Louisville, Ky., a clergyman of the Disciple or Christian Church, has been holding a series of protracted meetings here and has succeeded in psychologizing several into the belief that immersion is baptism, and is one of the great saving clauses. Sunday before last he preached a sermon ridiculing Spiritualism, and challenging discussion. He was accepted; Bro. Stewart was pitted against him, and then Bro. Sweeney backed war." Bro Stewart then formally challenged Swee. ney or any of the preachers of our city, to discuss any of the following propositions: That Spiritualism and its "phenomena are true, and are sustained by Bible and science; That free investigation on all subjects, religious, political or scientific, is more beneficial to markind than the Christion religion of the past or present: That Calviniem, as taught by John Calvin, in his declaration of principles, is sustained by the Bible; That the Bible does not sustain the free moral agency of all mankind; That human beinge who have passed through the change called death are not confined in heaven, hell, or an intermediate state; That all mankind are immortal and are progressive beings in their evolution by natural law. The gentle-men have not, and dare not meet Stewart in debate to discuss these questions. But I understand they have been instrumental in getting the Baldwins here on the 26th and 28th, to "expose" if by their tricks. We shall see if they do it.

New Flower Medium for Drawing and Painting.

Mirs. A. J. Potton, of Towanda. Pa., has within the last year been developed as a flower medium for painting and drawing. She has executed under her spirit control. Zoe Yalze, a French spirit, a largo number of the most beautiful drawings and paintings I ever saw—most exquisite in design and execution. Mrs. Patton is 74 years of age, and ascout five years ago, she was afflicted with a nervous affection so that her hand shakes and trembles like one with the palsy; yet, strange to say, when her hand is placed on 'paper holding either brush or pencil ready for work, it becomes as steady and firm as a young girl of 16. Her wonderful gift has created a good deal of comment among her skeptical friends; some alleging that it is only a latent talent recently developed. But she claims that it is the result of an influence entirely outside of herself. Her hand is guided by a power she can neither see 'nor, feel. She assured me that it gave her great pleasure to be the medium through which such charming paintings and drawings are produced, and takes pleasure in showing them to her friends. Mrs. Patton is the willow of the late General Patton of this place. She was born and raised in Philadelphia, has traveled in Europe, is a lady of fine culture and pleasing address."

Towarda, Pa.

The spirit, Thomas Paine, has the following in the Olive Branch:

Life, as represented in the deral kingdom, presents the sweetest harmony. Human life should be and would be a counterpart, were it not for the poisonous weeds that have grown up all over your land, and saying to the rose blossom "thus and so," to the violet, "why stand in our way," to the sensitive plant, "what right have you to ask to be let alone." It is thus the beauty of human life is defaced, and instead of brotherly love, it is brotherly hate that fills the souls of men. A mind attend to the beautiful, will see only the pure and good. When such manifestations are not seen, then it is but just to infer that baseness and treachery are the controlling elements of such minds. No sweet fragrance can be emitted from such flowers, though called Christians. This is not the spirit of Christ. There is a significance to the words he gave utterance to, and I would respectfully call the attention of all who differ from me in thought—"Let him that is without sin cast the first atone." Please read the balance of the sentence, and profit by what it teaches. Thus will you perceive more of the beautiful in life than at he present time.

Interesting Letter From St. Augustine, Florida.

A. F. Giles writes as follows to Hudson Tuttle: From the oldest city in the United States, I salute you. About one month ago I came here to ascape the rigor of our northern winter. Here, at the present time, roses, camellas and jasmine are in flower; fresh peas and shad are daily on the table; and oranges, ripe and luscious—sweeter than ever reach the northern market—are abundent, for orange groves are all around us. Visi-tors and tourists are almost Jaily visiting the city, and most of them flit onward after a stay of one, two or three days. It takes about that time to glance at the principal attractions of the place. It has some of the characteristics of an ancient Spanish town. The old streets are narrow, about enformed in width. Projecting balconies and win-dows here and there, overhang that narrow space, co that neighbors can almost shake hands across the street. There is an ancient fort, Fort Marion, built of coquina stone, covering an acre of ground, it is surrounded by a most, now dry, and furnish ed with barbleau, draw bridge, watch tower and baselons. It was built after the style of the best fortifications of the Middle Ages. It now affords chelter and accommodation for some sixty Indians captured in the Texan and other Indian wars. The city was at one time defended on its land side by a well of which only the pillars of the gateway now remain. Having been settled by Roman Catholics it retains prominent memorials of the religion of its founders. The Catholic cathedral is the oldest and quaintest church building. Its chime of four bells set in an open Moorish beliry, every thirty minutes, peal forth the hours and half

There are residents from colder regions who spead the winter in St. Augustine. I having been here near amonth, have become acquainted with some of them and have found that not a few of them know something of modern Spiritualism. Among them are Mr. and Mrs. C. O Pool, formerly of Buffalo, N. Y. He it was, you remember, who made the interesting introduction to The Thinker, which makes the afth volume of A. J. Davis' Great Harmonia. He initiated and yesterday perfected the first Spiritualist meeting ever held in this ancient and Roman Catholic city. Like one of the assemblies of the Primitive Christians it met in an upper chamber. Mr. Pool presided; about nineteen persons to whom special invitation had been extended, were present. "Shall we gather at the river," united our voices in song. Mr. Pool read selections from the Bhagavad-Gita, and a portion of an address by your gifted and now deceased friend, Selden J. Finney. His accomplished companion, Mrs. Pool, added much to the interest by reading an original poem which she had written specially for the occasion. Mr. Peol and Mrs. Newton the leader of the N. Y. Children's Progressive Lyceum, who has been tarrying here for a few days, and other speakers, both ladles and gentlemen made remarks which led to an interesting and animated discussion. Christian Spiritualism and Philosophical Spiritualism were each represented, and when we separated it was with the wish that we all might meet again.

A Spirit Forming by the side of the Medium.

W. K. Harrison, of the London Spiritualist, saysAfter some time thus spent in friendly conversation, Lillie said she would try to show us a spirit
rising from the floor along side of the medium.
We were then all asked into the room used as a
cabinet, which was illuminated through the venetian blinds by diffused weak gaslight. We could
all see each other; I was nearest to the medium;
according to instructions, I was holding her hands
and was told that a spirit would probably rise from
the floor near my feet. That part of the floor conlisted of a corner of the room, devoid of furniture,
covered with a nailed down carpet, and no open
door near. There was nothing but the bare corner of the room and the bare carpet, all fully within my view. The other sitters were nowhere near
this clear space, and all of us, Miss Cook included, were quietly talking. I was told by Mr. Tapp
and the others who had seen the manifestation before, that its first indication would be the appearance of a white mass on the floor, which might
rise quickly to the height of five or six feet.

After the lapse of about live minutes, a cloud white mass, about a foot in diameter, appeared was only ioiselessly on the floor, where there light enough for me to see general outlines and not minute details. It grew slowly in breadth, hen a part of it, long and white, about six inches broad, rose upwards, curving close to the heart of the medium, then up to her face, while I was holding both her hands. It curved upwards—as Mr. Tapp said he had seen it do on a previous ocea-sion—"like the tail of a fish." A spirit hand and arm covered with drapery, miglit have produced the same appearance. For about ten minutes this white band rose slowly at long intervals from the larger mass below, then slowly sank. During the whole time it made not the slightest noise or rus-tle, then it disappeared. The spirits said they had nearly exhausted the power over the previous strong manifestations, so could not produce the full figure. The consciousness as well as the vital energy of the medium, was largely drawn upon all the time; we had received the strictest injunc-tions from Lillie not to let her go to sleep or it would be injurious to her, and we with much difficulty kept her awake by continuously, talking to her, and putting questions which she had to an swer. Her hand on the side nearest the form grew so unmistakably colder than the one farthest from it, as to attract my attention, and Mr. Tapp had noticed the same thing at a previous scance

The Mediums' Meeting.

To one possessing a friendly interest in mediums and all that may tend to their benefit, permit few words of suggestion to those in charge of the Mediums' meetings held at Grow's Hall, in your city, on Tuesday evenings; for if all strangers are pained alike by the seemingly unnecessary, uncourteous and impolitic remarks and acts of the President, they can but conclude that such meet. ings, however advantageous apparently, can but result in harm. Who but the presiding officer over a meeting of mediums for control, should be able to set an example of quiet, refined dignity? If a mistake has been made in the selection of such officer, and he nor his friends appear to realize the fact, would it not be better to risk the displeasure of such a person than allow the society to be injured, if not destroyed? It is to be hoped that the silver haired old man who was the recipient of the wrath of this unfortunate president, in his heart, like Jesus, exclaimed, "Forgive them, they know not what they do," and that even the coarsest and most unpolished of men may re-flect over n wrong to the individual and to the society until the lesson of the past shall prove a lasting one, preventing similar occurrences in the future. COUNTRYMAN.

Doubles.

The London Spiritualist relates this incident:

Another theory of these doubles deserves consideration. May not a spirit, by will-power, turn the spirit of a miedium out of his bedy, and make that spirit do at séances what it wills? Mr. Desmond Filzgerald once sew a black man mesmerize a woman on a public platform at Blackheath, and order her spirit to go home and touch one of her fellow-servants in the house. A committee, formed by the audience, went to the house, and found the servants in a state of terror, because one of their number had been "touched by an unseen ghost." Mr. Fitzgerald has reasons for believing that in this case there was no trickery snywhere, and he knew the mesmerist. Here, then, we have a spirit (in the body), driving a spirit out of another body, and making it produce physical effects at a distance. If that second spirit had been seen, it would have been the "double" of the body of the medium.

Amsel Edwards, writing from New Orleans says: Col. Eldridge, of Memphis, Tenn., has been lecturing for our association during the months of Jan. and Feb. Mrs. Eldridge who is a good writing medium, has been giving excellent tests, and very satisfactory. Mrs. T. C. Hawks, also of Memphis, lectured to us last Sunday to very good audiences, who were highly entertained by her inspirational lectures and poems. She is traveling in the interest of her. Voice of Truth.

The Astral Fluid.

According to the most learned metaphysicians throughout the universe, there is a pure, universal shining, thery, and invisible fluid free from matter, purer than ether, more powerful than loadstone, stronger than the thunderbolt, and swifter than the lightning. This may be termed the soul principle of being, the strength and cohesive element in minerals, the growing power of plants, the life of men and animals—the Astral Fluid—as generally spoken of by Mystics and Rostonnians.

The Astral Fluid is the Hebrew Life, and the modern magnetic Fluid, Nerve Aura, etc., of the meamerist. It is also called the Corrosive Fire, in allusion to its burning, purifying, or destroying the sensual world in man, which is the crid of all things; for its action is to reduce all things back again into their own invisible essence, and the ushering in of the "New Jerusalem" mentioned in Scripture. The investiture of this astral fluid upon the soul as a spiritual body is called the astral spirit. Thus whilst the soul or innermost of man is a divine emanation from Deity, the hody or outermost is a combination of earthly or material atoms, vitalized by this astral spirit, which is as the life-principle to the body, the ethereal body of the soul, and forms the connecting link between the soul and body. It is herein that the power exists whereby spirits can become yisible, and make sounds and other manifestations. This astral spirit in man is a combination of all the imponderables in the universe, and its original essence is derived from the sun and planetary system. It is a true. Cosmos of the universe, and in the sum of its wonderful structure is contained those emanations from air, earth, and sea; it is also upon this soul-covering that all the sand-grains are indelibly photographed or imprinted. Seers perceive its graduated essences in rings or spheres, more or less attenuated in proportion to their distance from the soul or proximity to the

Dody.

The most interior or soul (Solar or Sun) connect man with those solar and astral influences under which he was brought into existence; and as they change with planetary changes, they affect the mind, influence the character, and constitute those very links by which the stars act upon man's destiny. As the soul's origin, then, is in Deity, and as the 'astral spirit's origin, then, is in Deity, and as the 'astral spirit's origin is in the solar system, how vastly important upon the young or inceptive babe's character and organization must be those solar and planetary influences which prevail through every stage of embryonic life, and at the very period when, from planetary and solar influences, it is born upon earth as a living creature.—P. Davidson in Raphael's Almanae for 1878.

This astrologist reasons very much after the manner of Madame Blavatsky. She says: "Eliphas Levi expounds with reasonable clearness, in his Dogme et Rituel de la Haute Magie, the law of reciprocal influence between the planets and their combined offect upon the mineral, vegetable and animal kingdome, as well as upon ourselves. He states that the astral atmosphere is as constantly changing from day to day, and from hour to hour, as the air we breathe. He quotes approvingly the doctrine of Paracelus that every man, animal, and plant bears external and internal evidences of the influences dominant at the moment of germinal development. He repeats the old kabalistic doctrine, that nothing is unimperfaut in nature, and that even so small a thing as the birth of one child upon our insignifican planet has had its effect upon the universe, as the whole daiverse has its own reactive influence upon him."

Message and Prophecy.

EDITOR JOURNAL:—The following communication was written through the mediumship of a business man, thoroughly practical; one who makes no pretentions as a medium, but from time to time is influenced, and always gives the spirit an opportunity to use his hand:

"My dear Earth-Friends:—It has been on my

My dear Earth-Friends:—It has been on my mind for some time to give you further evidence of the beauties and satisfactory nature of the doctrine of spirit intercourse; that subtile, God-inspired element, which forms, as it were, the invisible chain, strong, though invisible, which binds the material with the spiritual, from which is forged the ladder whereon the soul immortal finds lits way to its home beyond the stars, and upon which it again traverses back to earth and enters into close communion with mediumistic organiza-

Philosophically speaking, this Spiritualism, which is now confounding the Doctors of Divinity, (so called) and attracting attention throughout the globe, is nothing new. The old Bible tells of it and the New Testament has many striking instances of its wonders and glories. Theology chilled it; sectarianism stifled, it, until its bow of promise to the world, suffering for its angelic mission, faded and withered, all along the centuries. Now, like a sleeping giant, he has again arisen, and minds attuned to its harmonies, and its grand revealments, its hopeful, soul-satisfying messages and teachings, are beginning to realize that heaven begins in the earth-life, and continues on and on throughout eternity, where the soul revels in that perfect love born of God, diffused among mortals and gathered in its full fruition, it bears a pleutiful harvest.

I am standing by the side of the medium, and were it not imprudent; I could lift him bodily, I am so thoroughly materialized, although he cannot see me. I seem to have all the powers of my former earth-body, with my faculties as acute as ever; but yet I am not of earth. Its trials and disappointments do not affect me now. I breathe a new atmosphere. I have bathed in the waters of earth and breasted its waves. I have put off the old, and the new raiment has been given me, and, oh! my dear friends, my heart flows out toward you this day. I thank my God—the God of the spirit, the God of life, of death and of immortality—for the blessed priviledge of returning to earth. Most heartily do I congratulate you on the work so well begun and so successfully carried on amid so much to dishearten. The victory is not yet won. Much remains to be accomplished, and, oh! my dear friends, do not be cust down. Every effort you put forth, every true word given has its good effect, and the sead will grow, bearing an abundant harvest in the years to come.

The present year, 1878, is pregnant with great triumphs for true Spiritualism. The false must die! There is no room for it either on the earth or in the beyond. It must perish and all its miscrable accompaniments must perish with it. The work has already been well begun, and I timely warn all imposters, all bogus mediums, all impure adulterous men and women who have used the cloak of Spiritualism to serve their infamous purposes with, your days are numbered! Eitherwithdraw and seek to lead better lives or take the bitter-consequences. God is not mocked, and chicanery, though it prevail for a time, must succumb before the grand march of God's appointed hosts, who will move in the spiritual world, and their march shall be felt throughout the earth. Wonderful developments are at hand. The old theologies, already weakened, must give way to the new (yet old) dispensations. Earth is to be purified. The rich and poor are to be drawn nearer together. Love is to be the guiding star and purity its constant attendant. The sin-sick soul is to find the belm which shall bring healing; the sorrowful will be made glad; the sick and needy find restoration and comfort, and the car of progress roll on blessing and being blessed.

"Tis coming, we can exten the sound,"

Tis coming, we can eatch the sound,
Angelic voices greet the ear;
Roll on, old Time, your journey round,
And thus complete the promised year.
W. W.

The editor of the Spiritual Scientist, published weekly in Boston, Mass, wisely said, several months since, that "a man's worst enemies are in resilty the evil or unprogressed spirits who are attracted to him through some want of development in his own spiritual organism. The longer he yields to the temptations of his sensual appetite, excited often times, perhaps, independent of his own desire by their presence, the stronger their influence. The man who is under their dominion ought, when he becomes aware of his situation, to endeavor to escape at all hazards; nor is any man on earth, spiritually so well defended

on all points as to be absolutely secure against the attacks of the lower spirits in one way or auother.

Mrs. Pickering's Circle.

The desire to "grab one of the forms" is, a resident told me, somewhat controlled by a member of the circle, who threatens to shoot the first one who "lays hands on any of the spirits." Whether that gentleman covers the "spirits" revolver in hand, or has it ready in case of necessity, is not stated. Nor has any one thus far been met with who has attempted an exposure or advanced a theory of how it might be done. They say that the forms do appear, that there is no trap door or any in the town who could set as confederates, yet they "don't believe it's spirits." Whether there is or is not a chance for trickery, and how closely these forms called "materializations" resemble those which appeared at the Boston and Philadelphia shows, that have been completely exposed and thoroughly shown up, it will be the province of your correspondent to discover by personal investigation at the scance promised soon.—Boston Heraeld.

If the figures presented are genuine spirlt materializations, to clasp one of them would be attended with disastrous consequences, and might endanger the life of the medium. The substance, through the instrumentality of which the materialization is affected, is drawn from the body of the medium, and must be returned to it it accordance with well defined laws, and the shock that would easue in case of grasping the spirit, could not result otherwise than disastrously. At one of. "Mrs. Pickering's céances a form came out that was six feet in height, very stout, clothed in a white shirt and pantaloons. The measurements given were ascortained by the keight of the eabinet, whose top was seven feet from the floor, the aperture in the curtain four feet and one-half, and the height of a chair which stood just at the entrance. The form remained a moment, retired, and appeared again. It wore dark chin whiskers, but the checks were very much sunken and the eyes hollow. It waved its hands and lifted a chair, The deep, heavy breathing of the medium could occasionally be heard. At 8:18 the form retired. At 8:20 a form four feet and a half high, robed in white, stepped out quickly and came within one foot of the front row of seats. The head was enveloped in cloth, which was thrown back, revealing a perfect face, recognized by a gentlement and wife as a daughter who had come often. The featrues were clearly defined but inflexible."

Remarkable and Mysterious Manifestations.

Last evening while Mr. Jesse Shepard was on a visit at a private residence in the city, there occur-red some startling demonstrations of psychological and physical power, which cannot be explained except on the theory of an invisible psychic force acting through the material agency of magnetism on matter and spirit, whether conscious or unconscious; innate, emotional or electrical. The party was composed of several ladies and gentlemen well known in Portland. Mr. Shepard bad called to make a short visit, and was on the had called to make a short visit, and was on the point of leaving when a young gentleman was seized by a sudden impulse to take a seat at the plano, he never having taken a music lesson in his life, and forthwith executing brilliant operatic overtures, fantasias and airs with variations, which fairly astonished the mystified listeners. When the plano playing began, Mr. Shepard took a seat on a sofa, which immediately began to move up and down with a vim and power that made the whole house jur and shake, terrifying the persons who sat pear. A lady then asked negmission to who sat near. A lady then asked permission to take a seat on the sofa, when it rose fully a foot from the floor. A gentleman present then held Mr. Shepard's hands, and the same power was manifest, only more marked. After this the young gentleman at the piano began to sing in the most extraordinary and brilliant voices of basso and soprano, touching the lowest, notes in the former and reaching the highest notes in the latter About this time the excitement created can more easily be imagined than described; the fur-niture moved sprightly and the singing became more rapid and wonderful, when Mr. Shepard said he would play the piece and sing his grandeat solo. Voices were heard singing in all parts of the room, forming a choir of most marvelous and thrilling effect. Four voices sang a quartette with an accompaniment on the plane which would defy any one planist to execute. The sounds seemed to come from the center of the room, and the different pleces of furniture moved towards the piano. The singing could be heard far into the street, and many passing by thought they were listening to a full company of musicians rehearsing a grand oratorio for a public performance. The whole performance took place in a room lighted sufficiently to enable each person present to see each other and the objects as they moved, no preparation whatever being made for a seance and no phenomenal expected.—Oregonian Portland, Oregon,

Fraud Proof.

I perused your reply to "Golden Pen." and heartily coincide with the sentiments therein expressed. False prophets in olden time were severely dealt with, and we can very clearly perceive the reason for it, when we, in these later years, come in contact with false mediums. It is especially the Spiritualist's duty to carefully separate the false from the true, and to denounce deception and trickery whenever detected.

How much more satisfactory would manifesta, tions he if the medium was secured in the cabinet, and the investigator at liberty to enter the same at any time. You are quite right in saying that unless physical manifestations are produced under fraud-proof conditions they amount to nothing if there is any chance for fraud, a doubt arises in the mind of the investigator, and so long as there is a doubt, a case cannot be made out in favor of their genuineness.

Such a physical circle as you describe would be the last place I would take a skeptic in order to convince him. True, he might be puzzled to see mum figures move and vanish in such a circle, yet he would go away more than ever convinced that if such manifestations were all that Spiritualism rests its foundation on, it is unworthy of further investigation.

I have, ever since I saw the play of the "Marble Heart" at McVicker's theatre in this city, several years ago, been exceedingly puzzled as to how certain statues were operated in it; and I compliment Mr. McVicker for his success in the trick of producing a tripple statue, which the closest observer could not determine whether they were living female forms, or wax, or some other inantimate substance moulded into human shapes. At the time I saw the statues I gave up the puzzle, as I do every materialization, when I witness them under conditions not fraud proof.

But notwithstanding all this, I still believe that every one of these people whom you have been showing up in their true light lately, are to a certain extent mediumistic; like counterfeit coin they may contain a trace of pure metal. Your position is invulnerable, and I say amen, and amen, to utterances in your late articles in the Journal on this subject.

Z. T. GRIFFEN.

The Spiritual State.

Babbo Peary Chand Mittra, a native of India writes: "The spiritual state is for the world of essences and spirits with which it is en rapport. Ectacy and trance are mixed states of brain and soul. Somnambulism and clairvoyance are all included in the spiritual state, which has a perpetual clear vision of the past, present and future; and the more absorbed it is in God, the more elevated it is in the Spirit-world. This is our accountability, this is our moral responsibility, this is our reward. May we all worship the tireat Power "In truth and spirit," for his spiritual revelation to us. All other revelation based on mythic evidence and partaking of sensuous conception, is the work of the mind; but not of the soul—the essence and mirror of God,"

Dr. J. M. Peebles.

Mr. Alexander Calder, President of the British National Association of Spiritualists when introducing Mr. Peebles to the members thereof, said: He not only merits our affectionate esteem, but is entitled to our warmest admiration; for who among us has gone twice round the world, disseminating at each step the seeds of knowledge, relating to our highest interests? Who would not be proud of his experience among the various races and peoples of the earth? Who would not rejoice over the sights and scenes which he eucountered on his world-wide travels? To study the quaint manners and customs of the Chinese; to revel in the clove fields of Malacca; to chop logic with the Brahmans at their holy city Benares; to test the power of the magicians of Malacs; to sit under the palm, and seen the clunamon groves of Ceylon; to meditate on the sacred fire of the Paraces, and their tombs of silence at Bombay; to peep into the Red Sea at the spot where Pharaoh was drowned; to climb up and speculate on the wonderful pyramids of Egypt; to linger among the sacred sirines of Palestine, so deer to Christian association; such are a few of the thousand

A Strange Move.

objects which have occupied our friend's atten-

Mr. Peebles stated in England, that he was making arrangements for two Buddhist priests, who could speak English well, and were more than a match for the missionaries, to visit the United States to teach the Christians there to lead better lives: he might afterwards possibly bring them to England. His own position in relation to Spirit. nolism was that he knew that he had snoken with the engels of God, and that there was a life be-youd the grave. When he saw the mourners' tears falling, and hearts breaking, and people discouraged, he knew of nothing so capable of relieving them in their affliction. He, therefore, consecrated his body and mind, and all the powers he possessed, to the promulgation of the great truths of Spiritualism, without which he should be but a Deist, floating hither and thither upon the sea of life without a compass. He knew that every deed he committed upon earth was interwoven in his spiritual garments of the future, and he felt that the ministry of angels was a light to enlighten the world.

Brief Mentions.

Modern Spiritualism is

"That golden key That opes the palace of eternity!"

That opes the palace of eterility!"

Dr. A. G. Avery, of Jersey City, N. J., writes:
No other paper is equal to the Journal; it goes
to the bottom of the soul.

I think the Journal the best spiritual paper I have ever read.

A. V. Goodin, of Cave Springs, Mo., writes: Hudson Tuttle's Ethics I think, so far, can't be

Jennie Williams, of Olmsted Falls. Ohio, writes:

excelled:

Mrs. Richmond asserts that "if a man have paucity of brain or mind upon earth, he en-

W. H. Leidigh, of Villa Ridge, Ill., writes: I can't see how we are going to get along without the Journal in my family, for it is the most wel-

speaking of Spiritualism, the Scientific American says that "in the flyst place, then, we find no words wherewith to adequately express our sense

of the magnitude of its importance to science."

Tr. F. Wilson thought that the word "etherealism" should be substituted for "electricity," which Dr. Dods describes as an "atmospheric em-

anation from God."

Bro. J. M. Peebles, the spiritual pilgrim, when in Utah, had two interviews with Brigham Young. His life consists of varied experiences.

W. Archibald, of Long Lake, Minn., writes: I am much interested in the editorials of the Journal, and in Mr. Tuttle's "Ethics of Spiritualism;"

Spiritualism brings consolation to the hearts of those sorrowing for the decease of some dear friend, by assuring them that the departed one is not lost, but gone before, and is able to guide and strengthen them in their sojourn here.

in short, I am pleased with your management of

A. Martin, of Olney, Ill., writes: Your answer to "Gold Pen in the Journal suits me exactly; it has the ring of the true metal; if mediums don't want to stand the test which reasonably should be required of them, then they should step down and out.

The object of Spiritualism is to assist this intercommunion, to unite all persons on a rational basis, so that the great gulf which has separated the seen from the unseen may be bridged over, and that which was pictured in vision in Jacob's ladder may become a conscious, living and intelligent reality.

C. E. Richards, of Lafayette, Ind., writes: We have been having a circle here for some months, consisting of seven persons, but so far have accomplished nothing. There is not a medium in the place, so far as I know. I think there is no better paper published than the Jounnal; I wish I could get you a hundred subscribers in this benighted place.

The Church Independent says: "It has been the common idea that heaven is merely a place into which people can be admitted as into a city on earth, and that happiness will instantly and perfectly ensue to all who are thus admitted. It is the child's idea, with its usage for childhood, but based on no understanding of the nature of man, or the laws of divine operation."

Col. Ingersol, says: "The idea of immortality, that like a sea has obbed and flowed within the human heart, with its countless waves of joy beating against the shores and rocks of time and fate, was not born of any creed, nor of any book. It was born of human affection, and it will continue to obb and flow beneath the clouds and mists of doubt and tarkness, as long as love kisses the lips of death. It is the rainbow—Hope shining upon the tears of grief."

The Hon. R. D. Owen has heard in the presence of Miss Fox, blows as if made by a strong man using a heavy bludgeon with all his force, blows such as would have killed a man or broken an ordinary table to pieces; while on another occasion the sounds resembled what would be produced by a falling canon ball, and shook the house ("Debatable Land," p. 275); and Dr. Carpenter really would have us believe that all these wonderfully varied sounds under all these test conditions are produced by "snapping tendons"

Prof. George Bush, while residing in Brooklyn, a few days before his death, said to a friend: "I am admonished that disease may soon separate my spirit from my hody." Then turning his massive head with a smile of unearthly sweetness, he continued: "I dare not let my mind rest on the event, lest the attractions of the innerworld unfit me for the duties that remain. I feel at times like a spirit preparing to quit this natural body to enter heaven. When I am walking it seems as if the angels waited upon me, and placed my feet properly; and when I go to bed at night, it seems as though I feit them distinctly and sensibly settling the bed-clothes right, and placing my head comfortably on my pillow."

"Astounding Marvels."

In reference to the strange things in materialization he has witnessed through the mediumship of Dr. Monck, the Rev. Thomas Colley, late of the Royal Navy, under date of London, Jan. 22nd, 1878, expresses himself in these forcible terms:

Indeed, I am not astonished at the incredulity of the ignorant touching these autounding marvels, for even now, after my large experience, the things I have witnessed and have recorded are so overwhelming, that should a cessation of these linexplicable phenomena take place, and should the progress of these miraculous things be arrested and further evidence of the reality of what I know to be true not be forthcoming, the future might perhaps find me in a doubtful mood relative to matters most assured; yes, incredulous, perchance, regarding what I have pledged my word as a clergyman for the truth of, and imperilled my clarical position and prospects, carefully and accurately to report.



MY EXPERIENCE.

Bighteen years of terrible headache, disgusting nasal discharges, dryness of the threat, scute bronchitis, coughing, sorenees of the lungs, raising bloody mucus, and even night sweats. incapacitating me for my professional duties, and bringing me to the verge of the grave-ALL caused by, and the results of. NASAL CATATRIL. After spending hundreds of dollars, and ob taining no-relief, I compounded my CATARER SPECIFIC AND COLD AIR INFIALING BALM, and wrought upon myself a wondergul eure. Now I can speak for hours with the difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is indorsed by great physician who has examined it. If I can relieve my fellow beings as I-have been relieved of this loothsome disease making the possessor at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little toward removing the ilicof mankind. . REV. T. P. CHILDS.

CONSUMPTION AND CATARRH!

A True History.

Branchins is the legitimate child of Cataran. Troches and all pullistives can not by any possibility, reach the ulterated fountain in the head, whence the polluted, festering, corrosive matter issues. Saudi, or dust of any kind, always aggravates and never cares the Catara. All such persons catch cold easily, and have frequently a running at the nostrils; the breath sometimes reveals to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advances cantiously, until pain in the chest, large of bowels, startled him. He backs and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps even Cod Liver Oil is prescribed. Perfectly ridiculous! The food ulvers in the head cannot be reached by pouring such staff into the poor jaded stomach. The patient becomes nervous, the voice is hareh and unnatural, he for is disheartened, memory loses her, power, judgment her seat, gloomy forebodings hang overhead; hundrode, yea, thousands, in such circumstances, fed that to die would be a relief, and many do even cut the thread of life to end their sorrows. There is one other form of Cataran that I must just refer to. A hard substance forms in the passages, becomes very painful, frequently breaks, and is b'own with great pain and difficulty from the nose. In other cases it will cat through and discharge itself by the side of the nose, making a terrible gangronous sore. One of my patients was in this condition. She is now getting along finely; the sore healed up, and the stench and acrid metter are all gone.

For all afflicted with Cataran, in all its developments—not even excepting cases where the bones of the nose are affected—my Cataran Specie affords a safe, sure and permanent over. The inhaling part of my treatment (volumble at all stages of the disease) is really lavaluable when the Cataran has spread through the air passages of the head, throat and bronchial tubes, and is irritating the lungs.

100,000 Die from Consumption.

More than 100,000 die annually from consumption in these United States; and a careful classification has re-More than two one animally from consumption in these content sizes; and a careful classification and re-vealed the startling fact that fully 50,000 of these cases were caused by Catarrh in the head, and had no known con-nection with hereditary causes. A large chare of these cases might have been cared. Many of them were in the morning of life, and their young licerts—now cold in the consumptives grave—struggled hard against the vile enemy that laid them low.

Inhalation the Only Way.

My new instrument for inhalation is a grand success. All who have tried it are delighted. No one medicine can by any possibility care Catarrh when it spreads, as above described, through the masal passages, throat and branchial pipes. Here lies the secret of the unparalleled success of my treatment. Some of the six excellent Catarrh medicines which I send, or all combined, are just sure to follow it into all its hiding-places, search it out and destroy it, no matter where located. If it has taken root where the medicated water can not reach it, then the medicines.

stroy it, no matter where located. If it has taken root where the medicated water can not reach it, then the needs called vapor surely will. You can rest assured that if you conclude to order, you get not only the ocst instrument of the class ever made, but also the best and largest lot of splendid medicines a cream out for so small a sum of money. Be careful in giving the name of your express station (or street and number) distinctly, and then expect the full worth of your money to be sent to you immediately.

The system of applying medicated inhalation directly to the spot, for all diseases of the air passages, is now almost universally admitted by the medical frateralty to be the correct system of treating it. A number of regular physicians, after the most careful examination and use, have given their decided approval to my inhalers and inhaling compounds, and my whole mode of treating Catarrh in all its horrid forms: It is no easy matter to cure the Catarrh after it has taken a deep hold, yet with from one to four months of faithful use of my treatment, which is not difficult or troublesome, it can be done.

Physicians' Testimony.

This cartifles that the undersigned are inequalited with Rev. T. P. Childs, and believe him to be reliable and traithful, and that his made of treating Catarrh is scientific and effectual in breaking up and curing it; and indeed it comes to be the only mode likely to effect a complete cure.

J. H. CHEEN, M.D., Proy. O.

JOSIAH REED, M.D., Troy. O. Either of the above-named physicians can be consulted by letter or otherwise.

A Card.

It is a fact that Childs' Catarya Specific, for thoroaguness, completences and efficiency, has no equal in the world. Everything known to be good for Nassi Catarya in all its howid forms in the head, threat and broughtst tubes, arranged into one complete system of treatment. Two kinds of inhelents and two fine inhalers go with each full course of medicine.

"By Their Works Ye Shall Know Them. Boston Testimony.

William Collier, 63 West Desham St., Boston, Mass., writes, under date of Feb. 12, 1877; "I would here state that my daughter has used your Catarrh Remedy about four weeks with me, and considers hered, well, and I have used it about six weeks and consider myself half swell,. In answer to inquiry from a gentleman, but I know personally about your Catarrh Remedy, I have stated these facts to him, thanking God I over got hold of T. P. Childs' Catarrh Remedy."

My Daughter is Cured.

Ray. T. P. Chiens—Dear So: I should have written to you long ago, to let you know what a great medicine your "Catarrh Specific" is. My daughter is cured.

L. P. JAMES. CRAB ORCHARD, Ky.

Late Testimonials.

Dr. T. P. Childs—Dear Sir: I, am happy to inform you that your medicines have acted beyond my most sanguing expectations. Your inhaling instruments and Balme have afforded me freat comfort. In fact, they have accomplished wonders in my case. When I commenced their use, I was almost totally deaf. In ten days' time I could hear tolerably well, and my hearing is constantly improving. I am very truly your friend.

GRAY HILL, Texas, Dec. 22, 1876.

JOHN H. WALLACE

Mr. Gates, of Meadwille. Va., says, in a recent letter, "I would not take a thousand dollars for the benefit I have derived from your Specific."

From the Chancellor of the University of Nebraska.

Dr. T. P. CHILDS—Dear Sir: I think you have the true theory and practice for the cure of Nasal Catarrin, and also for the treatment of the respiratory organs. My throat is now so well restored that I lecture daily without difficulty, and I find no difficulty whatever in preaching. You are at fall liberty to use my name for the benefit of others.

Lincoln, Jan. 17, 1877.

What the Press Say of T. P. Childs.

[From correspondence Journal and Messenger, Cincinnsti.]

Editors Journal and M-stenger:

Mr. Childs has been paster of a church for over thirty years, and, long before his connection with medicine, was widely known in the Church for his plety, goodness of heart, and power in the pulpit. Catarria, in its worst and most offensive form, compelled him to give up his charge, after years of public speaking, and constant use of a voice always strong. After trying all that medicine could do for him, he finally, in despair, attempted his own cure, and, having considerable knowledge of medicine, succeeded beyond hope, and relieved his own sufferings, enabling him to resume public speaking without difficulty.

This wonderful cure became known at once, and Mr. Childs was besteged by others similarly afflicted, until the good man was compelled to go into the manufacture of his medicine, by the number and frequency of these calls. In answer to the wishes of his friends, Mr. Childs compensed making public his cure, through the medium of the press, and as his business increased, he pushed more largely, until to-day he is one of the most extensive advertisers in the country.

The following voluntary notice appeared in the Boston Congregationalist of Jan. 31, 1877:

"The publishers of the Congregationalist, with multitudes of other people, are somewhat suspicious of patent medicine, as a rule, and when we received the large two-column advertisement that may be seen on another page, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs', the proprietor of the medicine, that ew withdrew our objections."

The only Medical Advertisement that ever appeared in the Illustrated Christian Weekly.

While not supposing that all cases of catarrh will be cared by the prescription advertised, the publishers of the Huelrated Caristin Weekly, after diligent inquiry, have reason to believe that it has in many cases proved

The success that has attended the introduction of his "Catarrh Specific" is wonderfut. Mr. Childs has nearly six fhousand patients scattered over the country, and thousands more he has cared permanently.—Religious Telescope, Dayles.

Mr. Childs reputation and character sceure him the confidence of his patrons, who are assured that they are not dealing with a man that has a patent to sell, but a simple remedy.—Obvistica, st. Louis, Mo.

His method is recommended by every practitioner to whose notice it has been brought. The cure is certain and aclentific.—Standard, Chicago

The Following Speaks for Itsells

Mrs. George B. Brayson, Galletin, Tena.

Maddane:—In October last we began Mr. Childs' remedy, and we are nearly cored. I would advise you to send for the treatment immediately, and use it just as he directs. The whole treatment is easy and pleasant. I have never seen Mr. Chi da, and never heard of him until I saw his advertisement. I wrote to him and obtained his remedy. I found him to be an honorable gentleman, who does just as he agrees, and his treatment will do just what he claims for it.

Most respectfully.

B. F. LANDIS.

Under date of September 21, 1877, Mrg. W. D. Lincoln, of York, Neb., writes:

Dear Sir - Mr health is fully restored. The horrid and loathsome disease is all fone. My lungs feel all right. I shall recommend your invaluable treatment. I thank you many times for your kindness to us. I hope you will be blessed in your effort to relieve the affected. I would not be placed back where I was last fall for no consideration.

WRS. W. D. Lincoln.

Mrs. Elizabeth Lee, of Concord, Ga., in a letter dated Nov. 4, 1876, says, "I have never paid out money for anything in all my life that has given me such satisfaction as your medicines."

Do not trifle with some cheap thing, which at best can afford but temporary relief, while the roots of the vile disease are left to strike deeper and deeper. Be in sersest and they one of nothing? Write at once and say what paper you saw this in. Circulars, price-lists and all necessary information can be had by addressing (with roturn stamp)

Rev. T. P. CHILDS, Troy. O.

Agents Wanted.

\$2500 Lyoar, Agents wanted overywhere, Dur-liness at ledly legithusie, Particulars from Address J. Worth 4 Co., St. Louis, Mo. 22-21-24-20

S3GOLD FLATED WATCHES. Chespet in the known world. Sample Watch Free to Agents. Address, A. Coulters & Co., Chicago.

2350 A MONTH—AGENTS WANTED—36 bost cliting articles in the world; one comple free. Address JAY BRONSON, Detroit, Mich.

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 Naturo 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 serie of duty which I owe to mankind, and espacially to all those of the various Christian denominations. I feel myself impelled to issue this extraordinary book to the world. It durports to be The True History of Jesus of NAZABETH; being the first and only work in which is portrayed the true character and works of that much estcemed and beloved individual. In it, he is divested of all the mythical sarroundings and fabulous origin, as represented in all officers. He is presented to the mental view of the present age as a natural man, whose traits of character were amiebility. justice, truthfulness and benevolence; who finally became s martyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by u teries of clairaudient communications and mental visions through the Mediam and Author. The grouping of these characters, compliing the incidente, 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 comprehensive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit ha Spiritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to poruse 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 am bound. I respectfully submit it to the public May it be productive of its great design, in dispersing from the mings of mankind the dark clouds of superstitious errors -such being the wish of the Spirits, and of the humble individual who subscribes bijuself the Medium and Author.

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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.

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curious and Remarkable Work, containing the Traces of Ancient Myths in the Religious of To-Day. A curious, learned and painfully suggrestive book. It is evident that especial pains is taken to deal delicately with the subject.—Chicago Journal.

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

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Continued from First Page.

and to be tolerant of utmost freedom of thought, is better for us than any religion can possibly be? Shall we never be convinced that we are not to be herded together, and driven like cattle by spiritual guides for some God's sake, into the common fold of a religious organization?

It may be objected that we need to act in concert in order to oppose with effect the despotic tendencies of the popular religion; and therefore we require acknowledged

The truths of Spiritualism as against the degmas of the secis, are like hot steam upon snowlakes. No organization by Spiritualists is needed beyond temporary combinations to publish books, to support competent journals and speakers, and honest mediums. All organization that succeeds in going beyond these palpable aims will end in establishing societies to keep alive faith in creeds that can never be verified, to rear spiritual despots to live off the societies, and to create spurious and frivolous duties not called for by the realities of life. Why not leave such magnificent labors for the

The spiritual movement has no demand for organization, except in the way of an active propagandism of the knowledge of its phenomena through good media, lectures and the press; and, as hitherto, they will continue to be its leaders, who can utter the most comprehensive truths with the greatest clearness, and the least desire for the most comprehensive from the least desire for the gratification of their personal vanity. The most valued gems are those which receive and transmit the sun's rays with the least obstruction from internal cloud or fracture.

This call for spiritual leadership is for the most part loudest with those who de-sire to Christianize Spiritualism. To Christianize Spiritualism is a hopeless task. The world is fast learning that the worship of Jesus is by no means the supreme duty of man; that, in fact, it is unsafe to worship any person with whom one cannot directly and intelligibly communicate. The person of Jesus, or, if one prefer, of the Christ, is so multiplied in the distorting mirrors of tradition, that there are more varieties of Christ now adored in Europe and America than there are varities of pigeons in Dr. Darwin's dove-cotes. Paul advised his little church at Rome, more than eighteen hundred years ago, neither to ascend to heaven nor to descend to Hades in search of Christ because all of him that was worth having lay hidden in the heart of the worshiper. But what would he say if he were incar nate in our time, when so many samples of that personage are on exhibition, every one calling for obedience and worship through the "spiritual leaders" who are styled his embassadors? Religious unity can never come through the worship of a being with whom there can be no direct communication by all the adorers. It will be time onugh to Christianize Spiritualism when out of our superabundant assortment of Christs, some competent person shall appear to select, by infallible works, that one destined for supreme and exclusive worship. For my own part, I shall assume a waiting attitude till that miracle be wrought. follow Paul's advice: I choose neither to explore the heavens nor to grope about in Hader for my Christ. I do not keep my religion on exhibition, and I think I can dispense with a leader in my Spiritualism, Heing neither inclined to have my thinking ther, nor unon others to impo-

The cry for leadership, I repeat, comes chiefly from such as bave undergone the discipline of some sect, and who seem unable to perform a religious act, the pattern of which shall not have been approved by some little coterie of Christian believers This demand is based on an entire misconception of the nature of the movement called Spiritualism. This movement is not a religion, but a simple clearing of the ground for evolution in human experi-ence of such facts as shall satisfy the longings of the religious instinct without enslav-ing the mind. And every mind is enslaved that holds any doctrines or opinions under the pressures of an authority which the soul dares not question. There will be no such doctrines put forward or maintained as soon as the supersensual world is recog-nized not to be supernatural. Spiritualism is de-supernaturalizing, if I may use the expression, the entire domain of the invisible and the supersensual; and it no more needs acknowledged leaders for this work, than the development of arts and industries from the sciences of chemistry and geology, requires leaders. As Spiritualists, we are a body of pioneer explorers in realms of unexampled promise; and we cannot afford to follow any guide who pretends, like an apostle of the old faith, to know the only right way, and to be empowered to compel others to follow his signal flag. The most humble of us in this exploration may stumble upon mines which the most capable may miss. Let each seek for himself, and boldly proclaim what he thinks he has found. Time only, can reveal whether his discovery is to be regarded as an enduring treasure. Religion must no longer be allowed to lay the free expression of thought under ban; and leaders whose only function it is to preserve intact old dogmas declared by religion too sacred to be questioned, or to-declare what shall or shall not be believed, are not needed in our ranks. Spiritualism has neither doctrines norfacts to be received by authority. All of its claims that cannot stand the ordeal of free inquiry, should be suffered to fail.

Mr. Editor, I thank you for your timely words on this subject in the Journal of Jan. 26th; and to the few utterances in the same strain, which have been given through your paper, I beg to add another. Washington, D. C. D. LYMAN. D. LYMAN.

An Interesting Novelist.

Mrs. Francès H. Burnett, the author of That Lass O'Lowrie's," is a graceful agreeable, low-voiced woman, about thirty years old. She is an industrious and do mestic person, of whom her hasband says enthusiastically, "She can do anything." She has nearly completed a story called "Ha-worth's," and when this is finished she intends to write a thoroughly American story. The plot, it is said, came to her thus: She The plot, it is said, came to her thus: She was sitting one day in her little room wrifting, when, like a flash, as powerfully and vividly as if it had been a real living creature, the leading character of a new story stood before her mind's eye. It was a sudden inspiration, and made such an impression, and made such an impression. sion on her that she immediately opened her note book and made this entry: o'clock A. M., Jan. 21st. 1878. The first thought of my next book has been born. I was not thinking of it; it came of itself, as if a living creature had suddenly opened the door and stood silent before me. She probably is a medium, and the spirits com-menced their work as designated.

THE KNOUT.

"As Wielded by the Great Russian Theosophist.

Mr. Epitor:—I have read some of the issaults upon Col. Olcott and myself, that have appeared in the Journal. Some have amused me, others I have passed by unread; but I was quite unprepared for the good fortune that lay in store for me in the embryo of the paper of Feb. 16th. The "Pro-test" of Mr. W. Emmette Coleman, entitled "Sclavonic Theosophy vs. American Spirit-ualism," is the musky rose in an odoriferous bouquet. Its pungent fragrance would give the nose-bleed to a sensitive whose olfactories would withstand the perfume of a garden full of the Malayan flower-queenthe tuberose; and yet, my tough, pug-Mongolian nose, which has smelled carrion in all parts of the world, proved itself equal even

to this emergency.

"From the sublime to the ridiculous," says the French proverb, "there is but a single step." From sparkling wit to dull absurdity, there is no, more. An attack, to be effective, must have an antagonist to strike, for to kick against something that exists only in one's imagination, wrenches man or beast. Don Quixotte fighting the "air-drawn" foes in his windmill, stands forever the laughing-stock of all genera tions, and the type of a certain class of disputants, that, for the moment. Mr. Coleman

The pretext for two columns of abusesuggesting, I am sorry to say, parallel sewers—is that Miss Emily Kislingbury, in an address before the B. N. A. of Spiritualists, mentioned Colonel Olcott's name in connection with a leadership of Spiritualism. have the report of her remarks before me, and find that she neither proposed Col. Ol coth to American Spiritualists as a leader, nor said that he had wanted "leadership," wanted it now, or could ever be persuaded to take it. "It is seriously proposed," says Mr. Coleman, "by our transatlantic sister, Miss Kislingbury, * * that American Spir-itualists should select as their guardian guide * * Col. M. S. Olcott!!" If any one is entitled to this wealth of exclamation points it is Miss K., for the charge against her from beginning to end is simply an unmitigated falsehood. Miss K. merely expressed the personal opinion that a certain gentieman for whom she had a deserved friendship, would have been capable, at one time, of acting as a leader. This was her private opinion to which the had as good a private opinion, to which she had as good a right as either of her defamers—who, in a cowardly way, try to use Col. Olcott and myelf as sticks to break her head with—have to their opinions. It may or may not have peen warranted by the facts—that is immaterial. The main point is, that Miss K. has not said one word that gives the slightest pretext for Mr. Coleman attacking her on this question of leadership. And yet, I am not surprised, at his course; for this brave. noble-hearted, truthful and spotless lady occupies too impregnable a position to be assailed, except by indirection. Some one had to pay for her plain speaking about American Spiritualism. What better scape-goat than Olcott and Blayatsky, the twin

theosophical gorgons! What a hullabaloo is raised, to be sure, about Spiritualists declining to follow our "leadership." In my "Buddhistico-Tartaric" ignorance, I have always supposed that either be indignantly spurned or even re spectfully declined. Have we offered to lead Spiritualists by the nose or other portions of their anatomy? Have we ever proclaimed ourselves as "teachers," or set ourselves up as infallible "guides?" Let the hundreds of unanswered letters that we have received from Spiritualists, be our witness. Let us even include two letters from Mr. W. Emmette Coleman, Fort Leavenworth, Kansas, calling attention to his published articles of "Jan. 13, 20, 27, and Feb. : (four papers)," inviting controversy. He savs. in his communication of Jan. 28, 1877 to Col. Olcott: "I am in search of truth' therefore he has not all the truth. He asks him to answer certain "interrogatories"therefore, our opinions are admitted to have some weight. He says: "This address"—the one he wants us to read and express our opinion upon—"was delivered some time since; if of more recent date, I (he) might modify somewhat."

Now, Olcott's "People from the Other World" was published January, 1875; Mr. Coleman's letter to the Colonel was written in January, 1877; and his present "protest" to the Journal appeared February, 1878 puzzles me to know how a man "insearch of truth" could lower himself so far as to hunt for it in the coat-pockets of an author whose work is "clearly demonstrative of the utterly unscientific character of his researches, full of exaggerations, inaccuracies, marvelous statements recorded at secondhand without the slightest confirmation, lackadaisical sentimentalities, egotistical rhodomontade and grammatical inelegancies and solocisms." To go to a man for "truth," who is characterized by "the most fervid imagination and brilliant powers of invention," according to Mr. Emmette Cole man, shows Mr. Coleman in a sorry light indeed! His only excuse can be that in January, 1877, when he invited Colonel Olcott to discuss with him—despite the fact hat the Theosophical Society had been established in 1875, and all our "heresies" were already in print—his estimation of his intellectual powers was different from what it is now, that Mr. Coleman's "address" has been left two years unread and unnoticed. Does this look like our offering ourselves as leaders?" We address the great body of intelligent American Spiritualists. They have as much a right to their opinions as we to ours; they have no more right than we to falsely state the positions of their antagonists. But their would be champion, Mr. Coleman, for the sake of having an excuse to abuse me, pretends to quote (see column 2, paragraph 1) from something 1 have published, a whole sentence that I defy him to prove I ever made use of. This is down-right literary fraud and dishonesty. A man who is in "search of truth" does not usually

employ a falschood as a weapon. Good friends, whose inquiries we have ecasionally but rarely answered, bear us witness that we have always disclaimed anything like "leadership;" that we have invariably referred you to the same standard authors whom we have read, the same old philosophers which we have studied. We call on you to testify that we have repudiated dogmas and dogmatists, whether living men or disembodied spirits. As oposed to materialists, theosophists are Spiritualists, but it would be as absurd for us to claim the leadership of Spiritualism as for a Protestant priest to speak for the Romish Church, or a Romish cardinal to lead the great body of Protestants, though both claim to be Christians! Recrimination seems to be the life and soul of American journalism, but I really thought that a Spiritualistic organ had more congenial

matter for its columns than such materialistic abuse as the present "Fort Leavenworth" criticism!

One chief aim of the writer seems to be to abuse "Isis Unveiled." My publisher will doubtless feel under great obligations for giving it such a notoriety just now, when the fourth edition is ready to go to press. That the fossilized reviewers of the Tribune and Popular Science Monthlyboth admitted advocates of materialistic science, and unsparingly contemptuous de-nunciators of Spiritualism—should, without either having read my book, brand it as Spiritualistic moonshine, was perfectly natural. I should have thought that I had written my first volume holding up mod-ern science to public contempt for its un-fair treatment of psychological phenomena to small purpose, if they had complimented me. Nor was I at all surprised that the critic of the N. Y. Sun permitted himself the coarse language of a partisan and be-trayed his ignorance of the contents of my book by terming me a "Spiritualist." But I am sorry that a critic like Mr. Coleman, who professes to speak for the Spiritualists and against the materialists, should range himself by the side of the flunkeys of the latter, when at least twenty of the first critics of Europe and America, not Spiritu-alists, but well read scholars, should have praised it even more unstintedly than he has bespattered it. If such men as the author of "The Great Dionysiak Myth" and "Poseidon," writing a private letter to a fellow archeologist and scholar, which he thought I would never see, says the design of my book is "simply collossal," and that the book is really a marvelous production" and has his "entire concurrence" in its views about: "(1) The wisdom of the ancient sages; (2) The folly of the merely material philosopher (the Emmette Colemans, Huxleys and Tyndalls); (2) The doctrine of Nirvana; (4) Archaic monotheism," etc.; and when the London Public Opinion calls it one of the most extraordinary works of the Nineteenth Century," in an elaborate criticism; and when Alfred R. Wallace says, "I am amazed at the vast amount of erudition displayed in the chapters, and the great interest of the topics on which they treat—your book will open up to many Spir-itualists a whole world of new ideas, and cannot fail to be of the greatest value in the inquiry which is now being so earnestly carried on." Mr. Coleman really appears in the sorry light of one who abuses for the mere sake of abusing. What a curious psychological power I

must have! All the Journal writers, from the talented editer down to Mr. Coleman, pretend to account for the blind devotion of Colonel Olcott for Theosophy, the over-partial panegyric of Miss Kislingbury, the friendly recantation of Dr. G. Bloede, and the surprisingly vigorous defense of myself by Mr. C. Sotheran, and other recent events on the ground of my having psychologized them all into the passive servitude of hood-winked dupes! I can only say that such psychology is next door to miracle. That I could influence men and women of such acknowledged independence of character and intellectual capacity, would be at least more than any of your lecturing mesmerizers or 'spirit controls' have been able to accom-plish. Do you not see, my noble chemies, the logical consequences of such a doctrine? Admit that I can do that, and you admit the reality of magic, and my powers as an adept. I never claimed that magic was anything but psychology practically applied. That one of your mesmerizers can make a cabbage appear a rose, is only a lower form of the power you all endow me with. You give an old woman—whether forty, fifty, sixty, or ninety years old (some swear I am the latter, some the former), it matters not; an old woman whose "Kalmuco-Buddhisto-Tartaric features, even in youth, never made her appear pretty; a woman, whose ungainly garb, uncouth manners and masculine habits are enough to frighten any bustled and corseted fine lady of fashionable society out of her wits—you give such powers of fascination as to draw fine ladies and gentlemen, scholars and artists, doctors and clergymen, to her house by the scores, to not only talk philosophy with her, not merely to stare at her as though she were a monkey in red flannel breeches, as some of them do, but to honor her in many cases with their fast and sincere friendship and grateful kindness! Psychology! If that is the name you give it, then, although I have never offered myself as a teacher, you had better come, my friends, and be taught at once the "trick" (gratis, for unlike other psychologizers, I never yet took money for teaching anybody anything), so that hereafter you may not be deceived into recognizing as—what Mr. Coleman so graphically calls "the sainted dead of earth"—those pimpled-nosed and garlic-breathing beings who climb ladders through trap-doors and carry tow wigs and battered masks in the penetralia of their under-clothing.

H. P. BLAVATSKY, The masculino-feminine Sclavonic Theosoph, from Crim-Tartary"— a title which does more credit to Mr Coleman's vituperative ingenuity than to his literary accomplishments.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

MUMBER TWO.

The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. Neither is it to be understood that all that is printed under the above head is of necessity, endorsed by us.—Ed. Journal.]

DISCOURSE.

Without thought we can make no advance. Again I ask your close attention.

Nothing can be regarded as a true cause

of any given effects, which is plainly insufficient to produce those effects.

No singly material cause, no purely physical unity can be conceived as capable of producing the phenomena of the universe, ncluding the mind of man.

Throughout the universe all is contingent, nothing is necessary, nothing a cause of

To explain the Cause of All, therefore, we must admit a cause which may be necessarily a cause of itself and of all things. This Cause being, since it is necessary, it follows that God is, for it is God.

The Motor Power of the Universe is, then, he Divine Will: Every step that Science makes brings us nearer to the evidence of an Eternal Sub-

stance, of which the phenomenal and the changing are but the transient robes.

But if God is, then may we reasonably infer that man has an immortal soul. If there is a spirit in the macrocosm, then

is there a spirit in the microcosm.

But Spiritualism gives us the assurance

of immortality, independently of this influ-ence from the Divine Existence, Concerning the battle for the evidences of

these great truths, the eminent naturalist, Agassiz, justly remarked: "It will have to be fought on the field of physical, and not on that of metaphysical science. The signs of this are fast multiplying

around us; the principal signs are in the wonderful supersensual facts which modern Spiritualism has brought to our knowledge, Since the year 1847 the manifestations of spirit existence and of the power of unscen intelligences over matter, have been increas-

ing in number and in power. Few intelligent persons who have patiently and persistently investigated the phenomena, undeterred by frauds, failures and disappointments, have escaped the conviction that the essential phenomena claimed do actually occur. Among the many objective manifestations are the following:-

Independent raps and movements; the intelligent playing of musical instruments by unseen agents; independent writing on slates or on paper under conditions rendering fraud impossible.

The presentation of faces, hands, feet, arms, etc., which move and give evidence of life and intelligence, but are not attached to

any visible body. The presentation of fully developed human forms, often clothed in white ilowing garments; the gradual developments of such forms out of seeming vacuity, and their disappearance, in an open room when both the medium and the sitters are visible to one

another. Independent speech, whether proceeding from visible forms or not; and the action of visible forms in walking, talking, singing, breathing, writing, appearing, and disap-

These are but a few of the various and ever multiplying phenomena that are known to také place.

Even in the most cloudless skies of skepticism," said the late Lord Brougham, 'I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism." The rain-cloud has been getting bigger as time goes on.

I have both seen and heard;" says the celebrated mathematician, Prof. De Morgan; in a manner which should make unbelief impossible, things called spiritual. which cannot be taken by a rational being to be capable of explanation by imposture, coinci-

dence, or mistake."
Cromwell F. Varley, Electrician of the Atlantic Submarine Cable Company, says: "That spiritual phenomena exist, any man of common sense can prove for himself by

Yes. Varley and the rest are right. But patience and persistency are the price we must pay for the truth. Is not the attainment worth all the trouble?

On the decision whether most men may say Ay or No to the question, "When a man dieth, shall he live again?" will depend, in yet undreamed-of measure, the moral condition of coming generations. And if, as we believe, there is a religious significance in Spiritualism, let us, by soliciting all good and holy influences, seek to find it out.

RECITATION.

What secret place, what distant star Is like; O God, to thing abode? Why dwellest thou from us so far?

We yearn for thee, thou hidden God! Vain seekers! but we need not mourn, We need not stretch our weary wings; Thou meetest us where'er we turn,

Thou beamest, Lord, from all fair things, To us, vain searchers after God, To us the Holy Ghost dotlecome:

From us thou hidest thy abode, But thou wilt make our souls thy home.) Glory that no eye may bear! O Presence bright, our soul's sweet guest! O farthest off, O ever near!

Most hidden, and most manifest! Be not afraid to pray; to pray is right; Whate'er is good to wish, ask that of heaven, Though it be what thou canst not hope to

Pray to be perfect, though material leaven Forbid the spirit so on earth to be: But, if for any wish thou darest not pray, Then pray to God to east that wish away.

Eternal Mind, all that is good and true is from thee. What is evil and false has no substantial existence, since it is antagonistic to thy holy will. Inspire us with a sense of thy instant claims on our love and trust. Overcome the resistance of our apathy, our passions, and our doubts. Help us, O Heavenly Parent, to recognize divine realities; to rise to that height whence we can take in some faint conception of the grand fact of our immortality. Be with us this day, win-ning us from evil, inciting us to good. Bless with all spiritual gifts those who, are near and dear to us, we beseech thee; and lead them in the way of purity, cheerfulness, and truth.

We bow before thee, O Infinite Presence. confessing our weakness, our ignorance, our sins. May the sense of our errors check all pride. May the sense of our moral and spir itual needs impel us to look to thee, and to keep our souls open to all good influences from thy more advanced children, whether of the seen or the unseen world. Draw us into harmony with thy infinite order. May we accept each day of our lives as a fresh gift of thy love. Save us from all unrighteous anger, from all jealousy, vain glory, avarice, and mistrust. Make plain to us the path of duty; and may we feel that the best way to worship God is to do good unto all. Help us to lead pure and noble lives; and in death be our consolation, our strength and our evultant hore.

and our exultant hope. Amen.

Nearer, my God, to thee, nearer to thee, E'en though it be a cross that raiseth me; Still all my song shall be, Nearer, my God, to thee,

Nearer to thee. Though like the wanderer, the sun gone

down, Darkness be over me, my rest a stone; Yet in my dreams I'd be, nearer, my God, to thee,

Nearer to thee.

There let the way appearsteps unto heaven; All that thou send at to me, in mercy given; Angels to beckon me, nearer, my God; to thee.

, Nearer to thee.

Then with my waking thoughts bright with thy praise, Out of my stony griefs, Bethel I'll raise; So by my woes to be nearer, my God, to thee,

. Nearer to thee.

Or if on joyful wing cleaving the sky, Sun, moon, and stars forgot, upwards I fly, Still all my song shall be, Nearer, my God,

Nearer to thee.

INVOCATION.

Now to thee, the universal Parent-to thee and the delegated angels who do thy bidding, -we commend our spirits and the care of our earthly lives. Protect us from all bad misleading influences; bless and guide our beloved; may we all live in this world aright, and, through faith in thee and our immortality, may we be fitted for the transition of death. Amen.

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