

THE GREAT SPIRITUAL MOVEMENT.

BY SKIDEN J. FINNEY.

(Continued.)

Clairvoyance is simply extending the interior consciousness through the cerebral organs directly into the soul of the world. It, too, has its channels of life, which are not confined to the external senses.

You cannot possibly stop in the soul, notwithstanding its manifestation in psychometry, psychology, and clairvoyance; and, by-the-by, these facts are acknowledged by externalists. I say this does not exhaust us, because we find a still deeper and more interior life.

But I go further than this; I say the very fact of the existence of the faculties of the soul, and of the performance of these functions implied by the existence of the faculties, presuppose another realm—the realm of the absolute.

Some have supposed that Spiritualistic Science ignored Divinity, that it had no Divine side, that it did not trust the intuitions of the human race; but it is the only intellectual effort of man to reduce the existence of these great intuitions to positive scientific certainty.

With a body intimately in sympathy with the external world, with a soul that can sympathize and stretch its feelers into the magnetic or soul realm—not merely the realm of the soul elements, but of the powers that connect him through his brain directly with Divine Intelligence itself—see what vast capacity is man's.

Man starts with the external world; he has powers to interpret that world. He finds himself, by genealogy, connected with that world. He, however, finds himself attached to it not merely as a locomotive apparatus—not merely as a physical, but also as an intellectual and spiritual being.

I know of no curse so dreadful as earthly immortality. It would not satisfy the demands of any person. It would not take an eternity for man to grasp the science of sensuous existence. Physical immortality would result in putting a period to our progress; for, tied to this earth, we could extend our researches but a little way into the surrounding immensity.

Endless progress would be to us an impossibility, for our earthly gravity would hold us down to the dust. The soul, aspiring toward unattained and unattainable perfection, yearning to ascend to the burning vortex of Divine Reason, but finding itself imprisoned here, would become frenzied between its aspirations and its failure to advance.

It is very beautiful, very desirable to hold intercourse with the celestial world. Indeed, what can be more gratifying to the affectionate heart, when, finding the earthly circle gradually narrowing, seat after seat vacated, as the loved members of that circle have been translated to a higher existence—what could be more beautiful than with the spiritual eye to watch the growing family-circle in the Summer-Land and to find the deep currents of the affection and sympathy stretching across the grave.

There is a loftier realm than that of the soul—it is the realm of the human spirit, of the Divine exhalation, of the everlasting, impersonal principles of Nature herself. Talk about your Christian heaven! There is not a Christian in the world who would stay in it twenty-four hours if he could get out of it.

jective realities; but there would be a terrible blank in the deep recesses of the spirit itself. Unless the man could feel that divine beauty which he sees shimmering around him, unless he could feel the rays of the Eternal Sun of absolute justice, love, law, light, and beauty, falling upon his own heart and translating themselves into his own consciousness, he would be unhappy. I say an objective Christian heaven is an insult to the deepest nature of the man.

It is seen that the possibilities of Spiritual Philosophy, though it is based upon the rocks, tower beyond the realm of the gods. Thus it is seen that man, having a tri-fold nature, has powers that can shoot out into all these realms, connect him with the visible world, sympathize with its revolutions, study the stars, translate the cosmogony of time, roll up the topography of God Almighty that blazes on the infinite blue into the reflections of his scientific career.

External science does not satisfy us; communion with the angels of heaven does not exhaust us. It must be unutterably blessed, when earth's life-work is done, to rise to that world of light and join the family-circle there in songs and labors of love and benevolence; it must be blessed to stand as an angel beside the rising soul of a friend as it leaves this world; it must be indescribably joyous to the arisen wife to welcome her heart's mate to heaven, and of each to be welcomed by the other, and with their previously arisen darlings, to reconstruct the family group in the fair homes of the free and pure.

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OUR RECEIVED OPINIONS.

Will you allow one who is not controlled by the regnant orthodoxy of to-day, the privilege of venturing, through the medium of your paper, some progressive opinions, which have been trying to be extinguished ever since the disagreeable experience of listening to a discourse which might have been delivered in the medieval ages, with more appropriate zest than in this age of polemics.

It is said that the mind is naturally conservative, and cannot receive truth any faster than it can get ready for its reception; and, again, that it is of no consequence what is believed, provided one is good; but this is one of the errors of the past. In order to act right, we must think right; intelligence must be our guide, for, even when our feelings are good, we are liable to err through an uneducated judgment.—consequently it is more judicious to keep all the senses awake, so as to receive the emanations of truth.

Now, while I would emphasize the potential truth, that the inherent religious element of piety and devotion, cannot be neglected with impunity, and while I would leave all the glorious privilege of thought and own thoughts, not infringing upon the sacred prerogative of individual temperament in the slightest degree, yet my understanding does not acknowledge the doctrine out of which so many derive so much consolation. As it is impossible to conceive any work planned by divine love and wisdom being so incomplete as to lose all connection with the law of progressive development, and as there is no retrogression, and mankind not having preoccupied the position they now sustain, therefore the race has not fallen or degenerated; but error began with man, because of his uneducated faculties; and now only requires gentleness of instruction and the attainment of a pure and useful knowledge to effect his elevation.

We cannot accept the opinion that a being was expressly designed and adapted to destroy the deleterious effects of transgression, and to restore mankind to the position they once sustained; and it is presuming upon impossibilities to attempt to prove a theory of any kind, which is not based on the laws of nature; such as the allegorical representation of the primitive family in the garden of Eden, because there is not the least practical utility in such logic.

Practically, we do duty to our Creator by obeying the natural laws and rules of life, and it zealous, religious teachers were not blinded by prejudice and educational affectation, they would choose their topics of discourse less frequently from the tomes of the past, and oftener from the truths of science, philosophy and current events, in consonance with the broader-minded teachers of this practical age.

I regard the primitive scriptures in a historic, rather than in a theological sense; but, notwithstanding the light now illuminating this age, orthodox teachers deem it expedient to endeavor to prove vicious atonement from allegorical and symbolical Scripture, as foreshadowed by the first sacrificial offering of the primitive man, imputing to Deity such a nature as to reject with indignation the cereal offering, and accept with approbation the blood of an innocent lamb, which seems a barbarous idea, and could have only originated in the imperfection of uneducated intellects, and from which originated the obnoxious and atrocious theory of inimitable retribution! It derogates from the character of the divine mind, and removes from him his celestial dignity and beneficence. It is announced as a dictum, that the ancient civilization never rose beyond its highest religious idea: as man is, so is his God; and who can be at once Jewish and American in the expression of his religion.

There is a God for all nations, inspiring liberal Greece and prudent Rome, not less than pious Judea; a God for babies sprinkled, and for babies all unsmothered by priestly hand; a God for Jacob and Esau, Jew and Gentile; a God to whom mankind is dear, Father and Mother of us all. Through the progress of refinement and intellectual attainment, this age adores a reasonable God, one who works through law, and not through schemes. The death of Christ had no possible connection with the sins of the world, sin being the misdirection of man's physical and spiritual powers, generating unhappy consequences; and the death of no being will extirpate the same; nothing short of a knowledge of the causes of these evils, and the capabilities of man to overcome them by righteous living, can ever smelt-erate his condition. Man always neglects and injures himself when he fancies the possibility of obtaining a reliable antidote—a kind of vicarious atonement for his sins or misdemeanors.

Notwithstanding the mythological opinions of primitive scripture, have been gradually and imperceptibly modified, as knowledge has been unfolded, yet our intellects are still trammelled by hereditary and educational error; we are not prepared for abrupt innovations, or to forego a system to which we have become habituated. It would be a mark of wisdom, and a good sign of mental resurrection from ignorance, if theologians would discard all these superstitious fictions that were only useful nearly two thousand years ago, and which can only serve the present age merely as a record of the religion of the past, and it would be well to consider primitive history in its primitive meaning, and thus let it repose.

Language has changed in its application, and many terms have ceased to express what they once did in former ages; and it is impossible to give the real significance to expressions, the soul or cause of which originated merely in the theology and mythology of an age when misdirection and hallucination had possession, to a great extent, of every human being. Doubtful questions concerning the past, should not engage the time and talents of brain-workers, inasmuch as their solution would not promote the physical and moral renovation of the race.

The many revelations that are now existing in the scientific and theological departments, are of minor importance compared to the great principles which must be discovered and acknowledged before that social and moral condition can be attained, for which all should strive. The mind would admit all things that agree with its nature, and are congenial to its requirements, if the feelings and faculties were adequately appealed to and impressed; but time has rendered sacred the past, and mankind have cherished the opinions of their antecedents, and not from a conviction of judgment, but merely from an affection for hereditary impressions, and consequently a filial obedience to the past, stands in lieu of practical religion.

Nothing should be venerated more than the beautiful and truthful prophetic meditations of the early writers, concerning a universal deliverance from evil, tyranny, bondage and wretchedness; and it is an honor to the human race to become acquainted with pure beings of former days, as disconnected from all the extraneous obscurities, that have shut out their real characters from the mental perceptions of the world. It is the greatest honor and privilege of this age to know, love and appreciate the greatest of all reformers in the field of labor—in the great vineyard of natural culture—the Christ of to-day, as disconnected from all the erroneous conceptions heretofore obscuring his physical and spiritual qualifications; and when we abandon all physiological and theological speculations about Jesus, then he will be better understood and loved, and his principles more practiced than they have as yet been; the true beauty of his principles have never yet been duly recognized, because they have not escaped the darkening influence of misinterpretation.

As it requires a Shakespeare to fully comprehend and sympathize with a Shakespeare, so it requires a Christ to understand a Christ. The spiritual elements within man have not yet unfolded their gentle teachings, save in the minds of some noble and enlightened intellects, who perceive that Jesus was a type of spiritual goodness and perfect social qualification; that he possesses the highest spiritual elevation and refinement, and the highest development of the physical and mental powers, and consequently promulgated truths capable of immediate and useful application.

As it was not foreign to the order of mental movement in primitive times to invest great souls with deity power, and even to worship the personification of ideas, Jesus being the highest in the scale of being, received the greatest adulation according to the inherent law of veneration, we shall always reverence goodness.

We love Jesus because the sympathetic emotions of our natures seek propinquity in the object of our worship, the spirit yearns for contact—soul with soul; and we cherish in the spirit of adoration the memory of a being, whose mind was so exactly built, so temperamentally constituted, as to recognize intuitively the unity of truth, and the brotherhood of man. Although he would have borne our burdens, he could not cancel our transgressions, or change any law of our nature; but we may endeavor to rise to the plane upon which he stood, and from which all selfish traits depart. Then let us adore the divine spirit, who gave us so beautiful a prototype of excellence, purity and serenity, a living soul to draw us onward and upward, nearer to our Father, nearer to Thee our God, nearer to Thee! Oak Park. L. A. B.

Inspirational Prophecies, and their Fulfillment.

BY B. T. YOUNG.

(Concluded from last week.)

We will now consider some of the prophecies that refer to the Messiah, the Prince and Christ of God, whose advent was looked for so anxiously for hundreds of years, by the Jewish nation and also by some of the wise Gentiles of the East. The prophecies relating to him described his character in a two-fold light: one as meek and lowly in poverty and grief, and the other as great and powerful as a prince, ruling in great glory, etc. The Jews overlooked all relating to him, except those that had respect to his kingly office, by which they expected to see delivered from the servitude of other nations, and refused to consider him as the one expected and prophesied of long before. They still wait for such a prince, to give them earthly power and splendor in Judea. While the Christian believers understanding the scriptures to refer to different manifestations of Christ at different periods of time, accepting his first advent as fulfilling a portion of inspiration regarding him, they regard the others as relating to a spiritual condition. Jacob, as a prophet, just prior to his decease, in Gen. ch. 49: 10, says: "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be." This was true in its fulfillment in referring to Christ as "Shiloh" for the last king and law-giver that ruled in Judah was just after the death of Christ; and the destruction of the city of Jerusalem and nation, with all their kingly power, took place a few years after. In Daniel ch. 9: 23, 27, we have a prediction of the Messiah's advent, also the time given in symbols of weeks of years (a day standing for a year), also the time of his death to be within a short period thereafter, etc., all of which was fulfilled as declared.

As a prophet, Moses declared in Genesis ch. 18: 15, 19, "The Lord thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me; unto him shall ye hearken." And the Lord said unto me: "I will put my words in his mouth, and he shall speak unto them all that I shall command him." Christ as the leader of his followers and their spiritual law-giver, fulfills the prophecy as stated in Acts ch. 3: 22-26 and ch. 7: 37, 38.

The promises to be realized in the future will as surely be enjoyed as that the predictions of the past have thus far been accomplished—"not one jot or tittle of all the prophecies that refer to Christ will fail of their fulfillment." In Dan. ch. 12: 4, 13, we learn that "knowledge shall be increased in the time of the end, and the wise shall understand." And in Joel ch. 2: 28, 32, it says: "I will pour out my spirit (saith God) upon all flesh and your sons and your daughters shall prophesy," etc. In Acts ch. 2: 1, 21, we find this prediction realized, and it was to continue in its manifestations ever afterwards.

These evidences of the spirit's power promised by Christ, that he would send from the Father, even the Spirit of Truth, to abide forever with the children of men, performing wonderful works and signs, have been given, and will still continue to give evidence of its presence, as the Christ spirit that was to continue with his followers until the end, when men having become as brothers, in deed and in truth, will be prepared for the introduction of much greater manifestations of God's kingdom, commenced as Christ says, "within you," and amplified by the aggregation of billions of mortals and immortals pure in mind and thought seeking each other's happiness rather than their own (thus fulfilling the law of love), mingling and communicating together in the millennial reign of peace and righteousness (not confined to one thousand years, but forever continued). The great wave of the Christ spirit, influence and power, that has swept over the earth in this present generation (similar in character to the wave that astonished the strangers and the Jewish nation on the day of Pentecost), will continue silently, yet surely, to permeate all nations, until they shall realize that the kingdom of heaven, like heaven (as Christ said) will finally leave the whole, preparing the true subjects thereof to enter into the heavenly kingdom, when the proper time comes. Then it will be found that Christ's coming so anxiously looked for by many from the time of his first appearing, will have had its accomplishment in the subduing and overwhelming influence and power of his spirit, from the time of the outpouring of pentecostal power in accordance with his promise, and since continued. We will now rest the subject, so far as it may relate to the preparatory influences of Christ kingdom, and consider those promises and prophecies that pertain to the perfected condition of the earth and its inhabitants, under the new dispensation, when Christ and those in harmony with his spirit, will personally appear in his kingdom, so often declared in sacred books to belong to him and them forever.

It appears from the prophetic word, that God made a covenant with Abram, Isaac and Jacob, to give them the land of Canaan to possess and to inherit it forever, including all those of his seed, and also the Gentiles, who, like themselves, should become circumcised in heart and life, in righteousness, etc. (see Gal. 3rd ch.). They were distinctly told, that they were not to possess it in this life, but in a future one; and their sojournings in the land as pilgrims and as strangers was not to be considered, in any sense, a fulfillment of those promises; nor was the occupying of Canaan by their descendants subsequently under covenant conditions, (which was for this life only), to be the accomplishment of his purpose, but had respect to a heavenly and more perfect condition of the earth than could be had at that time.

In Genesis ch. 13: 14, 18, and ch. 15: 17, 23: 15, 18; chs. 26 and 28, we have these promises as noted above. That they were not to possess a foot of the land while dwelling in it, as strangers, was taught by all Christ's disciples (see Acts ch. 7: 1, 5), and Heb. ch. 11: 9, 16 and ch. 12: 22, 23, and ch. 13, 14. In this we perceive that with the heavenly inheritance the heirs also looked for a city of God, to be located and to supplement as the prototype of the old Jerusalem in Canaan, as shown in the following texts: Rev. ch. 2: 12, and ch. 10: 27, and ch. 21: 10, 27 and Isaiah ch. 2: 1, 5.

We also find that Christ, by right of the promises, made in all the prophecies, yet unfulfilled respecting the reign of David's seed, in Mount Zion or Jerusalem, forever, is the only one who can make such promises good, being the son of David after the flesh, and also the son of God, with power by the spirit from whom he will receive not only the throne of David to reign over the house of Israel, but all the kingdoms of the world, in accordance with the promises of his Father God—the proof of which is found in Psalms 89: 34, 35, 57, and Psalms 132: 11, 17, Luke ch. 1: 30, 33, Romans 1: 1, 4, Isaiah 11: 16, Gal. ch. 3: 26, Dan. ch. 2: 44, 45, Dan. ch. 7: 9, 28, and ch. 12: 1, also Isaiah 65: 17, 25, and Rev. 21 and 22 chs., we find a harmony in the application of all these prophecies to Christ, and also to those who will with him through righteousness, and the rightful heirs of God's kingdom in the new heavens and new earth, and cannot understand how it is possible they can ever be fulfilled in any other person. That these glorious revelations of the future renovated earth will be fully realized by all the human race, is as certain as that all the prophecies concerning Christ as the son of man, had their complete accomplishment in his earthly life. It would seem from the evidence adduced, to prove by the fulfillment of, so many predictions made by spiritual beings, through sensitive mediums or seers, during the many thousands of years on earth's past history, that no greater assurance could be obtained than is now possessed, of the truthfulness of such revelations, and of their divine source, and also giving to all a sure foundation, on which to rest their hopes of the entire, and complete verification of all the rest of the promises and prophecies as yet to be fulfilled, when "the whole earth shall be filled with the glory of God," and from Zion shall the law go forth, "and there shall be nothing to hurt or destroy in all my holy mountain (the earth) saith the Lord."

Testing Mediums.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

Your paper, freighted with good things, reaches us weekly, and its bold and truthful utterances must commend it to all thoughtful minds. It is time that the wheat should be separated from the chaff, the true from the false, and the sterling virtues of honesty adhered to more strictly than it has been.

Now, mediums are very human and very much like other people. We are sometimes at a loss to know why many of them should be so giddy and thoughtless, in almost everything, except the mercenary art. It is often argued that mediums are ignorant and passive, and in a negative condition to be acted upon. We have but little faith in ignorance, whether it bears the name of spirit or mortal, and we assert that it is the right of every man and woman to be positive and say who shall control them and who not. We must not take everything that comes from the Spirit-world as divine revelation; but "try the spirits," and treat their communications as we would communications coming from other sources.

I have been somewhat interested in the discussion concerning A. A. Ballou's advice in regard to mediums, etc., and was somewhat surprised at the dictatorial spirit in which it was given. Having known him personally when in the form, and being well acquainted with his father, Rev. Adin Ballou, founder of the "Hopedale Community," a preacher, scholar and thinker, and knowing the liberal education his son had received, in books and ethics, I was surprised at the narrowness and spirit of the communication, I said, on reading the answers given to a gentleman, on the subject of testing mediums, "That Adin Augustus Ballou did not seemingly possess so good and genial a spirit now as he did when he lived among mortals." He was a gentleman in every sense of that word, generally beloved by all his associates. If he has progressed, as some may argue, it seems to me, that his progress is backward not forward. It is certainly best to be mannerly and polite and treat critics as entitled to some respect and consideration. Of course, I know nothing of the conditions of the parties in the case referred to, and do not wish to cast any reflections upon Mrs. Richmond, and would not say that she was responsible for the communications; I only add that mediums ought to be willing to conform to all reasonable test conditions, in these days of fraud and deception. We want honest mediums and honest inquirers, and if the spirit is not willing to conform to the most strict conditions, then, if I was the subject to be controlled, I should say: "I will not be used as a medium by any spirit who is not willing to prove all things and hold fast that which is good." Having been something of a medium for several years, I think I have a right to say a word on this subject, knowing that a positive state of mind is often an advantage to both spirit and medium.

Yours for the right, H. N. G. BUTTS.

Hopedale, Mass.

Our Young Folks.

Letter from Tom Ellery.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

After sister Sue had finished reading us a story of Flaxie Frizzle, grandma said it reminded her of the time when she was young. She was a little girl once, she said, and lived in a big house painted red, and used to cry to stay at home from school sometimes, and once had to go to bed without her supper. She was very glad to hear grandma say that, for I didn't suppose any body was ever but Sammy and me, and the Maltese kitty that ate up the canary bird. I shouldn't wonder if we grew up to be real good sometime, for grandma, she's a real nice.

I went away down to her house this summer, and there were so many and such beautiful flowers you couldn't see the yard. It hadn't rained there for ever so long, and every body's well was dry; but there was a spring there, and water enough for every body, and more too. I used to like to sit and watch the water rippling down the hill, and wonder where it came from, and how long it would last if the wells kept dry.

I saw the new bride here; the old one was swept away by the big freshet last spring. Near there was a big black house nestled among the trees. There were twenty-four panes in each of the windows. A crazy woman lived there. She was a very queer woman. She kept the house clean and made as nice cake and pies as any body, for her husband and son. I suppose they were sometimes very scared, but they never said so. She never liked to have them gone away a long time, but she used to plan a journey to see a friend every little while, and pack up her trunks and let them stand on the piazza two or three days, and then unpack them and say, "What a nice visit I have had!"

One night her husband woke up, and seeing her walking about, he opened his eyes just a little speck to see what she was doing, and you believe she had all the knives and forks, razor and scissors, and everything that had sharp points, laid all round on the bed with the points toward him. He said he didn't feel very comfortable about that time, but thought he would keep quiet; but after awhile when she began to sharpen the knives one by one and look fiercely about, he could not keep still any more, so he rose up suddenly and took hold of her arm and exclaimed, "What are you doing?" "Oh! you're saved, you're saved," she said, "I knew I could keep off those terrible people who were coming to kill you," and her face lit up with great joy, and she put all the things away and went to sleep.

Mamma said I must learn a lesson from it; that often in life when we seemed most in danger, there were loving spirits hovering above us and around us, to keep us from harm.

There was a big cheese factory down there, so they didn't have much milk to drink any more. It was the greediest old mill I ever saw; it was never satisfied till it got every drop of milk in the village for itself. I was glad my grandpa was a minister, for we often used to find a tiny pitcher full of cream on the doorstep in the morning, for our coffee; sometimes there was a pair full of milk and a big yellow pumpkin. We knew what that was for, I tell you; but we felt sorry that they never left their names to them, for we never knew whom to thank.

They raised a big Democratic pole while I was there; it was spliced, and folks were afraid it would break and kill somebody, but it didn't. It had a broom on the top of it. I asked a man what that was for, and he said it was to sweep out the Republican party. I don't know whether it has swept it out yet or not.

"Oh! I hated to come back again to this dirty place, it seemed so clean and good there. The air seemed so sweet in the morning, and the morning-glories would fill a bushel basket. After I came home for two or three mornings, I forgot I was in Chicago, and I ran to the window half asleep, to see those cool fleecy clouds hang over the mountainside; but there's nothing pretty here. Every body's too busy to make things pretty except the parks, and there we can never stop on the grass, or pick a leaf, or throw a spit ball; boys have to go to school, the men have to work, and we don't have any cream for coffee, and they say maple syrup is made out of nothing but brown sugar; but then we have jolly times Christmas, and they don't have any Exposition there, nor any midgets to go and see, after all.

I am yours affectionately, TOM ELLERY.

A REMARKABLE TALE.

Evidences that Fish can Reason—A Little Girl Saved from Drowning by Trout.

One of the most remarkable evidences that fishes possess reasoning power, is related to us by a reliable gentleman, which we hasten to lay before our many thousand readers. Our informant has on his grounds an artificial trout pond, which contains at least three thousand spotted beauties, weighing from a half to two pounds each. The gentleman has a little daughter, five years of age, who may well be called the Queen of the speckled Beauties. This little Miss has succeeded in training the fish, so that she can go to the edge of the pond, and with a handful of crumbs feed them from her chubby fat hand. The fish have learned to jump up out of the water and snatch a worm from her fingers. They seem exceedingly fond of her, in fact they may be said to perfectly adore their little queen. On Thursday last the little one was standing near the edge of the pond, where the water was quite deep. While reaching over to drop a few crumbs to her subjects she suddenly lost her balance, and pitched headlong into the water. She says that she went "away down" when she felt something underneath her, and she quickly rose to the surface, where she put her little hands to their utmost test and called lustily for help. Her cries quickly attracted her parents, and they were horrified at seeing the little girl floating upon the surface of the pond. The father rushed quickly to the water's edge and reached out for his treasure, and as he raised her from the water a perfect solid mass of trout were found beneath her. These faithful subjects of the little queen, as she fell, quickly gathered beneath her, and thus showed their love for their mistress by bearing up her body until aid arrived, thus preventing her from meeting a watery grave, which she would have otherwise done. Parents who have little ones can imagine the parents' love for these trout, when they remember that their sagacity saved the life of their little daughter.—Whitehall (N. Y.) Times.

A Partial List of Magazines for September.

The Magazine of American History, (A. S. Barnes & Co., New York and Chicago.) Contents: History—An Old Kinderhook Mansion, by Henry C. Van Schaek; Our National Medals, by T. Bailey Myers; The Moundbuilders, were they Egyptians, and did they ever occupy the State of New York, by W. L. Stone; Original Documents—Governor Stuyvesant's Journey to Esopus, 1658, communicated by B. Fernow; Siege of Savannah, 1779, General Orders of the Allied Forces, communicated by Frank Moore; Reports—Exploration of the Mississippi by La Salle, translated for the magazine; Notes, Queries and Replies; Literary Notices.

Wide Awake, (D. Lathrop & Co., Boston, Mass.) Contents: "At the Spring"; The Spring and the Well; Miss Juniper's Ward; A Little Sinner; Cadet Life at West Point; In the Swing; Motes; Doc and her Knights; Classics of Babyland; Her Little Life; Poets' Homes; Trying to be True; The Child Toppers of Boston streets; Summer's Done; The Story of English Literature; Johnny's Sweet Oven; Street scenes in Paris; Little Miss Muslim of Quintillion Square; A Cool Retreat; Mamma's Baby; Parlor Pastimes; The Postoffice Department of Wide Awake; Music. Most of the articles are illustrated.

The Nursery, (John L. Shorey, Boston, Massachusetts.) For young readers, is filled with stories and illustrations which will interest.

Items of Interest— Gems of Wit and Wisdom.

THESE are three lessons I would write— Three words as with a burning pen, In tracings of eternal light, Upon the hearts of men.

Have hope. Though clouds environ now, And gladness hides her face in scorn, Put thou the shadow from thy brow— No night but has its morn.

Have faith. Where'er thy bark is driven— The calm's disport, the tempest's mirth— Know this—God rates the hosts of Heaven, The inhabitants of the earth.

Have love. Not love alone for one, But man as man, thy brother call, And scatter like the circling sun, Thy charities on all.

Thus grave these lessons on thy soul— Hope, Faith and Love—and thou shalt find Strength when life's rudest surges roll, Light, when thou else wert blind.

SPIRITUALISM furnishes us with proofs palpable of immortality, and removes at once and forever the crudities of popular theology; it throws a new light on the Bible by which it can be read and understood, it effectually puts out of court the doctrine of eternal punishment as popularly understood, and places man in his right place, both in relation to God and his fellows. It urges the necessity to develop our nature in its threefold capacity, viz: physical, mental, spiritual, thus teaching the divine order by which man grows out of darkness into light; that he is now a spiritual being, amenable to spiritual laws, and capable of realizing that the kingdom of Heaven is attainable before the material body is thrown off, and that the condition of life in the next world is based upon our conduct in this. Disobey the spiritual law of life and it is as unrelenting as disobedience to the laws that govern the physical system. Spiritual fire will punish just as severely as physical fire, and it behooves all men to studiously regard and understand the various laws by which they are surrounded.—Address of Lancashire (England) Society.

I CANNOT get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible. St. Paul says, "We are compassed about with a great cloud of witnesses;" but how can they be witnesses if they cannot see, and be cognizant?—H. B. Stone.

ANIMALISM is nothing; inventive Spiritualism is all.—Carlyle.

It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free; their passions forge their fetters.

WHEN fiction rises pleasing to the eye, Men will believe, because they love the lie, But Truth herself, if clothed with a form Must have some solemn proof to pass her down.

TRUTH is a gem that is found at a great depth; while on the surface of this world all things are weighed by the false scale of custom.—Byron.

FLATTERY is like painted armor, only for show, not for use.

It certainly cannot make a man more just to believe that the "moral law is vindicated and justice satisfied" in the systematic torture of the innocent for the sins of the guilty; it cannot make him more honest and reasonable to believe that he can receive benefits and accomplish results, while he ignores causes and denies all equivalents; it cannot make him more industrious and faithful, to repudiate the great central law of all attainment, and of all excellence, in the belief that strength and health of soul are not necessarily dependent upon the strength and health of character which proceed from a true life; it cannot make him more sincerely humble to believe in humility as a means of future position—thus prostituting the quality to ambitious ends; it cannot make him more energetic to believe he can secure a future harvest without present effort, and even without seed; it cannot wean him to the "putting away childish things," to believe that some outside power can chew his food and walk for him; it can not develop his ability and strength for climbing, to believe that he may put his hands in his pockets and go up in an elevator.—Clarke.

SPIRITUALISM teaches that man is the result of all that has gone before him; that he is a wonderful microcosm of the vast macrocosm by which he is surrounded; that his physical body is but an outside shell or covering, wrought for, and adapted to, the uses and pleasures of the earth-life alone—which, having been elaborated from the rocks, will, after dissolution, decompose into its original elements; but the spirit, or soul, the divine principle within, which makes the conscious man of thought, of feeling and of angel-aptitude will live on in an endless pathway of wisdom.

THERE is a Spirit-world, the abode of disembodied spirits; heaven and hell are not localities but conditions of the mind. Satan is the embodiment of our own evil thoughts.

WHO ARE SPIRITUALISTS?—They who accept the belief in the return and communication of departed spirits, without reference to whatever else they may believe, are usually regarded as Spiritualists. This definition, however, includes the entire world of mankind. Confined to a belief in the modern manifestations, a Spiritualist is one who accepts them, be he Protestant, Catholic or infidel.

But accepting the broad definition of Spiritualism as the Science of Life, whereby all knowledge is included, the true Spiritualist must be a student of nature. He must possess a cultured understanding; his spiritual being must hold his instincts in abeyance; his character founded not on faith, but knowledge, must be noble and magnanimous. His type of excellence, towards which his aspirations are ever turned, is the angel from whom the stains of earth are washed away.

MAN is a dual structure, composed of a physical body and a spiritual. These, during earthly life, mature side by side. Death is the severing of the golden cord which binds them together.

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JNO. C. BUNDY, Editor
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CHICAGO, ILL., SEPTEMBER 7, 1878.
The Deep Root Spiritualism Has Taken.

When the "Rochester knockings" were first announced to the world, there was on the part of the religious world a general outcry of "deceptional fraud!"

Among its more willing votaries, who were prepared to receive it, from a disbelief in the "traditions of the elders and the doctrines of men," not being fettered by creeds and dogmas, its hold was sure, deep and enduring; and from them and through them, it still kept spreading.

It was this "Modern Spiritualism," so called from the attention it commanded in its humble introduction at Hydesville--al though Spiritualism began with the ages and clasped hands with the centuries--that after passing the ordeal of the Rochester committee, extended and widened its influence, until its effects were felt all over the world.

But notwithstanding the persecution of the orthodox faiths and the bigoted opposition of the heterodox materialists, it has rooted deeply, extended its branches widely and grown into a noble tree, bearing the precious fruit of immortality.

From its humble beginning with only a few persons it now numbers its millions of avowed advocates, while other millions rent their pews and attend their accustomed churches, not yet deeming it best to cut loose from former associations on account of social influence, or from not possessing the courage to brave the ridicule to which they fear a public avowal of a knowledge of a "life beyond" would subject them.

spheres, for the establishment and maintenance of general communications between the denizens of this and other spheres, and cannot be greatly retarded by the work of mortals,

By many, this most important of all works, seems to have been greatly misunderstood. They have dwelt in the phenomenal phase without seeming to comprehend there was something higher--something far more ennobling to them than watching and waiting for phenomenon after phenomenon and the piling of wonder upon wonder.

Here Spiritualism is grounded and from this it cannot be moved. Rooting down to the phenomenal phase it branches into holy communion with the loved ones on the ether side, blossoms out with individual culture and fruits into knowledge and personal goodness which elevates the soul into rapport with the higher spheres of Love, Light and Wisdom.

The Human Mind.

We are living in a very critical age. Each one, if he does not already, should think for himself, and carefully scrutinize every subject that demands his attention. You can not successfully see for the blind, or talk for the deaf and dumb, or think for the idiotic, what you observe in the external world, what you express to those around you, or what you think in reference to the various subjects of the day, can not make an impression upon those whose senses are too obtuse to comprehend you, or destroyed through some organic defect.

The mind is being constantly swayed, influenced or controlled by surrounding circumstances and conditions. It directs its movements in accordance with something now existing, or that previously existed. The sailor has his compass, the astronomer his telescope, the bewildered mariner watches the signal lights in the harbor he is approaching, the lawyer consults precedents, and all their calculations and expectations are generally based on something entirely extraneous to themselves.

At times there is a subtle influence that emanates from animals, which fascinates, psychologizes, or renders helpless the impulses of the mind and organs of the body. A Frenchman named Rand, of California, relates his late experience with a serpent. He says that as he was gazing at it, transfixed, he essayed to cry for help, but the effort at articulation died away in a gurgling sound upon his lips.

Here we have a loathsome appearing snake at once assuming control over the mind and organism of a human being, its supremacy was complete! So vivid was the impression made upon the mind of this terrified Frenchman, that when he closes his eyes to go to sleep, the grass plat, with its hissing occupant, are constantly before his vision.

Hazard Carries the Banner to the Breach.

As we stated in last week's paper, that while we were not credulous gentlemen, E. R. Hazard, not only occupies two columns in a late number of the Banner of Light, with a rehash of "defense of mediums," but exceeds the limits of that paper and fills a twenty column supplement, with what he styles evidence of the truthfulness of the "Blisses," and the editor promises two more lengthy installments, one of which is already to hand.

The "gospel of Spiritualism" says the inspired writer, "has come to uplift and reform. Is not its first work with and for its mediums?" On Spiritualists let the love and sympathy, the beauty and truth, in Spiritualism fall like a holy benediction upon your unfortunate, sensitive mediums!

All Spiritualists regard Moses, the prophets, Christ and the apostles, as mediums. Who "protected" these "unfortunates?" Were they not great because they were not protected, but cared for themselves?

But the writer and endorsers of the foregoing sentiment, mean more than this by "protection." They presuppose that mediums are assaulted because they are mediums, and this by professing Spiritualists. When and where has a professed Spiritualist ever made war on a genuine medium?

Spiritualism is the science of life here and hereafter, and it demands purity of life, chastity of thought, and the ascendancy of the noble qualities of human nature. In its name we make this demand--we require it of the mediums who stand before the world as its exponents. We make the demand tempered with the charity our philosophy makes so broad and loving, yet with unswerving justice!

A Connecticut Miracle--The Views of Tyndall.

An account of a recent miracle is furnished by the Rev. Father Durin, of the mission of the Sacred Heart, to the last number of The Anchor. The incident is related by S. M. Carola, of the convent of the Holy Family, Baltic, Conn. Last April one of the sisters accidentally broke the second joint of her right thumb. The doctors set it and kept it bandaged for about ten days. It was very painful, and rendered the sister quite incapable of writing, though she was still able to preside over her class.

We can not regard the cure in the light of a miracle, if a miracle consists in superseding or transcending the natural laws. She might have been cured through the aid of spirits, or by the action of her own mind. Cures in the Catholic Church are of constant occurrence, and they are generally attributed to the direct action of God, instead of his ministering angels.

To attribute all cases of healing, however, to God--if one, why not all--would result in bringing forward many cures performed under very ludicrous circumstances. There was a patient in an asylum, laboring under a "financial delusion," who was going to pay off the national debt, cause greater prosperity, and reform the government generally.

Phylogologists say that every human being comes from an egg 1/100th of an inch in diameter. Is this egg matter? I hold it to be so, as much as the seed of a fern or of an oak. Are the additions made during this period of gestation drawn from matter? I think so undoubtedly.

more, and its miraculous retina behind. Consider the ear, with its tympanum, cochlea and eardrum--an instrument of 3,600 strings, built adjacent to the brain, and employed by it to sift, separate and interpret, antecedent to all consciousness, the enormous tremors of the external world.

On all sides there are those who honestly believe in special providences. A fair day, a delightful shower of rain, a terrible tornado, a sudden death, or a calamity of any kind, is considered by them as a special act of God; they are generally devout church members who engage in solemn prayer, and who would spurn to do a mean act.

It is an absolute fact, however, that spir- its, through healing mediums, are constantly effecting remarkable cures. Diseases that have resisted the skill of the regular practitioners, often yield to the magic influence which the spirits exert, and the blind see, the insane are rendered rational, the deaf hear, the lame walk, and those who have been bed-ridden for years, go forth cured, and once more enjoy the genial sunshine and breezes. The cures performed by Jesus were remarkable, but the spirits are no less powerful to-day than when he walked the earth, and their feats of healing are no less wonderful.

Buddhism.

The New York Times has an able article on "Buddhism, setting forth, among other ideas presented, that the age of a creed and the number of its believers, are used as an argument for its truth. The Roman Catholics are much addicted to this sort of logic, and some of the Protestant sects try to lord it over others for a similar reason.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Charles Bright's lectures are causing great interest at Dunedin, New Zealand. Mrs. Emma Tuttle gave a reading at Alliance, Ohio, to an audience of six hundred. Mrs. Mary Grey, living at 295 Livingston street, Brooklyn, N. Y., is regarded as an excellent test medium.

The camp-meeting at Williamstown, New York, was a grand success, as set forth by the Vineland Independent.

Mrs. Cora L. V. Richmond has returned from Brooklyn, New York, and resumed her lectures before the First Society of Spiritualists.

S. B. Stebbins will speak at Ithaca, N. Y., Sunday, Sept. 8th; Moravia, N. Y., Sept. 10th and 10th; Peterboro, N. Y., Sunday, Sept. 15th; De Ruyter, N. Y., Sept. 17th and 18th; Georgetown, N. Y., Saturday and Sunday, Sept. 21st and 22d, yearly meeting at Brown's Hall.

Amelia H. Colby and Olive Smith attended the annual grove meeting at Dresserville, New York, the last Sunday of August, and at Freeville, the first Sunday of September. They now return west to fill their fall engagements. They can be addressed at Holland, New York, during September.

The Free Thinkers Convention at Watkins, New York.

To the Editor of the Religio-Philosophical Journal: In a fine grove in the public square of this pleasant town...

Friday morning after an hour of varied conference talk, I spoke and gave the spiritual idea of the unfoldment of natural religion and of the higher idea of God...

Saturday morning a steamboat excursion to the beautiful Seneca Lake filled the time to past eleven o'clock, and an hour's speaking in the grove closed the forenoon.

Sunday Morning J. M. Peebles and Elder Evans filled an hour at the Opera House on Spiritualism, J. P. Mendum, of Boston protesting against it...

Let none be imprisoned, let the bad law be amended, and then let us fairly and earnestly expose the errors of unnatural and evil theories on the social question...

The audiences ranged from six hundred to two thousand, with many intelligent and excellent people, of varied opinions...

Let the spiritual thinkers keep up their meetings, where the highest inspiration comes in the light of the immortal life...

Watkins, N. Y., Aug. 26, 1878. G. B. STEBBINS.

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September 4th, the sixth annual Exposition of Chicago was opened to the public. There is really a magnificent display in all the departments of art, industry and science.

September 4th, the sixth annual Exposition of Chicago was opened to the public. There is really a magnificent display in all the departments of art, industry and science.

Money Required to Pay the Expenses. The expenses of the Watkins convention were \$200, of which \$175 have been paid, leaving unpaid the sum of \$25.

Notice. The Iowa State Association of Spiritualists will hold their annual convention at Council Bluffs, Iowa, on the 18th, 19th, 20th, 21st and 22nd, commencing on the 18th day at 10 P. M.

Basket Meeting. There will be a basket meeting at Brown's Hall, in Georgetown, Madison Co., N. Y., Sept. 21st and 22nd, commencing on the 21st day at 10 P. M.

Camp Meeting. There is to be a camp-meeting, held by the Spiritualists, at Salem, Jewell county, Kansas, commencing on the 21st day of September.

Spiritual Camp Meeting. The Spiritualists of Western New York will hold their annual meeting at Jay Dale, on the island at Chautauque Lake, on the 14th and 15th of September.

Northern Wisconsin Spiritual Conference. The friends will please bear in mind that our next quarterly meeting will be held in Oconto on the 6th, 7th and 8th of September.

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THE FOLLOWING LIST COMPRISES SOME OF THE PRINCIPAL SUBJECTS TREATED: THE INDIVIDUAL, THE GENESIS AND EVOLUTION OF SPIRIT; THE LAWS OF MORAL GOVERNMENT; ANALYSIS OF MIND IN REFERENCE TO ETHICS; THE APPETITE, THE PROSPERITY, LOVE, WISDOM, CONSIDERATION OF RIGHTS OF THE INDIVIDUAL; CONSIDERATION OF DUTIES AND OBLIGATIONS; DUTIES OF THE INDIVIDUAL TO GOD; OF SELF-CULTURE; DUTIES OF SOCIETY; MARRIAGE, ITS FOUNDATION AND RESPONSIBILITY.

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"This subject should have been thoroughly treated before now by some of our ablest minds, but it may be for the best that it has comparatively neglected, and the duty left to him of presenting it in his unequalled way."—Eugene Crowell, M. D., author of Primitive Christianity and Modern Spiritualism.

"I have just read your announcement concerning the series of articles you will soon begin to publish from the pen of our active and thoroughly honest son of Brother Hudson Tuttle. He is a farmer, and knows how to plow and sow and reap; a grower, and can discriminate between good and bad fruit. He writes from the fulness of the spirit, and therefore he constantly rises above the clouds of materialism. He is no sophist, no hate-splitting apologist for the loose practices of mankind, and so you may look for the highest and most philosophical statement of the morality from his pen, and the comfort is great when one reflects and knows to a certainty that Hudson Tuttle is no Apollonius, and hence is always personally as good as his written word."—Andrew Jackson Davis.

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THE PRINCIPLES OF LIGHT AND COLOR. INCLUDING AMONG OTHER THINGS THE HARMONIC LAWS OF THE UNIVERSE, THE ETHERIO-ATOMIC PHILOSOPHY OF FORCES, CHROMO-CHEMISTRY, CHROMO-THERAPEUTICS, AND GENERAL PHILOSOPHY OF THE FINE FORCES, TOGETHER WITH NATURE'S DISCOVERIES AND PRACTICAL APPLICATIONS.

THE GOSPEL OF NATURE. BY SHERMAN & LYON, Authors of "The Hallow Globe."

EXETER HALL. A Theological Romance. The most startling and interesting work of the day.

ANTI-FAT. ALAN'S ANTI-FAT is the great remedy for Corpulence. It is a purely vegetable and perfectly harmless...

Dr. Pierce's Favorite Prescription. The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Bible Worshipers.

BY JAMES RUSSELL LOWELL.

Having thereof in dust before a book, And thinking the great God is thine alone, O wash thou, that thou wilt not brook...

The Religion of the Future.

The following from the Christian and Examiner, the largest and leading Baptist paper in the United States, shows that Spiritualism is no longer a religion to be laughed or sneered at...

Of Statuolism—The Powers of the Statuollet—Spirit Control, Etc., In Answer to Dr. Newbrough.

In the JOURNAL of the 27th of July, 1878, we notice an article by Dr. Newbrough, purporting to be a reply to A. J. Davis, Dr. Fahnstocck and Mr. Poole. Assuming a superior stand-point, the writer asserts that the above named gentlemen will have a poor chance of contending with him...

Psychometry.

In astronomy, psychometry will do as much as in geology, or more. A first-class telescope cannot be had for less than ten thousand dollars. The labor of a working-man's life time would hardly buy one, and, when bought, he could not use it as he would like to use it...

To William B. Fahnstocck, M. D.

In the JOURNAL of July 6th, under the caption of "Give us more Light," I find an interesting article from your pen, in which you deplore the fact that "animal magnetism" has stood in the way of the appreciation of the true nature of "Statuolism"...

The Blood of Martyrs the Seed of the Church.

If St. Paul could say that he could wish himself accursed from Christ for the sake of his brethren after the flesh, I do not think that his greatest followers looked merely on the world as a great sea of fire, in which, amid the universal shipwreck, they had nothing to do but to take for safety their individual plank...

Meeting at Cuba, New York.

Last Sunday, Aug. 4th, closed a very successful meeting of North Cuba, New York, in which the following speakers shared: John Greenhow, editor of the Homeville Tribune; Dr. Champlain of Mass. M. M. Toussay, of Cuba, N. Y., and your correspondent, while Sister, from Florida, sang, made three vocal and sweet with her melting music. Brother Greenhow was in his happiest mood and drew unnumberable testimonies from Scripture attuned to reason and modern experience.

Visions in Mirrors and Crystals.

By way of supplement to Dr. Kenneth Mackenzie's interesting and instructive paper, entitled "Visions in Mirrors and Crystals," and in reply to the request for further experimental information on the same subject, in your paper of the 5th of August, I have the honor to inform you that I have given my experience in the matter. It is rather meagre, albeit eight years ago I published the first and only book which has ever appeared devoted to this subject; it was entitled "The History and Mystery of the Magic Crystal. In It I sought, but in vain, to ascertain the true nature of the phenomena which are usually called 'visions' and 'crystals' and which are so easily attainable phases of psychical development—conscious clairvoyance.

Dark Circles.

Having had some experience with dark circles, I would like to give my views, among others that you are collecting. "What is the bearing of dark circles upon the scientific exposition of spirit phenomena?" If you had asked what was the exposition of spirit phenomena, I could have answered, dark indeed; darker than dark circles. Witness the blundering Carpenter and the blustering Lankaster!

Cyrus B. Ingham writes: *

Your predecessor, Hon. S. S. Jones, was an old time personal friend of mine, and a co-laborer for the advancement of liberal Christianity, as understood by Universalists, a third of a century ago, by the very prominent place in the intellectual advancement of the race. The lunatic asylum has improved some of the best of these, in consequence of their extreme sensitiveness, who, by judicious treatment, might have been the noblest pioneers of the science—Prof. William Denton, in the "Sons of Things."

Dr. Britton (in the Spiritual Telegraph) says:

This is precisely what we have done, and for which "medium" utters his complaint: We have exposed the fact that frauds do exist; not to injure any one, even those who practice the frauds, but to promote the truth and to render our friends more careful in their observation of the phenomena. The claims of the innocent are not likely to be impaired; they are quite sure to be strengthened by the exercise of that spirit of liberality but fearless investigation which is indispensable in all philosophical inquiries and scientific research.

Medical science came to the front not long ago in the case of four negroes who were charged with murder in Donaldsonville, La.

John Brotherton writes: I most heartily approve of all the positions taken by you in the JOURNAL. Your course is alike due to the medium and to the public. The cry of fraud would soon be hushed by the public, if the mediums, especially for materializations, would submit to reasonable test conditions. To interest the public, it is not enough that the mediums are honest, but like Caesar's wife, they should be above suspicion; and cheerfully to all reasonable test conditions. We Spiritualists in this section, as well as the outside independent free thinkers, are all with you on the subject of test conditions.

Franklin Griffith writes: I have the honor to state that I endorse the JOURNAL.

John Frost writes: Like a good farmer, you are grubbing out the weeds. Keep on.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at equal rates, and on receipt of the money, with the following exceptions, as being best suited to our present needs, and to the convenience of our readers. We are not prepared to receive orders for books, but post orders when practicable. If postal orders can be used, we will accept them.

Additional orders, with the price of book specified, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'Agents Wanted', 'Business Cards', 'Physicians', 'The Magnetic Treatment', 'Would You Know Yourself', 'Clairvoyant Healer', 'Psychological Practice of Medicine', 'Nervo-Vitalizer', 'Views of Heavenly Home', 'Great Magnetic Remedy', 'Organize! Organize!', 'Spirit Invocations', 'Prayers and Praises', 'Life Beyond the Grave', 'Christianity & Materialism', 'Babbitt's Chart of Health', 'Rates of Advertising', and 'Nicotiana Antidotum'.

Agents Wanted. \$350 A MONTH-AGENTS WANTED-36 best selling articles in the world, one sample free. Address JAY DRONSON, Detroit, Mich.

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Agents Wanted. \$7 A DAY to Agents canvassing for the Fire-state Visitor. Terms and Outfit Free. Address, P. O. VIOLETT, Augusta, Maine.

Agents Wanted. \$10 A DAY to Agents selling our Fine Art Novelties. Address, J. H. Taylor's Sons, Boston.

Agents Wanted. \$50 TO \$125 A MONTH. An opportunity to sell our new and improved 'The Rise and Progress of Spiritualism in England'.

Immense Reduction! TO CLOSE ESTATE. Jesus of Nazareth; OR, A TRUE HISTORY OF THE Man Called Jesus Christ.

Embosoming his Parents, Youth, Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; also, the Nature of the Great Conspiracy against him, with all the Incidents of his Tragical Death, given on Spiritual Authority over Spirits who were Contemporary Mortals with him while on the Earth.

Under a sense of duty which I owe to mankind, and especially to all those of the various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It is the first and only work in which is presented the true character and works of that much maligned and beloved individual, in its entirety of all the mythical, legendary, and fabulous errors, as represented in all other works.

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 at 50¢ per copy, 12mo, cloth, printed on heavy toned paper and well bound, for ONE DOLLAR, postage free.

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Charles S. Wilson, PATENT LAWYER AND SOLICITOR, 97 CLARK ST., ROOM 34.

Miscellaneous. SAMPSON. See advertisement on another page.

News papers and Magazines. For sale at the Office of this Paper.

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

Psychological Practice of MEDICINE. Medical Diagnosis. Send list of patients, hair, age, sex and One Dollar.

Nervo-Vitalizer. Something needed by every person. This instrument produces remarkable results in all cases of weakness.

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Continued from First Page. come a mode of consciousness. It is impossible to fath...

presence, permitting them to clasp their white hands and listen to their tender words of undying affection! But "one world at a time," says the materialist...

doubtful whether newspapers are always embodiments of sacred truths, and I wish that under your hand, as a gentleman, you might confirm to me and other doubting friends...

our knowledge? Truly we must leave it to the schoolmen, who worship such abstractions, to go into mourning at this discovery. In the very act of declaring the First Cause unknowable, Spencer and his school do not permit it to remain unknown...

INVOCATION. Save us, O Love Divine, from all malignant passions, from all impurity and sin. May a knowledge of our immortality impress us profoundly with a sense of the grandeur and nobleness of life...